

The Living Church

A N D T H E L A Y M A N ' S M A G A Z I N E

The Anglican Tradition

Eric M. Montizambert

St. Alban's at The Citadel

The National Policy

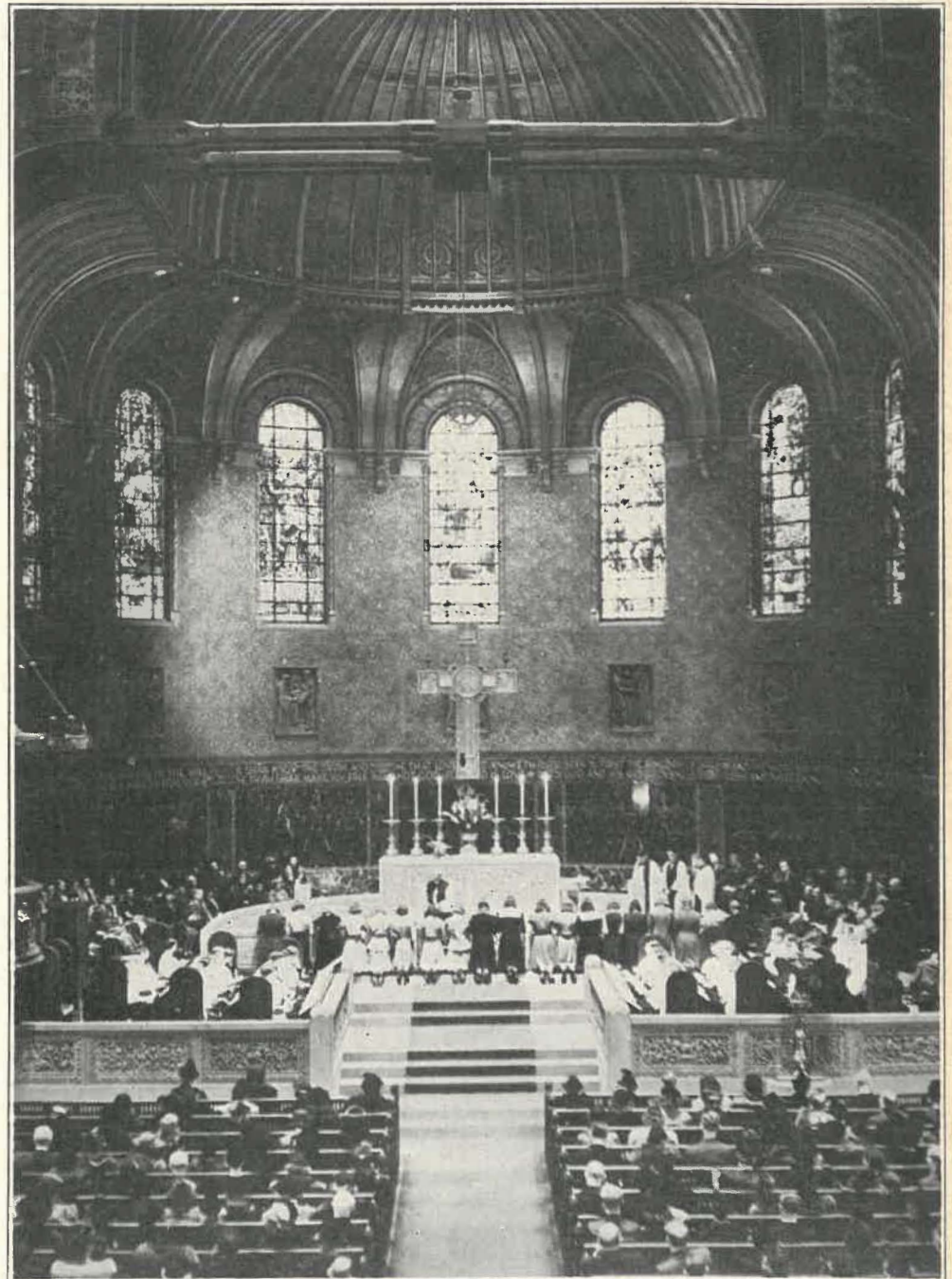
Editorial

The War and the Philippines

Clifford E. B. Nobes

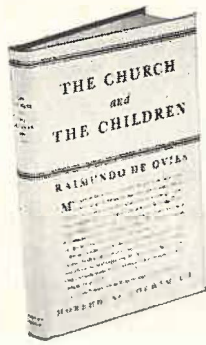
Question Box

Bishop Wilson



CONFIRMATION

Photograph by George Parker of Bishop Sherrill confirming in Trinity Church, Boston.



A New Book *by*

Raimundo de Ovies

Dean of the Cathedral of St. Philip, Atlanta

THE CHURCH and THE CHILDREN

The process of educating children in the Church occupies the attention of a large corps of lay-workers besides all of the clergy. Many books on child psychology and teaching theory are in circulation today. There are fewer books, however, on the "how" of teaching by experienced clergy who daily and weekly are working for and with children.

Raimundo de Ovies, Dean of the Cathedral of St. Philip in Atlanta, Georgia, is an expert who has years of actual practice in dealing with children and young people. He is the conductor of the famous "The Church of the Children" program over one of the radio broadcasting stations in Atlanta, Georgia, each Saturday afternoon at 6 o'clock. The broadcast originates in the Cathedral, and the children carry out the program with the exception of the story which is told by Dean de Ovies.

Drawing from his clinical experiences, his knowledge of and love for children, and from his daily experiences of being among them, Dean de Ovies gives to the Church an exceptional book which in no sense is academic or dogmatic. The emphasis is not on the content of teaching but rather, in the words of the author, "a suggestive approach to the HOW of teaching what any may consider best to teach."

The book is divided into three sections. Part one is devoted to the relationship between teacher and pupil, methods of teaching that work, the children's service, instruction, humor in teaching and how to gain and hold attention. The second and third parts consist, not only of sermons to children and sermonettes for special occasions, but also the Dean's analyses of the methods of treatment in making the sermons interesting to children, and some of the psychological reasons why they are interesting and effective.

There is a great deal of material help in this book for anyone who has the privilege of teaching children and young people.

Price, \$1.50

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Morehouse-Gorham Co., 14 East 41st St., New York City

The War and Sin

TO THE EDITOR: The article, *The War and Sin*, by the Rev. Dr. Bernard Idings Bell [L. C. September 10th], is so magnificent in its simplicity and candor that I am brought to the border of tears. Why? Because it will pass unheeded by the very ones whom it should drive out into the open and into action; because Dr. Bell reveals he borders on being as rebellious as was The Nazarene, and because he speaks the language of the scores of millions who patiently have been seeking the living Christ and His Church, but futilely.

I am brought to the border of tears because he issues a call for leadership, but does so in vain. His article takes me back to the month of August in 1934, when a youngish man known then as the Prince of Wales crystalized its message in these few words, "Nothing will change so long as man will conserve those habits of mind which we know so well. Only a new religion, a complete upheaval in human nature, will bring us something new."

The challenge passed unheeded, and the Prince himself did not rise to it. Why? Perhaps the quite similar challenge made by the late Marie of Rumania through the medium of a Sunday newspaper, in the early spring of 1936, supplies the answer. She said this: "Somewhere the rules of the game have been fouled, only we are too small and selfish to own up. I feel like crying out 'Stop! Let us all place our cards on the table and begin all over again.'" Her outburst passed unheeded either by Capital or by Labor—and by herself. Why? Because in an age that is in the grip of "mere opinions," in which God is "relative," not Absolute, there is no actual faith, but only the very condition especially warned of by Paul in I Corinthians 3: ". . . For while one saith, 'I am of Paul,' and another, 'I am of Apollos,' are ye not carnal?"

It is for this very reason, then, the article, *The War and Sin*, will be brushed aside by the very ones to whom it is directed. Should one not then be provoked to tears? For if those at the top do not lead, leadership then comes from elsewhere, and this precipitates revolution. Was not The Nazarene charged with fomenting just that, revolution?

May a layman now in his 60th year offer a little counsel—a counsel based on his over 12 years of special research into religion in the light of history and natural law? There can be no hope of the redemption of mankind whilst religion stays in the grip of

those who fail to realize that it, religion, is the totality of life, but who instead regard it solely as "Church," and as a profession in which the minister in the next street is a competitor. Very, very obviously—to the historian and philosopher (of pure science)—we are now approaching that tragically delayed phase in the development of Christianity when the scholarly are going to piece together the fragments, the "mere opinions" into which the organized two Western Churches commenced to split with the advent of the Copernican cosmogony. The transition to this from the Ptolemaic concept has not yet been made. Not only the Church, but all of institutionalism is of either one or the other in its applied thinking. Thus man is becoming ripe for the *increase!* Indeed, he is over-ripe, for he is now reaping the whirlwinds consequent upon being adrift and rudderless *outside* of space and time.

The "mere opinion" stage which, politically, has culminated in Russian Communism and European Fascism, is now drifting to its inglorious and hideous end. It is an end in which American participation may play a major part. But at what price and for what purpose, if mankind remains adrift outside of space and time? One chooses to stay silent! One can simply say that the present foul state of the world will not begin to draw to a close, even, until the scholarly have moved publicly to piece together the fragments. And world peace, namely, the destiny of man which "mere men" have been thwarting, will not come until the Church of that divine rebel, the deathless Jesus, is at last born.

DAVID ALGAR BAILEY.
Perth Amboy, N. J.

Layman's Magazine Cover

TO THE EDITOR: It was very pleasing to see the picture of the Church of the Messiah at Gwynedd, Pa. (my parish), on the cover of the August LAYMAN'S MAGAZINE. But I am wondering how many people would know what church it is, as nothing in the magazine identifies it!

The lovely Norman tower was given in memory of Harry Ingersoll, a member of the parish, who gave his life in the World War. Harry was an older brother of C. Jared Ingersoll, a member of the National Council. . . .

KATHARINE R. DAVIS.
Spring House, Pa.

Christianity and Communism

TO THE EDITOR: The article, *Our Russian Ally*, is very disappointing. It is based—at least it seems so to me—upon scanty information regarding Russia and a poor knowledge of the outstanding work and experience of the Archbishop of York and Dean Johnson in the religious and social movement in Europe. While we may not like to agree with the English ecclesiastics, they know whereof they speak.

It may be hard for us Christians to admit it; nevertheless, the facts show that Russia was first among the nations in Europe in her policy for peace, but received only rebuffs and discouragement from England and France. Russia was deliberately left out of Munich to please Hitler and Mussolini. She was the only one who pleaded for a united front against Naziism and was turned down. It was the Russians who called the attention of the democratic nations to the menace of Fascism and Naziism. It was Maxim Litvinov who first advocated the policy of collective security. One of the most eminent authorities on Russia, Sir Bernard Pares, makes that

clear in his recent writings on the subject.

Much has been said about Finland and the Russian attack upon her; but it is now obvious that it was in order to be secure against Nazi aggression and for much the same reason as the British moved into Syria and Iran. General Mannerheim is noted for his Nazi sympathies.

Should not we Christians be a bit more understanding of new world movements? Why do we always think of Communism in terms of irreligion? If there are atheists among them, it is partly due to the poor witness of Christians for the Faith they profess. Let us try to distinguish between Communism and atheism. The Church herself is one of the best witnesses for the Communistic ideal. Every monastic order is based upon the principle of communal living. These are the best examples we have of organized Christian living, with brotherhood and co-operation, and not personal profit and competition as the highest aim.

May I add to the words of the Archbishop of York and the Dean of Canterbury the statement of Bishop Wilson of Chelmsford: "I could shake hands with a non-praying Stalin; but I should beg to be excused from doing so with a Petain, Darlan, Mussolini, or Weygand, who can go happily to their Mass with dishonor and trickery in their hearts. Paradoxical though it may sound, it is more religious to repudiate openly all religion than to manipulate it in the fashion of these nominally Christian nations."

(Rev.) MELVIN ABSON.
Buffalo, N. Y.

TO THE EDITOR: As I read your editorial called *Our Russian Ally* in THE LIVING CHURCH of September 3d, it occurred to me that I must be one among many thousands of Churchmen who are fervently thankful that the Archbishop of York and the Dean of Canterbury have spoken so bravely about the true relationships potentially existing between Christianity and Communism. That the *goal* of Communism is that of universal fellowship and therefore "part of the Christian hope" is a simple fact, whereas "Naziism is flatly unchristian."

It is encouraging indeed that two such learned Churchmen should lead us to see that a genuine Christian hope resides in the Soviet Socialist order. That prophets of such deep insight and fearless vision are being raised up among us in the Anglican communion renews our belief that the Holy Spirit does indeed work within our Church.

The Living Church

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A Record of the News, the Work, and the Thoughts of the Episcopal Church

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LORRAINE K. DAY Asst. News Editor
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

It emboldens us to think that it may be permitted to our communion (little as we merit the privilege) to compensate in some measure for the oppressive and unchristian policies sponsored by the Vatican in Spain and by the Russian Church under the Czars.

For our parts, while we now guard against a complete identification of the forming Kingdom of God solely with a Communist—or any other—social order on this earth, let us also refrain from even suggesting that Christianity can countenance our Capitalist order—that “order” which, in its death throes, has plunged the masses of mankind into the most depraved oppressions and hatreds, and which now crowns its centuries of development with murder on a mass scale.

(Rev.) F. HASTINGS SMYTH,
Superior, SCC.

Cambridge, Mass.

Labor Unions

TO THE EDITOR: Madam Perkins draws an illusive and elusive parallel between labor unions and such professional organizations as the American Medical Association and the National Education Association [LAYMAN'S MAGAZINE, September].

The medical and educational associations are entirely optional as to membership, are composed exclusively of professionally trained persons, and have for their sole objective the promotion of the public welfare in their specialties. . . .

Neither association has selfish aims nor has ever forcibly prevented qualified physicians or teachers from serving their communities until the association had been paid by them for the right so to serve. No doctor or teacher has ever refused his services to patient or student and by violence prevented any desired ministrations to the latter until all doctors and teachers joined and paid dues to some organization. . . .

On the other hand, it is incontrovertible fact that labor unions are completely selfish

in their purpose, shelter convicted criminals of the most anti-social and unsavory types, claim exclusively for their members such benefits as they obtain, and demand compulsory membership or the right to represent non-members. Labor unions could not exist if not specifically exempted from the laws against conspiracy and combination in restraint of trade and would be weak, ineffective things if ever prevented by honest government officials from the violence and crime against persons and property to which they habitually resort.

The AMA, the NEA, labor unions, the Purple Gang, and Al Capone's organization all have this in common: they are associations of individuals with common purposes. Does it not make any distinction among them to consider the type of individual and nature of the purpose?

G. EVERETT HILL JR.

Denver, Colo.

Pacifism

TO THE EDITOR: For many years we pacifists of the Anglican Church looked to the Archbishop of York as our chief. But a few years ago some of us noted he was receding from that advanced position of Christian ethics. Had “Dick” Sheppard been alive, he would have been as dismayed as the rest of us were.

In a book but recently from the press, *The Hope of a New World*, Dr. Temple uses an expression that explains the position he has taken. On pages 87 and 88 he says, “We are not fighting for Christianity; that must always be both wrong and futile. But we are fighting to maintain an order of society which gives free course to the Christian Gospel,” etc. Pity it is that all pro-war Christians are not as equally frank in their resort to the use of casuistry in explaining and justifying their position.

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

Orthodox-Old Catholic Synod

TO THE EDITOR: My attention has been drawn to an item in THE LIVING CHURCH of August 13th, wherein the Liberal Catholic Church is mentioned as having had a representative participating in a conference of six small religious bodies at Laurel Springs, N. J. Your informant in this case has reported the facts inaccurately to your office in that no representative of the Liberal Catholic Church was present at said meeting, such ventures being contrary to the policy of the Church.

The regionary Bishop, the Rt. Rev. Chas. Hampton, has requested me to repudiate any inferential connection with the “United Synod of Orthodox and Old Catholic Churches” which might have been occasioned by the unofficial presence of a priest from our communion.

(Very Rev.) GEORGE P. BUSH,
Vicar General, The Liberal Catholic Church,
Province of the USA, Eastern District,
Brooklyn.

We Too . . .

TO THE EDITOR: As you note amusing mistakes in Church terms in secular papers, perhaps you will not resent friendly criticism of mistakes in your papers.

In THE LIVING CHURCH where you instance some of these mistakes [August 6th], the obituary of Fr. Baker says that he was once rector of St. Xavier's Church, Bar Harbor.

In the September 3d issue a story says that Archbishop Ullathorne was preaching in an Anglo-Catholic parish. That of course could not be true as he was a Roman bishop. I am surprised that the *Church Times* would let that go by. Many of us followed the career of Cardinal Newman and know that his diocese was Ullathorne, who defended him many times against Cardinal Manning.

In THE LAYMAN'S MAGAZINE for September, in the article on Bishop Chase, it is said that in the diocese of Illinois in 1835 there were 4 clergymen, 2 deacons. Are not deacons clergymen? Why in a Church paper are people afraid to use the Prayer Book name of the second order of the ministry?

(Rev.) DAVID H. CLARKSON.

Poughkeepsie, N. Y.

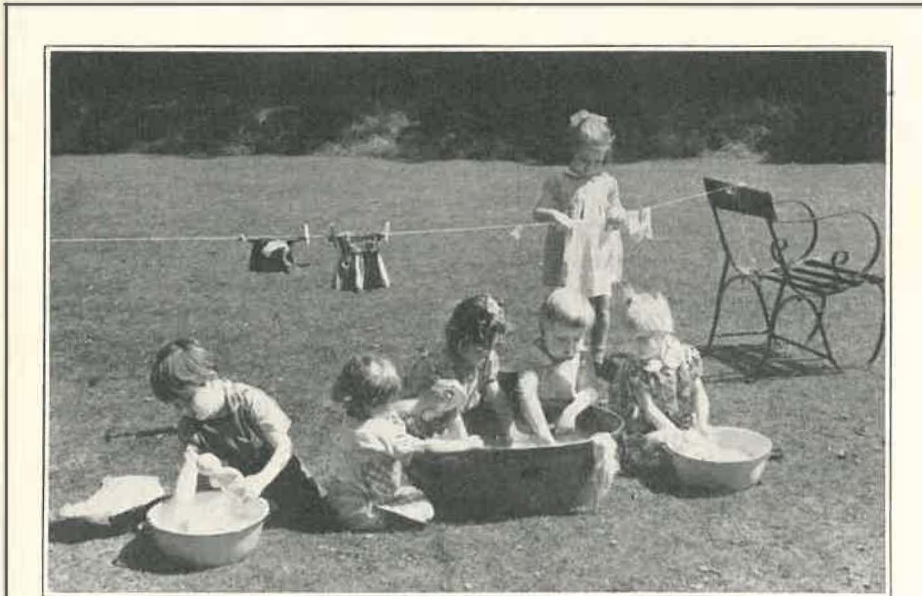
Editor's Comment:

Our correspondent is right on all counts, and we blushing stand corrected. The parish mentioned was St. Saviour's, Bar Harbor, Me.; the place where Archbishop Ullathorne preached, the Birmingham Roman Catholic Cathedral; deacons are clergymen; and editors are not infallible.

Bishop Chase

Bishop Philander Chase was presented for Holy Orders from Christ Church, Bethel, Vt., according to the Rev. Charles W. Nelson, rector of the Church, who writes to add information to that given about Bishop Chase in Elfrieda Babney's article, “The Church's Daniel Boone,” which appeared in the September issue of THE LAYMAN'S MAGAZINE. Last year the parish observed the 100th anniversary of the Bishop's last visit to Christ Church.

The Chase family, Mr. Nelson adds, was not living in Cornish, N. H., at the time of his conversion, as stated in the article, but across the state line in Bethel, Vt. Mr. John Wilson, the present senior warden of Christ Church, Bethel, is a descendant of the family.



AT THE LIVING CHURCH NURSERY SHELTER: “This is the way we wash our clothes,” sing the “under 5's” whose happy child life has been made possible by the generosity of THE LIVING CHURCH FAMILY. Over \$3,400 has been contributed in cash, and gifts of clothing and necessities have been sent to Save the Children Federation, Clothing Division, 125 Duane Street, New York City. Above, six of the children are shown learning in play habits that will later stand them in good stead.

The Living Church

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AND THE LAYMAN'S MAGAZINE

GENERAL

EPISCOPATE

Order Taken for Consecration of Bishop-Elect Noble C. Powell

The Presiding Bishop has taken order for the consecration of the Very Rev. Dr. Noble C. Powell, dean of the Cathedral of SS. Peter and Paul, Washington, as Bishop Coadjutor of the diocese of Maryland. The service will take place at 10:30 A.M. on October 17th, at Emmanuel Church, Baltimore.

Bishop Tucker will be the consecrator, with Bishops Helfenstein of Maryland and Freeman of Washington as co-consecrators. The sermon will be preached by Bishop Tucker of Ohio; and the Bishop-elect will be presented by Bishops Gravatt of Upper South Carolina and Darst of East Carolina.

The attending presbyters will be the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, and the Rev. Dr. William A. McClenthen, rector of Mount Calvary, Baltimore. The Rev. John H. Fitzgerald, Brooklyn, secretary of the House of Bishops, will act as registrar.

FINANCE

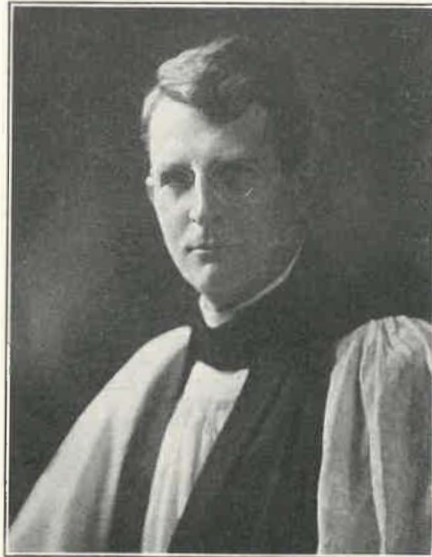
Presiding Bishop's Day to Inaugurate Canvass

The Every Member Canvass is to start this year on Presiding Bishop's Day, November 9th, and continue to November 23d, according to the Presiding Bishop's suggestions, which are being sent to parishes throughout the Church.

At 10 A.M., EST, on November 9th, Bishop Tucker will address the Church at large over the Episcopal Church of the Air, with a nation-wide hookup of stations of the Columbia Broadcasting System. Recalling that last year a number of parishes notified him that their local radio stations did not carry his broadcast, Bishop Tucker has suggested that bishops and clergy ask their local program directors to make sure that the Episcopal Church of the Air broadcast will be carried.

The Presiding Bishop considers this year's Every Member Canvass of special importance in strengthening the Church through the Forward in Service Program.

"The present war represents a titanic conflict of human purposes," he says. "Man's capacities and the material resources of the world are being used to the very limit in order to achieve victory. No triumph of human purposes, however, will



DEAN POWELL: to be consecrated Bishop October 17th.

make for permanent well-being, unless they have been conformed to God's purpose. The events of our time are demonstrating the truth of the statement, 'The world passeth away, and the lust thereof,' and now we need to ask if we have faith enough to act upon the second half of that statement, 'But he that doeth the will of God abideth forever.'

"Let us seek both individually and corporately to discover through communion with God what is His will for our age. Let us pray to Him for grace and power faithfully to perform the same. The proof that our prayers have been answered will be an intense yearning to transmit what we have received to the world around us."

The helps and materials for the canvass are also being sent to parishes through the Church. They include pledge cards, posters, poster cards and stamps, picture folders, canvass suggestions for leaders, a new phonograph recording, a completely new work book, *Our Parish in Action*—planned to help build a Forward in Service parish program—and other materials directed toward the education of Church-people in the 10-year plan.

A Statement of Collections That "Speaks With a Shout"

"The statement of collections on missionary expectations to September 1st speaks for itself and speaks with a shout," said Dr. Lewis B. Franklin, treasurer of the National Council, in announcing figures

that bettered by far the figures of the past five years.

Payments made from June 1st to September 1st this year totaled \$260,783, an increase of about \$16,500 over last year, and \$62,500 over 1937. The percentage collected of amounts due on September 1st, after allowing one month for collection and remittance, is this year 93%, an increase of nearly 4% over last year and 7% over 1937. This year 54 dioceses and districts have paid 100% of the amount due on their expectations, also bettering the records of the past five years. The amount due on expectations to September 1st was \$860,680, of which \$800,732.52 was paid.

Fr. Gummere Resigns Rectorship to Devote Full Time to Debt Problem

Tendering his resignation to the vestry of Zion Church, St. Andrew's parish, Charles Town, W. Va., effective on or before January 1st, the Rev. John W. Gummere announced his intention to devote his time to the promotion of the work of the committee on church debt of the province of Washington, of which he is chairman, and of the national Joint Commission on Church Debt, of which he is vice-chairman.

Fr. Gummere has been active in the field of Church finance for several years, having introduced the original plan of debt limitation to the diocesan council of West Virginia in 1936, when it was accepted. From that day the plan has gained in popularity to such an extent that it is now a live issue throughout the Church. It has been accepted and recommended at six provincial synods, passed by 17 individual dioceses, and favorably received by the last General Convention.

During his eight years as rector of Zion Church, a long-standing debt has been paid, the endowment increased, and parish buildings and facilities improved. A handsome memorial sacristy has been dedicated; and at present the rectory is in process of modernization and enlargement as a memorial to the late Eliza Daingerfield Alfriend.

CLID

Support for the Malvern Movement

A special committee on the Malvern Movement, appointed during the summer, made its report to the board of directors of the Church League for Industrial Democracy at a meeting held at Pendle Hill, a Quaker training school near Philadelphia, on September 10th and 11th.

The following statement was drawn up

at the meeting to make clear the relationship between the CLID and the Malvern Movement:

"The CLID has appointed a committee on the Malvern Movement. The purpose of this committee is to further by every possible means the study of the Malvern Manifesto and to nurture the growth of that sort of Christian action for which the Malvern Manifesto calls.

"The CLID believes that Malvern has far-reaching potentialities for the life of the Church, potentialities which truly transcend the present scope of the CLID. Because the CLID wishes Malvern to stand on its own feet and to commend itself to the hearts and minds of American Christians on its own merits, the CLID has formed this committee as a means whereby cooperation for Malvern ends may be secured from all who respond to Malvern's summons, both within the membership of the CLID and without. A special function of the committee is to secure cooperation for Malvern ends from groups who are not members of the CLID. Therefore, the CLID is happy to assist in financing the Malvern Movement. . . ."

The Rev. Joseph Moore of Evansville, Ind., chairman of the Malvern committee, which also includes Dean Joseph F. Fletcher of the Graduate School of Applied Religion and Stanley Matthews, layman of Cincinnati, described the committee's plans for the movement.

STUDY ACTION GROUPS

Regional secretaries have been appointed in each province of the Church to work under the direction of the committee in organizing study-action groups. The program for this autumn consists primarily in distributing printed material on Malvern. Malvern book clubs are also being set up, through which books for the study-action groups may be purchased at a discount. The committee is drawing up a program and bibliography to assist organizers.

The gathering at Pendle Hill was a regular meeting of the board of directors of the CLID. Retired Bishop Huntington conducted a retreat and was celebrant at a Communion service held early on the morning of September 11th.

A new executive committee was elected and includes Dean Arthur Lichtenberger of the Newark cathedral, chairman; Miss Mary Van Kleeck, vice-chairman; Arthur Fawcett; the Rev. Paul T. Shultz; and the Rev. W. B. Spofford, executive-secretary of the CLID.

A committee was also appointed, headed by Miss Van Kleeck, to prepare a statement setting forth the purposes and program of the CLID.

SOCIAL WORK

Placement Bureau Established

A non-denominational "Church Social Work Placement Bureau" has been established in Chicago to serve as a clearance center between Church social workers throughout the country and institutions seeking such workers. The bureau is sponsored by the Association of Church Social

Workers, a professional organization of social workers in the employ of churches in America, and will operate from the association's national headquarters office, 1441 Cleveland Avenue, Chicago.

When the Church Conference of Social Work met at Atlantic City, N. J., in June, one afternoon session was devoted to a discussion of personnel and placement problems of Church social workers; and findings of a two years' study of the subject by the Chicago chapter of the Association of Church Social Workers were reported. Recommendations adopted by the association at that time authorized the setting up of the placement bureau.

The bureau will facilitate the placement of qualified social workers by giving employers a more adequate knowledge of the persons available. Operating on a national and interdenominational basis, the bureau will fill a need which has long been a matter of concern to leaders in the field of Church social work.

AMERICAN LEGION

The Church Was on Hand to Greet the Convention

Churchmen visiting Milwaukee for the national convention of the American Legion September 14th to 18th found the Episcopal Church on hand to greet them. On the Sunday of the convention, sermons



BISHOP IVINS: Urged Legion to stand for the Kingdom of God.

in most churches, particularly in the downtown area, were on the subject of religion and patriotism.

At All Saints' Cathedral the 11 o'clock service on September 14th was a votive High Mass for the nation. The Very Rev. Malcolm DePui Maynard, dean of the cathedral, was the celebrant, and the Ven. William Dawson, Archdeacon of Milwaukee, preached the sermon.

Bishop Ivins of Milwaukee welcomed Legionnaires at the first formal public gathering of the Legion at the Blatz Temple of Music in Washington Park. Taking as his text the Legion motto, "For God and Country," Bishop Ivins pointed out that God comes first and urged the Legion to "stand firmly for the highest ideal, so

that the nation may be worthy of its high place of leadership in the world."

The Bishop, himself a major in 1917 and the state commander of the Military Order of the World War, continued:

"It is far more important that America give the world the right ideal than that it give the world battleships. All peace conferences and treaties will fail, defense and diplomacy will avail nothing, unless the goal is to make the kingdoms of this world the Kingdom of God."

At St. James' Church, in the heart of the area turned over to the Legion during the convention, breakfasts and sandwiches were served to the visitors. A number of them attended Sunday services, at which the rector, the Rev. G. Clarence Lund, preached a special sermon.

YOUNG PEOPLE

Reunion Week for College Students, Soldiers, and Other Visitors Home

Young people, home from schools and colleges, military training camps, and positions in far-off towns and cities, will be invited to take part in a Church-wide "Reunion Week," to be observed by parish young people during the Christmas holidays, between December 28th and January 4th. Preliminary plans for Reunion Week were laid at the second annual meeting of the National Youth Commission, at Orleton Farms, London, Ohio.

More than mildly interested in the well-organized program that has already been suggested for the Youth of the Church, each province sent its full representation of two young people and one adult to the meeting. Commission members were guests of Miss Mary E. Johnston, National Council member; and Bishop Lawrence of Western Massachusetts, chairman of the National Youth Division, was present to preside over the meeting.

STRENGTHEN TIES

Reunion Week, the Commission believes, will help to renew and strengthen the ties between young people and their home parishes and to interest lapsed and unchurched young people in the life of the Church. Young people will also be urged to participate, in ways open to them, in the movement Forward in Service. Special services, personal talks, and social activities will be part of Reunion Week.

The Commission requested the preparation of program material on the following study and discussion subjects: The Holy Communion, The Rule of Life, Vocations, Christian Youth as Planners for the World's Future, and How Our Church is Organized. Other action taken at the meeting included offers of cooperation made to the Army and Navy Commission and the National Council on behalf of young men in military service.

A statement to young people of the Church was also adopted, reading as follows:

"Your Commission firmly believes that the United Movement of the Church's Youth and its program provides many valuable opportunities for your personal

development and enrichment; that it is a means whereby the Church's youth can make united and significant contribution to the life and work of the Church; and that, accordingly, the movement and its program is deserving of the whole-hearted support of every young person of the Church family. The United Movement of the Church's Youth is *of Youth, by Youth and for Youth. It is yours. Enlist!*"

DELEGATES

In addition to Bishop Lawrence and the Rev. Frederick H. Arterton, secretary of the Division of Youth, the following provincial members of the Commission attended:

Province I, Dorothy Moore, Herbert R. Dimmick jr., the Rev. A. O. Phinney; II, Kenneth Holland, Florence Plock, the Rev. James Knapp; III, William Hendrix, Juanita Solimeo, the Rev. E. L. Gettier (representing the Rev. B. J. Rudderow); IV, Claude De Teil (representing Lenton Sartain), Alice Martley, Miss Maude Cutler; V, Harry Whitely, Ardath Stumpe, the Rev. Gordon Galaty; VI, William Hunt, Sara Bashara, the Rev. Curtis Junker; VII, Isabel Wisdom, Susan Belford, the Rev. Kenneth Heim; VIII, Beatrice Robinson, Ruth Smith, Miss Frances Young.

CONFERENCES

Young Women Meet at Adelynrood

Developing another sub-topic under its traditional theme, The Christian Law of Love in Human Relations, the Young Women's Conference, meeting at Adelynrood, this year considered How to Interest Young People in Religion.

The conference was held over the Labor Day weekend at the conference house of the Society of the Companions of the Holy Cross under the leadership of Miss Margaret Slattery, who is well known as a teacher and writer. The chaplain was the Rev. Howard M. Lowell of Dedham, Mass.; and chairman, Miss Rhoda Ziegler of Wellesley College.

The Young Women's Conference is the outgrowth of a Bible class which was conducted in Boston each winter during the winter months by the late Miss Emily Malbone Morgan, founder of the SCHC.

ARMED FORCES

14 Parishes Near Training Camps Subsidized by Commission

The Army and Navy Commission of the Church has begun to subsidize the work of parishes near training camps and is now making monthly payments of about \$25 each to 14 such churches.

Dean Henry B. Washburn, secretary of the Commission, stated recently that the Commission hopes before many months have passed, "to greatly increase the number of appropriations of this size and add to them appropriations of a much larger figure."

Dr. Washburn reported also that Communion sets and portable altars are being

supplied by the Army and Navy Commission to Episcopal chaplains for use in training camps throughout the country. Chaplains are being given their choice of either the portable altar or the Communion set; and most are basing their choice upon whether or not they expect to be transferred frequently.

With the exception of a few Communion sets and altars which have been the gifts



FOR CHAPLAINS: (Above) Portable Altar; (below) Communion Set.

of individuals, all are being supplied directly by the Commission, through a general fund of about \$50,000 raised, almost without assistance, by Bishop Sherrill of Massachusetts, Commission chairman, for this and other purposes. About 25 Communion sets have already been distributed and about 40 portable altars. The former cost \$46 each; the latter, \$63.

The Commission is also paying pension premiums for 41 chaplains and discretionary funds of \$10 a month to 74 chaplains.

Move to Raise Rank of Chief of Chaplains

The General Commission on Army and Navy Chaplains, which officially represents the 28 Protestant communions entitled to furnish chaplains to the Army, Navy, and Civilian Conservation Corps, is vigorously pressing for passage of a House bill which would raise the rank of the Chief of Chaplains from Colonel to Brigadier-General.

Charging that failure to make the Chief of Chaplains of the United States Army

a general officer tends to undervalue the services rendered by the chaplains and to slight the importance of religion in the Army, Dr. S. Arthur Devan, director of the General Commission, has pointed out that the Chaplains' Corps is the only one of the 19 coordinate Arms and Services of which the Army is composed whose chief holds a rank lower than that of a general officer. Higher administrative efficiency would also be attained through the change, Dr. Devan said. The General Commission has backed similar legislation consistently since 1924.

Msgr. W. R. Arnold, Roman Catholic prelate and Chief of the Chaplains' Corps of the United States Army, Dr. Devan stated, "has administered his high office with so much fairness, such deep religious sincerity, and such remarkable administrative ability that he has won the unanimous respect and affection of Protestants as well as Catholics."

GUAM

A Chaplain's Work on "That Sand Dune in the Pacific"

Of late there has been mentioned from time to time in the press the island of Guam. It has been described as a "rock," "that sand dune in the Pacific," and as "a threat to Japan."

In reality it is an island 30 miles long and from four to eight miles wide. It is inhabited by approximately 24,000 people who are called Chamorros. Guam is an island possession of the United States and is maintained as a Naval station. The commandant of the station, a Captain in the Navy, is appointed by the President as Governor of Guam. He is assisted in his duties by other Naval officers.

NO EPISCOPAL MISSION WORK

In the Church, Guam is part of the missionary district of the Philippine Islands. The Episcopal Church has not, however, attempted any work in Guam because of the excellent work being done there by the Capuchin order of the Roman Catholic communion. There is also a small mission maintained by the Baptists.

Though the Episcopal Church has never done any formal work in Guam, it has, for the past two years, been represented by Naval Chaplain Paul G. Linaweaver. Soon after his arrival in December of 1938, Chaplain Linaweaver reported by letter to Bishop Mosher requesting permission to minister in the district and was duly licensed to do so during his tour of duty. This tour of duty came to an end on April 15th, and the chaplain is now preparing to take up duties in the United States.

EPISCOPAL SERVICES

The chief work of a Navy chaplain anywhere is to be a priest and minister to the Naval personnel. But it is the chaplain's privilege and duty to care for members of all Churches; and there were 15 Episcopal families in Guam grateful for the ministry of their own Church.

During the more than two years the chaplain was there, the Holy Communion was celebrated every Sunday morning at

7:30, a children's service and Sunday School was held at 9:30, and a general service (a shortened form of Morning Prayer) was held at 11:00. In the evening a service of Evening Prayer was held at the Marine Reservation. The chaplain baptized 18 persons, five of whom were adults, and prepared seven persons for Confirmation, giving them letters of introduction to some church or bishop in the United States.

THE FIRST CHURCH

In spite of the fact that Americans have been in Guam for 40 years, and services

the Naval colony, the job that took most of his time was that of head of the Department of Education of the Naval government.

All the educational work in Guam is done by the Naval government except for one private school, and even this is supervised by the Department of Education. This past school year, there were over 5,000 children enrolled in the 30 schools scattered over the island.

There is also an evening high school maintained for young men and women who work during the day. The standard of the

was asked to be one of the speakers. The other speakers were the Bishop and three priests. Cordial relations, mutual respect, and a spirit of coöperation have, therefore, existed between the Roman Catholic Church in Guam and the Navy chaplain.

L. C. FAMILY

Soldier Cited for Saving Man's Life

Fred Nordhorn, stock clerk in the New York office of the Morehouse-Gorham Co., who was inducted into the Army recently, has received a citation for "great presence of mind" and exceptional performance of duty, at Fort Ethan Allen, Vermont.

On August 9th, during night maneuvers, Mr. Nordhorn and three other soldiers were, in accordance with orders, riding in a truck without lights. Suddenly, to avoid hitting another truck, the driver had to swerve and crashed into a tree. One man was killed outright, a second man's back was broken, and a third had a badly mangled arm and was bleeding profusely.

Mr. Nordhorn, although he himself was injured, applied a tourniquet to the man's forearm. This done, he discovered that the upper arm was also bleeding badly. The only thing available with which to make a second tourniquet was the man's gas mask. Mr. Nordhorn tore the gas mask apart and applied a wire tourniquet to the upper arm, stopping the flow of blood and, according to all reports, saving the man's life. Mr. Nordhorn himself was bruised about the chest and abdomen and received possible internal injuries.

PRESBYTERIANS

Great Increase in Contributions

More than \$42,000,000, the largest amount received in nine years, was contributed to the Presbyterian Church in the U.S.A. during the past year. The increase over last year's contributions amounted to \$337,581. Per capita giving was \$21.49, nearly 30 cents more than last year and the largest figure since 1932.

Communicant members of the Church number 2,013,247; ordained clergymen, 9,538; and Sunday School members, 1,453,225. The Church's 1,191 candidates for the ministry also represent the largest number since 1936. Nearly 9,000 local churches are supervised by the 42 synods and 276 presbyteries.

METHODISTS

Youth Fellowship Adopts Anti-War Program

The newly-formed Church-sponsored Methodist Youth Fellowship, successor to the unofficial National Council of Methodist Youth, has followed the lead of the latter organization and pledged its members to help keep the United States out of war, to work for repeal of the Selective Service Act, and to support movements designed to combat anti-Semitism and racial prejudice.



GUAM: A bird's-eye view of the island's capital, Agaña, and its harbor.

have been conducted most of that time by Naval chaplains, there has been no church building erected for that purpose. During the past two years, steps have been taken to remedy that situation. About \$3,000 is now available, and more is being sought. Because of the number of earth tremors in Guam and the severe winds, the building must be of reinforced concrete.

From funds raised within Guam there have been provided an altar, a pulpit, and lectern, all made from a beautiful Guam hardwood called ifil. An altar stone was made in China, brought to Manila where it was blessed by Bishop Mosher, and then sent on to Guam where it has been set in the altar. Altar linens, a crucifix, candlesticks, and a pair of vases have all been procured. As each of these were obtained and placed in the temporary chapel, they were blessed and dedicated by the chaplain. Through the assistance of the New York Altar Guild, Prayer Books and hymnals have been provided. One other item that has contributed much to the services is a small size electric organ; the tropical climate in Guam is unsuited to a pipe organ.

While the chief work of the chaplain in Guam was to be a priest and minister to

Guam school is on a par with similar schools in the United States, though the Guam children are older than those in an equivalent grade in the United States. This difference is due to the language factor. All instruction in the Guam schools is in English; all the teachers are Guamians. Because of this language factor and because of the constant shifting of the Navy personnel, a separate school is maintained for the children of Navy parents. The teachers in this school are the wives of Navy personnel.

Guam was discovered by Magellan in 1521 during his voyage around the world. Padre Sanvitores, a Jesuit, was the first Christian missionary to Guam. The Spanish Church until about a year ago has furnished the ministry for the work in Guam. Now the Spanish fathers are being replaced by Roman Catholic priests from the United States.

Guam has its own Roman Catholic bishop, who is the vicar apostolic. Three native Chamorros have been ordained Roman Catholic priests, one of them this year. The chaplain was especially invited to this service; and at a dinner given by the Roman Catholic Bishop on Easter Day, following the young priest's first Mass, he

INTERNATIONAL

No Missionaries Have Withdrawn Because of Lack of Funds

So far as is known, no Christian missionaries anywhere have been compelled to withdraw from their fields because of lack of money, the International Missionary Council reports regarding the state of the foreign missions "orphaned" because of the war.

A recent financial report shows that in the last two years more than \$1,300,000 has been contributed by individuals and organizations throughout the world—excluding Roman Catholics—to sustain missions temporarily separated from their parent churches in Europe. More than \$1,100,000 of the total contributions came from the United States, divided almost equally between relief for continental missions and relief for British missions. Over \$300,000 of the more than \$500,000 given by Americans for the relief of British missions constituted the Aid to British Missions Fund sent by the Episcopal Church to the Archbishop of Canterbury. According to these figures, the Episcopal Church has, therefore, contributed over 25% of the total funds sent from the United States for the relief of orphaned missions.

No figures can show the large amount of aid given by British, Dutch, Swedish, and American missions to neighboring missions, often of other communions, temporarily in desperate financial straits or deprived of their staff because of internment measures.

One hundred sixty-eight missions are now known to be cut off from their regular sources of support. One hundred seventeen called for help during the last year. Others have supported their work on meager and fast disappearing reserves. It is therefore likely, in the opinion of the missionary council, that \$1,500,000 must be contributed by Christians in North America if the orphaned missions are to be maintained for another year.

Sword of Spirit Movement Given World-Wide Support

World-wide support for the Sword of the Spirit movement was reported by Cardinal Hinsley, Roman Catholic Archbishop of Westminster, at the movement's first annual meeting held in Westminster Cathedral Hall in London. The movement, which was organized to advance Christian social principles, has enlisted the cooperation of leading Anglican, Roman Catholic, and Protestant Churchmen in England and has extended its influence to other countries, he said.

During the past months the movement has done much to stimulate interest in the 10 principles for a just post-war settlement advanced in a joint statement signed by the highest Anglican, Roman, and Protestant authorities of England—the Archbishops of York and Canterbury, Cardinal Hinsley, and the moderator of

the Federal Council of Free Churches [L. M. February].

A guild of the Sword of the Spirit was recently established in the Royal Air Force; and the movement is making headway in the Army and the Navy. The Poles, the Free French, the Belgians, and the Czechs had shown active adherence; and enthusiastic letters of support have come from Canada, the United States, Mauritius, and Africa.

ENGLAND

Religious Education Program Finds Support in Many Quarters

Christians of all faiths in Britain have grown increasingly perturbed by the ignorance of religion prevailing among the great masses of the country's population. Though Christianity has by no means lost its hold upon the nation—as is very evident in times of stress and strain—this deep-rooted religious sentiment lacks the vivifying power of knowledge.

It is now widely recognized that the remedy for this condition is the improvement of the religious education of the nation's children. Proposals to further this end have recently been put forward by the Archbishops of Canterbury, York, and Wales, and have been approved by Convocation, the Church Assembly, and diocesan gatherings, as well as by influential and representative Non-Conformists. It is believed that these proposals will receive a favorable hearing from the president of the Board of Education, particularly since they have been endorsed by 224 Peers and Members of Parliament.

In a declaration sent to the president of the Board of Education, these signatories, who belong to all political parties and include Non-Conformists as well as Churchmen, assert that the present struggle is clearly one "between a regime embracing a crude and reactionary paganism, finding expression in material force and destroying truth, freedom, and justice wherever its impact is felt, and ourselves and those who have the declared purpose of establishing these more firmly in the common life of the world as the foundation of that new and better social order.

"Rightly understood," the statement continues, "these are the elemental principles of the Christian philosophy of life; and it would seem, therefore, that the future citizen should be so molded in character by Christian education that his citizenship shall become the expression of these principles in action."

PHILIPPINES

Cathedral Sponsors Club for Men in Armed Forces

To provide facilities for wholesome social and recreational activities for all service men in the Philippine Islands, the cathedral parish of St. Mary and St. John, Manila, has organized an Episcopal Service Club for men in the armed forces.

"The need for such an organization is urgent in Manila," said the Rev. William C. Baxter. "During the past few months thousands of young men have arrived here, and neither the government nor the city has adequate facilities for their recreational activities."

Already women of the cathedral have served two well-attended suppers for service men; and the top floor of the building formerly used by the Columbia Club, known as the "Cathedral Room," has been fitted up for the club and is much used.

The Rev. Mr. Baxter pointed out that the new organization is a reciprocal affair. "Not only is the cathedral helping these young men," he said, "but in turn they are helping the cathedral. Sixteen of them sing every Sunday in the cathedral choir; and for the past few Sundays 50% of each congregation has been made up of the boys in the United States Army and Navy."

Mine Workers

A small group of men, mine workers, visited the mission at Sagada in the Philippines and were so impressed with the work for orphans that they asked the general superintendent of the mine to permit Anglican Churchmen to work extra time to earn a little money to help the orphans. An arrangement was made for overtime work, and the money earned went to the mission.

YUGOSLAVIA

Church Life Continues Despite Patriarch's Arrest

Since Yugoslavia became a theater of war, nothing has been known of the situation of the Orthodox Church of Serbia. News has now come from a reliable source which gives some idea of the general situation of the Orthodox Church in Serbia and Croatia at the present time.

Church life in the individual dioceses continues practically undisturbed, though there is not, at present, any central patriarchal or synodical Church government. Patriarch Gavriilo, supreme head of the Orthodox Church of Yugoslavia, has been interned in the monastery of Racowitza near Belgrade by the German occupying power and can no longer exercise any power of ecclesiastical jurisdiction.

Bishop Nicolai Velemirovitch continues his activity in his diocese, Kraljevo-Shitch. The two bishops in the areas of Macedonia which till recently belonged to Yugoslavia and are now occupied by Bulgaria have left their dioceses, whose administration has been transferred to two Bulgarian bishops.

Bishop Irenaeus of Novi Sad, president of the World Alliance for International Friendship through the Churches, is well, and carries on his work despite the fact that the Orthodox Serbs in that area are now in a precarious situation. The situation of the Orthodox Church in Croatia is also most difficult. In Belgrade, all the professors of the theological faculty have remained unharmed. The leaders of the

Russian Orthodox Church in Belgrade have not suffered any damage to life or health; neither have the Russian professors, G. Florovsky and N. Alexeiev.

How a 17-Year-Old King Saved His Nation's Soul

¶ *Canon Douglas, general secretary of the Church of England Council on Foreign Relations, reports the inside story of young King Peter's heroic decision to oppose Nazi domination. Canon Douglas writes from an intimate knowledge of places, persons, and events in the Balkans.*

BY CANON J. A. DOUGLAS

Whatever may be its epilogue the story of how its 17-year-old King saved the soul of Yugoslavia beggars romance. So far as we can piece together the facts, it is this.

His well-meaning but weak cousin, Prince Paul, had shared his intention only with an inner circle until he had sent his prime minister Tsvetkovic to Vienna to sign away Yugoslavia's independence and honor.

That something sinister was in hand had leaked out. The people seethed with anxiety.

On the morrow of Tsvetkovic's return the shameful surrender became known. The Serb Patriarch Gavriilo, and Bishop Nicolai Velimirovic with his brother bishops, roused the whole nation to indignant protest.

But Prince Paul shrugged his shoulders. The paper had been signed. Hitler with his terrible mechanized hordes would certainly enforce the bond.

Knowing that, obedient and simple lad though King Peter was, he would hate the betrayal of Yugoslavia's independence greatly and of her honor more, Prince Paul had arranged that during those fateful weeks he should be at his country home near Ljubljana, far away from Belgrade. As soon as the young King learned what had been done, he made his decision. He had no doubt what his father King Alexander would have bidden him do—that father who never failed a friend, who fought and won through the desperate war of 1914-18 and who gave the Yugoslavs unity and liberty. He announced his intention to go to Belgrade, and when his military governor said No, he slipped out of the house, got into his sports car and, with a brother scout, drove off for Belgrade. Prince Paul reproached him, reasoned with him, pleaded with him, and reminding him of what the vain and demoniac Nazi Führer had done in the frenzy of his rage to Warsaw and the Poles and to Rotterdam, told him that the Yugoslav forces were unready and so disposed that they could not put the shadow of a defense, and warned him that he would bring tragic ruin upon Yugoslavia and upon himself.

That scene cannot but go down in history. I can picture it well. Prince Paul the affected dilettante, throwing aside his usual mask of insouciance, waxing warm and excited, panicked for the Yugoslavia and the lad whom he sincerely loved; and King Peter, who never before had demurred to his cousin's instruction and advice, replying that he had no choice. He

knew what might come upon Yugoslavia. But he must be true to the tradition of the Serb race, to the example of Tsar Lazar who at Kossovopolye chose death rather than dishonor, of the founder of his house the great Karageorgevic, and of his own father the martyred Alexander. So, calmly and inflexibly he carried out his settled purpose.

Ten days later, stung in the very quick of his vanity, the Nazi Führer had begun his maniacal revenge. By his order defenseless Belgrade was smashed up. Its people were butchered with beastly thoroughness. In a long terrible fortnight all Yugoslavia had been overrun, and Hitler had begun his avowed intention to break the Serbs past resurrection.

When his father was murdered in 1934, King Peter, then aged 11, had been taken home from the Surrey school which he had joined a few weeks before. He had not been out of Yugoslavia again until April 23d.

The tale as we have it of how, as by the skin of his teeth, he baulked the Nazi Führer's passionate desire to get his hands upon him, is this. Montenegro is the very

He was chased by Nazi planes and shot at again and again. One of his companions was killed by his side.

King Peter seems to have kept the Orthodox Easter, which was April 27th, in Jerusalem. If so he must have been in the Holy Sepulchre when the Paschal Fire was kindled before the midnight Liturgy. As he lit his taper from the Greek Patriarch's and passed the flame on to those who crowded round him, he must have seen a vision of that day when the darkness of death which is setting upon Yugoslavia shall have been driven away. When the morning breaks may he and his faithful Serbs have their reward.

Serbs Pray for Return of King

Prayers for the safe return of King Peter II of Yugoslavia to his country and for victory of the Allied democracies over the Axis powers were offered during a special service of the Serbian Orthodox Church, held at St. Clement's Church, New York.

The Rev. Vojislav Gacinovich, who led the prayers, said, "We have prayed for his



Press Assn.

KING PETER: *The young monarch who called his nation to an act of incredible daring and self-sacrifice is shown inspecting the defenses that later proved inadequate to stem the Nazi torrent.*

core of Serb patriotism. Driven from Belgrade first to Serajevo, Skorovic and Han Prinsjap, with his Prime Minister Simovic and the Patriarch Gavriilo, he had flown to Ostrovo, a monastery in the wild mountains above the Adriatic. But he was hardly there before word came that the Nazis were hotfoot after him. He had to leave even the Crown jewels behind and had time only to get into the one plane ready and be off. Just as General Simovic got into the other, S.S. men were breaking in. The short four hours of his flight to Athens were crowded with adventure and danger.

happy return to our liberated fatherland so that he may rule in the name of the people for the common welfare of the country. With the King, we have prayed for our people who are now suffering under Nazi tyranny. Our people, our democratic people. They have never tolerated anybody's violence and tyranny."

Meanwhile in England, refugee King Peter was spending his 18th birthday at his mother's country house. A thanksgiving Mass marking his anniversary was celebrated in the Greek Orthodox Church in London.

The Anglican Tradition

By the Very Rev. Eric Montizambert

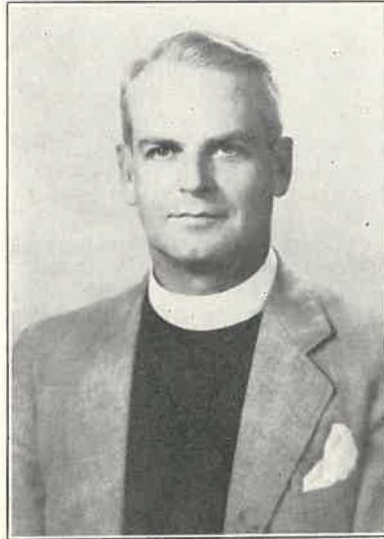
I. A WORLD NEED

ONCE, in what must have been a sharp crisis in their own lives, certain Greeks came to the disciples with the urgent request, "Sirs, we would see Jesus." Sooner than we know, a world shaken to despair will make this demand of us. Already mankind is tired of the secular expedients by which it has vainly tried to create the Golden Age. Science, once man's hope, has become the terror of life. Philosophy pursues the illusive and offers no reward beyond that which the individual may find within himself. These are symbols of the collapse of every form of secularity, a collapse which confronts Christianity with an unprecedented opportunity to meet needs scarcely realized until now. This is a tremendous challenge, not only to the intellectual capacities of the teaching ministry, but to the spiritual quality of the whole body of believers. We are coming to a moment in history when what men think will be far less significant than how men pray, and when a frightened, hungry mankind will find its hope in the visible reality of the Christian's dependence upon the eternally Incarnate Lord.

The super-national Anglican communion is uniquely fitted for the seizure of the opportunity. What is known as the Anglican Tradition is not a picturesque bit of defunct history, but an efficient evangelistic method—"the Four Square Gospel" in the action of redemption. It is concerned not only with the struggle of the believer to possess others with the spiritual certainty that is his own, but with the "ways and means" by which this goal may be achieved. It must deal with spiritual and moral values as these acquire permanence through the soul's relationship with the Master of Life. Apart from this, it is folly to tell us to be good, and worse still to assure youth that crime and sin do not pay. Without the dominance of the idea of God in redeeming power, such counsels become but the pale proverbs of expediency. Always there is another expedient: a more clever way at which the spiritually indigent and the morally perverse will connive. Much that today passes for religion is little better than an educational expedient tried out in the fantastic experiment of our scholastic system. What is academically known as "religion" is at best no more than the aesthetics of morality: useful as a discipline, but powerless to possess man's spirit and to transform his life. Secular education with a veneer of sentimental pietism is impotent in the face of world crisis.

Clearly the Church is challenged to strike the consciousness of the race with such an impact that men everywhere, in the bitter awareness that all social and religious expedients have failed, will turn to us with the plea, "Sirs, we would see Jesus!" A beaten humanity will not long be content with the feeble Galilean peasant that a liberal Protestantism would offer it.

That pitiful ghost of the reality that was is dying with the dying world. With the breaking of the dawn about to follow the darkness of our night, men, disillusioned by half measures and religious pietisms, will



DEAN MONTIZAMBERT: "A party is essentially a sect."

be ready to accept the Christ of that history which is eternal—the Christ, alive, accessible, and wholly adequate, who regenerates human life by the sacramental sharing of His Self with the children of His love.

Christianity cannot dally with pietistic philosophies about "finding God in ourselves for ourselves." Everything for which the Church stands is staked upon the Incarnation, not as a dramatic event in past time, but as integrated with the whole continuing process of man's age-long history. Only thus may the world see Jesus and thus only can the Church fulfill her function as the Body of the Lord.

II. "PARTYISM" IN THE CHURCH

All who "name the Name of Christ" are called to this mission. It ill behoves us to criticise those who honestly differ from us. Yet, if history be not all myth, it seems that the Anglican communion, uniting the theological stability of historic Catholicism with the adventurous spirit of the newer Protestantism, is magnificently equipped for this task.

But this communion can have this mission taken from her through the wastage of her precious opportunities in futile controversy. She can lose her vision and dissipate her strength by unwillingness to unite her several viewpoints and capacities in a common purpose and by permitting the narrow thinkers of this party or that to divert multitudes from the central mission entrusted to her by our Lord. It is true that "party wars" are of the past. But "parties" survive, and a party is essentially a sect. It capitalizes selected features

of the total Faith which appeal to its intellectual interests or emotional tastes. It neglects or ignores equally vital factors which, in turn, may be emphasized by its rivals. Thus what it presents to the world is something less than the full Gospel of God. This is dangerous in its wastage of power and sacrifice of opportunity as "Evangelicals" tremble lest they be caught at "Anglo-Catholic practices," and "Anglo-Catholics" indulge in unrighteous scorn concerning the "Evangelical" way of life!

Certainly there is ample room for criticism of one side by the other. Yet, in the last analysis, there is no room for opposite sides. That "sectarianism" exists only insofar as individuals, banded into groups for mutual encouragement, have failed to understand and to use all the values of the Faith of Christ. This has nothing to do with temperamental differences. To imagine that party divergences are dominantly matters of variation in ceremonial taste is to miss the point which gives validity to the Anglican Tradition, in which every priest and parish meets all the needs of those who come within their reach. Within the body Anglican, there exist parallel lines of thought dialectically different, yet organically one. Since the Evangelical Revival, these have progressed as separate entities—as contrary faiths might progress in amity without unity. But, in their organic oneness, they should converge into the heavy spear-point of a concentrated purpose. Each is Apostolic. It was the great glory of the Caroline divines from Hooker to Ken that, in realizing that truth, they achieved this end for the Church of England and for us.

III. EVANGELICAL-CATHOLICISM

Tragically we take pride in our "partyisms." Such words as "emphasis," "temperament," "viewpoint," "cultural values," betray the weakness of positions which assume that the highest levels of the believing life can be achieved by wholehearted devotion to a selected fragment of the Church's Faith. In view of this nothing is more imperative than a full-bodied return to the practical Evangelical-Catholicism of a Hooker, a Cosin, a Jeremy Taylor, and a Lancelot Andrewes.

These saints and scholars—and the Church has known no better—were the product of the tension created by the struggle of an unhistoric Papalism on the one hand and an embittered Puritanism on the other to possess the Church. They were Catholics. They were Protestants. They held in constant practice the whole galaxy of spiritual truths and devotional habits which produced the Evangelical at his best in Charles Symeon. Evangelistic preaching, zeal for the Scriptures, skilled pastoralia! Who among us is not at home in *Holy Living and Holy Dying*, or Herbert's *Country Parson*, or the spiritual poems of John Donne? John Wesley was steeped in the great Carolinians and poured their thoughts out of his tremendous sermons

into English hearts. He and John Keble had the same spiritual ancestry.

These men of the Carolinian era, with a deep consciousness of the truths dear to every Evangelical, brought into effectual action all the traditional methods of the Catholic life as they conceived it to have been in the primitive Church. They used the seven sacraments as efficient instruments for the guidance of the soul into ways of closer fellowship with the Redeemer. They gave their strength to the art of preaching the Gospel. They exhibited a non-literalistic, strangely "liberal" attitude toward the Scriptures. They laid in such works as Jeremy Tatlor's—the foundations for that magnificent pastoral psychology so strong in Britain and so productive at Cincinnati.

IV. RETHINKING OUR POSITION

That we should slavishly copy them, I do not say. The 17th century was theirs, not ours. But their tolerance, their learning, their liberality, their deep understanding of the Church's doctrine and discipline, their refusal to bow to the will of an alien bishop or a modern Puritan, their aptness to combine in one practical polity, worship, and pastoralia all spiritual good that has proved its worth, is a challenge to us that we rethink our position; and, in the rethinking, unite the differences.

This Anglican Tradition in the 20th century is not concerned with secondaries nor preoccupied with the relics of an unrecoverable past. It means moderation in the things that do not matter. It implies the use of all that modern learning and method has produced. It offers to mankind the glorious treasures of the old, as these have met the test of experience, united with the good in the new. But it dare not, lest truth itself be brought to peril, forsake the old in order to accept as final the unfinished experiments of this frightened and uncertain day.

Never have Christian men and women had so terrible a burden with so magnificent an opportunity. The men of the world—the political theorists, the economists, the scientists, the sociologists, the philosophers—gaze upon the ruins of their schemes for world redemption. People everywhere are done with them. People everywhere are crying out for an eternal Gospel, that Gospel which an awakened and unexpurgated Anglicanism is best able to give them.

This article by the dean of St. Matthew's Cathedral, Laramie, Wyo., is a condensation of his address given at the Conference of Anglican Churchmen, which met in Portland, Ore., in May.

COMING EVENTS

September

28. Youth Sunday.
28-October 5. Religious Education Week.

October

5. Forward in Service Sunday.
7-9. Synod of province of Northwest, St. Paul, Minn.
8-9. Synod of province of Midwest, Grand Rapids, Mich.; synod of the province of New England, Lenox, Mass.
14-16. National Council meeting in New York.
17. Consecration of Dr. Noble C. Powell as Bishop Coadjutor of Maryland, Emmanuel Church, Baltimore.
21. Synod of province of Washington in Washington.
21-22. Synod of province of New York and New Jersey, Ashbury Park, N. J.

Edith M. Almedingen

A "Living Church" Author Wins a Coveted Prize

By Leon McCauley

EDITH Martha Almedingen is a name familiar to readers of THE LIVING CHURCH, and they must have noted with pride the story in a recent issue pointing out that Miss Almedingen has been awarded the coveted Atlantic Monthly Press-Little Brown & Co. \$5,000 non-fiction prize for 1941.

Readers will surely remember that first striking piece of Miss Almedingen's, *The Little Chapel at a Petrograd College*. It came to the editor in April, 1935. He knew nothing of the author except that, reared as a Russian Orthodox, she had gone first into the Anglican communion and then into the Roman and had finally returned to the Anglican to write *From Rome to Canterbury*. But he did know a good sketch when he read it, and he printed this one in the November 9, 1935, issue of THE LIVING CHURCH. Reader judgment sustained the editor's.

There followed, during the ensuing six years, a total of 33 sketches and essays, including such recent ones as *Refugee* (June 14, 1939) and *The Rebuilding of the Walls* (May 14, 1941), as well as a translation from the Latin of *The Lord's Passion* by Rabanus Maurus (Lent, 1938).

And now this LIVING CHURCH author has written a prize-winning autobiographical work, *Tomorrow Will Come*, to be published in November. Of the \$5,000, she gets \$3,000 as an outright gift and \$2,000 as an advance on royalties.

How does she feel about it? Here is what she writes: "What can I say? It is all too bewildering; it has carried me right back to 1921 and 1922, to the days when I worked with the American Relief Administration in Moscow." Those were days when she wanted to write, and yet she "didn't see a chance to get out of that benighted country."

She did get out, however, and she did write. To all Churchmen her book will be especially important, not only because of the fascinating life she has lived, but, more important, because of her religious experiences. She has, as it were, made in all sincerity a round trip to Rome and back.

RUSSIAN ORTHODOX CHURCH

Miss Almedingen's father's people came to Russia from Austria, and her father married a woman part English. He himself, the third generation in Russia, was a scientist of the untitled nobility. His daughter, born in Petrograd, had to be, in accordance with law, baptized in the Russian Orthodox Church. The baptismal name was Martha Edith von Almedingen. She has never used this name in writing.

Edith grew up a shy, uneasy girl whose only real interest was books. Though she now appreciates the greatness of the Russian Church, she was never able as a child to find satisfaction in it.

At the age of 14 years, she wandered quite accidentally one Sunday into the English church in Petrograd. She says:

"Stained glass windows, rows of somewhat prim pews, all of them empty, the white detail of an altar afar off, and the hush all around. So, very quietly I slipped into the nearest pew and waited. My thoughts must have run like scurrying rabbits: 'This is the first house I feel I could really love. . . . I suppose it is all right—my being here at all. . . . Suppose someone comes and asks me to leave. . . . And, as people began coming in, I felt frightened. But the service began, and the people were no longer there.'"

Edith's mother belonged to the Church of England, and so the child was able to get hold of a Book of Common Prayer at home. She pored over it for months, and also over Wakeman's *History of the Church of England*. Today she finds evidence of the influence of these two books in her prose style.

PROSELYTIZING

In Russia there was, when Edith was a child, a law forbidding any foreign clergyman to proselyte, and a child could not leave the Orthodox Church until she became of age. There was, therefore, some danger to the English clergyman in Edith's attending his service every Sunday. It might appear that she was under his influence. Nevertheless, she continued to go regularly, and as it turned out, the clergyman was never viewed as a suspect.

At the age of 16, Edith entered Xenia Nobility College, where she was to remain for two years. These were difficult days for the timid, uneasy girl. She wore an 18th century uniform in an institution of "convent strictness and court etiquette." She got along poorly with her schoolmates. Reading became her escape from reality.

The year after she returned home, she was to enter Petrograd University; but this was 1917, and 1917 in Russia meant revolution. It appeared that there would be no chance at all for her to continue her studies.

One good thing, however, came to her with the revolution. The old laws affecting religion were done away with. She was free to enter the Anglican Church as a convert. She went to the then Metropolitan of Petrograd, the late Benjamin, and told him of her desire. To her surprise, he said that "so far as he could see and believe, his Church and the English communion were not held apart in the Lord Christ; that if, both by circumstance and by personal preference, I felt that my heart would find rest in the English Church, he was ready to give me his blessing and to wish me all happiness along the way I wanted to go."

For a year she did find peace in the little English church in Petrograd. Then the revolutionary authorities ordered the clergy out of Russia. The English church was closed.

Edith's father had died. The end of the imperial regime had caused her mother to

AUTUMN IN THE HILLS

THE frost crept down the hills last night
 On softly padded feet;
 He gently touched each living tree,
 Each flaming bittersweet.

Today the golden chestnut burs
 Drop their ripened nuts
 Among the crisply curling leaves
 That fill the wagon ruts.

And maples, leaning down the slopes,
 Twine their yellow hair
 With green that clings to summer's hands
 In spicy autumn air.

Gold and crimson, green and brown,
 Migrant birds on wing—
 Symbols of transmuted life,
 A promise of the spring.

SARAH LOIS GRIME.

lose most of her money. Edith was close to hunger when she finally secured a job as English-language correspondent for an engineering firm.

Then the firm failed. Edith's mother died. The young girl was destitute. She went from odd job to odd job, even working for a time as a porter. It was the most miserable period of her life.

But in 1919 something happened that seemed almost a miracle. She was permitted to take an examination for entrance into the University of Petrograd. She passed and was accepted. With acceptance by the university came provision for food, lodging, and study and peace. She gradually lost a part of her feeling of despair.

These were days of religious persecution in Russia. Official religion was almost under ban. Edith was, nevertheless, permitted to major in Church history. It was a subject dear to her heart, and she buried herself in it.

THE ROMAN CHURCH

With the English church closed, she began to feel an overwhelming desire for religious consolation. The activities of several Roman clergy came under her observance. She read a good number of their books.

And then she asks, "Why did I choose Rome rather than Orthodoxy? Why did I choose Rome rather than one of the innumerable sects then busy in Petrograd? A great many among those I knew at college did either one or the other. My hitherto religiously indifferent Russian colleagues turned to their native Orthodoxy, some of them for no other reason than weariness of spirit. . . . Orthodoxy had indeed depths and riches to offer as well as the promise of an incalculable mystical unfoldment. That was not for me. . . . Its splendor had nothing immediate in it, its depths were rather too tremendous for a very tired mind. . . . I knew it might have satisfied the emotional in me—for a time. But religion was no arena for emo-

tions. Religion, as I wanted it then, was no feeling, but a terrible necessity."

In the spring of 1921 she joined the Roman Church. For a time she did a good deal of Church work. At St. Catharine's in Petrograd, she made her debut as a public speaker, talking on Gregory the Great to groups of lay people.

Shortly afterward, she was called to Moscow to serve as interpreter for the American Foreign Relief organization. And at last she was able to get out of Russia altogether. She made her way to Italy, to the home of a relative.

A year and a half later, she was very glad to leave Rome for England. It had not been what she expected. She was extremely disappointed almost from her first day there. All the tinsel, all the parade—this was not the Roman Catholicism she had learned to know while working at St. Catharine's in Petrograd. But she hid the disappointment within herself. When she arrived in England, it was with the determination to become a Roman writer. She had already published a book of sketches on the Roman Church in Russia,

as well as a few articles. These had paid her passage.

She settled down. The road was hard. Sometimes there was barely enough money for food and paper. She worked all the harder, pounding her typewriter for an amazing number of hours each day. In two years she was writing for 35 different Roman periodicals, mostly in America.

"BACK TO CANTERBURY"

And then, in 1927, she went up to the North of England with friends. She attended a meeting of the Catholic Evidence League, where an ignorant man attacked the Church of England. She revolted at the injustice, defending the validity of Anglican orders with all her ability.

It was not long before she began to sense the truth of what her friends often said jokingly: she had always been an Anglican at heart. For two years she worried over the problem, reading, studying, searching her heart. And then one day she realized that she had ceased to be a Roman Catholic long ago, on that day when she had so stoutly defended the validity of Anglican orders.

She broke off her connection with the Roman Church. It was not an easy thing to do, particularly since she had to break off also with many Roman editors. But finally it was accomplished, and she began to build over again an acquaintance among editors, this time Anglican.

She was asked to write a book, a story or revelation of Rome as she had found it. She refused to write that book. She did, however, write *From Rome to Canterbury*, a sympathetic study, later.

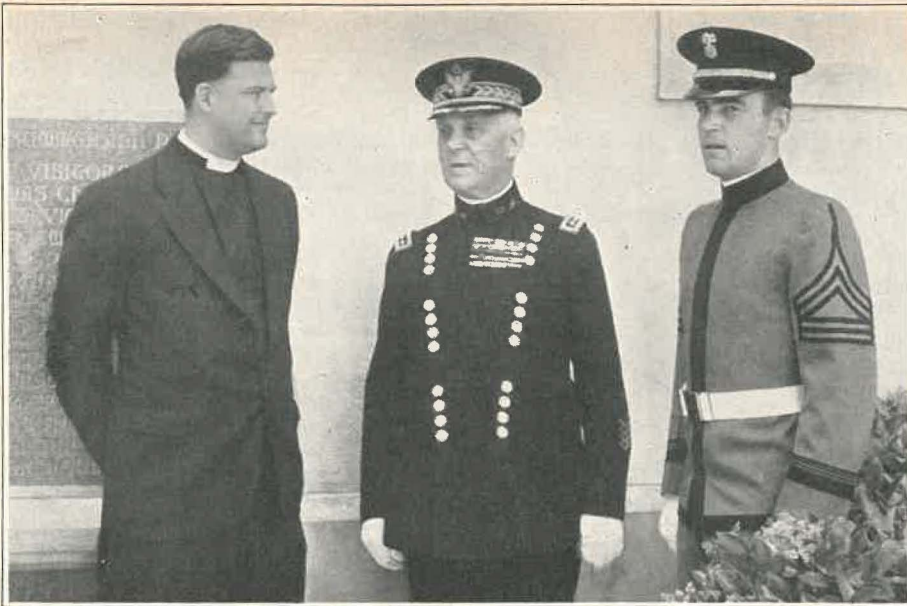
"I had left Rome," she said, not because of any seamy side it might have, but "because I was convinced that our Lord alone stands as the Head of the Church; that the latter—in its deepest mystical sense, is indeed one, and no amount of external divisions, no matter how far-reaching and enduring these be, can either impair or interrupt this continuous oneness; because I believe that our Lord's Presence is always with His Church, but more especially and intrinsically so in His Sacraments, fitly consecrated and dispensed; because, lastly, I was convinced that the English Church, whatever her undeniable shortcomings and blunders both in the past and in the present, can give a full and adequate answer to all the essential needs of a Catholic."

EXPENSIVE IMMORTALITY

GOING! The property unique is going.
 Going! The gavel pounds as pounds a heart.
 What do you bid for value past all knowing? —
 For self alive? Now let the bidding start.
 Wealth — powers — capacities, what are you giving
 Of all that's lodged within you to be spent?
 What do you spend? The price of further living
 Is the return to Life of what's been lent.
 When you were nought the Auctioneer gave gaily.
 Now you are rich with all the world to wife;
 If you want more you pay. You've taken daily;
 Has daily striving trained you for further strife?
 Which is worth more, your space or your presence, pray ye?
 Going! To you? — or — Gone! To Death. One life.

DOROTHY LEE RICHARDSON.

St. Alban's at The Citadel



St. Alban's, the student parish at The Citadel, has as its rector the Rev. William Wallace Lumpkin, chaplain. Here he is shown with Gen. C. P. Summerall, president of The Citadel and an active Churchman, and Cadet K. R. Nelson of East Weare, N. H., senior warden in 1940-41.

men; two of the five seniors are wardens. Parish committees on missions, public worship, Christian education, and Forward in Service function efficiently.

The primary objective of the parish organization is to prepare these keen young men, already in training to be military and academic leaders in after-college life, to be better laymen. Results of this plan were apparent in the 1940-41 session for at the Good Friday service, 1941, conducted by the Rev. Mr. Lumpkin primarily for Episcopal cadets, nearly 500 of these gray-uniformed young men attended the service, about two and one-half times the total number of Episcopalians in the corps of cadets! Then, through parish missionary work, a class of four candidates for confirmation was presented to Bishop Thomas on May 21st, one of whom had just been baptized.

In directing the enlistment of students in the Forward in Service movement, Cadet E. H. Weston, chairman of the committee, told his messengers regarding their work:

"As Mr. Lumpkin advised, make short visits, come directly to the point, and avoid the apologetic attitude. In each visit stress the following points:

"1. God's natural supremacy and our need for open recognition of this fact. We must see God as the source of power.

"2. The value of the Church in our contact with God. We must become more aware of the Church and the importance of regular worship.

"3. Our responsibility for our fellowman and his need of our service. We must

THE Presiding Bishop's program Forward in Service, is being put to work in the student parish at The Citadel, military college of South Carolina, in Charleston. Student parishes are not unusual in the Church; but St. Alban's at The Citadel, in organization and accomplishments, is typical of the best of these parishes.

Headed by a devoted Churchman and lay leader, Gen. Charles P. Summerall, former Chief of Staff of the United States Army, The Citadel is a college operated and maintained by the state. Of necessity non-sectarian, the college is yet poly-denominational, in that many communions use its stately chapel for services of their own. Every encouragement is given each of the several religious groups to work for the spiritual development of its members in the cadet corps.

The Episcopal group, numbering over 200, has been organized as a parish for only a year, with the Rev. William Wallace

Lumpkin, rector of the Church of the Holy Communion, Charleston, as priest in charge. After the diocese had done nothing very definite for the cadets over a period of several years, the Rev. Mr. Lumpkin was appointed chaplain to the Episcopal cadets in September of last year. Steps were taken immediately toward setting up a definite organization with clear-cut objectives; and Bishop Thomas soon gave his sanction to the organization of a student parish.

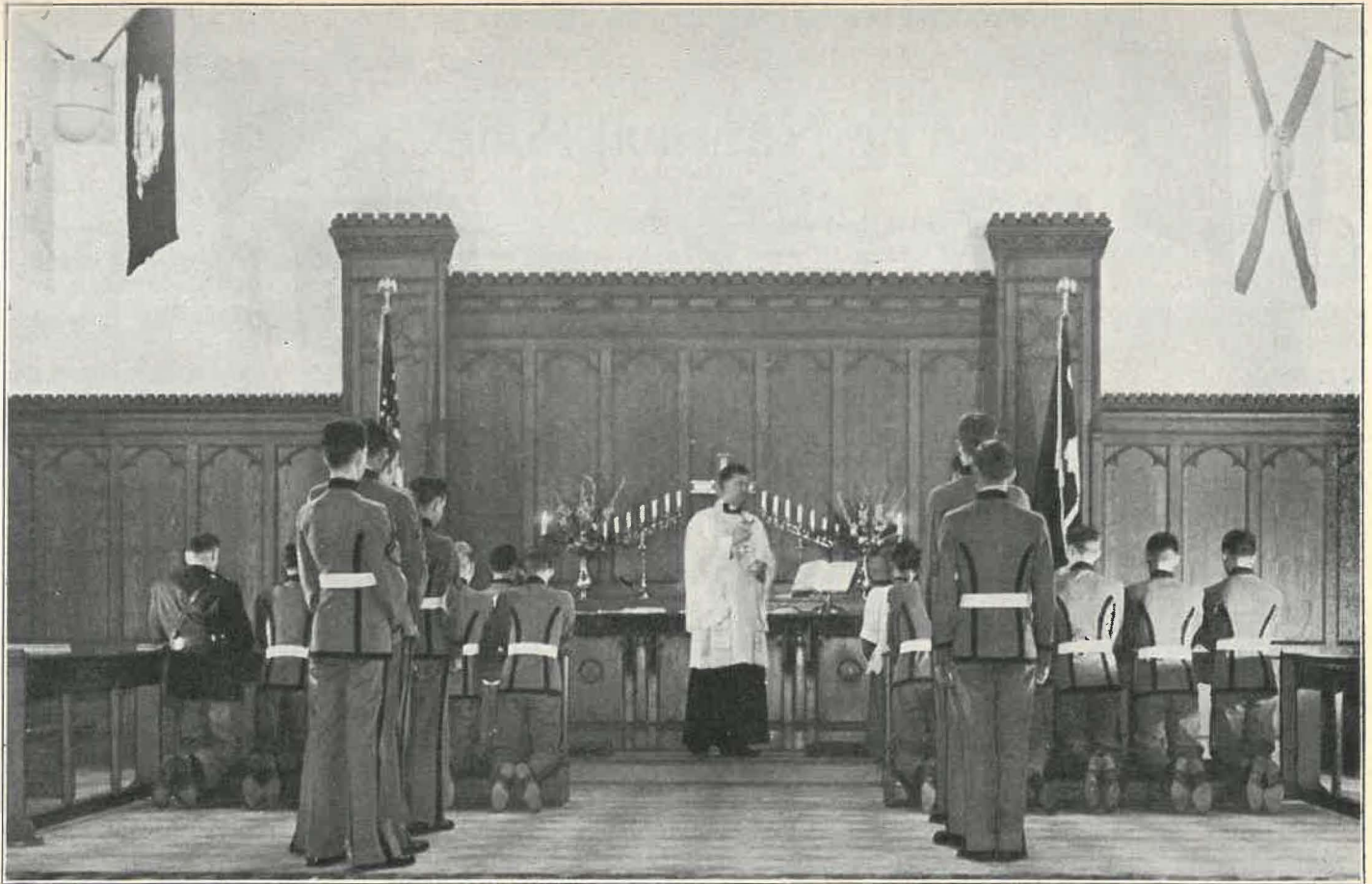
Assisted by the Rev. Colin R. Campbell, the Rev. Mr. Lumpkin now holds a celebration of the Holy Communion in the chapel every Sunday morning—before reveille—as he does on holy days of obligation. Each Tuesday afternoon he keeps a consultation hour in an ante-room in the chapel, and then officiates at a brief Evening Prayer service.

The governing body of the parish is a vestry, composed of five seniors, four Juniors, three sophomores, and two fresh-

The vestry meets. On Chaplain Lumpkin's right is Lieut. Col. John Anderson, faculty advisor of St. Alban's, and next to him is the Rev. Colin R. Campbell, assistant minister. Standing is Cadet Nelson. He and four other student vestrymen are postulants for Holy Orders.

The annual parish meeting of St. Alban's discusses the Forward in Service program. Cadet E. H. Weston, treasurer and chairman of the Forward in Service committee, answers a question raised by Cadet Cresswell Garlington jr., who is standing at the rear.





Holy Communion is celebrated at 6:50, every Sunday morning in the chapel. One of the duties of student vestrymen is to go through the dormitories before the service to wake up fellow-cadets who have signified their intention to attend.

not take the evils of the world lightly or say that they are not our responsibility.

"4. The great need for *Christian unity* and *Christian education*. There is only one God; and we must strive to know Him better.

"If there are any questions, see your chairman. Remember, we must do our part in this nation-wide program. Now it is up to you to do *your* part in the Forward in Service program!"

All of the five senior vestrymen in 1940-41 were postulants for Holy Orders; and at least one of the underclass vestrymen contemplates the ministry as a profession.

It is interesting to note that the members of St. Alban's were among the leaders in the corps of cadets. The Cadet Colonel and Regimental Commander, Ernest Samusson jr., who was appointed Lieutenant in the Regular Army upon graduation, was a member of the parish, as were Cadet Lieut. Col. John M. Lesesne, Cadet Major E. A. Terrell, and Cadet Captains L. L. Hester, and B. M. Montgomery. Leaders in all classes were included in the roster of the parish.

In their own parishes some day, these young men will be among those who will take the lead in carrying forward the work of the Church. Cadet K. R. Nelson, senior warden, held the rank of First Lieutenant on the regimental staff and was a leader in nearly every phase of college life. In his chosen profession, the Episcopal ministry, his fellow-parishioners expect that he will achieve great success.



The priest in charge visits a parishioner, Cadet Allen M. Heyward of Savannah, Ga., who is a tonsillitis patient in the cadet infirmary.

The National Policy

ONCE more the President has spoken, and once more the United States has moved nearer to what has become known as a "shooting war." And when it comes, says the President, our warships will do the first shooting.

Some think that the President was unnecessarily provocative in his description of Nazi submarines and raiders as "rattlesnakes of the sea"—though others feel that he has maligned the rattlesnake, which at least has the grace to warn its victim before it strikes. Some feel that the President should have announced the stiffening of policy in a message to Congress, perhaps coupled with a request for an outright declaration of war, rather than in a radio talk to the people. But few, except the members of "America First," fail to realize that the time has come when words are not enough and when Hitler must be spoken to in the only language he understands—the language of force.

We do not want war. In the America of today there is none of the hot indignation or bellicose flag-waving that has preceded and accompanied our entry into wars in the past, even in 1917. Our eyes are open, and we know that not glory but suffering lies ahead, if open warfare comes to us. And the experience of the past two years has shown us how horrible modern war is.

Yet we also know that we are faced with something far greater than a mere conflict between rival nations. We are up against a world revolution, at the root of which is a philosophy that is inconsistent with our democracy, our Christianity, our very humanity. Or perhaps it should be described as a counter-revolution. For a Nazi triumph would turn the clock back many centuries. We should not only lose the gains made in the American Revolution, but those of Magna Carta as well. And in our religious life we should be in danger of going back still farther, to the days before the Edict of Milan permitted Christianity to come out from its underground hiding places.

What is the alternative to this stiffening of our attitude toward the Nazi aggression? Mr. Lindbergh told us, the same night that Mr. Roosevelt made his "rattlesnake" speech. It is acquiescence to the Nazi system—appeasement, if that word be preferred. For without the aid that America has already given, in Lindbergh's view, "England would have negotiated a peace in Europe many months ago and would be better off for doing so." Like France? Or Belgium? They have negotiated peace with Germany—on Nazi terms, which were (and are) the only ones possible. Are they better off than Britain, which continues to resist? We think not.

Moreover, for the first time Mr. Lindbergh brought into the open, in his Des Moines speech, the intolerance that is the stock in trade of the dictators. And, curiously enough, it followed the Nazi pattern of anti-Semitism. Fascism always demands a scapegoat, and the Jews are always convenient for the purpose. The addition of the British and the Roosevelt Administration completed the picture, and brought the Lindbergh statement into the "striking similarity" with the Nazi party line that was promptly pointed out by Secretary Early.

The American people want peace—earnestly and prayerfully we want peace. But it behooves us to heed the old warning

about crying peace, peace, when there is no peace. Isolationism does not offer us peace. Appeasement does not offer us peace. Intolerance does not offer us peace. Wishful thinking does not offer us peace. A "negotiated peace" on Nazi terms does not offer us peace.

The only way to peace is through courageous facing of the facts. America cannot live within a shell of indifference while the rest of the world goes down before Axis aggression, and expect to live in peace with the conquerors after they have beaten the other nations into submission, one by one.

No, the only way to victory is the way of suffering—the hard way. Christians ought to understand that, because it is the message of the Cross. The joy of Easter can come only after the humiliation, the anguish, the suffering of Good Friday. The pathway to Life lies through the gate of Death. The lesson is true for nations as for individuals.

THAT is why, though we hate war and love peace; though we regret the name-calling and recognize that our own nation is far from perfect; though we recognize our national share in the sin and selfishness that plunged the world into the darkness and confusion of war; though we realize that military victory alone cannot bring a righteous peace or a better world; nevertheless we believe that the President is right in saying to the Axis nations, You shall go no farther along this path. If you attempt to do so, you must reckon with us.

And we believe that the President speaks for the great majority of the people of the United States. As the *New York Times* observes, "this great majority, now recognizing clearly that we shall have no peace and no security, no respite from alarms, and no return to normal life until Nazi Germany is defeated, is prepared to accept any necessary risks to accomplish that defeat."

It is Hitler's move next. If he moves against this country, he will find that a united America is ready to use its full strength to stop him. And the last chapter of his *Kampf* will begin. Its title will be, *The Decline and Fall of the Nazi Empire*.

Welcome to New Readers

WE welcome the many subscribers for THE LAYMAN'S MAGAZINE who, with this issue, join THE LIVING CHURCH FAMILY. This is the first issue of the combined publications, which will be published on a weekly basis hereafter. Subscribers to the monthly LAYMAN'S MAGAZINE will receive the weekly LIVING CHURCH on the basis of two issues of the latter for each one of the former to which they were entitled.

Former subscribers to THE LAYMAN'S MAGAZINE will find many familiar features. This issue contains several departments that were formerly published in the MAGAZINE, and others will appear in subsequent issues. To these are added the wider news coverage, the special articles, and the distinctive features of THE LIVING CHURCH. And we hope that the new cover design, combining familiar characteristics of both publications, will appeal to all our readers.

Librarians and others who preserve files of the two publications, bound or unbound, will be interested to know that

the volume and number of this and subsequent issues will continue the numbering of *THE LIVING CHURCH*. Volume CIII will be concluded and indexed with the issue of December 31, 1941, and thereafter we shall resume our former practice of publishing two volumes a year.

The index for Volume II of *THE LAYMAN'S MAGAZINE*, February to September of this year, is published on page 30 of this issue. A reprint of this index, without other matter, will be sent to any subscriber on request.

Practical Christianity

WE DO not often comment editorially on courses for church schools (or Sunday schools, as we still prefer to call them), particularly when they are issued by the publishers of *THE LIVING CHURCH*. However, the latest one that has come to our attention is so unusual that we feel that it deserves special attention.

"*My Own*" *Work Book on Practical Christianity* (Morehouse-Gorham 70 cts., procedure guide 20 cts.), prepared by Alice Brookman, introduces a startling technique in the teaching of high school boys and girls. The bibliography, compiled by the Graduate School of Applied Religion in Cincinnati, consists largely of government reports. Through them, and through a study of the community, the Bible and the teachings of Our Lord are to be interpreted in terms of the present day.

Part I deals with "you," the student, considered as "a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." From this viewpoint, consideration is given to "you and your school," "you and your job," "you and your free time," "you and your money," "you and your friends," "you and your religion." Part II deals with "these My brethren," from the viewpoint, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." On this basis, the student is led to study such problems as unemployment, child labor, personal and community health, race relations, the migrant problem, refugees, foreign missions, and prisons—a wide variety of topics, but all growing naturally out of the simple, yet all-embracing statement of our Lord.

The course is admittedly a radical one. It does not dodge the issues that are usually dodged, in the public schools as well as in Church schools. It does not foster the idea that all is well in the best of all possible worlds. It does not hesitate to call attention to the seamy side of our 20th century American civilization. But it is constructive, not destructive, in its methods. It considers all things in the light of the Christian Gospel. It indicates lines of Christian action along which improvement can be made, and it gives examples of ways in which Christians are actually grappling with the problems under consideration.

The Rev. Harold Holt, in his introduction to the course, observes: "This work book has as its primary object, it seems to me as I have read it, to lay the groundwork for an intelligent approach to the social problems of our day. There is much in it to which the conservatives may object. It is definitely loaded on one side, but it is the side of the future, not the past; yet it avoids that snare of the unwary forward-looking person, the espousal of quaint 19th-century dreams called 'European ideologies.'"

Our young people are going to have to rebuild this world that today we are so busy tearing down. As Fr. Holt says, "They can't do worse, and they may do better." This course should help to open their eyes to the task they are going to have

to tackle—and, most important, to show them that they can do so on Christian lines, rather than on the basis of some modern materialistic ism. We're for it.

Publication Hazards

THIS issue is published under exceptional hazards and difficulties, and we ask the indulgence of our readers accordingly. The American Legion is holding its convention in Milwaukee as we go to press, and not only the keys to the city but the municipality itself has been turned over to the visiting Legionnaires. We are glad to welcome our 100,000 or more visitors, and we trust they are enjoying the hospitality of our city, one of the fairest in the land. But the convention does make normal business difficult, if not impossible.

Our editorial office is in the midst of the central business district that, for four days, is closed to all traffic. Our printing office is about a mile away, on the opposite side of the business district. Between us is fixed, not a great gulf but a mass of moiling, parading, celebrating humanity.

Moreover on Tuesday, the day we normally close our forms, the power will be shut off in our building, the mails will be reduced to a skeleton basis, and the city will turn out in gala dress for the all-day Legion parade. We are therefore closing our office on that day. Those who wish may spend the day watching the parade and otherwise celebrating the festive occasion. We for our part, having already seen a parade, hope we shall not be considered unpatriotic or inhospitable if we leave the city to our visitors and spend the day quietly in our country hideaway.

Consequently the forms for this issue are closed on Monday instead of Tuesday, and last minute news will have to wait until next week. At the same time, despite our early closing, we may miss some of our regular trains in the mailing, and the delivery of copies to our subscribers may be a bit late. If so, we hope you will appreciate the fact that the circumstances are beyond our control, and will judge us leniently. And, to use an Irishism, if you don't receive this issue at all, let us know and we'll send you a duplicate.

Next week, when our exuberant visitors have returned, tired but (we trust) happy, to Atlanta, Boston, Cuyahoga, Danville, Emporia, Fresno, Gallipolis, and so on, through Yazoo City and Zanesville, we hope to return to our normal routine. Then Kilbourn Avenue, which our editorial window overlooks, will have ceased to be a parade ground, weird 40 et 8 contraptions will have yielded to the usual metropolitan traffic, and it will be possible to walk from the editorial office to the printing plant without buying flags, pins, or tags of any kind. The captains and the kings will have departed, and we can return (to pass from Kipling to Harding) to normalcy. Until then, as the new slogan has it, Keep 'em flying!



BEING A LIFETIME DEVOTEE of Gilbert and Sullivan, we have always believed in making the punishment fit the crime. But we can sympathize with Tommy, whose military uncle was expounding some of the elementary principles of military science. "I always believe in fighting the enemy with his own weapons," said the uncle. "Really," asked Tommy. "How do you go about stinging a wasp?"

The War and the Philippine Mission

By the Rev. Clifford E. Barry Nobes

IN THE latter part of July, Manila Bay was mined; Manila had its first practice black-out; air-raid and fire wardens were appointed for the various neighborhoods in several of the important cities of the Philippines. Prior to these ominous happenings, the Government of the Philippines, coöperating with military authorities, had erected a Civilian Emergency Administration, which at once started preparations for the Pacific war which so many people in this section of the world feel will sooner or later engulf the Philippines.

The Church's missionary work in the Far East is endangered. The American Church need only look at the fate of the missionary work of her Mother Church in England and of the enterprises of the various continental missionary boards to see what a crisis may soon face her own dependent workers overseas.

What will happen to missions in war-time? In a sentence, the answer is that they will, with just a little more support from their home boards, emerge stronger and more vigorous than ever. Is this unwarranted optimism? An examination of the situation will soon show that it is but a sober prediction based on present trends.

NATIVE LEADERSHIP

Because the State Department has already urgently recommended the withdrawal of women and children, and non-essential men, from China and Japan, the Philippine Episcopal Church has circularized its staff to determine what should be done in the event of a similar evacuation from the Philippines. In every station of

¶ The Church would emerge from the dark days of a war in the Pacific a stronger and more thoroughly "Filipinized" Church, Fr. Nobes states in his article. A missionary in the Philippines for about 10 years, Fr. Nobes is stationed at Bontoc in the Mountain province, near the northernmost part of the Islands, which are (he says in his covering letter) "close enough to the rays of the Rising Sun to feel the heat unmercifully."

the Islands, important work is at present being done by American women. The question which faces the missionary district is whether or not this work can be continued if these women are evacuated.

Forced to face the question, the priests in charge of the stations have, for the most part, found that there are competently trained Filipina converts who can take over the duties now being discharged by the American women, provided there remains in each station an American priest who would be able to see these native workers through the initial period of their new responsibilities. There is no lack of trained women; there is only a shortage of workers who have confidence in themselves. We appointed missionaries in the Philippines have for so many years been the leaders of all Church work, that few of the native Church can take responsibility upon themselves at a moment's notice.

With the possibility of a major emergency looming up, we are being forced

at a more rapid pace than we might have desired, to put the burden of leadership upon Philippine Christians. But ultimately the Church will be the gainer. Sooner will come the day when Americans can withdraw entirely and leave the Philippine Episcopal Church to find its own leadership.

INCREASED COST OF LIVING

But the American Church will be called upon to increase her financial aid to the Philippines if war comes. Already the foreign workers have found that the dearth of shipping has raised the cost of living tremendously. Prices of imported goods have increased as much as 50%. If that much of an increase has come before actual hostilities have broken out, then it can be seen that maintenance appropriations will have to be increased. It is useless to say that we can "live on the country," for the country cannot live on itself. Rice, the staple of millions of Filipinos, has hitherto come from Indo-China and Thai.

As imports have decreased, so too have exports; and those who were once able to make a living by selling their goods abroad are being forced to live on past profits. The native congregations cannot, therefore, be expected to increase their financial aid to the Church. The closing of foreign markets has been too sudden to permit anyone to adjust himself to the changed conditions.

Even this need not spell disaster for the work, however. With an increase in the number of natives on the mission staff, there will be a decrease in the amount of money necessary to support the workers; and if the American Church can rally to the support of the Philippine mission during the first critical months of the war, there is every reason to hope that the mission can adjust itself to the new conditions.

It is essential that financial support be continued, and even increased a bit, if our work of 40 years is to be given an opportunity to readjust itself to emergency conditions. That this may be guaranteed, it is essential that *now*, in time of peace, every American Churchman who has supported missions resolve to continue that support. War will increase the cost of living in the United States. That is true. But war will also increase the income of the average wage-earner in such a highly industrialized country as America. It will not do so in the Philippines where an agricultural economy prevails, not because farm products will not rise in value, but because markets will become almost totally inaccessible the moment a war in the Pacific breaks out.

There is no need, then, to fear for the continuance of the Church's work in these far distant isles of the Pacific. It will go on, with increasing strength, to emerge from the dark days of war a stronger and more thoroughly Filipinized Church than it is today.



PHILIPPINE CHILDREN: Fr. Nobes and an Igorot teacher are shown above with a group of children at St. Paul's, Samoki, Bontoc. The war-clouds of the Far East cast a threatening shadow over their peaceful daily life.

'Way Back When

Reminiscences of a Veteran Subscriber

By the Rev. Edward Henry Eckel, D.D.

YES, it must be so—else why does the editor ask me to write about "'way back when"?—it must be that I am catalogued somewhere in THE LIVING CHURCH office as Exhibit E, Shelf O, in its cabinet of curios and antiques, or something of that kind. And now he is drawing me out to "tell the world" that THE LIVING CHURCH and I have been intimate friends a long time, a very long time, in fact nearly if not quite 60 years—quite definitely and certainly, to the best of my knowledge and belief, 59.

Well, to begin with, I was not only a subscriber for THE LIVING CHURCH. I was also an inscriber, for I was the young periodical's first official correspondent and representative in the diocese and state of Delaware, beginning when I was 19 or 20 years old. Nothing remarkable about that, you'd say, if you had overheard a sotto voce exclamation in my neighborhood at the LIVING CHURCH dinner in Kansas City last October when the officials of the staff were introduced—"I had no idea THE LIVING CHURCH was run by such striplings!"

Those were the days of most unpromising and uncomplimentary partisanship in the Church. Some of us may have been only nominal and apathetic Churchmen, but we were all epithetic Churchmen, as a few examples will show. First, this pair of definitive jingles, more or less widely current:

"High and crazy, "Attitudinarian,
Low and lazy, Platitudinarian,
Broad and hazy"; Latitudinarian."

Or take my young Low-Church clerical friend's explanation of how he could tell the Churchmanship of the clergy at a clerical funeral in Baltimore he had attended. It was the way they responded to the prayers. The High-Churchmen said Ah-men, the Low-Churchmen said Ay-men, and the Broad-Churchmen said Uh-men. Or finally, consider the enlightening explanation given her Presbyterian friends by a witty and vivacious old lady, whose middle-aged son was a scholarly High-Church priest in my teen years, and both of them close friends of mine. In the Episcopal Church, she used to say, we were mostly Episco-high-pians, or Episco-low-pians and the rest were just Episcopale-ians—I never quite knew whether she meant because of their ecclesiastical anemia or the fact that you could say no more for them than that they were just within the pale of the Church. At any rate, she hadn't overlooked the Broad-Churchmen!

My early connection with THE LIVING CHURCH was in the last years of the episcopate of that stalwart old-school Evangelical, Alfred Lee, who, at the time of his death in 1887 at the age of 80 years, had been Bishop of Delaware for 45 years and was the tenth Presiding Bishop of the American Church the last three years of his episcopate. I became a candidate for

Holy Orders under him, and was already in the General Theological Seminary when he died. That he permitted me to go there instead of "sending" me to another institution of which he was an official patron rather surprised me at the time, especially as I had received privately, a few years before, his "godly admonitions" about some of my most flagrant "ritualistic" proclivities, pronouncements, and practices in connection with a young mission I was running. It only showed how much more kindly tolerant he was than I had thought him when, with the inconsiderate brashness and zealotry of youth, I talked to congenial ears about his "subterranean Churchmanship." And then those kind fatherly letters he wrote me while I was in the seminary, with their affecting emphasis upon the paramount importance of personal piety in the Christian minister.

SKETCH OF BISHOP LEE

Soon after Bishop Lee became Presiding Bishop, I, who had been writing for THE LIVING CHURCH for perhaps two or three years, received from the Chicago office of publication an editorial "assignment" to furnish an article about the new Presiding Bishop, which I did at some length. The front-page prominence given this article (THE LIVING CHURCH at that time was more of a broad-sheet newspaper in form than a magazine) was due, of course, to the importance of the subject.

I knew that he bore an international reputation for profound scholarship and knowledge in the Scriptures, and I was proud that "my Bishop" was the one and only Episcopalian on the American committee invited to collaborate with the English in producing the Revised Version of the Bible (1881, 1885, 1901). He was a graduate of Harvard in 1827, studied law and was admitted to the bar, and afterwards graduated from the General Theological Seminary in 1837. Four years later he was consecrated Bishop of Delaware!

I knew also that he was a saintly exponent and exemplar of Evangelical piety, and a scholarly and forceful controversialist, holding the pen of a ready writer against "the innovations that disturb our peace." I never read anything from his pen that was not arresting and impressive. It was especially so to me and therefore salutary to a degree in curbing some of my impetuosities. I remember nothing as to the contents of my article, but the foregoing is, at any rate, the picture I must have attempted to delineate. I sometimes wondered whether the dear old Bishop ever suspected me of "writing him up for THE LIVING CHURCH," and what he thought of the article, but I never learned. I only know that I was scared stiff when I got that editorial "assignment"!

One evening after dark, a few weeks or months after its appearance in print, the doorbell of our home in Wilmington rang, and I was summoned to the parlor to meet

the elderly cleric who had asked for me. The moment I stood in the doorway, he showed astonishment and thought a mistake must have been made in announcing him. He wished to see the Mr. Eckel who was THE LIVING CHURCH's correspondent in Delaware. When I assured him of my identity, he exclaimed, "I hadn't expected to see so young a man. We in Chicago thought we were dealing with one much older." (The reader may here be referred back to the "striplings" at the L. C. dinner. Also to the minister who became a bishop four years after emerging from the theological seminary. Please excuse the interruption. Let us proceed.)

My clerical visitor was Canon Street of the Chicago pro-cathedral, and he had come to Wilmington to solicit subscriptions for the young Church paper, with me to steer him round to unsuspecting "prospects." The next day we "made the rounds" and got a few—a meager handful, in fact, for we found ourselves up against an impregnable wall of sales resistance. That faculty was in existence a half century or more before anybody had a name for it!

I have never forgotten one typical experience of that canvass. We called at the home of two old ladies, widowed sisters, whom I knew well from frequent social contacts in the same church parish. I also knew their reputation for "closeness." One of them, having admitted us, sat with us in the parlor to learn our mission. Here she faced the canon's bombardment of information, plea, and argument with a magnificent show of indifference. Even the ingratiating and hopeful shots that I occasionally threw in to support the main attack hardly seemed to make a dent.

But at length our hostess excused herself to consult her sister upstairs. We were morally certain that the latter had been eavesdropping and heard everything that had been said below. We heard the two arguing at the top landing. Presently we heard one say distinctly with an air of finality, "I don't want the paper, either, but I guess we'll have to take it because Mr. Eckel brought him in and wants us to subscribe." We left the house triumphantly, with a new paid-up subscription in hand.

Well, "reminiscences" are a commodity in which we oldsters can deal *ad infinitum et ad nauseam*, even if we are not all crowned with the Scriptural "hoary head" of "glory" which THE LIVING CHURCH erroneously ascribed to me two years ago in a little editorial paragraph congratulating me on the three golden anniversaries I had observed in June—graduation, ordination, and marriage. So I will stop, but I cannot do so without this final word. After all these years of pecuniary support to THE LIVING CHURCH as a "subscriber," I want to add that I have been rarely other than a subscriber to its editorial positions and arguments on debatable questions of doctrine, discipline, and worship, "as this Church hath received the same."

The Care of Household Metals



OBVIOUSLY, different metals require different treatment; and perhaps the first and most important rule is to use for each that method which means the least roughening of the surface and gives the richest luster to the finish. There are many chemicals on the market which, while they clean expertly, are apt to leave a brightly glaring surface instead of the much to be desired rich deep glowing luster. Such methods of cleaning all too often mean surface erosion.

How do metals become soiled in the first place? Sometimes by water spots, by grease film from the air, or by contact with other chemicals. Aluminum, for example, is discolored by common salt; silver, by contact with rubber or from the constituents of certain foods—egg yolk and mustard being notable examples.

To "keep clean" is much simpler than to "make clean"; and it is not difficult, provided one uses a regular routine and has right at hand the necessary equipment for removing, as soon as they appear, those spots and stains which mar our metals. A cleaning kit or basket equipped with silver polish and clean polishing cloths, a small brush, a good general metal polish with its own cleaning cloths, mineral wool, or one of the combination soap pads will be found most useful and convenient.

It is highly important to keep polishing cloths for silver and for other metals separate, using each only for its own appointed task.

SILVER

If silver has proper *daily* care, it should not need thorough cleaning more than once in two weeks. Apply any preferred reliable silver polish with a clean soft cloth, rub it in thoroughly, let dry, then polish with another soft cloth. Finally wash in soapy water containing a little ammonia, rinse, and dry quickly.

With highly ornate silver, work the polish in with a small brush, using a brush also for the subsequent washing. Small heavy buffers are sometimes used instead of brushes. (Incidentally, an excellent way to clean the prongs of forks is to plunge them right into the jar of cleaning paste so that the paste contacts every point.)

Then there is the soda-salt-aluminum bath, which is perfectly safe for silver—but do not make the mistake of using it with your cherished pieces having an oxidized finish. Use one teaspoon of baking soda and one teaspoon of salt to each quart of boiling water in an aluminum vessel or buy one of the aluminum silver cleaning discs or plates sold for this purpose. Be sure that every piece of silver actually

touches the aluminum, otherwise the salt and soda will have no effect. Boil three minutes, rinse, dry, and polish.

When silver has been stored for any length of time and has become badly tarnished, soak it in potato water, then polish as directed. Odd pieces of silver, when not in use, may be kept in specially treated fabric storage bags, zipper-fastened. Remember that if your silver is to look bright when taken from its bag, it must be bright and clean when it is put away.

Modern tarnish-proof chests for flat silver have proved a boon to the busy housekeeper, reducing her silver cleaning to a minimum. With a generous supply of flat silver, use it in rotation, as you do your linens, for in this way all of the silver keeps uniform in appearance and receives practically the same amount of wear. For silver which is not often used, a small piece of gum camphor kept in the silver drawer or chest helps to prevent tarnish.

With large ornamental silver pieces—candlesticks and vases, for example—the luster may be preserved almost indefinitely by the application of a smooth thin coat of clear lacquer to the entire surface. Should this crack or become badly scratched, the only remedy is to remove all the lacquer with alcohol and then relacquer the entire surface.

STEEL-BLADED KNIVES

After washing steel-bladed knives, rub them with bath brick or any fine abrasive on a wad of paper, or use a knife polishing board with its accompanying knife-cleaning powder. Avoid putting bone or composition handles into hot water as this tends both to loosen the tang and to discolor the knife handle itself.

PEWTER

In polishing pewter, be especially careful not to use anything that will scratch. Fine whiting moistened with oil, or wood ashes and oil are good, followed by a bath in hot suds and a rinsing in clear water.

ALUMINUM

Remember that all alkalis discolor aluminum, therefore avoid the use of strong soaps and scouring powders. Discoloration can usually be removed by a mild acid or by a vigorous rubbing with whiting; be very careful to wash off all acid after using. Today there are on the market several excellent commercial preparations for the cleaning of aluminum.

COPPER AND BRASS

Wash copper and brass in a weak ammonia solution and rinse very thoroughly. Salt moistened with lemon juice or vinegar removes dirt and corrosion but must itself be thoroughly washed off after use. Clean and polish with a good commer-

cial metal polish or clean with rottenstone moistened with linseed oil; then finish with metal polish. Both these metals tarnish very easily.

If used as cooking utensils, they must have a perfect tin lining which needs fairly constant replacement.

CHROMIUM

Chromium does not need polishing, merely washing in soap suds, rinsing in hot water, and a careful wiping and rubbing with a soft cloth.

NICKEL

Wash nickel thoroughly with hot soap suds and wipe dry. As nickel scratches very easily, do not use an abrasive. Whiting and ammonia, whiting and kerosene, or commercial cleaning pastes are best.

TIN

Place tin in a hot soda solution for a few minutes only, to remove grease. Long soaking tends to dissolve the tin, leaving the iron base exposed. Rub with very fine abrasive, wash, and rinse. Be sure to wipe tin thoroughly dry to avoid rusting. If new tinware is slightly greased, then slowly warmed in the oven without burning, it is much less likely to rust.

IRON

All iron utensils may usually be readily cleaned with soap suds and water. After cooking in iron, fill the vessel immediately with water, add a little washing soda, and bring to boiling point; then wash with heavy soap suds and a steel brush—if necessary, finishing with a fine abrasive. Rinse thoroughly and wipe dry.

Despite all the modern cooking equipment, an old well-seasoned iron frying pan or pot roast kettle is a treasure to be treated with respect. A new one needs a little preliminary care: Scour thoroughly with a stiff wire brush and fine abrasive, then season with a little fat (suet or oil), thus impregnating the pores and preventing rusting. Until well-seasoned, the iron may be well rubbed over after each use with a little unsalted fat.

ENAMEL

Enameled equipment needs gentle handling. It easily cracks and chips if hit or dropped or if allowed to burn dry. Stains can ordinarily be removed by soaking in a washing soda and water solution. It is not hurt by the use of either acid or alkali; but do not use chipped enamelware for cooking.

PORCELAIN AND ENAMEL SURFACES

Porcelain and enamel surfaces should be *kept* rather than *made* clean. For badly stained surfaces, make a heavy soap jelly with one cup boiling water and one-fourth cup soap flakes, then stir in two tablespoons whiting and one tablespoon kerosene, shake thoroughly before using, and apply with a soft cloth. Or use one of the standard commercial bleaches.

For ordinary cleaning, use a soft brush with soap suds and nonscratching abrasive.

Yours for cleaner metals,

Lily Haxworth Wallace

LILY HAXWORTH WALLACE

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September

- 28. St. Michael and All Angels, Cincinnati.
- 29. Trinity, Saco, Me.
- 30. St. Edward the Martyr, New York.



BOOKS



ELIZABETH McCracken, EDITOR

Martain on his Country's Crisis

FRANCE, MY COUNTRY. By Jacques Maritain. Longmans-Green. Pp. 117. \$1.25.

Darlan is practically the dictator of France. The superficial comments one has heard in America are for all outward purposes justified; France had rotted away within, and this is her reward. And it is just over against this way of thinking that Maritain has written of his country.

Fondly, perhaps over-expectantly, but with patience and great sensitiveness, he has laid bare the military, political, and socio-psychological causes for her downfall. Yet the main current of that analysis proclaims France's fall prophetic. "The breakdown of France points to a source of ill health and a source of error, which, though not inherent in democracy, threaten all modern democracies, because this malady and this error stem from a false philosophy of life that has been fattening parasitically upon the democracies for a long time." The scope of this error is suggested by these words: "Every democracy whose rule of life is not heroic but hedonistic will grasp such things [the risk of war for peace] too late."

If pleasure is not the basis, we must expect some more adequate basis: "... Faith, in a word, in the conception of man and his destiny which the Gospel has deposited at the very centre of human history—this faith is the only genuine principle by which the democratic ideal may truly live. Any democracy, which, by its very nature as a political entity, lets this faith be corrupted, lays itself open to that extent to disruption."

It is along these lines that Maritain interprets the dreadful happenings in his country. There may be in them the purification of that land in the cruelest form. Far less important but equally careful is a note on the armistice: "It is possible that the religious policy of the Vichy government has conciliated those same sections of international Catholic opinion which proved recently so soft a touch to a political exploitation of religious appearances. It would, however, be unfair not to acknowledge that those official measures which gave back to religious orders both their freedom and their capacity of teaching, did but sanction legally injustices which had been practically eliminated from French life since the last war. . . . Be that as it may, to assume that Vichy heralded in France the religious renaissance would be too blatant an imposture for any Frenchman to give it credence; it was under the Popular Front government that Cardinal Pacelli was received in triumph in Lisieux and Paris."

What of the future? "But the people have one hope: liberation—the victory of England and America over the enemy." That is enough for the democrat. For the Christian, this victory must be accomplished by men who have not only been tried by the war but purified and made conscious of

the frightful shortcomings of their own way of life. No one who prays for the recovery of this proud daughter of the Church can fail to read this thoughtful book.

ROBERT L. CLAYTON.

St Bernard's Teaching

THE STEPS OF HUMILITY. By Bernard, Abbot of Clairveaux. Translated, with introduction and notes, as a study of his epistemology by George Bosworth Burch. Harvard University Press. Pp. xi-287. \$3.00.

We have here a book primarily for scholars, of interest to students of medieval thought and, more especially, to students of mystical theology.

The introduction which, together with the notes and appendices, occupies nearly half the volume, is in itself a valuable essay on the teaching of St. Bernard. The treatise that gives its title to the publication is, we are told, "substantially the critical text edited by the late Rev. Barton R. V. Mills." It is given with the Latin and its English translation on opposite pages. Once more to quote the translator's Preface, it is "an important work of mystical literature because it attempts to describe, not the indescribable mystical experience, but the easily describable steps which lead to the possibility of this experience." These steps are three—humility, sympathetic love for one's neighbor, and contemplation.

The author of the introduction states that it is "a systematic analysis of Bernard's epistemological doctrine based on his complete works." There are numerous refer-

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to go for
Long,
And not do some-
thing slightly
Wrong.



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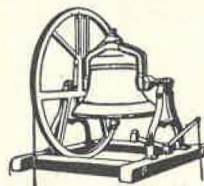
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ences, fully documented, and copious quotations, the original Latin of which is given in footnotes. The subjects covered include the subject of knowledge, the human soul; the object of knowledge, truth as revealed by the Word of God; and the method of knowledge, by humility, love, and contemplation. When it comes to describing what is meant by this mystical contemplation, St. Bernard is quoted as showing that the only answer to the question is that it is ineffable.

The work of the Harvard University

Press in the production of this volume leaves nothing to be desired. Both in form and in content the book is a masterpiece of its kind.

MOTHER MARY MAUDE, CSM.

Social Sciences

AN INTRODUCTION TO THE SOCIAL SCIENCES. By Robert E. Riegel (editor), W. L. Eager, Francis E. Merrill, Ralph P. Holben, Earl R. Sikes, J. M. McDaniel, Elmer E. Smead, and Lewis D. Stilwell. 2 vols. Pp 1,110. Reading list and index. D. Appleton-Century. \$6.00.

Here is a book that should be welcomed by all who want to refresh their minds on the basic elements underlying our social structure and be brought up to date on the new developments in the expanding field of the social sciences. Intended as a text and reference book for college students, the book will be found equally valuable for those whose formal academic education was completed some years ago, for the approach to the social sciences as closely related parts of a single subject is one that is relatively new and that illuminates many otherwise obscure and apparently unrelated facts.

This two-volume work, modern and attractive in its format and typography, is the joint product of several members of the faculty of Dartmouth College, under the editorship of Professor Robert E. Riegel. It grows out of an experiment with the general social science course at Dartmouth extending over 20 years, and is, therefore, the fruit of sound scholarship and broad experience.

The central concepts of the Dartmouth approach have, according to the editor, been three: "(1) That the material be clustered around human institutions such as the family or the State, and not around traditional subject materials as history or sociology. . . (2) That the institutions be developed as far as possible without consideration for ordinary departmental interests and arranged according to psychological more than merely to logical considerations. . . (3) That instructors should teach throughout the course, preferably in small discussion groups."

The result of this approach, as reflected in the present book, is that the subject matter adapts itself readily to reading and home study, as well as to the methods of the classroom.

The Dartmouth course has developed into a two-year one, the first-year approach being primarily historical and the second-year approach, a survey and description of current social institutions and their problems. It is with this latter that the present work deals; and the specific subjects of history and foreign affairs are therefore omitted. The book begins with a consideration of social institutions and social changes, and continues with various aspects of business organization, the price mechanism, government control of business, money and banking, public finance, and consumer and labor problems. From industry and finance, it proceeds to consideration of agriculture, population and race, the problems of immigration, and the movements of people in rural and urban areas.

This brings the subject to consideration of its more definitely sociological aspects. Extensive consideration is given to the family, the newer studies in this field being correlated with the older standard works. In one of the best sections of the work, the problems of crime and the criminal are clearly presented. From this the work proceeds to a study of government and the operation of politics in a democracy, concluding with an excellent and timely discussion of the civil liberties and the importance of maintaining them if a truly democratic society is to be achieved and maintained.

Not the least valuable part of this work is the extensive reading list, topically arranged, which gives sound guidance to those who want to go more deeply into any aspect of the general subject. A carefully compiled index makes reference easy; and charts and pictographs help to present matters graphically.

C. P. M.

Lord Tweedsmuir's Last Book

MOUNTAIN MEADOW. By John Buchan. Houghton Mifflin. \$2.50.

Sir Edward Leithen, knowing that his death from tuberculosis cannot be long delayed, dedicates the last months of his life to finding Francis Galliard, who has left his home and disappeared. The trail leads into Northern Canada, to a mysterious valley which no White man knew: the author, in describing the forests, the mountains, and the snows, put of his very best into this book. And yet, it is haunted by a seriousness of purpose and a somberness that make the reader feel that Lord Tweedsmuir knew that his own end was not far distant. The mysterious valley, Galliard's quest, proved a futile aim; the secret of life was not there. It is Sir Edward who discovers this secret. Returning, his mission accomplished and his illness checked, he devotes himself to the care of a wretched group of Indians, whose real weakness was, like Galliard's, a fear of life. This Sir Edward overcomes by his own grim fortitude and restores them once more to mental health; his efforts cause his disease to break loose once more but this does not matter; in his last hours he finds beatitude.

E.

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MASSACHUSETTS

Church of the Advent to Improve Parish House

The Church of the Advent, Boston, has started construction of a new parish house, to cost \$50,000. Four-fifths of this sum was in hand before operations started. The old plant will be utilized, renovated, and added to, so as to join some new property and form a much larger unit to meet the growing needs of this well known Catholic parish, which will in several years celebrate its centennial.

NEW YORK

AFL Vice-President Speaks at Cathedral of St. John the Divine

Matthew Woll, vice-president of the American Federation of Labor, was the speaker at the annual Labor Day Service held on the afternoon of September 7th in the Cathedral of St. John the Divine. "Germany has become a nation of grave-diggers," said Mr. Woll. "Hitler's policy

is a baleful combination of slave labor and slave wages earned under slave conditions. Not only in Germany, but also wherever Hitler has gone, these things exist. Men are allowed no right at all to protest, to strike, or even to state their case. More than three millions of once-free people in France, Belgium, Greece, and Yugoslavia, not to cite British prisoners of war, are leased out at this very moment at 40 cents a day.

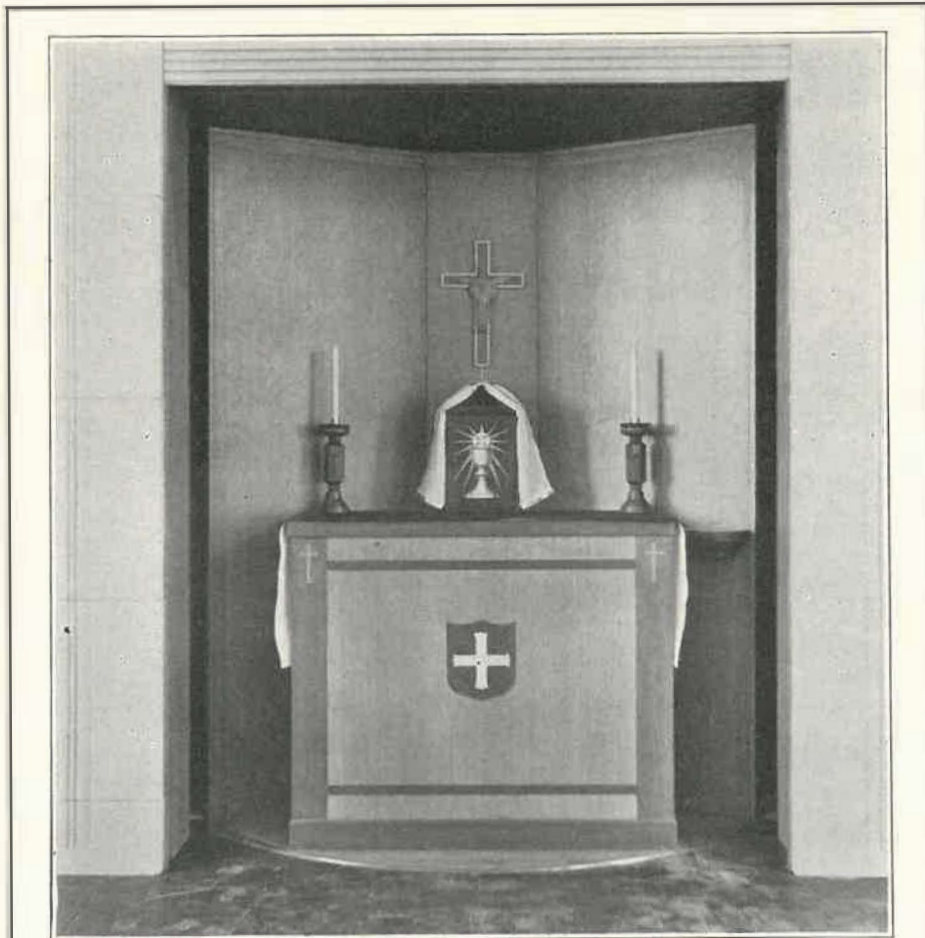
"Hitler's new order is a denial of the dignity of the human soul and of the Christian belief that God has made of one blood all nations of men for to dwell on the face of the whole earth."

SACRAMENTO

Cathedral Welcomes New Dean

Christ Church Cathedral in Sacramento, Calif., has this month welcomed a new dean, the Very Rev. William C. Pearson, formerly rector of St. Mary's Church, Napa, Calif.

The cathedral, which has been without a dean since the retirement of the Very Rev. Emile S. Harper in 1939, has been



TURN-TABLE ALTAR: Especially designed by Leslie Nobbs for use in the new Tombs Prison of New York is this Episcopal Church altar. A turn-table arrangement brings the altar of the Roman Catholic Church or an ark for Jewish worship into position when they are needed for use. The Episcopal altar was fitted by J. M. Hall, Inc. The Rev. Francis D. McCabe of the Episcopal Mission Society staff ministers in the Tombs.

Shall This Christmas Be Christian or Pagan?

We're asking this question of YOU, Episcopalians all. We do know already that it's to be a battling Christmas, a fight that will show whether our Christmas this year, of all years, is to be dominated by Christians as a religious feast, or by your pagan, irreligious friends and social associates as just a swell time, much given to liquor, spending, and headaches.

The first way in which to show your colors, it seems to us, is in the type of Christmas Cards you send out. If you're truly Christian and work at it, your cards will be religious ones, even to members of your bridge club—but if you defer to those who aren't religious, by using non-religious cards, you put yourself on their footing at Christmas. Oh, yes!

We have, already, the loveliest religious Christmas Cards imaginable, from both our English and American sources. You can get them in box assortments, 20 for \$1.00, or you can sell them in your parish and not only have as lovely cards—in whatever section you may live—as others have in the larger cities, but your guild can make a neat bit of profit for themselves in the doing of it.

Again, the burden is on you to send in the inquiring postcard; and again, procrastination is not only a stupid sort of sin, but generally a rather expensive one also.

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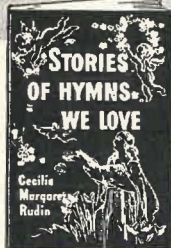
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served for many years by Bishop Porter of Sacramento and one or two canons. In August the Rev. Carl N. Tamblын resigned as canon of the cathedral to become rector of St. John's Church, Marysville, Calif.

Dean Pearson, an Englishman by birth is a graduate of Emmanuel Seminary in Saskatoon, Saskatchewan, Canada.

Diocesan Paper Changes Form

The *Sacramento Missionary*, diocesan paper edited by the Rev. Herndon Carroll Ray, has undergone a complete change and is now appearing in the form of a small monthly newspaper. Each issue will be devoted to the history, program, and organizations of one parish or mission of the diocese, as well as information about the diocese and general Church.

ERIE

Girls' Camp Well Attended

About 100 girls from 13 branches of the Girls' Friendly Society of the diocese of Erie participated in the first annual en-

campment at Great Lakes Camp, 12 miles west of Erie, during the last week in August.

The camp site, one of the most attractive on Lake Erie, is privately owned and used for boys' camps during July and August. Through the generosity of the owners, the Girls' Friendly Society secured the camp at nominal cost for the week following the close of the regular camping season.

A full program of classes in GFS activities, athletics, and worship reached its peak in the outdoor service of Holy Communion, celebrated by Bishop Ward of Erie on August 26th, the Bishop's birthday. Plans for next year's camp have already been made. Promotion and arrangements this year were in charge of the Rev. Robert H. Stetler.

LOS ANGELES

Trailer Chapel Completes

9,000-Mile Itinerary

The Los Angeles trailer Chapel of St. Christopher, sent off from Redlands, Calif., in March by an enthusiastic crowd of Churchmen, completed its first round-the-diocese tour on Labor Day.

The chapel traveled 9,000 miles through deserts, mountains, and rural areas of eight Southern California counties, visiting 62 communities and 965 homes, many of them never before approached by missionaries. Altogether, 227 long-"lost" Episcopal Churchmen were found among the ranchers, miners, and railway, water, and power line workers reached by the chapel trailer.

Sacramental services were provided in several places, and evangelistic preaching in others. Twenty-one people were baptized, and 11 confirmed. Forty-three received Holy Communion, some for the first time in many years. Twenty-one children were enrolled in St. Christopher's Bible School-by-Mail, sponsored by the Daughters of the King of the diocese of Los Angeles.

The convocations of San Diego, Santa Barbara, Los Angeles, and San Bernardino have contributed to the support of the chapel by food showers and money offerings and the people ministered to have given generously. As a result, the financial side of the trailer's operation has been very satisfactory. To ensure adequate support, the St. Christopher's Chapel Guild has, however, been formed, open to any persons contributing \$1.00 or more per year. Proper guild support will ensure the trailer's reaching the loneliest and neediest places.

After attending the Church Army conference in October, Captain and Mrs. C. L. Conder, who are in charge of the chapel trailer, will take it again to the places visited on the first itinerary, as well as to new places.

Contact will be also maintained with families visited, by the *Chapel Letter* sent periodically with the current issue of *Forward Day by Day*. Birthday greetings will also be sent to the children—another project of the Daughters of the King.

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PARISH LIFE

RECORD

Baptized at 97; Confirmed at 98

Baptized at 97 years of age and confirmed at 98: that is the unique experience of Mrs. Adelia Elizabeth Carter of St. Peter's parish, Pittsburg, Kans.

In April "Granny" Carter was baptized by the Rev. Frederic J. Raasch, rector of St. Peter's, in the home of her daughter, Mrs. J. J. Stephenson, a devoted Churchwoman. On May 1st "Granny" celebrated her 98th birthday; and in June she was confirmed by Bishop Fenner of Kansas.

When she received her Confirmation certificate, "Granny" looked at it steadfastly and devoutly declared, "My, but I'm proud of this!"

Mrs. Carter is now the oldest communicant in the diocese of Kansas.

MOUNT GERIZIM

On Top of Twelve O'Clock Knob

A number of years ago when the Rev. David H. Lewis, now retired and living at Charlottesville, Va., was rector of St. Paul's Church at Salem, Va., he and certain members of his vestry became greatly interested in a little mountain community on the top of "Twelve O'Clock Knob," about 12 miles in the country, where the Episcopal Church was quite unknown. As a result of their efforts, an attractive little chapel was built on Twelve O'Clock Knob and named Mount Gerizim. Being free of debt, it was consecrated immediately.

The Rev. Mr. Lewis has been succeeded at Salem by the Rev. Roland Moncure, but services are still being held once a month at Mount Gerizim. Sunday school classes are conducted weekly by the local school superintendent and one of the parishioners of St. Paul's, Dr. Harry I. Johnson, head of the chemistry department of Roanoke College. This schedule can be maintained with certainty only from Easter to Christmas; in winter Mr. Moncure goes up on the fourth Sundays when the condition of the roads permits.

This summer when the mountain congre-

gation held its annual picnic, retired Bishop Jett and his wife were honored guests, and 57 of the local people attended. An interesting feature of the occasion was the taking of movies recording, through sound and picture, the life and folk lore, songs and games of the people in the mountains of Southwestern Virginia.

WPA

Educational Project Conducted in Coöperation With the Church

Not many people know of the vast amount of coöperative work being done by the Works Progress Administration outside the field of street and park improvement. Typical of the WPA educational and recreational projects is the work which is being carried on this summer in the Jane Wright Building of Christ Church Community Center in Savannah, Ga., in coöperation with the Christian social relations department of Christ Church, Savannah.

WPA workers at the center direct games for children each day, offer instruction in handicraft, and teach music. On one afternoon a week, WPA workers conduct a cooking school to teach housewives how to use the government commodities issued to them to best advantage. While the Christ Church Bible School was in session, WPA workers were present to serve lunch to all children attending the morning session. The church now hopes to be able to provide adequate meals all during the summer to the children who assemble at the community center.

Groups of women meet three times a week to sew for the Red Cross; and a coöperative clothing shop is conducted in the Jane Wright Building, where members of the Mothers' Club are furnished material for making garments which may be purchased at reasonable prices. Boys of the neighborhood have a club which meets on Monday nights. Christ Church furnishes them with supper and a leader for their games. The Community Health Center conducts a "Well Baby Clinic" and a class for prospective mothers. There is also an active Girl Scout Troop.

THE QUIET CHURCH

WITHIN the silence of this Holy Place,
But two or three are sometimes seen to bow
In prayer; they seek the comfort of God's grace,
Or ask His help to fortify a vow
Made for the daily progress of the soul.
And others drift from off the busy street
To hear, perchance, the organ music roll
Like thunder on the shore; or change the beat
To gentle tones which send them to their knees—
Such tones as break upon the waiting ear
Like music from the shells of seven seas.
Here, tired hearts may come to this frontier
Of rest and peace, and often meet with Him
Who is surrounded by the Cherubim.

ERNEST BRADLEY.

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COLLEGES

Changes in Kenyon Faculty

President Gordon K. Chalmers of Kenyon College has announced the following appointments for the 1941 to 1942 academic year:

Dr. Theodore Kraft, assistant professor of political science, during the leave of absence of Prof. Paul Palmer, who has gone to Leland Stanford University for the year.

Dr. Royal C. Bryant (a Rhodes scholar), assistant professor of physics, during

the leave of absence of Prof. Wilson Powell, who is spending the year pursuing his investigations of cosmic rays on a John Simon Guggenheim Foundation fellowship.

Hallock Hoffman, to succeed Donald Gretzer as instructor in practical aeronautics and flight.

The Rev. Lawrence Rose, associate professor of systematic theology. The Rev. Mr. Rose, a graduate of the General Theological Seminary, has recently returned from Japan, where he was a professor at the Central Theological College in Tokyo. He has published a number of essays on theology in both English and Japanese.

Dr. Chalmers also announced that the Very Rev. Dr. C. C. Roach has been re-appointed acting dean of Bexley Hall, the theological school of Kenyon College, for the coming year.

The Association of Canterbury Clubs unites Episcopal Church students in colleges and universities in a program of "prayer, study, service, giving, evangelism, and unity." The first charter was issued recently to the Episcopal Church group at the New York State College for Teachers, Albany; and the second, to Michigan State University at Ann Arbor. Since then, more than 50 groups have been chartered.

PUBLIC SCHOOLS

Released Time Bills Fail to Pass in Six Out of Seven Legislatures

Measures to provide public school children with some form of "released time" religious education met with defeat in six of the seven state legislatures before which the issue was introduced this year. The only state to legalize public school religious education was Massachusetts. While the custom of providing religious instruction for public school children prevails in over 40 states, it had been legalized in only eight prior to the action of the Massachusetts legislature. Those states were Illinois, New York, Iowa, Michigan, Minnesota, Oregon, South Dakota, and West Virginia. The six states in which religious education bills failed to pass were California, New Mexico, Rhode Island, Oklahoma, Pennsylvania, and Colorado.

The bill passed by the Massachusetts legislature incorporates the principles of the released time plan, whereby pupils will be permitted to take time off for religious instruction at the church of their choice. The same plan was launched in New York last February.

In the six states where religious education laws failed to pass the legislatures, most of the bills died in committee. California's bill died by pocket veto after both houses of the legislature had passed it.

In Oklahoma a bill to provide "moral instruction" for children in connection with the public schools passed the Senate but did not reach the house. Nevertheless, for the first time in the almost 50 years of public school history in Oklahoma, weekday religious educational courses will be offered in certain public schools of Oklahoma City beginning September 8th. The plan is the result of cooperation between the city school board of education and the city council of churches. The courses will be strictly optional, but credit will be granted toward completion of city educational requirements.

SCHOOLS

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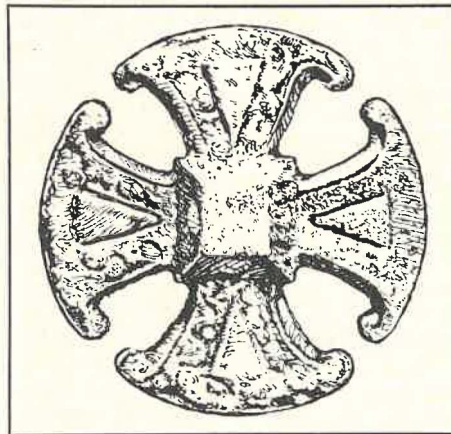
North Carolina Off to a Good Start

College work in the diocese of North Carolina is off to a good start this semester. The Rev. Henry N. Parsley, who has been doing only part time work at Duke University in Durham, is now in residence on the campus and will give his full time to Episcopal students at the university.

The Rev. R. Emmet Gribbin jr. is the new assistant for college work at the University of North Carolina at Chapel Hill, succeeding the Rev. S. N. Baxter jr. Miss Margaret Fletcher is continuing her work at the Woman's College in Greensboro, with the Rev. J. A. Vache as chaplain.

Twelfth Century Cross Used as Model for Canterbury Club Badges

A 12th century cross, found in excavating some old foundations of Canterbury Cathedral, has been used as a model for the official badge to be worn by members of the Association of Canterbury Clubs. The



CANTERBURY CROSS: A drawing of the ancient emblem which has been adopted by the Canterbury clubs.

cross is now in the collection of the Cathedral of SS. Peter and Paul in Washington; and while it cannot be dated exactly, it is known to belong to the 12th or an earlier century.

CHURCH CALENDAR

September

- 28. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Monday.)
- 30. (Tuesday.)

October

- 1. (Wednesday.)
- 5. Seventeenth Sunday after Trinity.
- 12. Eighteenth Sunday after Trinity.
- 18. S. Luke. (Saturday.)
- 19. Nineteenth Sunday after Trinity.
- 26. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Tuesday.)
- 31. (Friday.)

D E A T H S

Paul Jones, Bishop

Funeral services for the Rt. Rev. Paul Jones, LL.D., D.D., who resigned in 1917 as Bishop of Utah, were held on September 5th, the day after his death, from his home in Yellow Springs, Ohio. Officiating was the Rev. O. Worth May, rector of Christ Church, Xenia, Ohio.; and members of the immediate family were present. The body was then taken to Cincinnati for cremation.

A memorial service was held on September 7th in Memorial Hall at Antioch College, where Bishop Jones for the past 10 years had been student pastor, conducting Sunday vesper services and teaching courses on comparative religion. Among the clergy present at the memorial service were Bishops Tucker of Ohio and Lawrence of Western Massachusetts. Bishop Hobson, friend and co-worker of Bishop Jones in Southern Ohio, was in the East and unable to attend the funeral.

Bishop Jones was well known as a pacifist [L. C. September 17th] and Socialist. He was the party's candidate for Governor last year, and at the time of his death was Socialist state chairman. He was a close friend of Norman Thomas, the perennial Socialist candidate for President.

For the past few months, Bishop Jones was especially interested in the problems of European refugees and American conscientious objectors to military service. He was chairman of the National Council's Refugee Committee and chairman of the Episcopal Pacifist Fellowship in the Fifth province.

Bishop Jones is survived by his wife, Mrs. Mary Elizabeth Balch Jones; a daughter, Barbara; and a son, David, a student at Antioch.

The Fellowship of Reconciliation at its annual conference at Lakeside, Ohio, passed a resolution on the death of Bishop Jones, recording its gratitude for the 10 years of devoted service which the Bishop gave to the Fellowship as chief secretary:

"He knew the power of loving kindness among men, and believing profounding that love and cooperation were dominant laws of the universe, he felt himself to be working with the universe in seeking their fuller expression in society. Humble, gentle, strong, he lived out for us, and for all who knew him, the words of John Bunyan:

"He who would valiant be,
'Gainst all disaster,
Let him in constancy
Follow the Master."

John Duncan

John Duncan, Chief of the Uintah Band of Utes, who did much to further the work of the Church among his people, died on September 2d and was buried September 4th, in a great mound on the side of Red Mountain near Whiterocks, Utah.

His funeral was held outdoors on the mission grounds at Whiterocks in order to accommodate the crowds of people, most of them Indians, who attended to do him honor. The Rev. Sterling J. Talbot,

vicar of St. Elizabeth's, Whiterocks, was in charge of the services, assisted by Bishop Moulton of Utah, the Ven. William F. Bulkley, and the Rev. William J. Howes.

The Chief, who was 90 years old, was confirmed by Bishop Moulton about 20



JOHN DUNCAN: Did much to further the work of the Church among his people.

years ago and was a devout and loyal communicant of the Church. After the Church service, addresses and prayers were made by Indians in the Ute language.

Robert Dal Melcher

After an illness of several weeks, Robert Dal Melcher, four-year-old son of the Rev. Louis C. Melcher, died on September 5th at Columbia, S. C., where the Rev. Mr. Melcher is rector of Trinity Church. Robert was born in Knoxville, Tenn., where his father was formerly rector of St. John's.

He is survived by his parents; a brother, Louis C. Melcher jr.; a sister, Katherine; and his grandparents, Frank Robert Melcher and Dr. and Mrs. D. P. Curry.

Mrs. William S. Blankingship

Mrs. William S. Blankingship of Richmond, Va., mother of Bishop Blankingship of Cuba, died on September 5th and was buried from Old St. John's Church, Richmond, on September 7th.

Bishop Blankingship hurried to Richmond with his family as soon as he heard of the grave illness of his mother, who was about 87 years old and infirm for many years. Mrs. Blankingship, whose maiden name was Helen Lackland, is also survived by a sister, Mrs. Nanny Cox, a brother, Thomas Lackland and two other children, Mrs. T. W. Gilbam and Robert R. Blankingship. Burial was in Richmond.

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by BISHOP WILSON



• *When did the Church start to use wafers at Communion services? Why was salt left out of them? Do you know of any places where our Church still uses a loaf of bread in the Communion service?*

From very early times, the Church in the West has used unleavened bread in Holy Communion because it was the kind used by our Lord at the final Passover before His Crucifixion. Back in the Middle Ages, it was made in flat, round wafers without leaven and without salt—probably because salt was considered to have some of the properties of leaven or yeast. In the Eastern Church, leavened bread has always been used. In the later part of the 16th century either kind was understood to be permissible in the Church of England. As a matter of convenience and reverence, the individual unleavened wafer has become almost universal. In the Eastern Church a kind of loaf is specially made for this Sacramental use. Where individual wafers are used, the symbolism of the "one loaf" is preserved in the "priest's host," which is a larger wafer broken by the priest during the consecration. In some parishes, smaller unleavened squares are used which come in sheets and are broken apart at the time of administration.

• *Please explain the true Christian meaning of the Fourth Commandment, "Remember that thou keep holy the Sabbath Day." How does this commandment apply to our modern way of living?*

Way back in the times of the Apostles, the first day of the week was the most important of all days for Christians because it was the Resurrection day. Among Christians, it took the place of the Jewish seventh day Sabbath. In the spirit of the Fourth Commandment, one day in seven was kept as the Lord's Day, and that is what Sunday means to us now. It is a feast day, and it need not be stripped of all pleasures and amusements. It is meant to be different from other days, and especially it lays claim upon us for special recognition of our Lord because it is His Resurrection day. It is a Christian duty to go to Church on Sunday and worship God with your fellow-Christians. Apart from that, the Church lays down no rules.

• *In the Douay (Roman Catholic) version of the Bible, I Corinthians 15:51 reads: "We shall not all be changed." The King James version omits the "not" and reads, "We shall all be changed." Why the difference?*

Here is something for New Testament critics to sharpen their teeth on. It is true that the reading of verse 51 in the Douay version is "We shall not all be changed"; but the following verse reads, "We shall all be changed." The strange contradiction appears in the Latin of the Vulgate. The Greek text reads, "We shall all be

changed" in both places; and so it reads in the King James version and the Revised version. Having got myself properly involved up to that point, I submitted the question to the Rev. Dr. Hewitt B. Vinnege, professor of New Testament at Nashotah House. He tells me that certain old manuscripts have the negative in the first of these verses and that these manuscripts were followed by St. Jerome in translating the Vulgate. Other manuscripts, however, omit the negative in both verses, and these have been followed by the King James and Revised versions. Apparently, it is one of those highly critical questions more suitable for the classroom than for the Question Box.

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CHANGES

Appointments Accepted

CHISHOLM, Rev. JOHN R., who graduated in June from the Philadelphia Divinity School, is now rector of St. Andrew's Church, Fort Scott, Kans., and St. John's, Girard.

CLEM, Rev. WALTER W., formerly rector of St. Paul's Church, Macon, Ga., will be rector of Christ Church, Exeter, N. H., effective October 1st.

HARMON, Rev. ALBERT M., formerly curate of St. Clement's Church, New York, sailed on September 12th for the Panama Canal Zone. He will be stationed at Christ Church, Colon, and will aid in ministering to the rapidly increasing population of the district.

JOSEPH, Rev. JAMES, who graduated in June from Seabury-Western Theological Seminary, is now rector of St. Paul's, Coffeyville, Kans. Address: 613 Elm Street, Coffeyville, Kans.

LORENTZEN, Rev. FREDERICK L., formerly of Trinity Church, Norwich, Conn., is now rector of the Church of the Holy Trinity, Westport, Conn.

ROSE, Rev. LAWRENCE, formerly priest in charge of St. James' Church, Deer Lodge, Mont., and St. Andrew's, Philipsburg, is now associate professor of theology at Bexley Hall, Gambier, Ohio.

SMITH, Rev. J. WINFREE, formerly of St. John's Church, Ivy Depot, Va., is now a tutor and chaplain at St. John's College, Annapolis, Md.

WARNECKE, Rev. FREDERICK J., formerly rector of St. Clement's Church, Hawthorne, N. J., will be rector of St. Mark's Church, Richmond, Va., effective October 15th.

WEATHERBEE, Rev. DONALD O., formerly curate of St. James' Church, Wichita, Kans., is now rector of St. John's, Abilene, Kans., and priest in charge of St. James the Less, Herington.

WEST, Rev. SAMUEL E., JR., who graduated this year from Seabury-Western Theological Seminary, is now rector of St. Timothy's, Iola, Kans., and Calvary, Yates Center.

Ordinations

DEACONS

Seven young men were ordained to the diaconate at the Virginia Theological Seminary early in June: HARVEY W. GLAZIER, by Bishop Darst of East Carolina; RICHARD ZEISLER, by Bishop Dallas of New Hampshire; and STEPHEN R. DAVENPORT II, W. B. L. HUTCHESON, ARTHUR LYON-VAIDEN, J. W. RENNIE, and SYDNEY SWANN, by the Presiding Bishop.

The Rev. Mr. Glazier, presented by the Rev. Mortimer W. Glover jr., is now assistant at the Church of the Good Shepherd, Wilmington, N. C.

The Rev. Mr. Zeisler, presented by the Rev. Robert O. Kevin, is now assistant at Trinity Church, Columbus, Ohio.

The Rev. Mr. Davenport, presented by the Rev. Beverley Boyd, is now assistant at St. Paul's Church, University, Va.

The Rev. Mr. Hutcheson, presented by the Rev. William B. Lee, is in charge of St. Anne's parish, Loretto, Va.

The Rev. Mr. Lyon-Vaiden, presented by the Rev. Moultrie Guerry, will be a missionary in China.

The Rev. Mr. Rennie, presented by the Rev. G. M. Brydon, is assistant at St. Mary's Church, Ardmore, Pa.

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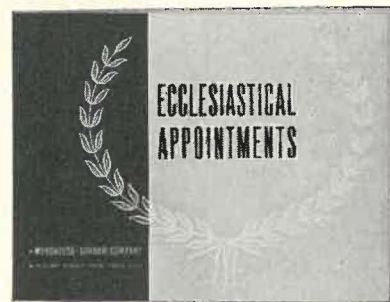
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REV. CHARLES FRANCIS HALL
Sundays: 8 A.M. Holy Communion, 11 A.M. Morn-
ing Prayer and Sermon.

UNION COLLEGE

St. George's Church, Schenectady, N. Y.
REV. G. F. BAMRACH, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days:
Holy Communion, 7 and 10 A.M. Tuesdays:
7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9
A.M.; E.P. 5 P.M.

WASHINGTON COLLEGE

Emmanuel Church, Chestertown, Md.
THE REV. C. L. ATWATER
Sunday and Weekday Services.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.
THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

WOFFORD AND CONVERSE

The Church of the Advent
Spartanburg, South Carolina
REV. WILLIAM S. LEA, Rector
Sundays: 8 A.M. Holy Communion; 11:15 A.M.
Morning Prayer and Sermon (Corporate Com-
munion and Breakfast for College Students on
2nd Sunday).

YALE UNIVERSITY

Christ Church, New Haven, Conn.
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