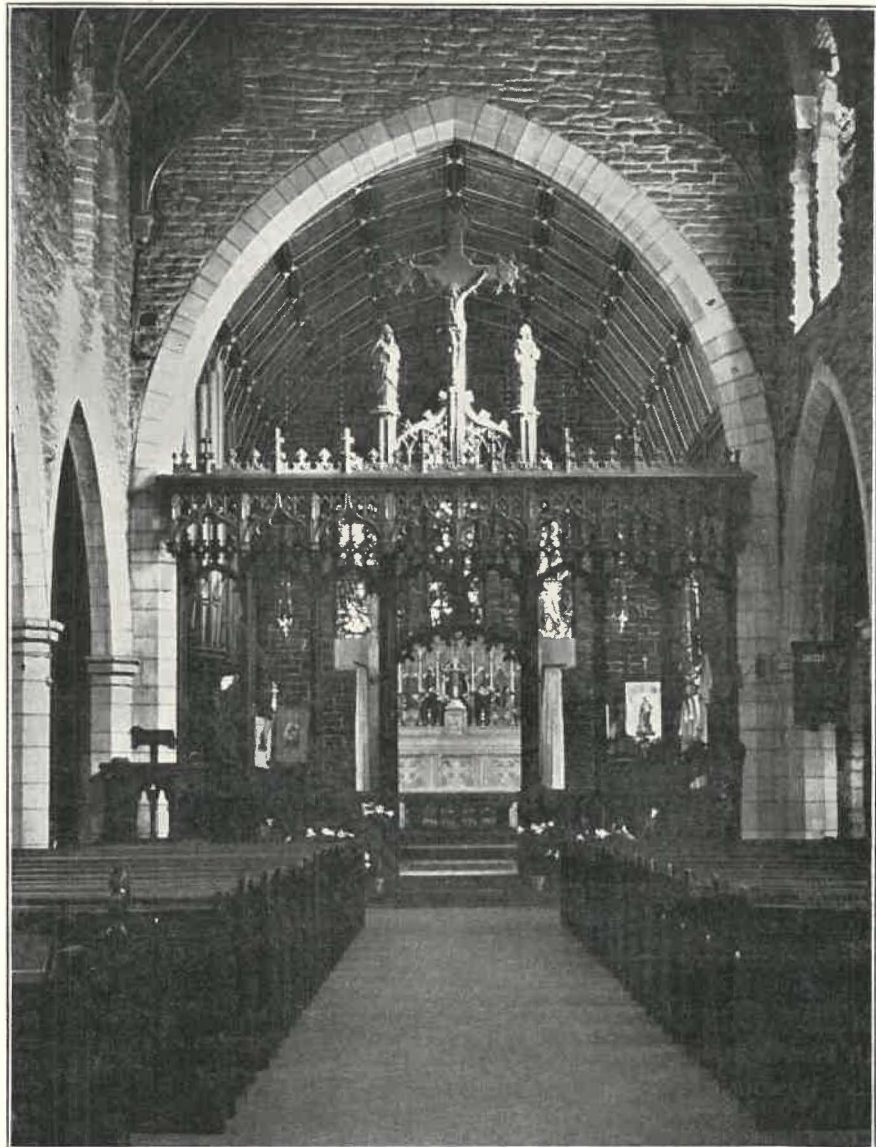
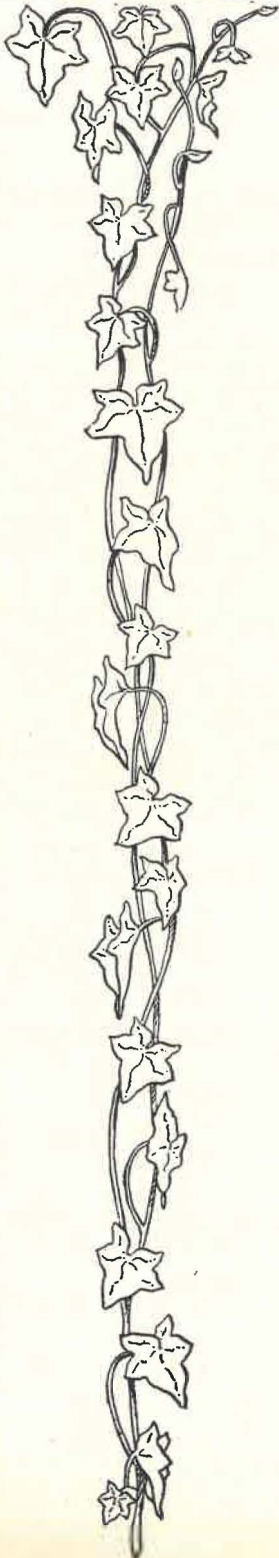


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CORRESPONDENCE

Paganism in Germany

TO THE EDITOR: I am very thankful for the note struck by Dr. Clifford L. Stanley in his article, Judge of the Nations, in your issue of July 17th. The average modern man, both in the Church and outside it, has forgotten that the Bible is preëminently a book of judgment and that authentic historical Christianity has always seen grace against a background of human accountability. God is above all the Lord—sovereign and holy. He reveals Himself as gracious and loving—as a Saviour.

The interpretation of contemporary history in terms of judgment, which is obligatory for the Christian, raises a good many questions concerning the order that we designate as liberal and democratic. The nations that have gone down before Germany, with the exception of Poland, exemplified this order. The democracy of Great Britain, now left alone (apparently willingly by the masses of the American people) to battle both Germany and Italy, was among all the liberal nations the most peculiar and the most qualified by non-political social forms.

It was also still the least secularized, although the trend in this characteristic modern direction had been strong since the World War, partly as a result of the influence of American movies, morals, and educational practices, partly as a consequence of the continuing impact of the time-spirit. Whether accordingly democracy (defined, I presume, as the rule of the people) "has been Britain's chief value," is highly debatable. My purpose, however, is simply to point out the importance of this whole issue to Dr. Stanley's theme and to any acute discernment of the signs of this time.

I should like, also, because of the interest of the subject to me personally and, I am sure, to many others, to comment on the sixth paragraph of Dr. Stanley's article. Two questions are suggested by what he writes: (a) How far has neo-paganism succeeded in capturing Germany? (b) What is its theological character?

The answer to the first question is that the new paganism as a religious view has not made very great progress in Germany. The evidence for this is fairly clear. The Evangelical Church has not lost ground numerically and has been quickened spiritually. The "German Christian" left wing of this body has never evoked enthusiasm and remains weak. The definitely non-Christian "German Faith Movement" led by Hauer is insignificant.

The attitude toward confessional Christianity, Protestant and Catholic, of the vast majority of Germans is not very different from that of the majority in this country and in Great Britain. It is one of nominal adherence to diluted Christian conceptions, compounded with indifference and skepticism as to the real relevance of the Church. The attitude of the average German toward the State is another matter. But even it is the traditional attitude based upon the dualistic ethic of Luther.

The personal position of Hitler is a more complex question. He has, I believe, never specifically taken a line inconsistent with the extreme caution of his pronouncements on politics and the Churches in *Mein Kampf*. He has never committed himself officially to the views of Rosenberg, and according to Dr. Karl Barth, he called them "trash" in the hearing of a former associate.

The truth would seem to be that Hitler

ORDER TODAY

exemplifies the age-old attitude toward religion of conquerors and tyrants. This type is interested primarily in the political utility of religion. The case of Napoleon proves that such an interest may coincide with a real if curious belief in God, and it should not be forgotten that Hitler, like Napoleon, was brought up a Roman Catholic.

It would seem, then, that his policy is one of readiness to use the idealism alike of the new paganism, which was widespread in the 1920's, and of traditional Christians in what he regards as the fulfilment of German destiny. His own psychology remains veiled, and the matter is of importance chiefly as illustrating the extent to which the internal situation in Germany remains obscure and ambiguous, contrary to the impression inevitably conveyed by press dispatches.

What, secondly, is the theology of the new paganism in Germany? In structure it seems to be definitely theistic and related to the immanent speculation of the 19th century, which in turn was related to the naturalistic pantheism of Spinoza. In spirit and in application, it tends to the tribal as opposed to the universal. An illustration of both points is Hauer's exposition of "Germany's new religion" in the volume bearing that title.

Mr. T. S. Eliot has recently in *The Idea of a Christian Society* drawn attention to the resemblances between Hauer's doctrines and some of the emphases of Christian liberalism. It would be unfair not to admit fully the differences. The explanation of the paradox which thus arises is the dual character of the new "world-view."

Finally, I may cite the position of two graduates of one of the *Ordensburgen* or Fuehrer schools as they outlined it to me in Munich last August after describing in detail the studies they had pursued. They were, they insisted, theistic—not atheistic as the Communists; they revered God's laws as manifested in nature and looked upon them as commands which man must obey or die; they thought that Christianity was wrong in believing that God is personal and that man is a sinner before Him.

This conversation brought home to me forcefully the continuity of the new philosophy with various facets of modernism. They have simply been given a new twist

or pushed somewhat further. Perhaps in this, too, we can see the judgment of God and understand one of the lessons which He would teach us today.

(Rev.) CHARLES W. LOWRY JR.
Alexandria, Va.

Compulsory Chapel

TO THE EDITOR: The enclosed editorial (worth reprinting as an example of the fact that students do think about religion) from a weekly publication of Kenyon College, my alma mater, is so frankly true, and at the same time the statement of such a crime, that some answer would seem to be necessary.

Unfortunately the lay student author, whether or not a Churchman, is not as fully acquainted with Holy Church and the answers she certainly has for all life, as we of the clergy are supposed to be, but this in no way removes the responsibility from the Church and her representatives, who in the past three years have had both the privilege and opportunity of having this student under them in chapel several times each week. . . .

(Rev.) JOHN QUINCY MARTIN.
Philadelphia.

A PLEA FOR CLARITY

[An Editorial in the *Kenyon Collegian*]

In the past there has been considerable complaint about compulsory chapel. Most of it was illegitimate, because, if the administration of the college sees fit, for a good reason, to impose any rule, and the students of the college are aware of the rule before they come to the college, there is no logical ground for complaint.

But it seems to me that there is one basis of complaint relative to the chapel that is both logical and legitimate. In the past, it has not received much attention, but actually, it is the major issue in regard to compulsory chapel.

Last Sunday those who attended chapel were unfortunately privileged to hear a most vague and unconvincing sermon about the ills of the world. The sermon dealt in only the broadest generalities, in the most inaccurate of pseudo-poetic language, to the confusion only of all who listened.

There are problems in the world which certainly should be considered. And perhaps it is the place of the Church to consider them. But if the Church should attempt to give us an answer to the basic wrongs of the world, it is at least reasonable to expect the Church to answer the questions or admit they cannot be answered. We are a group of young men, many of whom are sincerely searching for knowledge. And the Church has always asserted its ability to answer our questions.

Would the Church be any the worse for speaking clearly, to the point? Would it lose if it answered our questions with facts, or at least a clear explanation of the philosophical and theological background for the acceptance of postulates? If so, it does not deserve to live, and if so, the college is itself the loser for compelling us to attend the chapel. If not, a change is in order in the kind of sermon to which we must listen.

HALLOCK HOFFMAN.

Proposed Concordat

TO THE EDITOR: Considering myself a militant Catholic, I want to offer a good word for the things the proposed concordat stands for. Bishop Parsons of California has pointed out that the divisive spirit is the very essence of heresy, to which every Catholic agrees. There are countless Christians in all communions who devoutly long for the end of that heresy. If that be the aim of the concordat, more power to it.

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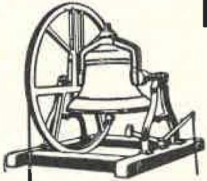
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churned over so much that further recitation of them is tiresome. However, one danger, that of further division, is most ironical in its possibilities. If three bodies were to result instead of one, the whole matter might better be dropped. But we are not yet faced with that danger.

Several things about the matter puzzle me. If we are genuinely interested in Christian unity, why should not the proposal be extended to all Christian bodies instead of just to one? The reply probably is that we have to begin at some particular place. If so, are the Presbyterians the logical ones to contact first? Why not rather the Disciples? They are as fully committed to the principle of Christian unity as we. The Presbyterians, as a whole, are not.

The sole excuse for the existence of the Disciples as a separate body is the promotion of Christian unity. Their reverence for the sacraments is more marked than the average Episcopalian's. No Disciple would leave his church while the Holy Communion was being administered. Any Disciple will tell you that the sole reason for coming to church on Sunday morning is to participate in the Lord's Supper.

Where the Disciples are numerous, the Episcopal Church is weak. Where we are strong, they are weak. There would be little overlapping of parishes. There is one body of Disciples with which to deal; there are 20 bodies of Presbyterians. The Presbyterians have a long tradition of dissent; the Disciples do not.

In dealing with the question there seems to have been a lack of realism. The Church naturally does not want to lose its character. Yet we have manufactured a bogus Apostolic succession for the Presbyterians which makes Episcopacy look silly. We have discovered a Presbyterian belief in the Real Presence that Presbyterians did not know existed. We shall hardly come to agreement by changing the meanings of words, as in these two instances. Why not rather frankly face our differences and recognize them as such? Then, if we are Christian enough, perhaps we can find a meeting point.

We make a serious mistake if we imagine the union proposed by the concordat could be

achieved in the three years between General Conventions. It would be worth waiting 30 years for, if it could be accomplished without further division or loss of character, or without alienating large numbers of people in both communions.

(Rev.) JOHN B. LOVE.

Marshall, Mich.

TO THE EDITOR: Two things mentioned in your news items this week [L. C., September 4th] remind me that there may be something worthwhile for your constituency to know. The first is the item on the record-breaking attendance at the Graduate School of Applied Religion in Cincinnati, of which the Rev. Dr. Fletcher is director. The second is the placement of the Rev. Dr. J. L. Hromadka of Prague at Princeton and Union Theological Seminaries. The interest in these items has some relation to the union proposals with Presbyterians.

Dr. Mackay, president of Princeton Theological Seminary, directed a conference there in June at which some of us were present. It was about as worthwhile an affair as one could ever hope to attend. Dr. Fletcher was one of the attractions. Dr. Hromadka was pointed out after one arrived. The whole surroundings were so-called Presbyterian. . . . An air of beautiful Christian scholarship pervaded every one and all of the lectures of the two men referred to and of Hugh Thompson Kerr jr., the son of the ex-moderator of the General Assembly of the Presbyterian Church.

It was a revelation to behold the great change that has come over this conservative Presbyterian stronghold. Nothing said or suggested could have ruffled the spirit of the most ardent Catholic or ritualist in our communion. Indeed, Dr. Fletcher was unanimously acclaimed and received with genuine appreciation. Dr. Hromadka gave one of the best brief apologetics for the Mass and Holy Orders and Apostolic succession that I've ever heard or read. No exceptions were taken.

I'm writing to assure you that in spirit, perfect union existed between us and the Reformed lecturers in Princeton at this conference. Union is possible. Union can be brought about with no whittling down of the Apostolic succession or the Holy Communion or Holy Orders. Certainly every lecturer there desired to have every good thing exemplified in our communion incorporated into his life. The attitude was truly Christian and scholarly. With a little more faith and love, we may get a bit farther along in this movement than I, for one, ever dreamed possible before last June.

(Rev.) WALTER L. BENNETT

Lowville, N. Y.

French Need Insulin

TO THE EDITOR: A radiogram just received from the Save the Children International Union at Geneva, Switzerland, stresses the extraordinary immediate need for insulin. We would appreciate it if you would give special editorial or news notice to this appeal.

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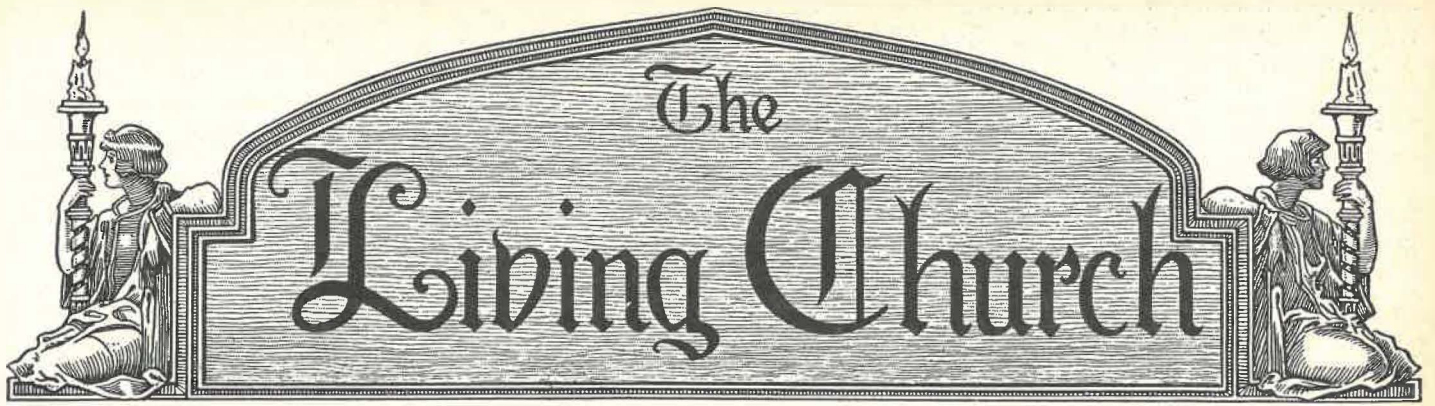
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MILWAUKEE, WIS., SEPTEMBER 18, 1940

No. 31

EDITORIALS AND COMMENTS

General Convention Problems

MEETING in a war-torn world and on the eve of a presidential election, the General Convention of the Episcopal Church, which will be held in Kansas City, Mo., beginning October 9th, will have plenty to occupy its attention. Churchmen everywhere will follow with interest the deliberations of this supreme legislative body of our Church, which will determine in large measure the nature and direction of the Church's work for the next three years.

There is a strong move on the part of a small group of Church leaders, headed by Bishop Gardner of New Jersey, to shorten General Convention this year to a single week in order to save time and expense. However, it is most unlikely that this will be done because of the number and importance of the matters to be considered at Kansas City. The program tentatively calls for a two-week session, from October 9th to October 23d, but the hour of adjournment is set by the Convention itself and must be determined by the progress made by the bishops and deputies in dealing with the matters that will come before them. At such a critical time as this, it is to be hoped that the Convention will neither waste its time in consideration of relatively unimportant matters nor be too hurried to give adequate consideration to the really important problems to be faced.

Some of the more important of these problems will be briefly reviewed in this and succeeding editorials.

(1) BUDGET AND PROGRAM

Exceptionally important this year is the determination of the budget and program of the Church for the years 1941 to 1943 inclusive. The budget and program of the Church are drawn up by the National Council and referred to a special joint committee of bishops and deputies for their review. Theoretically this reference is made on the second or third day of the Convention, but actually the Budget and Program Committee will assemble in Kansas City two days before the opening of the Convention and will begin its deliberations and hearings.

This process will continue throughout the first week of the Convention in order to give the fullest possible consideration to all details of the budget and program, with an

opportunity for all concerned to appear before the committee and present the case for or against any items in which they are particularly interested. As for the past several conventions, Bishop Maxon of Tennessee is the chairman of this joint committee.

For 10 years the problem of the Budget and Program Committee has been to try to fit the expanding needs of the mission field within the limited expectations of support on the part of the Church. By painstaking and often heartbreaking adjustments, this work has been accomplished to such an extent that today the missionary work under the jurisdiction of the general Church is probably proceeding on a more efficient and economical basis than ever before in the history of the Church in this country.

But this year the National Council and the Budget and Program Committee will face a somewhat different problem. Not only will they be confronted with the necessity for maintaining the work of our own Church, but there is a whole new problem that has arisen because of the war. War conditions in Europe have caused the restriction or collapse of thousands of missionary enterprises formerly financed and maintained by European funds and personnel. Included in this is the work of many of our sister Churches of the Anglican communion, and appeals have been made to the Presiding Bishop for the help of this Church in maintaining important areas of their work. Of particular concern to Churchmen in the United States is the work of the Church in Canada, the West Indies, and Central America. The establishment of naval and air bases in these areas is much to the fore these days. Is it not equally important that we maintain the spiritual bases in these countries, where the missionary work is now threatened with collapse because of war conditions?

ALTHOUGH the Church of England in Canada has supported missionary dioceses in Japan and China, it has never been entirely self-supporting itself. Many of the Canadian dioceses, particularly in the Middle and Far West, are partially subsidized by missionary societies in the British Isles. This support from England has now been materially reduced, and the increased taxation and other war demands in Canada

are likely to have a further effect in curtailing funds available for missionary work both in Canada and overseas.

In the West Indies the situation is perhaps even more acute, because the Church in that province is more dependent on contributions from England. The same is true of the work supported by the Church of England in China and in Japan.

General Convention will have to determine, on the recommendation of the National Council and of the Budget and Program Committee, whether it can lend any aid to these missions of the Church of England, and how far our own missionary program can be combined with theirs in order to conserve existing work and to take advantage of expanding opportunities, particularly in such areas as Western China, now being opened up for the first time to widespread Christian evangelization.

(2) STRATEGY AND POLICY

CLOSELY allied to the question of the budget and program is that of strategy and policy.

Perhaps the most important question of strategy and policy to be decided is that of the future of the Forward Movement. It is likely that the Presiding Bishop will present a forward-looking advance program containing certain definite objectives over a period of perhaps 10 years, designed to conserve and extend the work done under the leadership of the Forward Movement Commission during the past six years. Probably the commission itself will be discontinued and various phases of its activities, such as its publication program, may be committed to other Church agencies. The general program of deepening and strengthening the spiritual life of the Church will, however, be continued under the direction of the Presiding Bishop, assisted by such leaders in various fields of activity as he may designate.

It is to be earnestly hoped that the General Convention will appreciate the strategic position of the Church press and the tremendously valuable service that the Church press can render if they are made the spearhead of a genuine advance program. One of the greatest sources of strength in the Episcopal Church is its independent Church press, the potential influence of which has never been adequately recognized and mobilized by the General Convention and the official leadership of the Church.

The report of the Commission on Strategy and Policy will serve as the basis for planning the more efficient working of the machinery of the Church during the years to come. This commission will recommend the elimination of static work in the Church and the extension of work showing really effective results. Where a missionary district has little likelihood of obtaining self-support, it will recommend merging that district with a contiguous diocese. A particular case in point is the district of Salina, which is without a bishop at the present time. General Convention will have to decide whether to elect a new bishop of Salina or to follow the recommendation of the commission and combine that district with the adjoining diocese of Kansas.

The Commission on Strategy and Policy looks with disfavor upon the recommendation of certain Southern dioceses that the Church's work among Negroes in the South be organized into a separate missionary jurisdiction with a Negro bishop at its head. General Convention will have to pass upon the merits of this proposal; and it is to be hoped that it will not simply take the negative step of disapproving recommendations without taking some positive step to make the work of the Church among Negroes more effective. At present the Negro work is the football of Church politics in many areas, with

the result that our Church has relatively little following among the Colored race, while some of the more eccentric Protestant or "Holiness" bodies have a tremendous Negro membership.

The late Bishop Stewart of Chicago was chairman of this commission, and one of his last acts, on the day before his death, was his approval of its report.

(3) WAR AND NATIONAL DEFENSE

UNDoubtedly the war and the new national defense program will be reflected in various proposals that will come before General Convention. It is likely that a special committee will be appointed to consider resolutions and proposals having to do with these subjects, and to bring in recommendations in regard to them. It is to be hoped that this committee and the Convention itself will exercise wisdom in these matters, bearing in mind that the task of the Church is to convert men and women to the Gospel of Jesus Christ and not to tell this or any other government how to conduct foreign or military affairs. Undoubtedly the Convention will be subjected to tremendous pressure of propaganda, some of it conscious and some unconscious. The Convention will do well if it refrains on the one hand from the adoption of highly partisan and political resolutions and on the other from the utterance of platitudes which can only bring the Church into contempt in these difficult days.

There are, of course, certain aspects of national policy in which the Church has a definite concern and on these the Convention should make its position clear. One such matter is the protection of the rights of pacifists and conscientious objectors within its fold. Another is the provision of adequate moral leadership through properly qualified chaplaincies among the men called to serve their country through conscription, whether in time of peace or of war.

There are also the gravest moral considerations underlying the wars in Europe and Asia. The Church cannot remain silent in regard to these moral problems, but its representatives will have to be on their guard to see that their resolutions and pastoral admonitions do not descend to the level of political vituperation or war mongering.

OTHER PROBLEMS

Among other problems that will have to be considered by General Convention are those of marriage and divorce, of Faith, Order, and unity, of theological education, and the like. Some of these will be dealt with in later editorials.

The local committee in General Convention has taken as its slogan, "The mind of the Church in the heart of America." Although this slogan is somewhat gruesome in its anatomical implications, it does emphasize the fact that grave decisions must be made by the Convention next month in order that the work of the Church may go forward during the next three years. May God grant the bishops, deputies, and Auxiliary delegates wisdom and discernment in meeting successfully the problems with which they will be faced.

Isolation

ISOLATION, a favorite word in some quarters, is a device to keep us safe and sheltered. Instead of doing so, however, it increases and intensifies the disease it aims to cure.

The chief cause of this war is an arrogant and selfish nationalism, which tends to divide the world into separate self-contained units. It is contrary to the whole trend of events and a defiance of the will of God. Science has knit the world into a closely interrelated and interdependent unity; and it can only be peaceful or prosperous as this fact is recognized.

—Bishop Oldham.

The Church Confronts Rearmament

By the Rev. Alfred J. Loaring-Clark

MOST of us go about these days with heavy hearts as we witness the present plight of the British Empire. We are tied to Britain with strong cords. She, like us, seeks to be a Christian nation. For 20 years England has been unprepared to wage a modern war. This late hour finds her barely able to assemble sufficient men and equipment to withstand the terrific onslaught of Germany and Italy.

Why the appalling unpreparedness? An adequate answer requires the technical insight of military strategists, economists, diplomats, and others. Yet there is one major factor which contributed to England's military weakness which the world tends to overlook. The Christian Church can be charged justly with weakening Britain's will to war!

Twenty years ago Studdert-Kennedy and Dick Sheppard, Muriel Lester and Maud Royden began their flaming crusade for a warless world. War, said they, is contrary to God's will, and they who take the sword shall perish by the sword.

This early group loved English lads and the rolling English countryside. They abhorred the desecration which the great war had brought to England. Yet as Christians, their love went beyond the borders of Britain. They loved also the German youth and their exquisite Black Forest country. They remembered the broken bodies of German boys on the barbed wire in Flanders, and the remembrance of it was grievous to them and the burden of it intolerable. Germany and England had both fallen into frightful sin. Both must forgive and be forgiven. They spoke of love and forgiveness and man's unity in God. The British government offered no protest against this preaching. The British people listened and were moved. Germany, too, heard them speak, but began to rearm.

More recently other Christians in England joined the Moral Rearmament Group. Not battleships but Bibles, they cried. The world's need is not guns, but guidance; not pilots, but prayers; not bombers, but brotherhood. Meanwhile, Germany produced tanks and dive bombers. Love thinketh no evil, said the Christian Church. Though Germany does rearm, we must not be war-minded. When the day of reckoning came, England had an army of testifiers but few armored tanks!

Let's face this situation realistically. Whatever the Christian Church may be or do, it does not make a nation war-minded. Goering was correct in his reported conversation with Sir Neville Henderson. "The trouble with you English," he said, pointing to the West, "is that you have grown soft." Of course they were soft as seen by a militarist. Christianity by its nature produces a non-belligerent attitude. In direct ratio as people concern themselves with unity, peace, and concord, they lose concern for war and armaments. In battle, a hundred men from a monastery will be quite ineffective against a hundred gangsters from Sing Sing. Their basic attitude toward God and man makes them inept machine gunners. If it be said that two years of voluntary surrender to military training will change that attitude, it simply proves that before one can be an effective soldier he must surrender those qualities which make him an effective monastic.

Hitler knew this! Probably he has been called everything imaginable, save one thing. He has never been called stupid. For seven years he worked at the single task of creating an unbeatable army. Contemporary history stands witness to the effectiveness of his technique. He began by emasculating and effectively silencing the Christian Church of Germany. His nation's will to war would be weakened if Christian pulpits

were allowed to declare, "Blessed are the peacemakers." Into a concentration camp must go Pastor Niemoeller when he dares to pray, "O God who hast made of one blood all nations of men . . ." No German Christians were given visas to attend the Madras Conference. Such a conference implies international brotherhood, which is the antithesis of war. Away with the uncontrolled Christian Church and its Christmas gospel of angels singing about peace on earth, good will toward men. That kind of thing destroys the desire for world supremacy. Who dares to say that in creating his blasting and victorious war machine, Hitler has been stupid in his technique? Indeed, he could never have produced the modern Germany army, without first silencing the Christian Church.

This is no academic matter we consider, for the United States today is engaged in a huge rearmament program. If we hope to create an army the equal of Hitler's, our technique must be as wise as his. A modern nation rearming might well examine Hitler's methods to the minutest detail, for he has set the standard of what an army should be. It is futile to play at rearming. Half prepared armies bring home only heartaches, never victories. We of the Church are also loyal citizens of the State and are expected to do our bit in preparedness. This raises a host of questions for the Christian conscience, of which we may briefly examine three.

The first is in the field of economics. It is estimated that Germany's rearmament cost roughly between \$50,000,000,000 and \$75,000,000,000. If our army is to match Hitler's, we can spend no less. This means there will be little money left for other things. There will be few dollars to complete our magnificent national cathedral, or for hospitals, experimental laboratories, new churches, and education. What of missions? As we see \$50,000,000,000 diverted from creative work to procure implements of death, we wonder if the Church can say sincerely, "It is meet and right so to do." We don't like to think of curtailing the excellent program of the National Council, but money does not come in unlimited quantities. If we buy one thing we must forego the other. Perhaps we can console ourselves by remembering that, historically, times of poverty have been great creative periods of the Church's life.

MORE important, in the second place, is the Church's influence on the boys who are to make up our expanding army. Part of this personnel will come from our churches. Those who serve at the altar and sit in the pews may be deeply impressed by the words of the Church. The Epistles for the first Sundays in Trinity speak of love and are dangerously anti-polemic. Love is a constantly recurring phrase in the Church. It seems to have an amazing capacity for interpretation, but these boys may take it literally. They may interpret love in the simple terms of family life. It may not occur to them that they should kill those whom the Church teaches them to love.

Should they serve at the altar on the Fourteenth Sunday after Trinity, they will hear St. Paul declare: "The works of the flesh are hatred, variance, emulations, wrath, strife, murders . . . they which do such things shall not inherit the Kingdom of God. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness . . ." To hear this and believe it may shake their will to war.

Or our young men may be converted by the Church to the Christ's evaluation of childhood. "Take heed that ye despise

not one of these little ones . . . but whosoever shall offend one of these little ones, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the midst of the sea." If he sincerely believes this, he will have small zeal for bombing cities where little ones are asleep or at play. But a modern airman must have no squeamish compunctions about killing little children or the aged and sick. To be effective, his attitude must be that of Mussolini's son, who is said to have told reporters in California two years ago: "We found Ethiopians seated in circles. When we dropped a bomb in the middle of the crowd, the men seemed to rise up to meet us, looking very much like a red rose." That is not an aesthetic picture, but it's good bombing whether you hit Ethiopians or Germans or Americans. It is effective in war.

We know that a modern army to be victorious, must be ruthless. It must drive ahead to bomb, pillage, fire, starve, until it destroys every vestige of opposition. But a bombing plane and a tank are not ruthless. They are inanimate things. They merely execute the will of the crew. And crews are men—young men from our parishes. It is they who must be ruthless. To be good soldiers, they must have the will to plunder, starve, blast. Yet the Church speaks to them of love, gentleness, kindness. The two are mutually contradictory.

It is the grossest wishful thinking to believe that our American army can be kindly and considerate, yet still defeat a German army in the field. The meek, using the great strength of meekness, do in the end inherit the earth, as Jesus said they would. But when the meek turn to engage in a kind of gentleman's Christian war, they are hopelessly out-fought and inherit a grave. Hitler, a military genius, knew that Christianity would destroy his soldiers' will to fight. So he destroyed the Church. If the American Church is to support rearmament, we must restate the Christian gospel.

THE third fact is rather like the second and can be stated briefly. Today wars are fought at home as well as in the field. What Gospel does the Church have for those at home? At every service we say corporately the Lord's Prayer. "Forgive us our trespasses, as we forgive those who trespass against us . . ." We make war only on those who trespass against us. If the Church can influence enough people to forgive trespasses, what becomes of our war? If we really don't intend to forgive trespasses, why keep up the repetition of vain words?

Unless we are careful to cull the Gospel, we will constantly express ideas which embarrass a nation preparing for war. There are countless words of Jesus which will trap us. "If thine enemy hunger, feed him," sounds strikingly contradictory to a blockade. "Forgive 70 times seven"; "Lay not up treasures upon earth"; "Be ye merciful even as your Father in heaven is merciful"; "Take no thought for the morrow . . ."; "He who loseth his life for My sake shall find it"; "Put up thy sword, for they who take the sword shall perish by the sword." Such unique ideas cause one to wonder, as he ministers to those whose sons are off to join the army. Sermons without number have been preached declaring in absolute terms that we will never have a warless world save by a return to God and the Grace of His Holy Spirit. They are honest, moving sermons, by honest men. If the Church converts people to this idea, they must lose faith in armaments as the way to peace. Why rearm, if only through God can peace come?

As a priest, I love the Church and Him who is her life. As an American, I love my country and would not betray her. It seems we are forced to choose between conflicting loyalties. It is extremely difficult to resolve the apparent contradiction, but I believe it can be done.

As the years increase, I am more convinced that the Christian Gospel is basically a Gospel of redemption through suffering. Armies can't do the job of reclaiming sin. They can at best restrain sin for a time. But at some time in the world's history, a nation must arise which is willing to renounce force, as the Church has done, and through love and sacrifice, take the lead in building a warless world.

As we witness in history the futility of armies to save democracies or anything worth while, we can turn to our country in Christian confidence and say, "Of course our armies have failed, as Jesus said they would. Behold, I will show you a more excellent way."

A Requiem for Vienna

By William P. Sears jr.

Assistant Professor of Education, New York University

THE history of the Mozart Requiem forms one of the most dramatic pages in the annals of music. No less an authority than Cantor Hiller of Leipzig declared the composition the "greatest of all works by the greatest of all masters."

It was in July of 1791 that Mozart, hard at work on the last pages of his opera, *The Magic Flute*, was approached by a mysterious stranger who commissioned him to write a Requiem Mass for an unrevealed principal. The stranger insisted upon the strictest secrecy and Mozart, deeply impressed by his eerie visitor, agreed to accept the commission.

The *Magic Flute* was soon finished, and it was performed for the first time on September 30, 1791. Mozart, already in his last illness, immediately set to work on the Requiem. For days the work haunted him, and he could not drive the thought of the strange visitor from his mind. Night and day he labored over the Mass and, as he progressed with the composition, the entire work took a strange and supernatural hold of his imagination.

"I am writing the Mass for myself," he declared to his startled wife one day as they rode through the outskirts of Vienna.

On December 4th the work was sufficiently advanced for Mozart to invite his friends to come to hear a preliminary performance of it. Unable to leave his bed, Mozart sat propped up by pillows as his intimate circle of cherished friends drew near to listen to what was indeed destined to be the composer's own Requiem. Mozart sang the alto parts, and his friends were assigned the remaining voice parts. During the *Lacrymosa* Mozart was reduced to tears, overcome by the thought that he could not live to finish the Mass.

Later in the evening, he summoned his friend and pupil, Süßmeyer, to the bedside. For several hours Mozart instructed the talented Süßmeyer in the way in which he wished the work to be finished. It was a race with Death—with Death in the form of the mysterious stranger who came that July day to commission the Mass.

At one in the morning, Mozart's earthly struggles had ended. The greatest of all composers had died. Soon his remains would be placed in a pauper's grave and the very spot lost forever.

Süßmeyer began the task of finishing the Requiem at once. He filled in the orchestral accompaniment according to Mozart's directions, supplied the last 20 bars of the *Lacrymosa*, and composed the *Sanctus*, *Benedictus*, and *Agnus Dei* himself, though possibly from suggestions of the dying composer. The

(Continued on page 11)

What Is Christian Burial?

A Restudy of the Church's Teaching and Practice

By the Rev. Joseph Buchanan Bernardin

LONG before Christianity there were well-established burial customs among the various peoples of the world, and many of their customs and superstitions have influenced the popular practices in connection with burial in Christian countries today.

Such practices were roughly of two kinds: provision for the comfort and pleasure of the soul in the next world; and rites to prevent the living from receiving any defilement through their contact with the dead. At death the family and neighbors gathered to express their grief and to honor the departed. The rites were conducted either by the head of the family, the tribe or the army, or by professional mourners, rather than by the priests. It was a community service by the group to which the departed belonged. In early times such rites were not extended to all: children under the age of puberty, slaves, common people, suicides, those who met a bad death or were struck by lightning or drowned being left unburied.

The early Christian Church appears to have followed the common customs of the various countries in which it was located, the faithful gathering to attend the rites. The first Jewish Christians, then, would wash the body immediately after death, wrap it in linen cloths in the folds of which spices and ointments were laid, and bind the hands and feet with grave-bands and the face with a napkin. Hired mourners would fill the house, lamenting the deceased and praising his virtues. Interment would generally take place on the day of death. The open bier borne by friends, preceded by the women and hired mourners, and followed by the relatives and friends, would be taken outside of the city and buried. Jewish tombs were either caves in the rocky hills, closed by a large stone at the mouth, or else a hole in the ground covered by a stone slab level with the ground. Both kinds of sepulchres were whitened once a year to warn the pious from them, in order that they might not touch them and be defiled. There is no record of any formal kind of religious service at this period.

But by the fourth century in Egypt, according to the Sacramentary of Serapion, the custom seems to have included a short service of prayers and lessons at the house, a procession with psalms to the grave, the burial, and a celebration of the Eucharist with prayers for the departed. It was not until it became common to have a Requiem in connection with the burial that the presence of Christian priests at the rites became a necessity.

During the Middle Ages the ceremonies in connection with burial were elaborated, and at the Reformation they were simplified. So much so, that the Book of Common Order (in use in the Reformed Church of Scotland at the end of the 16th century, and based on the Book of Geneva) provided:

"The corpse is reverently brought to the grave, accompanied with the congregation, without any further ceremonies: which being buried, the minister (if he be present and required) goeth to the church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and resurrection."

And the Westminster Directory which superseded it in 1645 enjoined interment without any ceremony, such being

stigmatized as "no way beneficial to the dead and many ways hurtful to the living."

The Book of Common Prayer, as usual, provides a service between the extremes of Catholic overelaboration and Puritan simplicity. As originally drawn up, it has in mind particularly the country village with its burial-ground in the churchyard; and the presumption was that the service would take place almost wholly out of doors. The rubrics are very simple, and have only to do with the actual reading of the service. Consequently, the Prayer Book neither commands nor forbids the popular customs which surround burial. However pagan some of these practices may be in their origin, the Prayer Book service itself is thoroughly Christian in conception.

Prevailing popular ideas on any subject, however, tend to color the practice and thought of the whole country. And it is unfortunately true here in America, where the Episcopal Church numbers scarcely 1/100 of the total population, that the conceptions of burial outside the Church have influenced harmfully the thinking of Church people on this subject. This has been made possible by the fact that instruction concerning burial is almost never given from the pulpit or in Confirmation classes or in Church schools.

THE popular American conception of a burial service seems to be: (1) That the service is primarily in memory of the departed, and that as a consequence there should be a eulogy setting forth his good qualities and achievements; (2) that one attends either out of respect for his memory or because of sympathy with the family; (3) that the service should consist of the favorite hymns or even secular songs, psalms, and other scripture passages of the deceased or of his family, and that any favorite prayers or poems should likewise be read; (4) that where it is held does not matter, a "funeral parlor" now being popular; (5) that the people attending are there merely to sit and listen, and that it is not a bad idea to give them some advice about good conduct and the life after death; (6) that the family and undertaker are in charge of the service, and that the minister is paid to carry out their wishes.

Such a conception is certainly not that of the historic Church, nor is it of the Book of Common Prayer, and it may be of advantage to consider exactly what is the meaning of *the Order for the Burial of the Dead*. Like any other service in the Prayer Book it is primarily a service of worship of Almighty God. It is an acknowledgment of God as the supreme Lord of life and death; as the tender Father who is grieved in the afflictions of His children; as the loving Saviour who welcomes His own into His kingdom hereafter. Second, like all services of the Church, it is an act of the whole congregation, consisting here in the commendation of the soul of the departed to the mercies of God and the assurance of God's sympathy and help to those bereaved. It is a declaration of the congregation's faith in the loving promises of God. The service is a community, not a family or a private act of worship.

For this reason, the Church's office was not written, nor is it intended to be used, for those who are not baptized members of the Church. Furthermore, it is not intended for those who

die in open sin. The former Prayer Books had a rubric at the beginning of the service, forbidding its use on such occasions:

"Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves."

The present Prayer Book has a rubric at the end of the service which retains the intention without making it mandatory:

"It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting."

The "faithful departed" technically are those who die as baptized Christians in the communion of the Church (that is, who have not been formally excommunicated); it has nothing to do with the faithfulness of their lives to the Christian standard of conduct. However, the service by its very wording is intended for those who have striven to follow Christ; and consequently by its very nature it is inappropriate for those who have been indifferent or hostile to His teaching.

THE Church, nevertheless, has a ministry toward all human beings, and its ministers are anxious to be of help at all times to those who are bereaved. Consequently, in the cases of those who die in open sin (such as suicide, a felony, or a drunken brawl, or on the gallows, or in unbelief, the minister can compose a service following the Prayer Book outline, using appropriate passages from the Scriptures, and prayers adapted to the particular needs of the occasion, and make the service of a private character in some other building than the church.

But for those who are active members of the Church, seeking to live according to Christ's standards, the natural place for the service is in the church building itself. And this the Prayer Book presupposes by its rubrics. The original rubric read: "The Minister, meeting the Corpse at the entrance of the Church-yard . . ." and this is still echoed in the present rubric: "The Minister, meeting the Body, and going before it, either into the church or towards the grave, shall say or sing . . ."

The family, accompanied by the corpse in a closed casket, bring it to the church, where they are met by the minister, and the service begins as soon as the body has reached the church grounds. The exigencies of modern city life are different from those of 16th century rural England, and the question of expense, among other things, often makes such an arrangement impossible. But it is still the norm of the Church, and wherever possible it should be encouraged because of its symbolic significance. The family bring their own loved one and place him in the hands of God's minister in God's house in the face of God's people, and together they join in commending his soul to the heavenly Father of all.

The Burial Service is one in which the congregation is expected to join in voice and posture the same as in any other service of the Church, whether it is held in the church building itself, or at home, or at an undertaking establishment. Consequently, they should kneel for private prayer on entering. At the entrance of the clergy, who precede the body or merely take their place in the chancel, the congregation rises and remains standing until the reading of the lesson.

The first part of the service is an assertion in the words of Scripture of the Church's belief in the resurrection to eternal life, and of its faith and trust in God's mercy and

power. It consists, first of all, of opening sentences, which are said or intoned as the minister precedes the casket down the aisle. Second, of one or more psalms, which are either chanted by the choir or else read by the minister, although there is no rubrical reason why they should not be read responsively as in the daily offices. The *Gloria Patri* is customarily said after each psalm, although it is only required at the conclusion of the selection.

The third part is the lesson. After the lesson may come an anthem or a hymn, during which the congregation will continue to sit, unless it is asked to stand and join in the singing. Next very appropriately may come, although it is not required, the Creed; in which case the congregation rises and repeats it with the minister. It is almost always the Apostles' Creed, whose last clauses are so full of significance on such an occasion, and should be particularly stressed: "The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen."

The concluding part of the service consists of the prayers, for which the congregation kneels, after responding to the salutation of the minister; and, if the Lord's Prayer is here used (without its doxology), repeats it along with the minister. Then comes a prayer for the spiritual development of the departed in the next world, followed by such other prayers from the Prayer Book as the minister may think fitting. However, there are few, if any, ministers who do not use other appropriate prayers at this point which are not to be found in the Prayer Book. Then comes the blessing, after which the congregation rises and remains standing while the minister precedes the casket down the aisle, followed by the family and pallbearers. The congregation, after making its private devotions, then quietly leaves.

SOMETIMES it is necessary to hold the Committal Service in the church. When this is done, it generally comes just before the prayers, which in such a case are a combination of those for use in church and at the grave. The congregation stands throughout the Committal, until the prayers.

At the cemetery the congregation stands throughout the whole service. The minister precedes the casket from the hearse to the grave and stands at its head. The service here consists first of a cento of verses about life and death, followed by the actual commendation of the soul of the departed to God and the committal of the body to the ground, during which earth (generally in the form of sand) is cast upon the coffin three times, often in the form of a cross. Then comes a verse from Scripture, the salutations, Kyrie, Lord's Prayer, prayers, and benediction. The congregation takes its normal part in all of the responses, and leaves quietly after the benediction without waiting for the grave to be filled.

The body, which has been the instrument of the immortal spirit, has been laid reverently at rest. It deserves honorable treatment at the last; but, when that has been accomplished, the attempt to localize the spirit at the grave is a false and unhelpful one. For that reason, excessive attachment to the grave is contrary to the belief that the spirit is now with God.

The Church has only one service for all of its members—king or subject, rich or poor, learned or ignorant, male or female, white or black or yellow—it is no respecter of persons. Recently it has composed a special service for children, which is generally interpreted as meaning up to the age of 14, or until they have been confirmed; but this again is the same for all children. The Burial Service is on the whole impersonal. There is no eulogy and there is no provision in the fixed

prayers for personal references. The Church in its service wisely does not attempt to pass judgment upon the departed. It leaves the declaration of the deceased's virtues and vices to God. At the same time it expresses its faith in God and in eternal life with Him, and in its hope of His mercy in the salvation of the soul of the departed. Furthermore, it reassures those who mourn of God's love and of His all-sufficient comfort.

The Burial Service may be read by any one in Holy Orders (a deacon, priest, or bishop), or by a licensed lay reader. The one taking the service acts neither for himself nor for the family, but as a representative of God's Church on earth, and in that capacity he commends the soul of a fellow member into God's keeping in the Church in the next world; for membership in the Church does not cease with death, but is an eternal relationship. The minister is in complete charge of the service, and the musicians and undertaker are subject to his absolute direction in all that concerns the conduct of the service itself. So also is the family; but at the same time ministers are always happy to follow their wishes in all that is proper and appropriate. At any service conducted by a minister the music is always under his control. The canons of the Church require him to forbid all secular songs at a funeral, no matter how dear they may have been to the departed, for even in such cases they distract the mind from the real purpose of the service and center the attention on the departed rather than upon God.

IN Baptism one becomes a child of God and a member of His family, the Church. In that service the beginning of a life on earth is hallowed by the Church and the soul is dedicated to God; while in the Burial Service the end of that same life upon earth is hallowed by the Church and the soul is commended to God, as it passes into the life of the next world and transfers its activities from the Church Militant to the Church Triumphant. Christian burial, then, is the laying to rest by the Church of Christ of the body through which the spirit of one of its members has served God on earth, and the commendation of that same spirit into the eternal keeping of Him who created and loves it.

LITURGICAL NOTES

Opening Sentences. The third sentence is upsetting to many people, and is frequently omitted. Good additional sentences are St. John 14: 1-3; and I Thessalonians 4: 13-14.

Psalms. In most cases these are merely selections of particular verses from the psalm. Psalm 39 has to do with sin and repentance; Psalm 90 is appropriate for an older person; Psalm 27 is generally appropriate where there has been a striving to know God and to do His ways; Psalm 46 is of comfort to the bereaved; Psalm 121 emphasizes the strength and protection of the Lord; Psalm 130, *the De Profundis*, is appropriate where there are tragic circumstances connected with the death. Other psalms appropriate in whole or in part are the 23d, 91st, 103d, 116th, and 139th.

Lessons. I Corinthians is appropriate on all occasions; Romans where there has been an exemplary life; St. John where there is particular need to comfort the bereaved.

Prayers. Among those in the Prayer Book which are appropriate in varying circumstances are: Memorial Days, For a Person under Affliction, I Advent, Palm Sunday, Easter Even, Easter, IV Easter, Ascension, Sunday after Ascension, Whit Monday, IV Trinity, VI Trinity, XI Trinity, XIII Trinity, XXI Trinity, Annunciation, St. Philip and St. James, Transfiguration, All Saints, A Saint's Day, At the Burial of the Dead, "Defend, O Lord" (p. 297), A Commendatory Prayer when the Soul is Departed, "Almighty God, Father of mercies" (p. 342), For Guidance, For Trustfulness, For the Absent, For Those We Love, For an Anniversary of One Departed.

Committal. There is nothing to prevent the priest's hallowing an unconsecrated grave before the Committal Service, if the family so desires. The first cento reflects a rather medieval out-

look on life, and is unnecessarily gloomy. The second one is not a very happy literary composition because of the continual unannounced change of subject of the pronouns, but this is seldom noticed. The sentence of committal presents an eschatology in which many modern-minded Christians do not believe. If the burial is in a mausoleum the wording should be changed, and also when the body is to be cremated. Although the rubrics make no provision for prayers other than those printed, it is often comforting to have a prayer here for the souls of the other members of the family whose bodies are buried nearby.

Music. In the New Hymnal the following hymns are appropriate when a note of joy or triumph is to be struck: Nos. 171, 173, 224, 226, 236, 290, 295, 326, 379, and 541; hymns which are generally appropriate include Nos. 18, 20, 50, 147, 167, 211, 217, 222, 223, 244, 245, 388, 404, 405, 410, 411, 412, and 445; hymns which are appropriate at the burial of a child include Nos. 360 and 363.

Ritual. The customary liturgical color for funerals is black, although white is often used, particularly at the burial of children. Clergymen usually wear a black scarf, although some wear white stoles. The casket of a lay member of the Church is placed in the nave at the foot of the chancel steps with the feet of the body toward the altar. The casket of one in Holy Orders is placed in the choir with the feet toward the congregation. The casket is of course closed, no matter where the service is held. It would most appropriately be covered with a pall, and it is to be regretted that more churches do not own them.

Arrangements. Good manners dictate that a member of the family should consult personally with the minister who is to take the service before making any definite arrangements as to the time or place. It is not courteous to leave the undertaker himself to secure a minister to conduct a service at a prearranged time. All ministers are happy to give their services free; and most ministers who are given fees for their personal use place them in their discretionary fund and use them for the Church or for charitable purposes. However, in case the departed or the family has not been a regular contributor to the support of the Church, they should at such a time, in accordance with their means, make a substantial contribution to the Church itself.

A Requiem for Vienna

(Continued from page 8)

final chorus, the *Lux aeterna*, was fitted to the music of the *Introit* and *Kyrie*.

It was later discovered that the mysterious individual who commissioned the work was one Count Franz von Walsegg. This curious fellow copied the entire score in his own hand, signed the work as his own composition, and had it performed on December 14, 1793, in memory of his dead wife. Only later research established the fact that the Mass was by Mozart and Süßmeyer.

This greatest of all choral works, as many critics term the Requiem, has been given a thrilling performance by the Choral Society of the University of Pennsylvania and the Philadelphia Orchestra, conducted by Dr. Harl McDonald. The work has been recorded by RCA-Victor and may be had as a Victor Musical Masterpiece No. M-649 (Six 12 inch records; \$12).

In this magnificently recorded version of the work, all the vigor and the brilliancy of Mozart is evident. The science of recording is now so advanced that these large choral works no longer lose their charm when they are pressed on the discs.

Some one has said, "It is a Mass for the dead, and on reflection one may wonder if it may not be considered a Requiem for Vienna, the city that Mozart knew and loved so well and the city which in its singular graciousness and charm no one living will ever know again." The recording of so noble a work constitutes a major contribution to the musical treasures of this age.

I will live with all my might while I live. —Dwight L. Moody.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

M. Gilson's Study of St. Bernard's Theology

THE MYSTICAL THEOLOGY OF ST. BERNARD. By Etienne Gilson. Translated by A. H. C. Downes. Sheed and Ward. \$3.50.

IN HIS study of St. Bernard's doctrine, M. Gilson undertakes to refute a generally held opinion that the saint's mysticism lacks theological precision and systematization. In the Introduction the author maintains that St. Bernard, while in no wise a metaphysician, was "a theologian whose speculative vigor and power of synthesis puts him among the greatest."

St. Bernard was one of the leaders, if not the chief among the mystics of a period that was distinguished by a wave of mysticism, fresh and vigorous. It was likewise an age of "the flowering of courtly poetry and courtly romance." M. Gilson is at some pains to show that there was no mutual influence between this courtly love and the divine love which was St. Bernard's theme. He insists on St. Bernard's originality.

As to the sources of St. Bernard's inspiration, his primary aim at the outset of his monastic career was to live the Benedictine rule in its integrity; that in its turn had for its aim Christian perfection, based on the teaching of the Christian gospel, as expounded by the fathers of the desert.

M. Gilson traces three sources of St. Bernard's doctrine: (1) A group of Scriptural texts from I John four on the union of the soul with God by love; (2) the doctrine of ecstasy as found in Maximus the Confessor in the translation of Scotus Erigena (In passing it may be said that this element led to charges of pantheism by St. Bernard's enemies); (3) the Benedictine ascetic teaching. "If we try to connect this third 'bloc' with the two others we shall obtain a kind of skeleton outline of the mystical theology of St. Bernard."

In order to understand St. Bernard, it is important to grasp his emphasis upon the fact that fallen man retains the image of God in which he was created, and that the corrupted likeness is capable of restoration. No soul has fallen so low that it is not still capable of the closest union with God. The way of restoration is through charity and humility. First the soul must overcome the immoderate love of the body, and then get rid of self-love, the willing for self and one's own sake.

In dealing with degrees of prayer, we find as the starting-point St. Bernard's well-known teaching concerning affective love for the human Person of Christ, a love never to be wholly abandoned in the highest states of union possible in this life. However, "This sensitive affection for Christ was always presented by St. Bernard as love of a relatively inferior order. In right, the soul should be able to enter directly into union, in virtue of its spiritual powers, with a God Who is pure spirit." The distinction is always clear with St. Bernard between that which the soul can achieve through active coöperation with grace and that which it can only experience passively under the action of God.

He borrows the word *excessus* from Maximus the Confessor and describes the effect of this ecstasy upon a man's soul: "He is as air flooded with light, or as iron liquefied in the fire." This liquefaction, however, "fusion of the soul in ecstasy does not involve its destruction, quite the contrary." For this mystic union is not an annihilation of the human personality, but a transformation. The ultimate goal is unity of spirit, the sole bond of unity conceivable between creature and Creator.

But "only like knows like"; therefore the union depends upon progress in divine likeness. "The only way in which one spirit can become another without ceasing to be itself, is by way of perfect resemblance to this other. The thing that invests St. Bernard's mysticism with its distinctive character is the manner in which the mystical union is linked up with the nature of the divine image in man."

More than a hundred pages of the book are taken up with appendices and voluminous notes. In these are amplified the discussions of certain problems raised by St. Bernard's critics. Was he in any degree infected with pantheism? What was his doctrine of pure, disinterested love? The book is rich in material for scholars and also full of inspiration for the devout reader.

MOTHER MARY MAUDE, CSM.

A Fortifying Little Book

DARE YOU FACE FACTS? By Muriel Lesler. Harpers. Pp. 125. \$1.50.

INTO the bewildered anguish of these days, comes this fortifying little book.

Fortifying is the word. Born of Muriel Lester's rich experience as international secretary of the Fellowship of Reconciliation, which has given her contacts with centers of pioneer adventure on the Christian frontier in both East and West—not to speak of sundry contacts different in character—it brings from areas of bitter conflict a message of abiding peace.

It brings also a strenuous summons to action. Not the action of fighter or even of reformer, but the pure spiritual activity of prayer. Certainty pervades it that such activity, reaching from the soul's arcana to the ends of the earth, releases power, creative and redemptive. All Christians believe this; how many put belief into practice? Yet, as we confront the world's tragedy with a desperate sense of impotence, we shall do well to heed such call to action that can avail.

The book is not a devotional manual, nor an ideological treatise. It is sternly instinct with actuality. Pertinent and arresting illustrations from concrete contemporary reality make it fascinating reading. The terrible drama we are privileged or doomed to watch, becomes vividly present to us in its reaction on human lives, in China, Japan, France, Germany, England. Imagination quickens. We peaceful folk, untouched as yet in outward ways, share the drama with fresh inward intensity. The cost of sharing is suffering; but suffering uplifted into prayer may be part of a great atonement.

The practical suggestions offered for attuning our daily life to the rhythm of prayer and intercession are, as always with Miss Lester, of tried value; even though habits of prayer be too varied and personal for suggestions from someone else ever to be adopted as a whole. Through its throbbing awareness of the concrete, the book escapes the snare of the formal, the sentimental, the self-centered, to a degree rare in devotional literature.

A confirmed pacifist is speaking; but she forces on us no theory or attitude. Her Christian detachment enables her to see and report the point of view in Japan, in Germany. In sorrowful penitence which should put us to shame, she probes the sins of those nearest her, and the book is potent to dispel some of our facile delusions.

But no one can read the moving instances of Christian heroism and sacrifice encountered by her in every land and fail to give thanks that God, today as in each period of crisis, has not left Himself without witnesses to the pure uncomplicated law of love. Here they are: the German soldier who entered the enemy ranks preaching the gospel of peace; the Chinese nurse to whose simplicity was vouchsafed the gift of healing; the other, anonymous Chinese girl, "Mei Ling," designated by a more famous name; Tom; Julia de Beausabré; French pacifists who were imprisoned for their convictions just last year.

We pause a moment on the intimately tender tribute to the author's dear friend, George Lansbury, who since this book was written has joined his compeers in paradise. Some readers may be drawn nearer to the absolutist position as they turn these pages; others will remain with Reinhold Niebuhr, forced to see the Cross of Christ whereon hangs the patient Lord, not at the center but at the edge of history, and to accept the sad necessity of compromise in a world conditioned by man's sin.

But all must rise from absorption in these sundry stories, simply told, heartened and cheered; strengthened to trust, whatever be the personal approach to the fearsome problem as to what Christian allegiance implies today, that the world scene, so tragic to mortal eyes which look at it from the point of view of time, may be discerned from eternity as a scene not of defeat, but of triumph.

Readers of every type and conviction may find refreshment here; and they can hardly miss incentive to that prayer of power which is a prayer, not of the emotions, but of the resolute will.

VIDA D. SCUDDER.

NEWS OF THE CHURCH

Action on Proposed Concordat Delayed

Commission on Approaches to Unity Will Not Ask Convention to Take Final Steps Toward Union

NEW YORK—Final action on proposals for the union of the Presbyterian and Episcopal Churches will not be asked of General Convention by the Commission on Approaches to Unity, at the meeting of the Convention in Kansas City, Mo., beginning October 9th.

The report to be presented to the Convention states that the Commission itself is not in entire agreement on some parts of the proposed concordat which was made public late in 1938, for the purpose of discussion and comment by both Churches. The report states:

"The Commission is unanimous in its conviction that no precipitate action on the concordat should be taken at this Convention. We have already notified the Church that we would not ask for any final action until the matter had received consideration at the Lambeth Conference, and that Conference had advised upon it."

The Lambeth Conference, a meeting in England of bishops of all branches of the Anglican communion, was to have been held this year, but has been postponed because of the war.

CHANGES MAY BE SUGGESTED

As to the concordat, the Commission will say that it "may itself decide after further negotiation that the concordat in its present form should be modified or substitute proposals made; but the interest shown by the Presbyterians in the present form of the concordat, and felt by many members of our own Commission about the principle involved in it, makes necessary its retention as a most important factor in any succeeding negotiations."

The Commission states frankly the objections that have been offered to the proposed concordat, chiefly that "it is a premature effort to get something done quickly; that the laity of the Churches involved need to be drawn together before action is taken; that there are practical difficulties; that the rite of Confirmation is ignored; that the administration of the Sacraments is not sufficiently provided for; and that there are differences of opinion on the conception of Holy Orders."

It is urged that efforts be made throughout the Episcopal Church to generate "an atmosphere of a friendly and appreciative nature not only between the Commissions of the two Churches, but between their people." "While the Commissions confer, the people must get acquainted," says the report.

The Commission recommends action which will give to ministers of any Church

Cancel Visit to America, Fearing Later Difficulties

NEW YORK—Fearing that he would have difficulty in returning to Palestine, the Rev. Canon Charles T. Bridgeman of the Jerusalem and the East Mission has cancelled his plan to come to the United States for General Convention, according to word received from Mrs. Bridgeman by the Presiding Bishop. Canon Bridgeman is the American Episcopal Church's representative in Jerusalem.

"with which we have entered into a declaration of purpose to achieve organic unity, a definite status in regard to preaching, and that our people be advised that in places in which we have no church, they should as far as is consistent with their continued membership in their own Church, associate themselves with a Presbyterian congregation where one is available."

Report will be made of negotiations pending also with the Lutheran Church, the Methodist Church, and the Reformed Episcopal Church, but no action will be asked at the forthcoming General Convention.

Pittsburgh High Schools Schedule Religion Classes

PITTSBURGH (RNS)—A fourth R in the curriculum of Pittsburgh schools will draw several thousand high school pupils this month. New classes in religious instruction have been incorporated in school schedules for which the board of education will give regular credits.

Under the plan worked out by the superintendent of city schools, students will attend regular classes in religious instruction, to be given in the churches of their choice, and regularly attend devotional services. One-half a credit will be given each year, or a total of two credits for the four years of high school.

There is a state law against offering religious instruction in the schools, under a ruling of the state attorney general. The new plan encourages boys and girls to receive religious education in their own churches. Pupils must enroll for three hours a week. One hour of instruction will be given in the churches outside school hours; one hour is to be devoted to attendance of religious worship at church.

Joins Seminary Faculty

BERKELEY, CALIF.—Bishop Parsons of California is among the five new faculty members of the Church Divinity School of the Pacific, which recently began its 47th year.

Other new faculty members are the Rev. Arnold Nash of England, the Rev. Dr. Pierson Parker, the Rev. Walter Williams, and the Rev. George Morrel.

American Workers in Japan Might Remain

Presiding Bishop Expresses Hope That Negotiations Will Permit All But Executives to Stay

NEW YORK—Although definite and final information regarding the status of the Church's work in Japan is lacking, the Presiding Bishop is hopeful that negotiations on the situation will permit all except executive heads to remain in their fields. Bishop Tucker said:

"The new Japanese regulations, so far as I can tell at the moment, refer only to foreign missionaries holding executive posts in the Japanese Church. I judge these regulations do not preclude other missionaries working in Japan.

"It is impossible to say at present whether these conditions will make it possible for our bishops and other missionaries to render the amount of service which will justify our keeping large numbers of them in Japan."

The Presiding Bishop stated he has no official information which indicates, as reported in the newspapers, that British and American bishops have been asked to resign.

NO OFFICIAL REPORT

Bishop Tucker declared he has heard nothing official from Bishop Naide of Osaka, who has been named head of the native bishops according to newspaper and radio reports. Cablegrams were received from the standing committee of the district of North Kwanto and faculty members of St. Paul's School, Tokyo, expressing the belief it would be advisable for Bishops Reifsnider and Binsted to return to Japan immediately. They have already left the United States and were scheduled to reach Japan about September 15th.

Newspaper reports have stated the new regulations must be in effect by October 1st. The Presiding Bishop said he had information from authoritative sources indicating the whole matter is subject to further negotiations.

The Presiding Bishop said he hoped to have more definite information by the time General Convention meets in Kansas City on October 9th and that he expects to submit such to the Convention. He added:

"Whatever may happen about the whole matter, the Church's missionary program must be maintained and there must be no relaxation of our missionary zeal at home or abroad."

MANY JAPANESE WORKERS

It is interesting to note that native workers in Japan outnumber Americans by about 10 to one. National Council records indicates there are 60 bishops, priests, doctors, nurses, lay teachers (both

(Continued on page 18)

BSA Revitalized in Convention at Howe

"How to Run a Brotherhood Chapter" and "How to Get Your Man" Studied in Program

BY PETER DAY

HOWE, IND.—Long strides toward the revitalization of the 54-year-old Brotherhood of St. Andrew were made at the Brotherhood's national convention, held here the last week in August.

For a number of years in the recent past, leaders of the organization had felt that it was marking time. But with the national convention of 1937 it was decided that the time had come for a forward-looking program. James L. Houghteling, then U. S. Commissioner of Immigration, was drafted to serve as president, and for three years the brotherhood worked on a policy of strengthening the organization internally without, however, lessening emphasis on the brotherhood's primary objective of evangelism among men and boys.

The fruit of this policy was plainly evident at Howe. Chief business of the convention was a set of daily courses on group and individual brotherhood activities—"how to run a brotherhood chapter" and "how to get your man."

The courses were conducted by such veterans in brotherhood work as H. Lawrence Choate, treasurer of the BSA and chairman of the convention committee; Frank Rowley, executive committeeman and field representative; the Rev. Messrs. Gordon M. Reese and Clarence W. Brickman, both former field secretaries of the brotherhood, and others, who led group discussions rather than lectures on the practical principles and techniques involved in successful brotherhood work.

It is believed that a unique level of interest and value was reached by these discussions, in which young men and old



DOUGLAS TURNBULL

New president of the Brotherhood of St. Andrew.



HANDING OUT MAIL AT HOWE

Ted Thayer, officer of the day, is shown handing out mail at the brotherhood convention on the steps of the mess-hall. He may be identified by the moustache and pipe—in the picture, but not elsewhere, as his moustache did not survive the convention!

joined to share their experiences and problems in bringing men to Christ.

NEW PRESIDENT

The election of Douglas C. Turnbull jr., youthful service executive in a Baltimore, Md., corporation, as president to succeed Mr. Houghteling was universally satisfactory to the delegates. Mr. Houghteling remains as a vice-president, although a breakdown in health occasioned by overwork had previously made it necessary for him to resign his government post. The convention registered its deep gratitude to Mr. Houghteling for his able and devoted service during the most crucial period of the brotherhood's life.

Harrison Fiddesof, also a young man, and a communicant of St. Alban's, Washington, D. C., was elected secretary, succeeding William W. Naramore jr.

Attendance at the convention was somewhat smaller than at previous conventions, which have in recent years been held in connection with General Convention. It was felt, however, that the opportunity for a week's intensive training in brotherhood principles and practices offered by the Howe convention was more valuable by far than large numbers. According to present plans the brotherhood will hold annual conventions of the type which worked so successfully at Howe this year.

The delegates represented a wide geographical spread. The states of Washington, Texas, Florida, and New York were among those represented, and there were also brotherhood men from Japan and Canada.

SELF-DENIAL WEEK

An element of genuine personal sacrifice was urged upon brotherhood chapters everywhere by the organization's national council, which voted to ask every brotherhood chapter to promote "self-denial week" during the seven days preceding the Sunday nearest St. Andrew's Day. During the

week of November 24th this year, faithful brotherhood men will forego luxuries and expensive foods. The money thus obtained will be presented at the Corporate Communion in each parish.

In addition to the inspiration gained in personal contacts and at campfires and other convention activities, the delegates heard addresses from some of the leading speakers of the Church. The Bishop of Algoma, Canada, spoke of the importance of the Holy Spirit to Christians in general and BSA men in particular. Bishop Wilson of Eau Claire, Bishop Abbott of Lexington, and Bishop Gray of Northern Indiana also brought messages to the delegates.

POWER OF PRAYER

Especially profound was the impression made by Bishop Abbott with his address on The Procuring Power of Prayer. The bishop described personal experiences—his own and others—which gave an insight into the nature and methods of intercessory prayer and demolished arguments against it. He concluded: "Let us think on things and pray on them. God will give us more than we deserve."

It is believed that the new method of holding conventions in a quiet spot, far from the interruptions and difficulties of General Convention, is well worth continuing on an annual basis. At a farewell service on September 1st, members of the convention stood up spontaneously to tell how valuable the week had been to them. One or two were actually overcome by emotion in thinking back over the week of fellowship and study which had just come to a climax in the corporate Communion that morning.

New decisions and resolutions in plenty came out of the convention, but one decision was virtually unanimous—to work unremittingly for the extension of Christ's kingdom among men, especially young men, in a revitalized and vigorous Brotherhood of St. Andrew.

Reiterate Pacifistic Stand in Open Letter

Fellowship of Reconciliation States That its Members Will Refuse to Fight "Comrades Abroad"

CHAUTAUQUA, N. Y.—"Even if America adopts conscription, we expect to refuse military service and to hold to that life which takes away the occasion of all wars. . . . We who are members of the Fellowship of Reconciliation in this country intend to keep faith with our comrades abroad and with our common purpose."

This was the pledge repeated to members of the International Youth Disarmament Crusade in an open letter sent on September 6th to "those who face conscription." The letter was sent during the 25th annual conference of the Fellowship held here at the Hurlbut Memorial Church. Presiding was the Rev. John Nevin Sayre, secretary of the American branch of the Fellowship.

The international organization was formed in England soon after the beginning of the first World War "as a brotherhood of those who in loyalty to conscience decided that they must refuse to be conscripted into that war, or any war, and that instead they were called to a life-service for the establishment of a world order based on love, as revealed and interpreted by Jesus Christ in personal, social, commercial, and national life."

EVALUATES AXIS EMPIRE

During the conference, Miss Muriel Lester, well-known social worker of Kingsley Hall, London, presented an address in which she stated:

"Whether an axis empire would in the long run be better or worse than ours is a matter of opinion. Whoever would dare to prophesy must give due consideration to the imponderables. . . . If any empire can be truthfully called the greatest single force for peace in the modern world, that fact proves the bankruptcy of the Church, and the apostasy of us Christians is proven."

Bishop Lawrence of Western Massachusetts, chairman of the Episcopal Pacifist Fellowship, was among those who sent his regrets because he was unable to attend the meeting. The Bishop telegraphed:

"I will be with you in spirit and remembering you in my prayers. You and the others who had the vision and the courage to found the Fellowship in difficult and dark days will, I feel sure, have the power and the vision to lead us forward and to keep us strong in our stand in the trying days ahead."

CHURCHMEN HOLD OFFICES

Among the Episcopal clergy attending the meeting was the Rev. George L. Paine, who was appointed to the conference steering committee. The Rt. Rev. Dr. Paul Jones, who was forced to resign as Bishop of Utah because of his pacifistic views during the first World War, is a member of the council of the Fellowship.

Favor Mediation of Wars by U. S., South America

CHICAGO (RNS)—Bishop Mitchell of Arizona and the Rt. Rev. Dr. Paul Jones, former Bishop of Utah, were among the 111 men and women from all parts of the nation who recently signed an appeal for the United States to join Latin American nations and other neutrals in bringing the wars in Europe, Asia, and Africa to a speedy close through joint mediation. The appeal, issued by the Committee to Defend America by Waging Peace, was sent to the President, to executive and congressional leaders in foreign affairs, and to the ambassadors of non-belligerent nations at Washington.

Prisoner Carves Reredos, Furnishings, Fixtures for Altar Serving 270 Inmates

COMSTOCK, N. Y.—A reredos, missal stand, processional cross, credence table, lectern, altar cross, and candlesticks—all carved by an inmate of Great Meadow Prison here, were blessed recently by the former chaplain, the Rev. Harold P. Kaulfuss.

The reredos was for a new altar given to the prison by the Warren County Mission. The prisoner adeptly refitted the frontals and super-frontals to fit the altar. He also made a sanctus bell.

Since last fall plans have been made to improve the facilities for a more dignified service. A choir of 15 of the best voices has been selected, and Merbecke's Mass is sung at each monthly Eucharist and a number of chants at the weekly vesper service. The prison chaplain, the Rev. Carl Avelhe, has appealed to parishes throughout the Church for choir vestments.

Episcopal work at the prison began 11 years ago when an inmate requested the service of the Church. At first only occasional services were held. During the last few years the work has been supported by the departments of missions and social service of the diocese of Albany. There are 270 communicants at the prison.

Daughter of Bishop of Colorado Will Marry Chicago Clergyman

DENVER, COLO.—Bishop and Mrs. Ingley of Colorado recently announced the engagement of their daughter, Mary, to the Rev. John M. Young jr., rector of St. Bartholomew's Church, Chicago. The wedding will take place late in the fall.

Miss Ingley, a graduate of the University of Colorado, also studied at Columbia University, New York. She recently has been a member of the faculty of Kemper Hall, Kenosha, Wis.

Fr. Young is the son of Mr. and Mrs. John M. Young of Oak Park, Ill. He was graduated from Trinity College and from the General Theological Seminary. For a time he served on the staff of the Chapel of the Intercession, New York. Until early this year he was rector of Christ Church, River Forest, Ill.

Clergymen Object to Canon's Appointment

Crown's Choice is Retired Bishop of Durham, 76 Year-old Ecclesiastic Who Favors Disestablishment

LONDON—The Prime Minister's choice of Dr. H. Hensley Henson, retired Bishop of Durham, to fill the vacant canonry of Westminster Abbey, has caused surprise and provoked some criticism in ecclesiastical circles.

No one denies Dr. Henson's brilliant gifts, not least as an orator and debater; but many have expressed the opinion that a man of 76, an ecclesiastic who has for years been among the foremost champions of the disestablishment of the Church of England, is hardly a felicitous choice for an office (the holder of which is Crown appointed) which would give a younger man a splendid opportunity to reach the ears of all men and women who have been compelled by the chaotic and perilous times in which they are now living to give heed to serious things.

In a letter to the Dean of Westminster, Dr. Henson (who was a canon of the Abbey from 1900 to 1912) says, "It seemed to me impossible for me rightly to refuse what the Prime Minister represented as a piece of war work." He adds that he does not desire to add to his income from any new appointment, and therefore proposes to hand over to the Abbey whatever surplus remains out of the official canon's income when the new expenses involved by his tenure of the office have been met.

CHURCH PRESS COMMENTS

In its comment on the appointment, the *Church Times* writes:

"If the Christian warfare is to be maintained victoriously in this generation, it needs, we submit, leadership more akin to that of General de Gaulle, who has been very properly denouncing 'the old men of Vichy,' than that of men who were in high office before the last Great War."

In regard to prayer, the Archbishop of Canterbury has issued the following statement:

"The desire expressed by his Majesty the King, as the head of the nation and empire, that Sunday, September 8th, should be observed as a day of national prayer, will find a ready response in the hearts of his peoples. It is natural and fitting that the Sunday after the anniversary of the declaration of war should be so observed.

"Since the last day of prayer, Sunday, May 26th, the anxieties and responsibilities of the nation and empire have been greatly increased. The defection by the government of France has left us alone among the nations of Western Europe to defend the cause of justice and freedom against unscrupulous and ruthless aggression. The invasion of our own land by the enemy is threatened and may at any time be attempted. It is therefore right that once again the nation should turn to God as its strength and stay in this time of trouble, and once again commit its great cause to Him."

Youth of Church to Plan Unified Action

Program Uniting Younger Churchmen to be Planned During Weekend at General Convention

KANSAS CITY, Mo.—The presentation of a program to unite all the Church's youth in a nation-wide, Church-wide movement will be one of the highlights of the Youth Weekend to be held during General Convention here. The Youth Weekend will begin at 8 P.M. on October 11th and end on October 13th at noon.

Among the proposals for united youth action will be suggestions for the pooling of the resources of youth groups, as far as materials and projects are concerned. Opportunities for participation in all-youth projects and undertakings will be pointed out, and more facile channels for the distribution of worth-while literature and news items will be planned.

Other highlights of the weekend will be visits to the House of Bishops, the House of Deputies, and the Woman's Auxiliary while they are in session, and informal meetings with Church leaders.

TO HOLD RALLY

On October 11th a huge youth rally will open the Youth Weekend. Hundreds of parish groups are expected to participate, most of them coming from a 500-mile radius of Kansas City. A youth banquet and informal party will be held on the evening of October 12th. On October 13th a corporate Communion at the cathedral will be followed by a fellowship breakfast. A service at 11:00 A.M. will be the colorful climax to the weekend's activities.

Among the speakers will be the Rev. Henry P. Van Dusen, who will present an address at the youth rally, and the Rev. Charles W. Sheerin, vice-president of the National Council, who will be a banquet speaker.

Activities at the Youth Weekend are open to all baptized persons between the ages of 15 and 30, regardless of whether or not they are affiliated with a church youth organization. There are no quotas or delegations. Adults and advisers are also invited. Adult banquet reservations will be accepted but not guaranteed.

Young people attending the conference will be provided with lodging for Friday and Saturday nights and with transportation within the city without charge. Requests for additional information may be sent to The Secretary for Youth, 281 Fourth Avenue, New York.

The Presiding Bishop stated recently, in issuing his call to youth:

"I have watched with interest and pride the development of the program for the Youth Weekend by the Kansas City Committee and our own National Council. I'm sure you agree that it promises to do much to inspire and unite the youth of our Church for cooperative and effective action in these troubled times. . . ."

School Nurse Administers Vaccine to Flood Refugees

VALLE CRUCIS, N. C.—Typhoid vaccine was administered to 100 persons here by Mrs. Mont Glovier, nurse and social worker for Valle Crucis School and the community, during the recent flood in this area in which many lives were lost. The school escaped damage and served as a haven for many homeless members of the Valle Crucis mission.

For almost a week the refugees had no connection with the outside world. When mail service was partially restored, Mrs. Glovier reported that the overworked health department had been unable to reach her, but that she fortunately had kept a quantity of typhoid vaccine on ice.

South America is Unaffected Financially by the European War, Anglican Bishop Says

NEW YORK—The financial situation due to the war has not affected South America as yet, though the future is uncertain, the Rt. Rev. John R. Weller, Anglican Bishop in Argentina, stated when he called at Church Missions House here just before sailing for Buenos Aires, his see city. Bishop Weller had been visiting his brother, the Rev. E. W. Weller, rector of St. Andrew's Church, Scotia, N. Y.

At present Bishop Weller has jurisdiction over all of South America except a few congregations in Colombia recently taken over by Bishop Beal of the Panama Canal Zone. There are two Anglican dioceses in South America—Argentina and Falkland Islands—but the latter see is vacant at present.

The Anglican Bishop commented:

"When people want to find me, they don't know whether I'll be frozen on a whaling vessel in the far South, up in the clouds at 15,000 feet in the Andes, down underground, or sizzling like a steak in the hot country."

The Bishop travels far and wide, making 20,000 miles a year by air and visiting some of his people, notably the Araucanian Indians, by mule transport. Under him are 44 British clergy and a considerable number of lay workers, ministering mostly to English and American people. One of his mule-back trips lasted six weeks. During this time he confirmed 416 persons. His Indian people, the Bishop said, are the only South American Indians never conquered by the Spanish.

Convalesces Amid Letters, Telegrams

BELLEVILLE, ONT.—Surrounded by letters and telegrams from his friends, the Rev. Dr. Frederick W. Clayton, rector of All Saints', Omaha, Nebr., is in the Belleville General Hospital here convalescing from a severely broken leg. He suffered the injury in an automobile accident near here early in August while he was on his way to Eastern Canada, where he planned to spend his vacation. Dr. Clayton may return to Omaha early in October.

Church Army Plans Convention Program

Bishop of Southern Ohio to Preach at Evangelistic Mass Meeting to be Held at Kansas City

KANSAS CITY, Mo.—Church Army will again figure prominently at General Convention, with daily noon meetings, an evangelistic mass meeting with other Church organizations, various exhibits, a Church Army Conference, and a banquet, according to announcement by Capt. Earl Estabrook, national director.

Bishop Hobson of Southern Ohio will be the special preacher at an evangelistic mass meeting, shared by the Church Army, Daughters of the King, and the Brotherhood of St. Andrew on the evening of October 6th. Capt. Laurence Hall, Midwest representative of Church Army will also speak at this service.

Captain Estabrook will personally direct the noon meetings, to be held out of doors for the general public, and numbers of well-known clergy and laity will speak. Capt. C. L. Conder, Southern representative, will be chairman of the Church Army Conference on October 8th.

Church Army captains and Mission Sisters will appear in the processional at the opening service of General Convention, and representatives will be present at the Exhibit for Youth and at the Church Training School.

The banquet will be held October 12th, and on the same date a Church Army representative will be a speaker on the program of the Youth Weekend.

Church Schools Test Workbooks

Planned by Dr. B. I. Bell's Staff

NEW YORK—Six church schools which differ in size, location, and Churchmanship have been selected to try out mimeographed teachers' books and pupils' workbooks prepared during the summer by a staff of experts working with the Rev. Dr. Bernard Iddings Bell, former professor of religion at Columbia University, in a project sponsored by St. James' Church, Madison Avenue and 71st Street.

The "carefully graded, streamlined system" has been offered for a year's trial and correction to St. James' and to Holy Trinity, New York; St. John's, Hartford, Conn.; St. Thomas', Mamaroneck, N. Y.; Christ Church, Pelham Manor, N. Y.; and the Epiphany, Providence, R. I.

Dr. Bell was assisted chiefly by Dr. Abbie Loveland Tuller, superior of the Teachers of the Children of God at Barnstable, Mass.

To Join World Council of Churches

NEW YORK (RNS)—The Lutheran Augustana Synod recently applied for membership in the World Council of Churches, according to an announcement by the Lutheran News Bureau.

Camp Dormitory is Lifted by Hurricane

More Than 15 Buildings Damaged as Storm Strikes Galilee Camp in Diocese of Duluth

CASS LAKE, MINN.—A hurricane which struck this area recently lifted from its foundation a dormitory housing young people at Galilee Camp, summer conference center of the diocese of Duluth here.

None of the campers was injured, although more than 15 buildings were damaged and 112 acres of land owned by the camp felt the brunt of the hurricane. Bishop Kemerer of Duluth has reported that the restoration of the grounds and buildings will present a serious problem.

Seven successive groups of adults and young people were accommodated by the camp during the past summer. The Bishop added that the conference for Indian young people, the first of its kind in the diocese, was so successful that it will be a regular enterprise in the future.

To Represent Western Nebraska

HASTINGS, NEBR.—Deputies to General Convention from the missionary district of Western Nebraska will be the Rev. F. J. Pryor III and Hobert Blackledge; alternates, Rev. R. A. Johnson and H. Dixon.

Seminary Students to Aid Clergy Staff Ministering to Growing Philadelphia Parish

PHILADELPHIA—"Rarely does a parish have enough clergy—never too many," recently stated the Rev. Benjamin R. Priest, rector-elect of St. James' Church, 22d and Spruce Streets. "There are usually more people, and at greater distances, than the average clergy staff can possibly reach," he added. "We are trying to counteract this at St. James'."

The regular staff, consisting of the rector, the Rev. Dr. John C. H. Mockridge, who will retire on October 1st; the rector-elect, Fr. Priest, and the Rev. Dr. W. Arthur Warner has been increased this year by the addition of the Rev. Reuel L. Howe, director of clinical training at Philadelphia Divinity School, and the members of the senior class at the Divinity School.

The students, not yet ordained, are trained lay workers. Another clerical assistant, not yet appointed, will be added to the staff soon, Fr. Priest announced.

Mission Establishes Mission

PT. PLEASANT, W. VA.—Communicants of Bruce Chapel, a parochial mission of Christ Church here, have established another mission in a nearby community. No one has as yet ascertained the status of a parochial mission of this kind.

A new parish house at Bruce Chapel will be dedicated by Bishop Strider of West Virginia on November 10th during his annual visit.

FOR 3rd GRADERS

WORKING IN THE CHURCH

By Dorothy Dickinson Barbour

This is a thorough-going, "activity" course for eight-year-old children of the third grade. The fourteen units of work have behind them two dominant thoughts: the well known fact that children learn better by doing than hearing; and that they will most readily experience the sense of belonging to the Church by working as a part of it. The material, in syllabus form, is suggestive rather than detailed in presentation, and yet it is concrete, practical, and readily adaptable to fit varying situations. Price, \$2.00, postage additional.

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20 EXCHANGE PLACE

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American Workers in Japan Might Remain

Continued from page 13

men and women), evangelistic workers, medical workers, and deaconesses on the staff of the American Church in Japan. In sharp contrast with this, there are 651 Japanese workers, including priests, doctors, nurses, Bible women, catechists, teachers, and mission workers.

Hence it might well be assumed that most of the Church's work there could go on, even though American workers were withdrawn. The total appropriation of the National Council to Japan is \$226,000, of which by far the greatest part is for salaries.

RECTORS! LAYMEN!

THE LIVING CHURCH offers the best classified advertising opportunity in the Episcopal field. Advertisements may be placed under these headings: announcements, altar breads, anniversaries, appeals, births, boarding, deaths, church furnishings, linens and vestments, marriages, meetings, memorials, personals, positions offered, positions wanted, quiet days, radio broadcasts, resolutions, retreats, special services; and several others.

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"Christianity in Japan Faces Bright Future"

Tokyo Professor Believes That His Government Aims Only To Make Japan Self-Sufficient

BY LEON MCCAULEY

TO Prof. Ugo Nakada of Tokyo, Japanese Christians are the most thrilling persons in the world. He said so repeatedly last week during an interview in THE LIVING CHURCH office. He sees a bright future for Christianity in Japan, despite recent government restrictions. His government's aim, he feels, is to make his people self-sufficient, not to keep them from Christianity.

In Tokyo Professor Nakada heads a volunteer choir of 200 voices. There are seven nationalities represented, and it is made up of people of the Episcopal and 12 other faiths.

Professor Nakada has directed the famous choir for nine years while serving as professor of Church music at the Aoyama Gakuin Theological School. The school is interdenominational though controlled by Methodists.

The Japanese choir leader has two children: June, 12, and Eugene, 10. His wife Daisy has traveled widely in United States. At present she is a teacher at St. Margaret's School in Tokyo.

Professor Nakada is short, bouncy, full of energy. When he came into THE LIVING CHURCH office last week, he was particularly delighted to speak of two people: Paul Rusch, his American friend, who is doing such splendid work at St. Paul's University; and May Sakota, his new soloist.

To Help Set Future Policy of Church in Far East

NEW YORK—Assisting the Presiding Bishop and other missionary leaders to plan the future policies of the Church in the Japanese Empire will be the new first vice-president of the National Council, the Rev. Dr. James Thayer Addison, who took office on September 3d. Dr. Addison was elected by the National Council in April.

The first vice-president is a noted authority on Christian missions. As professor of the history of religion and missions in the Episcopal Theological Seminary since 1919, he held the only professorship of missions at any Episcopal seminary. Dr. Addison also taught for two years in St. John's University, Shanghai.

Move to Larger Quarters

YORK, PA.—The Charles Jack Manufacturing Corporation, known throughout the country as manufacturers of amplified chime equipment, special amplification equipment, recorded chimes, and sound reinforcement equipment, recently moved from this city to larger quarters to Allentown, Pa.

Three years ago, he said, May came to him asking that she be allowed to join the choir. She was a Buddhist. An exceedingly apt pupil, she learned swiftly; she has a genuine love of music and a fine voice. The professor began to think of making her a soloist.

And then of her own accord one day she came to him and said, "I want to accept Jesus Christ. I want to take Him into my heart. He is like the music we sing—beautiful!"

On that day she became a Christian, as well as soloist of the famous choir.



CHRISTIAN JAPANESE FAMILY

Professor Ugo Nakada of Tokyo, his wife, Daisy, and his two children, June and Eugene, are confident that Japanese Christianity will continue to grow in Japan. Professor Nakada visited the office of The Living Church recently and discussed the restrictions of his government which exclude foreigners from executive positions in the Japanese Church and forbid the use of funds from other countries for religious purposes. Professor Nakada is on the faculty of the Aoyama Gakuin Theological School; his wife is a teacher at St. Margaret's School in Tokyo.

Graduate School Lists

Faculty for 1941 Session

SEWANEE, TENN.—The faculty for the 1941 summer session of the Graduate School of Theology of the University of the South has already been announced by the Rev. Royden K. Yerkes, director of the school.

Prominent clergymen who will remain as members of the faculty include the Rev. Drs. Burton Scott Easton and Marshall Bowyer Stewart of the General Theological Seminary. The Rev. Dr. Frederick C. Grant of the Union Theological Seminary has been added to the faculty.

Dr. Grant, former dean of Seabury-Western, will present a course on the New Testament; Dr. Easton, an historical and exegetical study of St. John's Gospel; Dr. Yerkes, a historical study of religious sacrifice; and Dr. Stewart, a study of the doctrine of God from the modern philosophical standpoint.

The Sewanee Graduate School of Theology, now after three years' trial existence an official part of the University of the South, offers a five-week course each summer to clergy and seminary students from all sections of the country. Credit toward advanced degrees is given. Requirements for a Master's degree can be completed in two or three summer sessions.

Convalescing Mothers, Children

Vacation at Parish Summer Home

CRESKO, PA.—Four hundred convalescing mothers and little children of the Scranton and Dunmore areas constituted the 1940 "family" at St. Luke's summer home here.

Many of the cases were referred to the home by such agencies as Family Welfare, Big Sisters, Day Nurseries, and Big Brothers. Only 10% came from St. Luke's parish.

More than 14,000 mothers and children have been aided by the home in its 47 years of service. The Rev. Dr. Robert P. Kreidler, rector of St. Luke's parish, is chairman of the home's committee.

Appointed Dean of Men at College

Attended by Seminary Students

WAUKESHA, WIS.—Appointment of the Rev. Dr. Ralph S. Nanz as dean of men at Carroll College was announced recently. Students at Nashotah House, Nashotah, Wis., travel daily by bus to attend classes at Carroll College.

For the past 15 years Dr. Nanz has been professor of biology at Carroll College. Before coming to Carroll College Dr. Nanz had acted as student pastor for Episcopal students at Cornell University, where he had previously been an instructor in the biological department.

Correction

The Rev. Dr. Arthur L. Kinsolving is rector of Trinity Church, Princeton, N. J., and not chaplain at Princeton University, as reported in THE LIVING CHURCH of September 11th. The Rev. Wood B. Carper jr. is student chaplain at Princeton University under the Proctor Foundation.

NECROLOGY

✠ May they rest in peace. ✠

RICHARD COBDEN, PRIEST

LARCHMONT, N. Y.—The Rev. Dr. Richard Cobden of this city and Daytona Beach, Fla., died at his home here on September 5th at the age of 76 of a heart ailment. He was rector emeritus of St. John's Church here.

Dr. Cobden was graduated from the General Theological Seminary. He served as vicar of St. Mark's in-the-Bouwerie in New York for eight years before he came to St. John's Church, where he remained for 27 years. Columbia University conferred on him the degree of Doctor of Divinity.

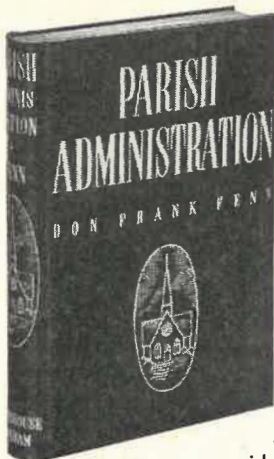
He served as chaplain of the 22d regiment, New York National Guard, during and after the Spanish-American War.

Dr. Cobden is survived by his wife, Isabel Morrison Cobden; four sons, Richard jr., Philip E., John M., and Edward A. M.; a brother, Arthur; seven grandchildren; and three great-grandchildren.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

- 22. St. Mary's, Kenosha, Wis.
- 23. Church of Holy Communion, Paterson, N. J.
- 24. St. Francis', Rutherfordton, N. C.
- 25. Kent School, Kent, Conn.
- 26. Christ, Dallas, Tex.
- 27. St. Paul's, Gardner, Mass.
- 28. Grace and St. Luke's, Cincinnati.
- 29. St. Mark's, Mystic, Conn.
- 30. St. John's, Elkhart, Ind.



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THE REV. H. ROSS GREER, Rector
Sundays: 8:00 and 11:00 A.M.

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THE REV. GEORGE L. CADIGAN, Rector
Sunday Services: 8:00 and 11:00 A.M.

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and 5 P.M.

DARTMOUTH COLLEGE

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REV. LESLIE W. HODDER, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

FRANKLIN AND MARSHALL COLLEGE

St. James' Church
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector
Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church

Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector
THE REV. HARRY G. HARTMAN, Associate Priest
Sunday Services: 8:00, 10:30, 11:00 A.M., and
7:30 P.M.
Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues.,
Thurs., and Sat. 9:00 A.M.

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Young People's Fellowship: 5:30 P.M.

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Episcopal Club: Wednesdays, 7 P.M.

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American Bible Society Prepares to Minister to Stricken Areas

NEW YORK—The Presiding Bishop is among the members of a national sponsoring committee of the American Bible Society now engaged in raising an emergency fund of \$150,000 with which to send Bibles to countries usually supplied by foreign Bible societies now drastically affected by war.

Scriptures are immediately needed for refugees, prisoners of war, for soldiers, for the wounded in hospitals, as well as for missions in Asia, Africa, the Near East, and Latin America. Three-fourths of the world's missionary supply of the Scriptures has come from British, Scottish, Dutch, French and other European Bible societies.

CHURCH CALENDAR

SEPTEMBER

- 18, 20. Ember Days.
- 21. S. Matthew. Ember Day. (Saturday.)
- 22. Eighteenth Sunday after Trinity.
- 29. S. Michael and All Angels. Nineteenth Sunday after Trinity.
- 30. (Monday.)

COMING EVENTS

SEPTEMBER

- 16-20. University of Pennsylvania Bicentennial Conference, Philadelphia.
- 24. Special convention of the diocese of Chicago to elect a bishop.

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The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York Park avenue and 51st street REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York Madison avenue and 35th street REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.
Holy Days: Holy Communion, 10 A.M.

St. James' Church, New York Madison avenue at 71st street THE REV. H. W. B. DONEGAN, D.D., Rector

Sunday Services
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.

St. Luke's Chapel Trinity Parish

Hudson street below Christopher
Holy Communion
Sundays: 8, 9:30, 11 A.M.
Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York 46th Street between Sixth and Seventh Avenues REV. GRIEG TABER, D.D., Rector

Sunday Masses: 8, 9 and 11 (High Mass) A.M.
Week-day Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.
Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

RESURRECTION 74th Street East of Park Ave. THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, and 9:30 A.M.; weekdays, 7:30, except Monday and Saturday, 10 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Service: 8 and 11 A.M.
Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule, June to October
Sunday Mass, 7 and 10 A.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean
Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

MONTANA

St. Peter's Pro-Cathedral Helena, Montana

VERY REV. CHAS. A. WILSON
Sunday Services: 8 & 11 A.M.

NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector
Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.
Saturdays: Mass, 7:30 A.M.; Confessions, 7:00-8:00 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Convention Services in Greater Kansas City

The clergy of churches listed below cordially invite all persons attending the 1940 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

Kansas City, Mo.

Grace and Holy Trinity Cathedral 415-25 West 13th Street

Very Rev. C. W. Sprouse, Dean
Sundays: 8 and 11 A.M.
Weekdays: 7:30 A.M.

St. Andrew's Church

Meyer Blvd. and Wornall Rd.
Rev. Dr. Earle B. Jewell, Rector
Sundays: 8, 9:30, 11 A.M.; 6:30 P.M.
Friday: 10:30, 11:15 A.M.

St. John's Church

517 Kensington Avenue
Rev. J. B. Matthews, Rector
Sundays: 7:30, 9:30, 11 A.M.

St. Mary's Church

13th and Holmes Streets
Rev. E. W. Merrill, Rector
Sundays: 7:30 and 11:00 (2nd Sun. also 9:00)
Weekdays: Wed. 7:00; Thurs. 9:30; Fri. 6:30; Sat. 8:00.

Kansas City, Kans.

St. Paul's Church

18th and Washington Blvd.
Rev. Carl W. Nau, Rector
Sundays: 7:30, 9 and 11 A.M.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARRON, Rev. REX A., rector of Our Saviour Church, Placerville, Calif.; to be archdeacon of Sacramento, effective January 1st.

BOLLES, Rev. DeFORREST B., is rector of Christ Church, 620 Bay St., Chippewa Falls, Wis. (EauC.).

CARPER, Rev. WOOD B. jr., formerly rector of Calvary Church, Fletcher, N. C. (W.N.C.); succeeds the Rev. JOHN CROCKER as chaplain of the Procter Foundation. Address, 53 University Pl., Princeton, N. J.

COTTON, Rev. CHARLES E., formerly canon at the Cathedral of St. John Evangelist, Spokane,

Wash. (Spok.); is rector of St. Stephen's Church, Longview, Wash. (Ol.). Address, 1639 22d Ave.

CLINGMAN, Rev. ROBERT C., formerly rector of St. Peter's Church, Talladega, Ala.; is in charge of St. Peter's Church, Akron, Ohio.

LOUGHNAN, Rev. E. LLOYD, of the diocese of Rhode Island, is assistant at Trinity Church, Princeton, N. J.

MCGARVEY, Rev. JOHN P., of the diocese of Pennsylvania, is in charge of St. Mark's Church, Waterville, Maine, with address at 10 Center St. On September 3, in St. Mark's Church, Mr. McGarvey was married to Miss Betty Virginia Brown, of Philadelphia, by Bishop Brewster of Maine.

MORRILL, Rev. CLINTON L., formerly vicar of St. Michael's Church, Worcester, Mass. (W. Ma.); is rector of St. Thomas' Church, Dover, N. H.

ROGERS, Rev. THOMAS KELLY, formerly assistant at the Church of the Holy Spirit, Lake Forest, Ill. (C.); is in charge of St. Lawrence's Church, Libertyville, Ill. (C.).

VOSE, Rev. WILLIAM R., formerly in charge of St. Lawrence's Church, Libertyville, Ill. (C.); is rector of Christ Church, River Forest, Ill. (C.). Address, 515 Franklin Ave.

WARREN, Rev. JOHN N., formerly rector of Epiphany Church, Bellevue, Pa. (P.); to be rector of Christ Church, Oyster Bay, L. I., N. Y., effective October 16th.

WILSON, Rev. LYNNLY BOYD, JR., formerly rector of St. Luke's Parish, Marietta, Ohio (S. O.); is chaplain, and master of sacred studies and English in St. Andrew's School, Middletown, Del.

NEW ADDRESSES

FENN, Rev. Dr. PERCY T., JR., formerly 190 Elm St.; 365 Edgemere Pl., Oberlin, Ohio.

HAYES, Rev. FRANCIS W., JR., formerly 3727 Erie; 8441 Park Place Blvd., Houston, Texas.

LEE, Ven. BARR GIFFORD, formerly 2620 M St., Sacramento, Calif.; Route 1, Box 101-A, Roseville, Calif.

CLASSIFIED

ANNOUNCEMENTS

Died

MANGO, KATHERINE LORILLIERE, entered into Life Eternal August 30th at Athens, Greece. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

ALTAR BREADS, plain or stamped. ST. MARY'S CONVENT, Peekskill, N. Y.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

GRACE CHURCH in New York maintains two residence clubs for out of town boys and girls. **HUNTINGTON HOUSE FOR GIRLS**, apply: Miss Theodora Beard, 94 Fourth avenue. **HOUSE FOR YOUNG MEN**, apply: Mrs. B. H. Keeler, 88 Fourth avenue, New York City.

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

SHRINE MONT—See adv. in display section.

BOOKS WANTED

A BOOK OF OFFICES, Services for Occasions not Provided for in the Book of Common Prayer, 1 copy. Published by the authority of the House of Bishops by Morehouse Publishing Co. **SERVICE PRAYERS FOR READERS**, 1 copy, 12 pt. Pica type, size 5 x 7½ inches. **MANUAL FOR READERS**, compiled by W. Arthur MacDuffee, director Order of Readers and Evangelists, 1 copy. In replying, please state edition and price of books. Box A-1484, THE LIVING CHURCH, Milwaukee, Wis.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

CHURCH FURNISHINGS

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

LENDING LIBRARY

MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

RATES

- Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted:

6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions.

- Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.

- Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion.

- Church Services, 25 cts. a count line (10 lines to the inch).

- Minimum price for any insertion is \$1.00.

- Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

LINENS AND VESTMENTS

IMPORTATION OF FINE LINENS for Church use is increasingly difficult owing to the war, and prices are rising. We advise purchases now for future needs. Send for our list and free samples. MARY FAWCETT Co., Box 146, Plainfield, N. J.

47 NEW CHOIR GOWNS, pleated, black poplin, academic style, all or part. \$3.75 each. Send for leaflet. LINDNER, 425LJ Seventh Avenue, New York.

CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. From Cathedral Studios, Washington and London. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

ENERGETIC, YOUNG PRIEST wanted for organized mission in Western diocese. Box D-1479, THE LIVING CHURCH, Milwaukee, Wis.

UNEMPLOYED PRIESTS wanted, to put full time on subscription work for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

YOUNG PRIEST, single, wants rectorship or curacy. Able preacher. Good references. Box B-1482, THE LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGE CHURCHWOMAN desires position as companion, housekeeper, house mother in school, sorority or fraternity. Willing to travel. Licensed driver. Excellent references. MRS. P. T. ELSTER, 53 Thorndyke Street, Springfield, Mass.

EX-TEACHER, widow, desires position as house-mother, receptionist, or hostess in school, sorority, fraternity. Licensed driver; free to travel as companion. Reads and sews well. Excellent references. MRS. ROBERT M. HOWARD, 54 Mt. Kemble Ave., Morristown, N. J.

RETREAT

ANNUAL RETREAT for women will be held at St. Katharine's School, Davenport, Ia., from Vespers on Wednesday, September 18th through Mass on Friday, September 20th. Conductor: the Rev. HAROLD L. BOWEN. All Churchwomen are welcome.

NEW WORK BOOKS for the CHURCH SCHOOL

THE LIFE OF OUR LORD JESUS CHRIST

Compiled and Illustrated By Beatrice Elizabeth Allen



The work book follows the course by Dr. Chalmers, "Lessons on the Life of Our Lord Jesus Christ," but may be used separately from the Pastoral Series as a work book on the Life of Christ with the Chalmers book as a teacher's guide. The "Set Questions" as used in Dr. Chalmers' course are included as an entirely separate section. The illustrations, also by Miss Allen, include plans for a Shadow Play of the Good Samaritan and also the costuming of a Christmas Play. Illustrated.

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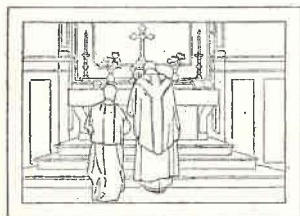
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The purpose of this work book is not to give the student a theoretical knowledge of worship, but to aid in giving Junior children a participation in, an intelligent appreciation of, and an attachment for the life of worship in their Christian Family, the Church. The units of work to be taken up in this course are entitled: Membership in the Family; The Parish Church; The Festivals of the Family; The Family's Ministers; The Holy Communion; All Through Life. A brief teacher's guide is available. Illustrated. Price, Pupil's Work Book, 70 cts.; Procedure Guide, for teacher, 20 cts.

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Based on the "Offices of Instruction" in the Book of Common Prayer, this work book has been prepared for use either by the Church Schools in their year-round curriculum as a course during the year preceding Confirmation, or by the clergy in their Confirmation classes. Illustrated. Price, Pupil's Work Book, 70 cts.

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