

# The Living Church

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

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of the Church Flag**

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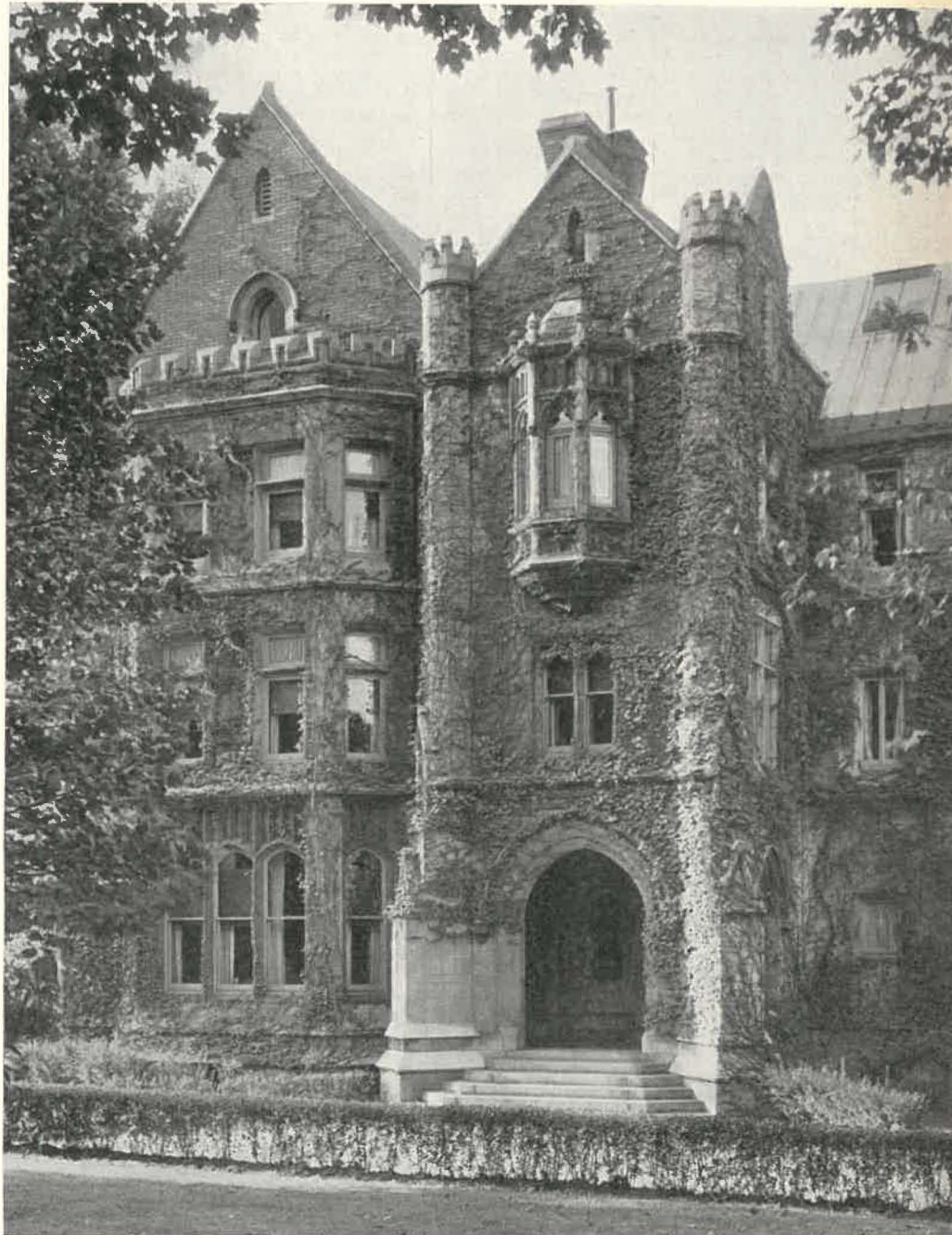
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—A. Leonard Gustafson  
**NEW YORK TRAINING SCHOOL FOR DEACONESSES**  
A new photograph, showing the entrance and (to the left) the library.  
(See *Educational*.)

# LETTERS

## Benediction

TO THE EDITOR: My inquiry regarding the start of Benediction in the American Church was simply historical in its motive and not a pro or con argument for its use or legality. It seemed to me that Benediction of the Blessed Sacrament represents the high-water mark of what has come to be known as Anglo-Catholic faith and practice; and therefore the date and circumstances of its origin had a legitimate place in Church history.

Some surprising as well as interesting facts have been disclosed in letters written to me by brother priests. Neither the officers of the Confraternity of the Blessed Sacrament nor any of the members of the Catholic Club in Baltimore knew definitely when, where, and by whom the service of Benediction was first used in this Church. For example, the present rector of the Church of the Ascension, Chicago, was under the impression that his predecessor, Fr. Larrabee, first introduced it in 1885. The majority of those, who communicated with me, agreed upon Fr. Arthur Ritchie as the pioneer, but placed the beginning at the old St. Ignatius' Church in West Fortieth Street, New York, as the scene. Indeed, Fr. E. R. Hardy jr. went so far as to state, in his chapter on the Catholic Revival in the American Church (Williams and Harris' *Northern Catholicism*), that this was the place, and the date, 1884. He has admitted his error on this point and intends, he wrote me, to correct it.

To Dr. Chorley, national Church historiographer, I am indebted for the suggestion to consult Dean Hodges' *Life of Bishop H. C. Potter*, in which Fr. Ritchie says distinctly that he had used Benediction for several years before leaving the Church of the Ascension, Chicago, in late April, 1884, to become rector of St. Ignatius' on May 1, 1884. The expression "several years" seems to indicate a date between 1880 and 1884. I had hoped to get the exact date from Fr. Stoskopf, who has kindly written several times; but at last report, the parish records were out of his hand, so I have been disappointed in this respect.

Father Hughson, OHC, wrote me of another closely identified practice, of which he learned the origin from the pioneer himself. The Rev. George Taylor Griffith was curate at St. Ignatius', New York, 1886 to 1889, under Fr. Ritchie, and was directed by the rector on one occasion to carry the Blessed Sacrament in procession. Fr. Griffith, who passed away in 1939 at Missoula, Mont., told Fr. Hughson that this was the first time the

Blessed Sacrament had been carried ceremonially in procession in the American Church. I had expected to get the exact date for this from Fr. McCune, the present rector of St. Ignatius', who generously placed the old records of the parish open for my inspection; but I have not been able so far to take advantage of his obliging offer.

(Rev.) EDMUND S. MIDDLETON.

Baltimore.

## Hitler

TO THE EDITOR: I am writing to protest against the fouling of the pages of THE LIVING CHURCH with pictures of the arch-enemy of God and humanity, Adolf Hitler.

My first impulse was to cut the picture out of this week's issue but finding that would destroy an article of interest on the other side of the page, I have pasted paper over the befouling picture and so can handle the magazine without constant repulsion, but cannot cast off the feeling of wonder and regret that the high standards of THE LIVING CHURCH should be lowered in apparent effort to bring it to the level of endless current publications. Surely its columns are valuable for the presentation of more worthy subjects. . . . (Miss) ELIZABETH H. RAND.

Orlando, Fla.

## Editor's Comment:

Gustav Doré drew life-like pictures of the arch-fiend to illustrate the works of Milton and Dante, and the Bible itself. Their purpose was to make the stories of *Paradise Lost*, *The Inferno*, and the Old and New Testaments more vivid, not to indicate approval of Satan. We used the picture of Hitler for the same reason, but we are sorry if in so doing we have offended the sensibilities of any readers.

## The Redemption

TO THE EDITOR: May a reader of your paper, from faraway Newfoundland—though Newfoundland is not so faraway now as it used to be, since the military "occupation" of the island by the U. S. Army—be permitted to offer a comment on a letter, which appeared in THE LIVING CHURCH of August 13th over the signature of William Curtis White?

The letter had reference to the proposed lectionary; and disapproval of the same was expressed because in the set Lessons for Holy Week, the portions chosen suggested the shame and agony of the Crucifixion. The writer said that he used instead Old Testament selections which showed the *Redemptive* work of Christ.

Is it a fair inference to argue from this that what our people want is the benefit of this Redemptive work, but that its cost, either in physical sufferings or spiritual, must be kept from them? This inference has given me great thought and not a little anxiety. I think it cannot be gainsaid that the work and the cost have always been fairly evenly emphasized by the Christian teaching from the days of the Apostles until today. Now are we to cast aside this teaching and give our people only the "Redemptive work" and ignore entirely the "cost" of that work? Will even modern psychology warrant this?

But what I am very anxious to know is to what extent this "teaching" is the general practice in the Episcopal Church today. And I am moved to make this inquiry because of my experience with the various Sunday

School systems sent out, some under diocesan approval, by the various publishers of such material. For most of this material I have only the most unqualified approval. But in all that I have used and examined up to date, I have found one amazing lack; and that is almost no reference to or teaching upon the Passion of our Lord. There are no pictures of the Crucifixion, of the Agony, in fact of any of the major acts in the drama of Holy Week.

I have been much exercised over this omission; and the question as to why it is so has often taken the form, "Is such omission accidental, and due to trying to bring the material within the limits of the Christian Year, or is it deliberate, based supposedly on modern psychological and educational theories?" Mr. White's letter makes me feel that the latter part of this question requires an answer in the affirmative.

It would be a great benefit to me if other priests who have to do with the religious training of children, and the compilers of the Sunday school material themselves, would write to you on this subject.

(Rev.) G. H. MAIDMENT.

Buchans, Newfoundland.

## Repentance

TO THE EDITOR: The Rev. Dr. Bernard Iddings Bell has written an able article calling on the Church to repent [L. C. September 10th]. As sin is the root of all disorder and unhappiness, the message is obvious. However, few professed Christians have anything but a vague idea as to what Christ means by sin.

In His parables of judgment, the talents, the foolish virgins, and the sheep and the goats, men and women are punished for what they failed to do—"Inasmuch as ye did it not." If America is cast out into outer darkness, it will be because while it talked much about its "four freedoms," it did nothing. "Cut it down, why cumbereth it the ground?"

If we would bring forth fruits meet for repentance, let us at once move for economic freedom and opportunity for Colored people, for share-croppers, for migrant workers, and for the foreigners in our midst. To do this at once, to show Europe that we actually mean business when we talk about our "four freedoms," will do more to end the war than all the airplanes and munitions we can ship.

(Rev.) EDWARD W. AVERILL.

Fond du Lac, Wis.

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## The Living Church

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*A Record of the News, the Work, and the Thought of the Episcopal Church*

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## GENERAL

### MISSIONS

#### Japanese Appropriations in the 1942 Budget

The National Council will be able to meet *some* of the more pressing needs of foreign and domestic missions because of the reductions which are being made in appropriations to Japan. That is the answer of the Rev. Dr. James Thayer Addison, executive secretary of the Department of Foreign Missions, to the oft-repeated question, "How does the present missionary situation in Japan affect the budget of the National Council?"

Dr. Addison pointed out that "because of the new policy of the Japanese government and, later, because of the threat of war and the freezing of financial transactions with Japan, all of the American staff has been evacuated except for one man."

He explained, however, that when the present restrictions on sending money to Japan are removed by the United States government, the Church's support of medical and social service work can be resumed and the usual payments for St. Luke's International Medical Center, Tokyo, made.

"In the proposed 1942 budget," Dr. Addison said, "these hospital appropriations are retained, together with the salaries of those American workers in the Japan mission who have not yet taken up other work or who have been loaned temporarily to other fields—an item of around \$60,000."

### VISITOR

#### Bishop Hall of Victoria, Hongkong, Comes to U. S.

The Rt. Rev. Ronald Owen Hall, Bishop of Victoria, Hongkong, is visiting the United States to speak at the theological seminaries and address many gatherings of people interested in China relief and in the 2,000 industrial coöperatives spread out through 18 provinces of the Chinese interior.

During a brief stay in San Francisco, October 2d, Bishop Hall declared that any appeasement of Japan by the United States would be a greater tragedy than the betrayal of Czechoslovakia.

"I hope," said the Bishop "that America does as much for China as she has for England. It is my conviction that had the Chinese collapsed in six months as did France, England long ago would have faced the same situation in the Orient in which

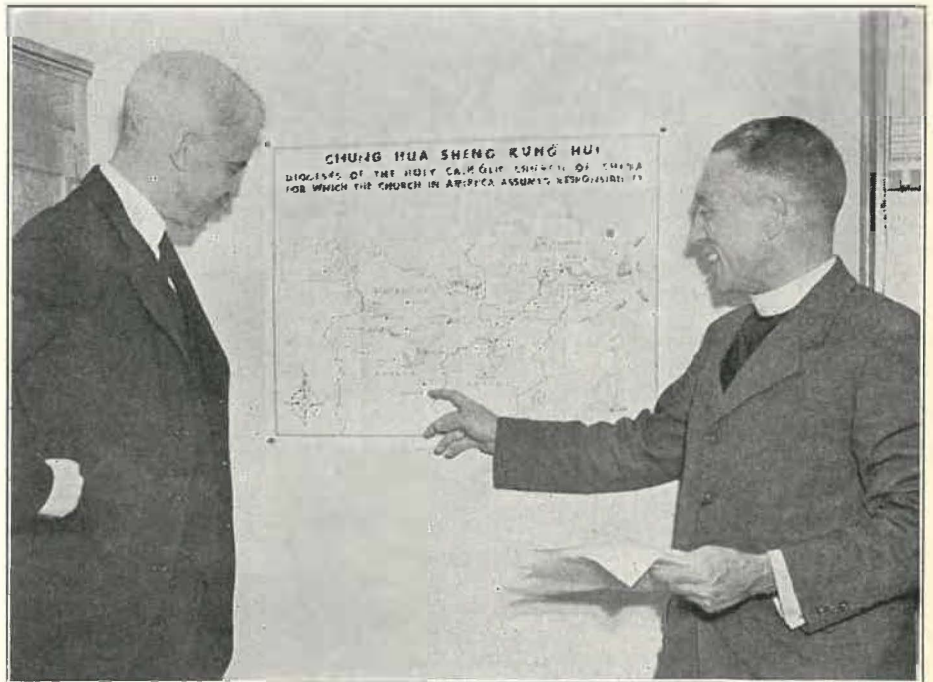
she now finds herself in the West. Britain owes her existence to those dead soldiers of China."

LOS ANGELES

In Los Angeles, October 5th, he sketched for the congregation of St. Paul's Cathedral at the Sunday morning service some

the Philippines, by the Archbishop of Canterbury, to be senior consecrating bishop at the consecration of Bishop John Leonard Wilson as Bishop of Singapore, served to bring the Anglican Churches of the Orient closer together. Bishop Binsted made a profound impression.

"War conditions have sadly disrupted



MISSIONARY STRATEGISTS: *The Rt. Rev. Ronald Owen Hall (right), Anglican Bishop of Victoria, Hongkong, looks over a map of China with the Rev. Dr. James Thayer Addison, vice-president of the National Council in charge of Missions.*

of the highlights of the Far Eastern picture.

"My purpose in coming to the United States is to express the thanks of the Church in China to the Episcopal Church of America for help rendered in times of stress, and for the encouragement that help gave us when we had only too great a reason to be discouraged. The Chinese Church owes more to the Church in America than to the Church of any other country," said the Bishop.

"St. John's University, formerly of Shanghai, which is an American enterprise in Hongkong, started higher education in China, set the standards for the ministry in that country, and has been an unfailing inspiration to education throughout China. In my diocese I have as many American clergy as I have English, and the bonds between the two Churches are very close.

"The appointment of Bishop Binsted of

missionary work in China, scattered the congregations and placed great difficulties in the path of the missionaries," Bishop Hall declared. "But the Chinese Christians, both clergymen and lay people, have risen to the emergency in splendid fashion and have showed a fine, heroic spirit. While the war has imposed privations and sufferings upon the Church, once again has been proved that 'the blood of the martyrs is the seed of the Church.' The scattered groups have formed new churches in new districts, and the Christian missionary effort is far more widely distributed than it was before the war. In my own diocese our responsibilities have doubled.

"The Rt. Rev. Dr. Y. Y. Tsu, recently consecrated, for a long time on the faculty of St. John's University, has taken charge of the Kuming field, an entirely new development, and is known as the Bishop of the Burmah Road. My presence in this country is made possible because the Rev.

Charles Higgins, an American clergyman, has assumed full charge of St. John's Cathedral, Hongkong."

Bishop Hall was the youngest bishop in the Anglican communion when he went to Hongkong and has directed the affairs of the Church in a difficult region during the war disturbances. China's lack of guns, planes, and war supplies was not his business, he said, but its lack of doctors, medicines, and hospitals was. The Christian way, he declared, was to relieve human suffering, and he has given much attention to organizing relief agencies, especially in the care of the wounded and the homeless.

Bishop Hall is quite emphatic in his belief that Japan can and will be held in check. "I think Japan will be forced to leave China," he said, "beaten by bombs and the resistance of the Chinese people, though of course much depends upon America's aid and the promptness with which it is rendered."

Touching on the Communist problem, he said that while it would cause much trouble, it would not succeed in splitting China's defense against aggression.

NEW YORK

Bishop Hall traveled by transcontinental airplane to New York, arriving on October 6th, to confer with China relief executives, and visit with Churchmen. At Church Missions House he discussed with the Rev. Dr. J. Thayer Addison the missionary work of the Anglican communion and was interviewed by the National Council staff.

"The Church's growth in China today," Bishop Hall said, "is like the doubling of the amoeba. It separates, and there are two new bodies. People who have remained in occupied territory want the ministrations of their Church, and we are trying to minister to both groups. There is the closest cooperation between our (English) workers and yours (American)."

"CHURCH INTERNATIONAL"

The Bishop is intensely interested in what he calls the "Church International," starting with fuller and closer relations among the Episcopal Church, the Church of England, and other bodies in the Anglican communion. "This," he says, "should develop on a basis of mutual help, and cooperation in missionary work, and should involve, as time passes, cooperation among churches of all Christian bodies."

Bishop Hall is a one-time leader of the Student Christian Movement among the colleges of England; a graduate of Oxford, he became a major in the British Army at 21 years of age, because most of his regimental officers were killed in action in the first World War. He was at one time related to the national committee of the YMCA in China as student secretary, and has been, since 1932, Bishop of Victoria, Hongkong. He is now 45 years old.

COÖPERATIVES

One of the Bishop's special interests in China is the development of the industrial cooperatives. He says there are about 2,000 cooperatives, with a production this summer of about \$20,000, of which 75% of the materials produced were for the army. A million blankets were woven for

the army last year. The remainder of their production goes to aid refugees. He praised John Foster, American Church missionary who has just returned to China to specialize in the development of the cooperatives as an essential part of the Church's social ministry.

"As to the spread of Christianity," the Bishop concluded, "I must remind you again of the amoeba. It progresses from one to two. Although we have not become two in numbers, we have doubled in centers of work. The growth is tremendous."



BISHOP MCKINSTRY: to head drive to raise fund for chaplains.

ARMED FORCES

Bishop McKinstry Appointed Chairman of Fund-Raising Group

Appointment of Bishop McKinstry of Delaware as executive chairman of a special committee to raise funds for the work of the Church's Army and Navy Commission has been announced by Bishop Sherrill of Massachusetts, chairman of the Commission.

The campaign for funds will be launched early in 1942 for an amount yet to be determined, but based partially upon reports now being received from bishops of the Church as to needs for assistance in work near and in military camps.

Bishop Sherrill has also announced the appointment of the Rev. Dr. David R. Covell, formerly of the Forward Movement staff, as executive secretary of the fund-raising committee. Dr. Covell has long been active in national Church field work. The special committee, according to Bishop Sherrill, is opening offices at 20 Exchange Place, New York.

In a recent joint letter to all bishops, the Presiding Bishop and Bishop Sherrill outlined the need for a greatly enlarged Army and Navy program, comparable to that in the last war. Special consideration is being given to aiding parishes near large camps as well as assisting Episcopal chaplains in service. This year the Army and

Navy Commission is expending about \$50,000 for its work.

Bishop McKinstry is especially well fitted to head the fund-raising committee, said Bishop Sherrill, by reason of his long and successful experience as rector of large parishes and as a field secretary of the National Council.

Roman Catholic Chief of Chaplains Addresses Episcopal Conference

A small but significant conference for Episcopal chaplains, rectors of parishes near camps, and chairmen of diocesan army and navy commissions was held at the College of Preachers in Washington recently.

The members of the conference were guests of the college; but because of the limited quarters of the college, not more than 10 chaplains, five rectors, five chairmen, and the chairman and secretary of the Army and Navy Commission were invited.\*

The warden of the college, Dean Noble C. Powell, Coadjutor-elect of Maryland, was asked to allow the conference to follow the usual routine of the college in religious exercises, classroom hours and conferences, since this order had proved of value in many conferences on other subjects. The devotional aspect of the conference was emphasized, with Dr. Powell and Canon Theodore O. Wedel daily leading intercessions and meditations. There was also a daily celebration of the Holy Communion, daily Evening Prayer, and Compline.

CHIEF OF CHAPLAINS

Msgr. W. R. Arnold, Roman Catholic Chief of Chaplains, a regular army chaplain for more than 30 years, gave an intimate, amusing, and interesting description of his own work and of the duties of chaplains. The address, while informal, was informing and always controlled by a rich religious purpose; and it was the feeling of many of the chaplains present that a priest of the Episcopal Church could not have shown deeper sympathy for their work. He had, they felt, also proved himself a leader of imagination, impartiality, and fairness. In all, he quite won the hearts and the loyalty of those present.

FIVE PROBLEMS

Five problems were discussed during the conference. Bishop Sherrill of Massachusetts and the Rev. Harry G. Walker opened the subject of Pastoral Care; Chaplain Luther D. Miller and Archdeacon R. B. Gribbon, Devotional Life of

\*Clergymen who took part in the conference included Bishop Sherrill of Massachusetts, Dean Henry B. Washburn, Chaplain Harry Lee Virden, Chaplain Luther D. Miller, Dr. Noble C. Powell, Canon Theodore O. Wedel, the Rev. Richard H. Baker jr., Chaplain Lewis C. Beissig, Chaplain Kenneth M. Gearhart, the Ven. Robert B. Gribbon, the Rev. Dr. Arthur B. Kinsolving jr., the Rev. William S. Lea, the Rev. J. Keith M. Lee, Chaplain Arnold M. Lewis, Chaplain John G. W. Linsley, the Rev. William W. Lumpkin, Chaplain Menicos N. Menicon, Chaplain Albert C. Morris, Chaplain Henry B. Robbins, Chaplain John Sagar, Chaplain Kenneth M. Sowers, the Rev. Harry G. Walker, the Rev. Leslie F. Wallace, and the Rev. W. Tate Young.

Men in the Service; Chaplain John Sagar, the Rev. J. K. M. Lee, and the Rev. Dr. A. B. Kinsolving jr., The Coöperation of Chaplains, Rectors, and Chairmen of Diocesan Commissions; Dean Powell and Chaplain Lewis Beissig, Preaching to Men in the Service; Chaplain Harry Lee Virden and Dean Henry B. Washburn, What the Chief of Chaplains' Office and the Army and Navy Commission are Doing and Can Do to Help Chaplains, Rectors, and Chairmen.

Among the conclusions of the conference were that a census of men belonging to communions now included under the caption "Protestant" is indispensable to successful pastoral care; that new chaplains should be given a period of preparation before beginning their work; that further conferences of the same general kind should be held throughout the country; and that the problems of rectors are so many and so peculiar to them that conferences of rectors only are also necessary.

## SYNODS

### First Province Delegates Express

#### Dissatisfaction With Present System

The Church's role in education was the theme of the synod of the Province of New England, which met at Lenox, Mass., in the diocese of Western Massachusetts, on October 8th and 9th. The session heard papers and addresses on several aspects of the subject during the first day, devoting the second day to business.

In the absence of Bishop Perry of Rhode Island, president of the synod, due to illness, Bishop Dallas of New Hampshire, next senior diocesan bishop, was chosen chairman. Six of the seven diocesan bishops and two of the three suffragan bishops in New England were present. The meeting marked the first appearance at a provincial function of the recently-consecrated Bishop Loring of Maine.

Three papers, one by a prominent Roman Catholic educator, the Rev. Michael J. Ahern, S.J., of Weston College, were read during the opening afternoon. The Rev. G. Gardiner Monks, headmaster of the Lenox School, discussed The Contribution of the Episcopal Church Boarding School. The Rev. George L. Cutton, director of the Albany City Council of Religious Education, spoke on The Contribution of Week-day Religious Education on Released Time. Fr. Ahern's subject was The Contribution of Roman Catholic Parochial Schools.

Speakers at the synod dinner included the Rev. Stephen F. Bayne jr. Northampton, Mass., on College Work in New England, and the Rev. John B. Fort of Leominster, Mass., on The National Youth Program.

#### PROVINCE AND NATIONAL CHURCH

Brought to the fore by the announcement of the Rev. Malcolm Taylor, executive secretary of the province for the past 20 years, that he will retire next year, was the question of the responsibility of the province in the national Church's scheme of things. Some dissatisfaction with the present system was expressed; a number of delegates felt that the provinces

had too little real responsibility on the one hand and that the National Council ought to have something to say in the matter of provincial organization if it was really to refer matters to the provinces.

Because of the feeling that present operations of the province do not entirely justify the present rate of contributions, the provincial budget was referred to the executive committee which will present a report to each diocese before the annual conventions next spring.

Bishop Dallas of New Hampshire was the celebrant at the corporate communion of the synod. Bishop Lawrence of Western Massachusetts, the province's representative on the National Council, spoke on the national youth program; and the synod voted money for promotion of that program in New England.

At the provincial meeting of the Woman's Auxiliary held the preceding day, speakers and group leaders were Mrs. Henry Hill Pierce of New York; Miss Lois Greenwood, Girls' Friendly Society field secretary; Miss Elise Dexter, president of the Massachusetts diocesan Woman's Auxiliary; and Miss Helen Turnbull, provincial college worker. Mrs. Pierce gave an address on the Malvern Conference. The meeting voted to appoint four members to the board of the interdenominational Northfield Conference.

Officers elected by the synod were: President, Bishop Perry; recording secretary, the Rev. Robert H. Dunn; general secretary, the Rev. Mr. Taylor; and treasurer, Benjamin L. MacDougall.

retired Bishop Fox, was present, with the exception of Bishop Kemerer of Duluth, who was prevented from attending by illness. All four races in the province were also represented: the Japanese by the Rev. Hiram Kano, Japanese priest of Scotts-bluff, Nebr., the Negro, by the Rev. Victor Holly, St. Philipp's, St. Paul; and Indian, by four women from Prairie Island, Minn.

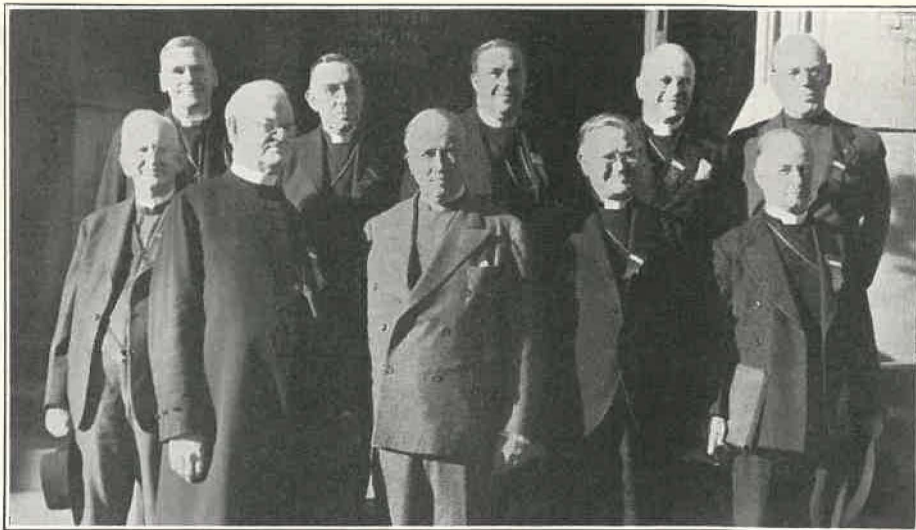
St. John's Church was filled to capacity for the opening service on the evening of October 7th, when Bishop Block of California was the guest preacher.

A new departure in the synod program, and one which proved to be of great value, was the group of five panel discussions held on the afternoon of the second day. The discussions were:

Making the Province More Effective, led by Bishop Ingley of Colorado; Church Publicity and Promotion, by Lawrence Martin, editor of the *Denver Post*; Missions and Church Extension, by Bishop Ziegler of Wyoming; Christian Education, by the Rev. Stanley Fulwood; and The United Movement of the Church's Youth, by Dean Leland Stark of Calvary Cathedral, Sioux Falls, S. D.

The last assumed the form of a round table discussion, in which the Rev. Philip McNairy, Walter Montgomerie, the Rev. Chilton Powell, and the Rev. Curtis Junker discussed the movement. The consensus was that the national department is making a mistake in evading the word "organization" and using "movement" or "program."

On the following morning, the chairman



NORTHWEST HOUSE OF BISHOPS: Shown just before a session of the synod of Province VI are (behind) Bishops Daniels, Atwill, Block (visiting speaker), Brinker, and Roberts; (in front) Bishops McElwain, Beecher, Keeler (president of province), Ingley, and Ziegler.

### Four Races Represented at Sessions of the Sixth Province

Approximately 500 voting and visiting delegates attended the sessions of the 18th synod of the province of the Northwest, which were held in the parish of St. John the Evangelist, St. Paul, Minn., October 7th to 9th.

Every diocese and district in the province was represented. Every bishop, including

of each discussion group brought in his group's findings and made recommendations concerning them to the synod. These reports were referred to the executive council, with the exception of that on Christian education which proved to be of sufficient importance to refer to the president of the province for some immediate action.

This group recommended the setting up of a provincial speakers' bureau as soon as

possible; provision for rural workers to get together to discuss their common problems at all synod meetings; the adoption of a common standard for the entire province by examining chaplains; and the sending of church school teachers to summer conferences for more adequate training, especially in the Bible—this last in view of the Forward in Service teaching program.

The Forward in Service program was reviewed and presented by Dean Elwood L. Haines of Christ Church Cathedral, Louisville, Ky., before a joint session. Following the presentation, there was an open discussion of the program. Some requested a diocesan report on Forward in Service from every bishop in the province as a means of exchanging ideas, and *much less* material from the national Commission. One bishop requested more material "for simple souls"; and still another laid the whole responsibility for possible failures upon bishops and other clergy "who will not study the material themselves."

#### THE DEAF

In his report on work among the deaf, Bishop Ingley stated that work is now being supported entirely by gifts. During the past year the women of the province have given \$1,463 toward the work; and the young people of Minnesota, a little over \$100.

Representing the National Council at the synod were the Rev. Dr. George A. Wieland of the Department of Domestic Missions; the Rev. Dr. Alden D. Kelley, the division of college work; and the Rev. Dr. Charles W. Sheerin, vice-president in charge of promotion.

#### ELECTIONS

Bishop Atwill of North Dakota was elected president of the province; the Rev. Conrad H. Gesner, was elected secretary; and Allan King was reelected treasurer.

Elected trustees of Seabury-Western were Bishop Roberts of South Dakota, the Rev. LeRoy Burroughs, and Benjamin G. Griggs. Members of the executive council: Bishop Brinker of Nebraska, Dean Stark, the Rev. Stanley Fulwood, the Hon. D. B. Holt, and Herbert S. Sands.

#### Fifth Province Hears of Need for Less Worldly Churchmen

"We must awaken a consciousness of the Supreme Being in the men and women who are nominally Church members, but are out of touch with God. We must find a way to reach the 70,000,000 souls in this country who are entirely unchurched. We must awaken a Christian social conscience in the Church which will improve living conditions of the underprivileged. In order to do all these things, we need a more spiritual clergy and less worldly congregations."

This was the opinion expressed by a Bishop of the Church and National Council member—Bishop Creighton of Michigan—in an address on the Church's program and the movement Forward in Service. Bishop Creighton was speaking at the annual banquet of the synod of the province

of the Midwest, meeting in Grand Rapids, Mich., October 7th to 9th.

Bishop Creighton was asked to address the meeting after word had been received from the Presiding Bishop that he would be unable to attend the synod because of critical illness in his family. Both Bishop Creighton's address and that of Miss Margaret I. Marston, executive secretary of the Woman's Auxiliary, were broadcast over the Grand Rapids station, WLAV.

Another "pinch-hitting" speaker was Bishop Gray of Northern Indiana, president of the province, who addressed the youth rally when Prof. Clark J. Kuebler of Northwestern University, the scheduled speaker, was unable to attend because of illness. The rally was attended by more than 300 young people.

#### MALVERN CONFERENCE

Other speakers at synod meetings included Dean Joseph F. Fletcher of the Graduate School of Applied Religion, who presented the findings of the Malvern Conference and urged a social order without State domination of human souls.

"We must work out some way of establishing social control over the individual without making the individual the creature of the State," he said. "Individualism is dying, and collectivism is increasing in the world today; but Christianity opposes both. . . . Our problem is not the choice between the old individualism or a planned society. It is rather that of creating a planned society which respects individual values."

#### BUDGET

At the final business session, the synod voted the adoption of a budget which increased the quota per communicant from one and one-fourth to one and three-fourths cents in order to maintain the status quo of its various activities. It was explained that the amount to be expended was not in excess of the previous budget for the reason that supplementary funds had been available in previous years and were now either exhausted or unavailable.

The program each day started with a celebration of the Holy Communion, with Bishop Gray of Northern Indiana officiating in Grace Church, and was followed by a breakfast in the parish house. The voluntary offering, amounting to about \$150, was placed to the credit of the endowment fund of the diocese of Northern Michigan.

Meetings of the Woman's Auxiliary which were not joint meetings with the synod were held in the Central Church of Christ. Mrs. J. V. Blake resigned her office of provincial representative, and Mrs. C. E. Cowan of Akron was elected to complete her term of office.

#### ELECTIONS

The following elections and appointments were made: Bishop Gray was reelected president, the Ven. Gerard F. Patterson, secretary, and Frederick P. Jones, treasurer. John C. Spaulding was elected chancellor to succeed the late Dr. C. L. Dibble and was also elected to the board of trustees to fill the vacancy caused by Dr. Dibble's death. Bishop Conkling, Clifford P. Morehouse, and the Rev. Herbert F. Miller were chosen trustees.

## CHURCH ARMY

### British, Canadian Workers Visit National Conference

BY ELIZABETH MCCrackEN

Members of the Church Army of the Church of England visited the conference of Church Army workers held this year from October 4th to 10th at national Church Army headquarters in Grace Chapel, New York. The British and Canadian lay workers, who have been at work in Canada or, temporarily, in the United States, joined with enthusiasm in the schedule of activities, adding interest to the several round table discussions.

Guest speakers at the conference sessions were the Rev. Almon R. Pepper, on Social Relations; the Rev. Dr. Daniel A. McGregor, on Christian Education; the Rev. Dr. Arthur Sherman on Evangelism Today; and Clifford P. Morehouse, editor of THE LIVING CHURCH, on Malvern Findings. At the many other sessions, Captain Earl Estabrook, national director of Church Army, and other officers and members spoke.

A notable feature of the conference was the representative nature of the attendance and the keen interest sustained in the subjects brought up by the speakers. This was particularly evident in the case of the Malvern hour. Mr. Morehouse briefly outlined the findings, with special reference to the purpose of the Malvern Conference. The conference, he said, was called to consider certain great problems, with a view not to immediate action but to eventual solution.

To some members of the Church Army group, the findings were quite new; others had read about the matter; several were already engaged in work leading toward the formation of "cells." The questions following Mr. Morehouse's address were vivid and interesting. One Church Army captain declared that the Malvern Conference was the most important event in the Church since the founding of the Church Army in 1882 by Prebendary Carlile.

#### PRESIDENT HONORED

At a board and staff dinner held at Grace Chapel community center on October 9th, high tribute was paid to Samuel Thorne, president of Church Army in the USA since its inception 15 years ago. Following a eulogy by Bishop Remington, who compared Mr. Thorne with the famous Glastonbury Thorne, a Church Army cross was conferred on him by Dr. Lewis B. Franklin, vice-president of Church Army. This is a unique honor, as it is the only time that this symbol of the Church Army has been conferred on anyone other than a commissioned officer or mission sister of the army.

Another social occasion was the Family Dinner on October 5th, when the Canadian and English visitors were the honored guests. Every evening, at 10:30 P.M., there was a pleasant hour called "snack time," when the conference members met for refreshments before the "lights out" signal.

## THE ORTHODOX

### Churches of the East Find Refuge in London

By WILLIAM A. WIGRAM

England was once a refuge for the political refugee, and is so still, though it must be doubted how long that can continue in days when the activity of the Fifth Column has become a positive science! However that may be, the Church of England is still able to act as hostess to quite a number of foreign Churches, for whom there is no safety left in their own lands.

Orthodoxy has no safety in Greece today; but Greece has still a sanctuary in the Orthodox Church of Santa Sophia in Moscow Road, Bayswater. There a rite was held on September 7th to which all free Serbs were also invited—when the Orthodox colony in London came together to join in the national day of prayer ordered for his people by King George VI of England, and to celebrate the ceremony of the coming of age of the exiled boy King of Yugoslavia, Peter II. It would have been his coronation day, had circumstances been other than they were; as it was, men came together there to pray for the restoration of their free countries and the preservation of that which sheltered them.

Russian exiles similarly have their sanctuary in the Church of St. Philip, close by the ruins of Victoria station, bombed early in the attack on the city of London, where "Old Russians" can meet to pray that Russia of today may be "Holy Russia" once more. Free French gather in the ancient French Church of Soho Square to pray that their country may rise again. Even Rumanians have their little chapel, where some, at any rate, may feel that they are free of the Gestapo tyranny under which their own country has placed herself.

#### FAMINE

Meantime, what is the lot of those in the homes from which these exiles come to find safety? Poland, Greece, and all the Balkan lands are facing the immediate prospect of famine as the winter draws near; this is not owing to any lack of crops in lands that are properly the granary of Europe, but partly to the coming of thousands of refugees who have lost their all, and more to the fact that Germany has "commandeered" most of the wheat in the countries she has over-run for the benefit of her own people.

Bitterest of all feelings, however, worse than the human hate felt against the detested German and the despised Italian, is the feeling of the treachery of Bulgaria. In Thrace and Greek Macedonia and in the provinces of "Old Serbia" taken over by that power as an ally of the German, all the clergy of that Orthodox Church to which the Bulgarians profess to belong have had much to endure. It is not only that they have had to see ancient shrines of the Serbian race, like the cathedrals of Okhrida and Skoplje, taken over by the conqueror, but that all clergy of the ancient Church have been forced to conform to

the Bulgarian Church, or to leave their cures. "Conforming" means that all the services shall be performed in Slav instead of Greek, and all the people forced, as a condition of getting any share at all in such food as is left, to change their names to some Bulgarian equivalent of them.

#### CHURCH UNITY

This will probably put off the union of the Orthodox Church in those lands, for which all Orthodoxy and all friends of Orthodoxy had begun to hope, to a very distant day. It is known to all students of things oriental that the "Bulgarian schism" (itself the fruit of the nationalism of the dour Bulgarian stock), has been the open sore of the Church in the Balkans since 1870. Of late, constant efforts have been made to heal it, with so much success that it seemed that only a little goodwill on both sides was needed to consummate the union; and that goodwill was perhaps seen at its strongest in the prelates of the Serbian Church, which had already worked out the terms of a promising *modus vivendi*.

What hope can there be for that now? What prospect of union with a Church that has been the ready instrument of oppression of brother Slavs at the bidding of the German? All the old bad blood has been stirred up anew, and at least a generation must pass before that can be forgotten.

#### OPPRESSION

Meantime, what the conqueror has left of Serbia is under Axis occupation; the Patriarch Gabriel (Gavrilo) is believed to have been sent back to his fathers' land of Montenegro and is known to be still prostrate physically as a result of his ill-treatment at the time of the occupation. The synod of the Church is not allowed to meet, as it has declined to declare his throne canonically vacant, though a small permanent "synod" is allowed to carry on routine business, so far as that is practicable, under the presidency of the saintly Bishop Irenaeus of Novi Sad. Everywhere is the feeling, "We Serbs and Greeks are down for the moment; but there will be no peace till the German and Italian learn that you cannot enslave the Slav and the Hellenes."

Poland has had no church assigned to her people, for as they say themselves, "All of us in England are in active service." Meantime, the country remains—as she has been since the year 1770—"continually crucified, continually believing in a resurrection." Her clergy, Roman and Orthodox, have been removed to labor camps; her churches and church property—and most private property also—confiscated by the German invader.

#### AGREEMENT WITH RUSSIA

Here at least, however, there is a gleam of hope for the future. The Polish leader, Sikorski, has made an agreement with Russia, by which those lands occupied by Russia in 1939 are renounced and the return of them to Poland is promised, though they have first to be won back from German hands. The return of the exiled population is also promised; and

the stress of a common suffering has brought about a measure of friendship and of common action between Roman Catholic and Orthodox Poles. At least all Poles may be assured that any influence Great Britain and America may have in the future with what we hope will be a victorious Russia, will be exercised on the side of political freedom for Poland and religious freedom for all, including Polish and Russian.

## ENGLAND

### Further Study of Proposal for United Free Church

A proposal that the Free Church Federal Council appoint a special commission to explore Free Church relationships with a view to establishing a United Free Church of England, was passed on to the group's constituent Churches for further action, at a recent meeting of the council in London.

The establishment of a United Free Church had previously been urged in a statement issued by clergymen of five leading Protestant Churches as well as a number of prominent Congregational and Methodist laymen [L. C. October 1st]. The proposed Church, it is believed, would be closely modeled after the United Church of Canada.

Delegates to the council meeting expressed a keen desire for closer coöperation, but frankly admitted that certain practical difficulties confronted the organic union of diverse religious groups. The Baptist attitude, as contrasted with that of the Congregationalists with respect to creeds, was cited as one of the major problems to be ironed out.

A list of 134 supporters, both clerical and lay, of a United Free Church of England was recently published in the *Church World*. Of the total, 60 were Congregationalists, 38 Methodists, and 13 Presbyterian. It was pointed out that these figures show a disproportionate support from Congregationalists, who are only slightly stronger numerically than Baptists and have about one-half the Methodist membership.

### Free Churches Reject Proposal for Union With Church of England

Formidable theological differences stand in the way of any proposed union of the Anglican and Free Church bodies of England, according to the Free Church Federal Council, which has been in session in London.

The Free Church statement was in the nature of a reply to documents proposing reunion which were prepared three years ago [L. C. February 16th and March 16th, 1938] by a joint commission of Anglican and Free Churchmen. The Church of England has made no official pronouncement on the proposal.

#### BAPTISM

The documents limited membership in a proposed United Church of England to

those "who have by baptism been admitted to the Church visible on earth." Asserting that the goal of union is far from attainment, the Free Church reply pointed out that Free Churchmen do not believe that such requirements are necessary for Church membership.

Congregationalists, it stated, desire a place in the "visible" Church for Quakers and members of the Salvation Army who conscientiously refrain from using the sac-

raments. Infant baptism, it added, is unacceptable to Baptists because infants "necessarily lack the cardinal requirements of repentance and faith."

EPISCOPATE

The Free Church reply, while not necessarily ruling out the acceptance of the episcopate, rejects the requirement of episcopal ordination for non-episcopally ordained ministers. The theory of the Apos-

toic succession as the "true and only guarantee of sacramental grace and right doctrine" was also rejected.

In conclusion, the Free Church statement expressed a "steady resolve to pursue this God-given quest of the method by which all spiritual treasures God has bestowed on Churches separately may be brought into one treasure house of the United Church of England."

One of the first Anglican reactions to the Free Church statement came from the Anglo-Catholic *Church Times*, which termed the statement a flat rejection of the 1938 proposals. According to the *Church Times*, the first step toward Christian unity should be a fuller appreciation by Anglicans of their own faith and principles and a closer unity among non-conformist bodies before either attempts any reunion with the other.

Office for Benediction of the Church Flag

COMPILED BY THE REV. WALTER H. STOWE, S.T.D.

HEAR, brethren, the words of the Prophet Isaiah, as written in the 11th chapter, beginning at the 10th verse:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; unto him shall the nations seek: and his resting place shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Hear also the voice of the Psalmist:

THE Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee:

Send thee help from the sanctuary, and strengthen thee out of Zion:

Remember all thy offerings, and accept thy burnt-sacrifice:

Grant thee thy heart's desire, and fulfil all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

Some trust in chariots, and some in horses: but we will make mention of the name of the Lord our God.

They are brought down and fallen: but we are risen and stand upright.

Save, Lord: let the king hear us when we call. *Psalm 20.*

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. *Psalm 50:4.*

The Lord be with you.  
And with thy spirit.  
Let us pray.

ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone, and who didst through them command us to preach the Gospel to all creatures, baptizing them

in the Name of the Father, and of the Son, and of the Holy Ghost;

We thank thee for leading our fathers into this good land and for guiding them by thy Holy Spirit into planting thy Church in the same;

Grant that this CHURCH FLAG, which we are about to dedicate unto thee, may ever be a remembrance of thy manifold and great mercies to us and to thy Church, and that we may with one heart and with one mind strive to win mankind everywhere to thee and to the mystical body of thy Son, which is the blessed company of all faithful people;

All of which we ask in the name and through the merits of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who from ancient times hast put it into the hearts of thy people to make offerings for thy service and the use of thy Church, and who hast been pleased at all times to accept gifts at their hands; We pray thee to accept this CHURCH FLAG which we now set apart in thy name. May thy blessing rest upon this gift and the givers of it. . . . and . . . , that thy Church may be benefited and that thy name may be exalted and glorified continually; we ask this in the name and for the merits of thy Son Jesus Christ our Lord. *Amen.*

Lord Jesus Christ, who by thy precious life and death on the cross didst save the world;

✠ Bless and Hallow, we beseech thee, as a sign of thy triumph and as the banner of our salvation, this CHURCH FLAG, which we consecrate in love and honor of thy victorious Name, and grant that whosoever looks upon it may be ever mindful of thy saving passion, and, clothed with thy Spirit, may stretch forth his hands in loving labor for others, and may bring those who know thee not to the knowledge and love of thee, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

SCOTLAND

War Damage

Latest figures show that 253 church buildings in Scotland have suffered war damage—121 churches, 81 halls, and 51 clergy residences.

LIBERIA

Missionaries Return on Unnamed Ship

Because of the dangers of war-time travel, announcements of the departure from New York of Bishop and Mrs. Kroll of Liberia stated only that they were returning to West Africa, after furlough, on an unnamed ship, departing "about October 4th."

Bishop Kroll had been in this country for several months, delayed first by the illness of Mrs. Kroll, then by difficulty in securing transportation and further difficulty in securing passports. According to the Bishop, the ship would probably go directly to Cape Mount, Liberia, instead of following the pre-war route via England.

Returning to Africa on the same ship were Miss Mary Wood McKenzie and Mrs. Harvey A. Simmonds, both of the Episcopal mission staff in Liberia. Miss McKenzie is head of the House of Bethany School for Girls and has worked in Africa for more than 20 years; she operates the school with but one foreign helper. Mrs. Simmonds is the wife of the Rev. Harvey A. Simmonds, principal of St. John's Industrial School, Cape Mount, and was, before her marriage, a missionary in Liberia.

COMING EVENTS

October

- 21. Synod of province of Washington in Washington.
- 21-22. Synod of province of New York and New Jersey, Asbury Park, N. J.

November

- 9. Presiding Bishop's Day.
- 11. Synod of province of Sewanee, Charleston, S. C.



# The New Christian Education Units

By the Rev. Leon C. Palmer

Rector of Grace Church, Birmingham, Ala.

THE Department of Christian Education of the National Council of the Episcopal Church has recently issued a number of "Christian Education Units" for use as lesson courses in the Sunday schools of the Church.

Six of these units, covering a total of approximately 34 lessons or sessions and costing \$1.40 per set, are for use in the kindergarten department (ages 4 and 5). Four units, costing \$1.00 per set and covering approximately 30 weekly sessions, are for use with first and second grade children (ages 6 and 7) in the primary department.

These "units" are simply teachers' guides; nothing is provided for the pupil. No leaflets, pictures, or story papers for the pupil are provided in any unit of this system, so far as published, although abundant references are given for background and collateral reading for the teacher, and titles and publishers of pictures, hymn books, story books, etc., are listed. The courses or "units" average about 32 pages (five lessons) each, and 25 cents each in price.

In the 10 booklets so far issued, covering presumably about two school years' work, (one kindergarten and one primary) there is a total of only 15 stories. Of these, eight are entirely secular and non-Biblical; four are descriptions of Jewish life, (at home, play, school, synagogue, etc.) in the time of Christ; one is an account of a modern family preparing to observe Christmas; one is a purely imaginative story of the boy Jesus protecting a blind beggar from some teasing boys; and *only one* (the institution of the Passover) is a Bible story. In a few cases, it is suggested that the teacher tell some Bible story to the class; and reference is made to a number of books, costing an average of about \$2.00 each, containing selections of Bible stories, from which the teacher might select, if she cares to do so. Is this sufficient?

## ACTIVITY PROGRAMS

Minute directions are given for preparing equipment, making playhouses and villages out of shoe-boxes, making scrap-books, posters, etc. In one case, half a page is given to directions for preparing and serving a lunch for the class in the middle of a two-hour class period. (How many of our church schools have two-hour sessions?) But in that two-hour period no time is provided for a Bible story.

Many suggestions also are given for extra-curricular activities, such as visiting a farm, dairy, a bakery, a furnace-room, a Jewish synagogue, etc. Bibliographies and references for handwork are very extensive, usually occupying several pages of a 32 page unit; one unit, covering six sessions, recommends 32 books. One unit suggests nine different songbooks for the kindergarten department; but in none of the booklets are any actual songs with

music given, and there are no illustrations, either colored or black and white.

## FIVE OBJECTIONS

In making a study of these courses during the past summer, I was struck with the following facts, some of which are suggested also above:

First, *no material is provided for the children*—either pictures, cards, Bible stories, or other stories. Yet today great emphasis is being put on parent-teacher coöperation; and without lesson papers or pictures to carry home, this is almost out of the question. The 10 booklets are purely procedure-guides, with bibliographies and references to material for the teacher.

Second, *practically no use is made of Bible stories*, and very little use of stories of any sort (except by reference to books from which, if available, stories may be selected). Heretofore, the Bible has been considered our chief source-book in religious education, and we are clearly taught that it is the textbook of our Church. The story method has been considered by generations of mothers and kindergarten experts as the best technique of teaching religion and morals to children. Our Lord in His parables found the story method indispensable, even with adults. We know of no scientific experimentation sufficient to justify the abandoning or minimizing of His method; but we read "Without a

parable (*i.e.*, a teaching story) spake He not unto them."

Third, *the actual expensiveness of the course* is veiled by the fact that the price is given in terms of single units—25 cents for a unit containing five or six lessons. When this is restated in terms of a year's course, the figures become interesting. (The corresponding teacher's guide in other courses costs about two or three cents a lesson.) Moreover, this course, as indicated above, provides no material for the pupils; the cost of pupils' material is not included.

Fourth, *the soundness of the educational theory underlying this course is open to question*. It is frankly and avowedly an "activity course," in which emphasis is laid not upon Bible stories or similar material, but upon supervised group activities, such as playing nurse, policeman, or postman, or making Christmas presents, Thanksgiving decorations, clay models, or playing familiar games, etc.—activities that differ but slightly from the child's secular school program, based upon the "social project" theory of education in such vogue some 20 or 30 years ago. This theory was popularized by John Dewey, John B. Watson, and others of their school of thought among the secular educators some years ago.

Such social projects as are recommended in these units may be of great value in the secular school and (when used in modera-

## BOY SCOUTS AT COMMUNION

I WATCH them kneel to take God in their hands.  
Khaki, those colored scarves, and bare legs are  
Incongruous against the candle-flame  
And the dark altar where the white priest stands.

"To everlasting life." I hear each word  
Which must sound strange and far away to boys  
With crowded active hours of summer sun  
Warm on their bodies, when leaves are wind-stirred.

They leave the rail. Back in their seats once more,  
They kneel. An instant, in their eyes, I looked  
On what too long for me has been too strange;  
Brightness streams in, as through some opened door

And I am kneeling with them. O may mine,  
Child-heart like theirs, be as a dwelling-place  
For dearest, deep, strange Truth, God-comforted,  
God-visited and blessed in bread and wine!

EARL DANIELS.

tion) helpful as supplementary activities in the church school; but when used in a school of the Christian religion to the almost complete exclusion of the Bible or other stories, it raises the question of whether it is practicable to build an adequate system of Christian religious education on the educational philosophy of one who is not a Christian and does not even believe in the Christian God. The "social project" theory of education propounded by John Dewey does not seem adequate enough to base on it a system of Christian education with its essential doctrine of God's revelation of Himself in Christ.

Fifth, it is not surprising, under the circumstances, that *there is a tendency throughout the units so far issued to over-emphasize the humanity of our Lord to the practical exclusion of His Divinity.* In one lesson, He is five times alluded to as the "Son of Joseph," without any qualification or interpretation of this statement; but not once in the entire series of lessons so far is He spoken of as the Son of God. With the exception of one quotation where the phrase is used, "Dear Child divine, sweet Brother mine," nothing is said in any of these lessons to imply that Jesus was anything other than an ordinary Jewish boy, very good and very kind—but nothing more. Of course, this is unconscious and unintentional on the part of the authors and the sponsors of this system; but it is none the less a fact.

We all realize the difficulty of adapting our teaching to the understanding of the child; but if during these earliest and most impressionable years of the child's life, he is taught solely of a human Jesus, we may find problems if, in later childhood, we try to change and teach otherwise. "As the twig is bent, so is the tree inclined"; and what is put into the first of life is put into all of life.

I have no desire to find fault; and it is perhaps presumptuous for me, simply one among 6,000 priests in the American Church, to criticize anything issued under the imprimatur of the Department of Christian Education of our National Council. For those parishes whose numbers, equipment, financial resources, and expert teachers make possible the effective use of such a program of activities; whose children do not need or care for a large use of Bible stories or other stories; and whose rectors are in accord with the educational presuppositions of this course (which are largely those of John Dewey and John B. Watson) and with the theological position of those lesson-writers who would omit all teaching of our Lord's divinity to little children—for all such, these units will doubtless meet a long-felt need. But there are some of us of whom this is not true, and it is for them that I am writing.

#### SUMMARY

To sum up, speaking simply as the rector of an average parish, with an average Sunday school and average teachers, and basing my conclusions upon the facts shown above (which can be verified by anyone upon examining these units), there are five observations that I am led to make about these courses:

First, they are unattractive, inadequate, and impracticable, in that they do not provide material for the children. Children

are attracted by pictures and story papers to take home; and the home is able to cooperate in clarifying and impressing the lesson the teacher has presented, using the story material and pictures provided.

Second, they are deficient in that they almost completely ignore the Bible story material and instead call chiefly for supervised activity or "busy-work" by the children.

Third, they are educationally unsound in their failure to make adequate use of

stories, pictures, etc., to clarify and deepen impressions made.

Fourth, they are unreasonably expensive, in view of what one gets for one's money.

Fifth, they are theologically open to question in their humanistic treatment of our Lord and the practically complete omission of any recognition of His divinity. Are we ready to use a lesson course which, in its treatment of our Lord, would be almost as acceptable to Unitarians as to Catholic Christians?

## Movies for Missions

By E. Sinclair Hertell

**T**HE Society for Visual Religious Education has a cumbersome name, but its purpose is simple enough. It is to educate Churchmen in the far-flung work of missions through moving pictures. Only three years old, the society is still in its infancy, but it is growing fast and becoming better known.

Although its present home is in Philadelphia, the organization began in Denver when John E. Burleson, then a recent graduate of Hobart College and a commercial photographer, began to wonder why the Church had never fully utilized motion pictures for spreading the message of missions. Mr. Burleson's interest came to him naturally, for he was brought up in a missionary household, his father being the greatly-beloved late Bishop of South Dakota. Also, he had experimented in films of this sort by taking some movies of the 1929 Niobrara Indian convocation.

#### WYOMING

Mr. Burleson reasoned that, while Alaska is a long way off from Atlanta, and Texas far distant from Torrington,



JOHN ELY BURLESON

films could bring these points together. The idea seemed full of possibilities to him, so Mr. Burleson dipped into his savings; and with additional financial help from the Bishop of Colorado and the Woman's Auxiliary of the same diocese, he organized his society and set out for Wyoming where he made a very successful film of St. Michael's mission, Ethete.

This aroused the interest of more Churchmen who came forward to help him raise sufficient money to enable him to film the work among the Navajo Indians at the San Juan mission, Farmington, N. M. Each of these films runs an hour in length, each is in natural color (and some of it is very grand, indeed!), and each was taken by professional equipment. Unfortunately, the Wyoming film was stolen and Mr. Burleson has never recovered it.

#### ALASKA

By the following summer, generous donors made it possible for Mr. Burleson to add sound equipment and to go to Alaska, the financial outlay being approximately \$3,000. He got to Alaska just in time to film the last half of Bishop Rowe's annual visitation; and for four weeks he traveled with the Bishop and his chaplain, the Rev. W. M. Partridge, taking color films of the missions visited en route. In addition, Mr. Burleson took sound films, one of these being by Bishop Rowe, who recounted some of the highlights of his first missionary journey into the interior of Alaska in 1895.

Since then the slight, dark-haired young man has taken two other full-length films: South Dakota, with a commentary by Bishop Roberts, and St. Anne's Spanish-American mission, El Paso, Tex. Mr. Burleson's plans now call for a trip to Puerto Rico where Bishop Colmore has assured him a warm welcome and coöperation. Mr. Burleson would like to combine this trip with one to Haiti; but both of them depend on his raising funds to carry them out.

#### NATIVE PERFORMERS

Mr. Burleson is eager to see how the natives in Puerto Rico will behave before the camera. The Alaskans got a great thrill out of being photographed. They needed no prompting, weren't the least bit shy, and he found them splendid subjects. The Navajo Indians, on the other hand, presented a problem. They are naturally



**MR. BURLESON IN ACTION:** *The youthful pictorial chronicler of the Church's life is shown making a motion picture of Miss Eva D. Corey at tea with the 90-year-old founder of the United Thank Offering: Mrs. Ida M. Soule.*

very shy people, and they have been brought up to regard the camera with something akin to horror. In fact, their medicine men tell them anyone who has his picture taken will die within a few days. However, the Rev. Robert Y. Davis, in charge of the San Juan mission, was able to get them to pose for the pictures. But all through the film one can see the shyness cropping out here and there. When the film was completed, Fr. Davis ran it off so the Indians could see themselves. They watched it intently, but except for a little chuckle now and then, they seemed unimpressed. Yet Fr. Davis, who knows them so intimately, says he is sure they enjoyed the film even though none of them told him so.

#### TWO PURPOSES

These films of the Church's missionary work serve two purposes. First, they bring home to all Churchmen in vivid and picturesque form the vast and far-reaching work the Church carries on in various parts of the mission field. They serve to convince many people that missions are vital in the life of the Church. For example, after a showing of the South Dakota film at Trinity Church, Hartford, Conn., the Rev. Raymond Cunningham told Mr. Burleson that three men in the parish who never before could "see" missions, became intensely interested and made substantial pledges to the Church's missionary work.

Second, and equally important, though from another angle, the films are a historic record. The film of Bishop Rowe telling of his early days in Alaska, for example, will be something that Churchmen 50 years from now will treasure. And the Navajo Indian film has historic interest, too, as the late Bishop Howden took part in it. Bishop Howden, incidentally, was so keenly in-

terested in the society that he traveled sitting up practically all one night in order to get to the Indian mission to take part in the film. Just imagine what a splendid thing it would be if the Church today possessed a film showing Bishop Tuttle riding across his vast missionary district on a stage coach as he did in the early days. So Mr. Burleson's films have the double purpose of serving both as a timely stimulus to missionary work, and a timeless record of the heroic men and women who are today carrying on this work for Christ and His Church.

#### FINANCING THE WORK

The society is a non-profit organization. As such, it cannot borrow money for its program. It has to depend entirely on voluntary grants from Churchmen. So far the Episcopal Church has been shortsighted about the matter; and the National Council has not given the society any financial help. No doubt the time will come when things will be different. Meanwhile, individual parishes have pledged themselves to help the society's work; and during the current filming season 53 parishes in 15 dioceses gave grants ranging from \$25 to \$100 each. In addition, there are sponsoring committees in four dioceses—Massachusetts, Rhode Island, Virginia, and Chicago—with the Bishop of the diocese as honorary chairman. Mr. Burleson hopes to get many more dioceses to form such committees to arrange for local showings of the films.

This is the way Mr. Burleson works: He goes into a diocese to show his films and charges a flat fee of \$100 a week. The diocesan committee—or, if there is none, then the person who is in charge of the showings—arranges for 10 or 12 parishes

to see the films. Each parish where the films are shown pays an equal part of the fee so that the more parishes in the week's schedule, the smaller the expense per parish. Some parishes show the films free of charge and simply pay their share of the fee. Others charge admission to defray the cost.

Mr. Burleson does not share in any money collected for admission. He receives only the share the parish agrees to pay according to the number of parishes which participate in the week's showing. Any money remaining may be used as individual parishes wish. Usually such proceeds are given to some missionary activity in which the parish is interested. Mr. Burleson pays his own travel expenses to the diocese; but while his is in it, the diocese gives him hospitality and pays for the gasoline and oil he uses in motoring from one parish to another. The \$100 fee is not by any means all velvet for Mr. Burleson. He has to use much of it to retire the cost of his films, a figure which comes close to \$3,000 a year. And there are also expenses involved in maintaining the Philadelphia headquarters.

The society will also rent its films to parishes, provided it is given assurance of having an experienced operator and a first-rate projector.

#### ENTHUSIASTIC RESPONSE

A score of bishops who have seen Mr. Burleson's films have written enthusiastically about them. Typical of these letters is one from retired Bishop Page, then Bishop of Michigan. After a three weeks' tour of the diocese by Mr. Burleson, during which 2,650 persons saw the films, Bishop Page wrote: "I am one of those who feel that these illustrated lectures gave about the most effective missionary education that we have ever had in this diocese. In many places, they put the missionary work of the Church in an entirely new light."

Despite its recent origin, the society has hung up a splendid record for presenting the Church's work in the mission field. In three years Mr. Burleson has shown his films more than 500 times before 33,000 persons living in 36 dioceses. Yet the surface has only been scratched. There are hundreds of parishes where the films have not yet been seen—where they are perhaps not even known. These films, of educational as well as religious value, constitute the best talking point for the value of missions that the Episcopal Church possesses. The films have invariably been greeted with acclaim wherever they have been shown. Has your parish seen them? If not, you have missed something that will give you a new admiration for missions and for the men and women who give their lives in Christ's service.

#### LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter	
Previously acknowledged	\$3,520.65
In Memory of James Sykes	58.00
Anne Daniels	10.00
E. J. B.	5.00
Mrs. William J. Bartlum	5.00
Caroline B. Cooke	2.50
A. K. M.	1.00
	<hr/> \$3,602.15

Save the Children Federation	
Amelia H. Robie	\$ 2.50

## Religion in Russia.

AS THIS is written, a battle of stupendous proportions is raging on the plains before Moscow. This, undoubtedly the greatest battle in history from the standpoint of size, numbers, and equipment, cannot help being of profound importance to the course of 20th-century Christianity—even though Germany and Russia, the two protagonists, are about equally inimical to the welfare of the Christian Church.

In this struggle, it is easy for Christians in America to allow their temporal interests as Americans to obscure the facts of the situation. Thus, four Protestant editors have declared that the question of Russia's attitude toward religion should not be raised while Russia is attempting to throw back the "Fascist wolf" from her borders. Drs. Paul Tillich and James Luther Adams, Pierre Von Passen, and Kenneth Leslie are men of standing and judgment; but in their anxiety to help forestall a worsening of American-Soviet relations, they are, we feel, taking a stand as unfortunate as President Roosevelt's now-famous *faux pas* about the Soviet Constitution (L. C. October 15th).

Consider the matter from its purely human side: In the USSR, according to authoritative figures, there are still 30,000,000 believers in God. That means there are 30,000,000 persons against whom the Soviet government is conducting a campaign of discrimination, verbal abuse, and repression. Many of the religious leaders whom these persons follow are subjected to even worse treatment, including disenfranchisement and, in some cases, starvation, exile, and death.

If a man were trying to fight with one arm strapped to his side, his friends might be pardoned for suggesting to him that he could do better with two arms. Similarly, the President of the United States and his representatives might be excused for suggesting to the Russian government that these 30,000,000 persons might perform their part more efficiently in Russia's efforts to "throw the wolf back on its haunches" if the government-inspired and financed campaign against their faith were brought to a halt.

If the Germans win, of course, the question will automatically assume a rather academic character. Once fallen, the Soviet regime is unlikely to rise again—and even if it were to rise, the new shape it would take under the influence of a victorious Germany would be very different from that which it has today. Instead, the world would be treated to the strange sight of Adolf Hitler as a self-announced victorious crusader in the Christian cause.

And it would be a strange sight indeed. Germany's ruling philosophy, Naziism, frankly espouses the doctrine of the "master-race" (*Blut*) and "master-nation" (*Boden*), created to rule all the other races and nations as men rule horses and cows. Small wonder that Pope Pius XII has steadfastly refused to support Hitler's "crusade" against Bolshevism. He knows that Hitler sees in Bolshevism precisely the same menace that he sees in Christianity itself—an "internationalist" conspiracy to promote the idea that Germans are just like everybody else. Hitler is perfectly accurate in linking Jews, Roman Catholics, Masons, Communists, democrats, and Capitalists together. Whatever points of difference all these groups may have, they agree in one thing: their opposition to nationalistic megalomania.

It would be vain indeed to expect Hitler and his cohorts to undergo a sudden conversion to Christianity upon conquering Russia. Perhaps there will be a few weeks of Nazi espousal of Christian slogans; but even during those weeks, we confidently predict, there will be no sign of a Nazi change of heart in the field of deeds. *Blut und Boden* will continue, as before, to be the mainspring of Nazi thought and action.

With this philosophy, Christianity can have no peace. Solid Christian judgment, whether of the pacifistic type that sees the battlefield as a spiritual one wherein God wars with every evil impulse of the human heart; or of the militant type that sees in Germany's outward rush an incarnation of evil in physically assailable form, will not be misled. Between Nazism and Christianity there can be nothing but war.

BUT what if the Russians fight the Nazis to a standstill on the plains of Moscow? Or what if, losing the battle, they succeed in re-forming their lines somewhere in the vast spaces behind Moscow? Will Stalin then be likely to lend an ear to the pleadings of American and British statesmen who feel the weight of Christian opinion (minus the four Protestant editors) pushing them to renewed efforts for religious freedom in Sovietland?

We do not find it easy to share the official optimism of the Archbishop of Canterbury, who told his diocesan conference last week that he discerned signs of increasing toleration of religion in the USSR. The few signs there have been were definitely of a propagandist character. For example, the world was told about a great service of intercession for Russia held in Moscow. Services have been permitted in Moscow for years. The only difference was that the Russians considered it expedient to call the world's attention to this one. The Moscow radio also broadcast to the nations of Eastern Europe a declaration that the Nazis were enemies of Christianity. These nations have already had considerable evidence of that fact; unfortunately, as Dr. Leiper showed in his article in last week's issue of *THE LIVING CHURCH*, they have had even more vivid evidence of the anti-Christian character of Bolshevism.

The recently reported suspension of the *Godless*, organ of the militant atheists, is perhaps a more encouraging development, although the official reason given was a paper shortage.

The questions which the Christian forces of Britain and America would like to have answered are: "Will there be any relaxation of the restrictions against religious propaganda? Will the government of the USSR permit the education of the clergy? Will it permit the printing and distribution of religious literature? Will it permit religious education of children?—or of adults, for that matter? Will it withdraw its support, financial and otherwise, from the activities of the militant atheists?"

The answer to these questions depends in great degree, perhaps, upon the straits in which Russia may find herself when the battle for Moscow is over. If she emerges from the battle with anything approaching a clear-cut victory, the world may expect an unaltered Communist "line," committed to the stifling of every form of religious propaganda and permitting to the exercise of religion only the barest toleration. The

famed union of Bolshevik theory and practice (one of the chief canons of Marxism-Leninism) would not permit a major deviation from a successful line.

If, on the other hand, the Russians find themselves in a seriously weakened position at the end of the battle (which certainly seems more likely at this writing), there may very well be changes in the Communist line. The Bolsheviks are quick to accommodate their tactics to the realities of a political situation. They are not likely to encourage religion any more than is necessary; but they may find it expedient to curtail the anti-religious campaign of the Communist party and the League of the Militant Godless.

But it must be remembered that Communism, in the minds of convinced Communists, is a unified whole. The economic program of Communism, its political program, and its philosophical-religious program are all considered by the orthodox Marxist-Leninist-Stalinist to be indispensable parts of the Communist world effort. Just as under Lenin the New Economic Program made a temporary compromise with Capitalism which was later swept away, so under Stalin a New Religious Program may make a compromise with Christianity more favorable than the present policy; but it too will be ruthlessly swept away when the time seems ripe.

IS IT, then, useless to attempt to deal with the Soviet government on a question of this kind? It would certainly be foolish to do so if any permanent change in basic Communist policy were expected to result. But even a temporary respite from religious repression, if it can be negotiated, would work untold benefit for human souls in Russia. Persecution may be "good for the Church"—as pain may, on occasion, be good for the individual—but it is no more the proper condition for healthy religious development than pain is the proper condition of the human frame. Those who are holding up the banner of religion in Russia surely deserve as much normal Church life as can be obtained for them.

Then again, no matter how consistent and unified the Communist line may be, no opportunity should be neglected to exert pressure for change upon it. France went through many years of anti-religion; but when her revolutionary movement was spent, religion came back. The Roman Empire began persecuting Christianity as soon as it noticed Christianity's existence; but the cult of emperor-worship, once thought to be an essential of empire, eventually succumbed to the staying-power of the Church. Again and again, through history, movements have started out with a highly articulate anti-Christian philosophy. The movements produce their change; the philosophies lose their force; and Christianity comes out of the catacombs, or floods back from the country-side, or filters in from other lands, to hold sway in the hearts of men once more.

In the meantime, every temporary improvement of the condition of the Church in Russia will help to speed the day when the citadel of atheism shall fall.

The intentions of the rulers of Russia are undoubtedly 100% against Christianity. They may—and they may not—make a temporary compromise, and later turn upon the Church with redoubled fury. If they do, it is all the more important for Christian forces in Russia to have a temporary respite. In any case, now—when hundreds of thousands are dying in the bloodiest battles the earth has ever seen—is the time for the Church to bring her healing and strengthening ministry to the people of Russia; not, as the four Protestant editors propose, some later time when things are quieter.

*"On the Cheap?"*

OUT of England comes a Christian utterance worth the thought of American Christians. It is a leading article in the *Christian News-Letter*\* of September 10th, from the pen of that patriot and Churchman, Sir Walter Moberley.

After remarking that informed Britons do not expect too much from American help just now in the war, because American "imagination has not yet been kindled," because the usual American, faced with the necessity of making tremendous sacrifice, with drastic curtailment of incomes, mighty taxation and interference with normal living, digs his toes in and says "I don't want to," Sir Walter goes on to say that the same attitude is more common in England too than many wish to believe. This would seem to be because the appeal for patriotism has been so largely material, selfish, and if not anti-Christian at least un-Christian, that Britons fight well and are willing to make sufficient sacrifices only when violently attacked. There is, Sir Walter thinks, little of idealistic devotion to the notion of a possibly decent post-war world order, so little that he bids British Christians ask if hopes for such a world order to follow this war are not "fantastically out of touch with reality and foredoomed to failure."

Are Britons willing to pay the price for such a world-order? Sir Walter doubts it. "Are we uneasily aware that it may entail the loss of the comfort and security to which we have grown used? . . . When we probe our minds, don't we often catch ourselves banking on the assumption that we shan't in fact have to sacrifice very much, and that we can have a new order on the cheap?" And then Sir Walter quotes Kierkegaard's remark: "With an insincere man, God can have nothing to do."

Now, no informed person can doubt the patriotism of Sir Walter Moberley and his group, or accuse them of pro-Nazi sentiments; and yet he and they recognize the great danger that Britain may "retrace the melancholy cycle of 1914-1919," and make once more a peace like that dictated by "the hard-faced profiteers of 1919" simply because the bases of British patriotism, her war aims and her post-war desires, are to a considerable extent selfish and without kinship to Christianity. His purpose is not to induce despair, but to arouse his fellow Christians in Britain to realization of their present weakness in determining national policy and to urge them to a better, and more costly, witness to their Lord.

All of that is worth our thinking about, too. What kind of peace will America demand? Are we too looking to "have a new order on the cheap?" We wish our ecclesiastical leaders would devote a bit more of time and utterance to that vital question. We wish the rank and file of Church laymen would consider it. Have our readers anything to say about it?

\*Published weekly in Oxford for 85,000 readers by a group of Christian thinkers, headed by Dr. J. H. Oldham, leader in the Ecumenical Movement, and including such writers as Archbishop Temple of York, Dr. William Paton, T. S. Eliot, etc.

Gossip

WHEN men speak ill of thee, so live that nobody will believe them.  
—Plato.

Places of Worship

I KNOW that one can worship the Creator in a grove of trees, or by a running brook. But I also know, as a matter of cold facts, the average man does not thus worship. If he stays away from the Church, he does not spend his time in good works or in lofty meditation.  
—Theodore Roosevelt.

# Time for A Harvest Supper



"WHEN the frost is on the pumpkin and the fodder's in the shock"—that's the time for a Harvest Supper. Everyone is back in the home routine, children in school, fall house-cleaning done, and the first real frolic of the fall is in order.

This year particularly, we above all others have an abundant reason for thankfulness, and it might not be amiss to give over a whole day to our harvest celebration. The community club, woman's group, or one of our church organizations could welcome the winter season with an old-time exhibit to which nearby folk would be almost certain to flock.

Commandeer the town house, community center, or parish house for the day, offer ribbons for the best home-raised fruits and vegetables, preserves and canned foods. Of course, wherever possible, we have been raising and putting up foods in conjunction with our national defense program; and this would be a grand time to show our prowess. By all means, too, encourage an exhibit of needlework, rugs, quilts, knitting, etc. The more we can have in this way, the better and more patriotic the atmosphere—also the greater the interest.

Plan for an evening of fun with games and old-fashioned square and folk dances. That's where the young people come into the picture; and we suggest putting this part of the program definitely in their charge. An old-time trio to provide music for the dancing, with the leader calling the numbers will add to the fun.

Let it be understood that a hearty Harvest Supper will be served from 6 to 7:30 P.M.—nothing fancy, nothing fussy, just good homey foods at a reasonable price. And the following menus can, for the most part, be largely prepared ahead of time so that everyone may join in the festivities of the great day itself. All recipes are for 50 servings.

## MENU NUMBER ONE

*Chilled Tomato Juice*      *Crackers*  
*Ham and Pork Loaf*      *Raisin Sauce*  
*Succotash*  
*Cole Slaw*  
*Crisp Rolls*      *Butter*  
*Pumpkin or Squash Pie*      *Cheese*  
*Coffee*

### *Ham and Pork Loaf*

6 pounds lean pork      5 cups milk  
6 pounds lean      1 tablespoon ground  
smoked ham      cloves  
6 cups soft bread      1 tablespoon pepper  
crumbs  
2 large minced onions, optional

Pass the two meats twice through the food chopper; then combine them with all remaining ingredients, blending thoroughly. Pack the mixture in six greased bread pans, sprinkle generously with brown sugar blended with a little mustard (4 cups sugar

and 1 tablespoon mustard), and bake in a slow oven (325°F.) two to two and one-half hours. Serve hot with raisin sauce.

### *Raisin Sauce*

1½ cups flour      3 quarts cider  
1½ cups butter      1 pound seeded raisins

Cook butter and flour together in large saucepan until golden in color; then gradually add cider and stir constantly until the mixture is boiling. Add raisins and simmer five minutes.

### *Succotash*

4 quarts cooked fresh      ¾ pound butter or  
or 2 quarts dried      margarin  
lima beans      3 tablespoons salt  
4 quarts corn, boiled      1 teaspoon pepper  
fresh or canned

If dried lima beans are used pick them over, wash and soak them overnight; then simmer until tender in water that just covers them. If you are using fresh limas, cook them just until tender, drain off any excess liquid, combine with corn, add butter and seasonings, and simmer together for a few minutes before serving.

## MENU NUMBER TWO

Our next supper features Deep Dish Oyster Pie, and here's the menu:

*Deep Dish Oyster Pie*  
*Mixed Vegetable Salad*  
*Crusty Rolls or Bread Sticks*  
*Bean Pot Apples*      *Black Walnut Cookies*  
*Coffee*

A recipe seems hardly necessary for the pie. It consists of creamed oysters (4 quarts oysters, 4 quarts sauce), baked in a casserole and topped with baking powder biscuit crust. And by the way, instead of cutting that biscuit dough into rounds, save labor, also trimmings, by squaring the circle. In other words cut the biscuits square instead of round, allowing a two and one-half to three-inch square to each portion. Oblong roasting pans would be best to use for this pie just because the biscuit would fit better.

Salad? Any available greens, such as lettuce, endive, cress, heart leaves of spinach, etc., reinforced with sliced firm tomatoes, green pepper, celery, cucumber, scallions, all blended with a good French dressing. Allow one cup salad per person.

### *Bean Pot Apples*

20 pounds apples      2 quarts cider  
Sugar and cinnamon

Pare, core, and quarter apples; arrange in large bean pots or covered casseroles, sprinkling sugar and a little cinnamon among them. Add cider almost to cover and bake (covered) in very slow oven (325°F.) for three hours. Serve cold with light cream or soft custard. The apples will be a deep red in color, but not broken.

## MENU NUMBER THREE

Another good supper would be:

*Vegetable Juice Cocktail*  
*Chicken Shortcake*  
*Peas and Carrots*  
*Vanilla Ice Cream or Frozen Custard*  
*Streamline Cake*  
*Coffee*

Use canned vegetable juice cocktail, but be sure it is well chilled. Serve two small crackers on the plate with it.

For the Chicken Shortcake, use creamed chicken allowing 8 quarts cooked chicken and 5 quarts sauce. When making the sauce, use part of the liquid in which the chicken was cooked, in place of all milk; say, half and half. For the Shortcake use a rich biscuit dough—3 quarts flour, 6 tablespoons baking powder, 1½ cups shortening, 6 eggs, and 3 cups milk.

And here's the recipe for *Streamline Cake* which will cut into about two dozen squares.

½ cup butter      2 cups flour  
1½ cups sugar      ½ teaspoon salt  
2 eggs      1 teaspoon vanilla  
2 squares (ounces)      1 cup sour milk or  
unsweetened      buttermilk  
chocolate, melted      1 teaspoon baking  
soda  
2 teaspoons lemon juice

Cream butter, gradually adding sugar. Beat in eggs, one at a time, then add melted chocolate and vanilla; next the sifted flour and salt, alternately with sour milk or buttermilk. Dissolve soda in lemon juice, stir quickly into cake mixture, turn into roasting pan (9 by 15), and bake about 45 minutes in moderate oven (350°F.)

## MENU NUMBER FOUR

And finally we suggest:

*Corn Chowder*      *Pilot Crackers*  
*Sliced Cold Ham*      *Baked Bean Salad*  
*Rolls*      *Butter*  
*Apple Pie with Cheese Crust*  
*Coffee*

### *Corn Chowder*

½ pound salt pork      ½ cup flour  
6 minced onions      ¾ cup butter  
5 quarts diced potato      7 quarts milk,  
3 quarts boiling      scalded  
water      ½ cup salt  
5 No. 2 cans corn      1 teaspoon paprika

Cut pork into small cubes and fry out until fat flows and pork is crisp and golden brown. Take out pork, add onion to fat, and cook slowly for five minutes. Now add potato and boiling water and cook with the pork cubes until potatoes are tender. Add corn; heat thoroughly. Meanwhile melt butter; add flour and, when this is smooth, the scalded milk. Bring gradually to the boiling point, stirring constantly; combine the two mixtures, add seasonings, and cook five minutes longer. Serve with pilot crackers.

For the dining hall, we suggest as decoration a central table laden with the fruits of the harvest—a sheaf of wheat, if obtainable, and, of course, glossy pumpkins and squash, ripe apples, purple grapes, russet pears, ears of corn, etc.

*Lily Haxworth Wallace*

LILY HAXWORTH WALLACE.

## NORTHERN MICHIGAN

### Endowment Fund Growing

Under the leadership of retired Bishop Page, acting Bishop of the diocese, Northern Michigan is making excellent progress toward rebuilding the Episcopate Endowment Fund. Approximately \$45,000 is now in hand or is pledged.

Bishop Page has announced that he feels it imperative, by reason of his health, to relinquish his duties as provisional Bishop not later than spring. A committee on nominations is now at work seeking the best possible candidates.

## CHICAGO

### Five Bishops to Participate in Diocese-Wide Mission

Five bishops will participate in a diocese-wide mission which will be held the week beginning October 26th with daily devotional services in 100 churches of the Northern Illinois area. The mission will also see 75 clergy of the diocese exchanging pulpits.

In each of the participating churches, services will be held several times daily, building up to a climax on Sunday, November 2d, when record congregations will take part in a great demonstration of the spiritual strength of the diocese.

During mission week, Bishop Conkling of Chicago will preach nightly at St. Mark's Church, Evanston. Bishop Randall, Suffragan of Chicago, will be at Holy Trinity, Chicago; Bishop Cross of Spokane, at Trinity Church, Highland Park; retired Bishop Campbell of Liberia, at the Church of the Ascension, Chicago; and Bishop McElwain of Minnesota, dean of Seabury-Western Theological Seminary, at St. Barnabas' Church, Chicago.

Other special missionaries conducting services will include the Rev. Granville M. Williams, Superior of the Society of St. John the Evangelist, Cambridge, Mass.; and two priests of the Order of the Holy Cross, the Rev. Karl Tiedemann, and the Rev. Bonnell Spencer. The Rev. Dr. Franklin Cole Sherman of Cincinnati will conduct the mission at Grace Church, Oak Park.

#### CORPORATE WORSHIP

Early celebrations of the Holy Communion daily and services every evening throughout the week, with the exception of Saturday, will be held in each of the participating parishes and missions. All evening services will start at the same hour, 8 o'clock; and the corporate nature of the devotions will be stressed throughout by the use of the same form of service, the singing of the same hymns, and the general uniformity of sermon topics in all churches.

The mission will have as its theme The Christian Way of Life and How to Live It; and all sermons and instruction material will be based on this theme. All services will have a strictly congregational aspect; choirs will be dispensed with and

a half-hour of congregational singing substituted.

In preparation for the mission, Bishop Conkling called his clergy together several times for discussion and instruction. The form of service provides for brief periods of instruction on the Faith and Practice of the Church. These instruction subjects include The Creeds, Prayer, The Sacraments, The Scriptures, and A Christian's Rule of Life. Sermon topics suggested are Faith, Growth, The Totalitarian Gospel, and The Aim and Goal of the Christian Life.

### Acting Director of Chase House

Deaconess Agnes Bradley, formerly of the staff of Grace Church, New York, has been appointed acting director of Chase House, Chicago's social welfare agency and community center sponsored by the diocese. She succeeds Julian P. Hargrove, who resigned recently to accept a position with the Boston Boys' Club.

## MARYLAND

### Aid to Refugees

Plans for work with refugees, as a project of the social relations committee of the Maryland Woman's Auxiliary, were laid at a meeting in Baltimore of women

from many Maryland parishes. The meeting was arranged by Mrs. Thomas Sprunt, diocesan chairman of social relations.

Immediate results of the meeting were the placement of a young refugee for whom hospitality and maintenance will be needed until June when he completes his work at Johns Hopkins University; and the decision to give a series of teas in members' homes to meet in small groups of four and six the local emigres. The diocesan group also decided to pay the tuition of a refugee student who desired to continue his education.

Speakers included Miss Edith Denison, resource secretary for the Episcopal Committee for European Refugees; K. Brent Woodruff, executive director of the American Committee for Christian Refugees; and a representative of the Baltimore Jewish Welfare Committee.

## NEW HAMPSHIRE

### Children Designate Offerings for Living Church Nursery Shelter

September 21st was a gala day for the Mountain Mission by Mail, known in New Hampshire as the MMM.

The organization gives weekly religious instruction to 400 children in isolated places, sending lessons and questions by mail and returning corrected papers. The



KICK-OFF IN CHICAGO: A "kick-off" dinner attended by 500 parish workers and clergy launched the debt-retirement program of the diocese of Chicago, September 29th. Of the \$500,000 objective, \$135,000 has already been subscribed in individual contributions averaging \$3,500 each. The dinner marked the beginning of the solicitation effort in parishes and missions. Shown here with Bishop Conkling and Suffragan Bishop Randall are Robert F. Carr (left) chairman of the special gifts committee, and Edward K. Welles, general chairman of the campaign.

interest of the children is very keen, and their work is of a high order. Through this work many children have been brought to baptism, the largest number in one year being 69. At Christmas, presents are sent to about 800 children and older members of their families.

To bring some of these isolated children together, a service was held on September 21st at the Church of the Messiah, Bethlehem, N. H., for the presentation of the children's thank offering. The church was filled to capacity by 100 children from every section of the diocese and an equal number of their parents and friends.

The thank offering included, not only money, but also fruit, vegetables, and preserves, to be sold to increase the offering. The total sum, amounting to over \$100 was given, by the choice of the children, to THE LIVING CHURCH Nursery Shelter in Exeter, England.

The service was conducted by Bishop Dallas of New Hampshire and the Rev. John A. Chapin and the Rev. Robert H. Dunn, members of the MMM commission.

## MAINE

### Anniversary and Institution

The 50th Anniversary of the laying of the cornerstone of Trinity Church, Woodfords, Portland, Me., was celebrated on October 5th, the day of the institution of a new rector, the Rev. Victor M. Regan. Bishop Loring of Maine was the preacher.

The late Rev. Charles T. Ogden, a general missionary, started the parish with a Sunday school. The cornerstone was laid in 1891, and the building consecrated five years later. The parish has 500 communicants.

## OHIO

### Retiring Rector of Grace Parish Made Honorary Canon of Cathedral

At a meeting of the chapter of Trinity Cathedral, Cleveland, September 24th, the Rev. Franklin Cole Sherman, retiring rector of Grace parish, Cleveland, was elected honorary canon of the cathedral on the nomination of Bishop Tucker of Ohio. Canon Sherman will retire as rector of Grace parish at the end of 1941, at which time his parish will be merged with the cathedral [L. C. May 7th].

Grace parish was an organized mission of the cathedral in 1845 and has had almost a century of successful ministry in the diocese. The merging of the parish with the mother church has taken place under the direction of the Bishop and the chancellor of the diocese, with the vestry of the parish and the executive committee of the cathedral carrying out the details.

Canon Sherman came to the diocese as the rector of St. Paul's parish, Akron, in 1913. Ten years later he resigned this position to give full time to his work as president of the American Guild of Health.

He became rector of Grace parish in 1927. Canon Sherman will continue to give a portion of his time to the work of the Guild of Health and conducting missions throughout the country.

Services at Grace Church will be discontinued after the first of January, and the members of the congregation will find their church home at the cathedral and in other parishes of the city. The building of Grace Church will for a time be used by the diocesan department of social service.

## OKLAHOMA

### Communicant List Triples

A mission at Antlers, Okla., meeting for services in the office of a local lawyer, recently had a confirmation class of eight people. The last reported communicant list was four.

### Two Churches Come Back to Life

Two missionary churches in formerly lapsed church centers in the diocese of Oklahoma have recently come back to life and have been completed during the past months. St. Mark's Hugo, is already consecrated; and the second, St. Mary's, Edmond, was scheduled for consecration on October 19th.

The Hugo church, a modified Gothic structure of frame and shingle, was made possible through the sale of church property that had sharply increased in value the past few years. Furnishings from the old missionary church, unused for years, have been moved to the new building. The church seats a congregation of 75. The Rev. E. M. Lindgren McAlester is vicar.

The Edmond church, a frame cruciform structure with asbestos shingle, has been made possible by a \$7,000 memorial gift from the Ethel Mary Cheney Thorne Committee through the executive board of the New York Woman's Auxiliary. Edmond is the location of a large state normal school.

Mrs. Elsie C. Hutton, president of the Woman's Auxiliary of the Second province, was scheduled to fly to Edmond for the dedication of St. Mary's. Bishop Casady of Oklahoma was the scheduled preacher.

The altar cross, candlesticks, alms basin, silver communion service, missal, and stand are the gift of the Orange branch of the New York Auxiliary.

## WYOMING

### Missionary Work by the Bishop

The church property recently acquired in Glando, Wyo., by Bishop Ziegler of Wyoming will open as a place of worship paid for in full. The American Church Building Fund Commission has made a gift which will enable the congregation to pay the cost of the building, which was acquired from another religious body unable to carry a mortgage on the \$5,500 structure.

The congregation has been built up largely through Bishop Ziegler's own efforts. Bishop Ziegler rounded up people who would favor Church services, but

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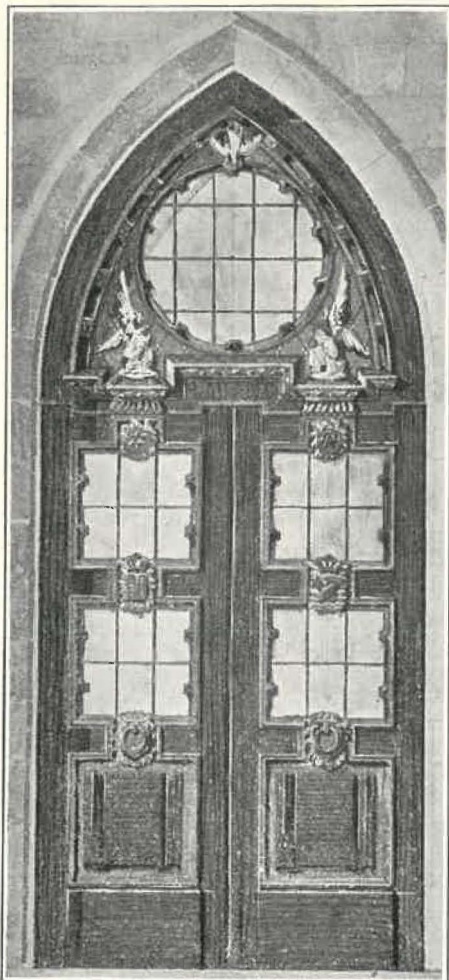
who, for the most part, had never attended an Episcopal service. He himself conducted the first service held in the community in a school house, where he preached to a graduation class. Following that service, several persons asked for Baptism; and later 17 baptisms were performed in a room of the hotel and arrangements made for confirmation instructions by one of the district clergy.

MISSOURI

Rabbi, Members of Temple Present  
Baptistry Doors to Cathedral

Rabbi Ferdinand M. Isserman and other members of Temple Israel in St. Louis, Mo., have made arrangements for the presentation to Christ Church Cathedral, St. Louis, of doors to the cathedral baptistry. The gift will be made as a testimonial of appreciation for the life and work of Bishop Scarlett of Missouri.

The doors, which are now in process of construction, will be valued, not only for their intrinsic worth, but, as Dean Sidney E. Sweet of the cathedral wrote to Rabbi Isserman, "as an expression of the goodwill which exists between your congregation and that of Christ Church Cathedral, and of our mutual conviction that goodwill is basic in all religion and should always



INTERFAITH DOORS: A Jewish gift to the St. Louis, Mo., cathedral.

maintain between Jews and Christians."

Official announcement of the gift was made in a letter which the rabbi wrote to Dean Sweet. It read as follows:

"Dear Dean Sweet:

"Because of the high level of his religious leadership, the catholicity of his spirit, the forthrightness and incisiveness of his prophetic preachments, and the unselfishness of his devotion to civic service; because of his heroic championship of the poor of all creeds and of all races; because of his dedication to peace based on justice and freedom, and of his exemplary patriotism and humanitarianism; and because he has been a good servant to the universal God, some members of Temple Israel and I desire to commemorate the 10th anniversary of William Scarlett's consecration as Bishop of the Episcopal diocese of Missouri, and would consider it a great privilege to present to Christ Church Cathedral some concrete evidence of our appreciation for him.

"The nature of the gift, some of your associates and I have discussed. It would, of course, be in keeping with the architecture and the spirit of the cathedral. It would serve as a tribute to the work and character of Bishop Scarlett and testify to the fellowship and goodwill which exist in America between Christianity and Judaism, between the church and the synagogue.

"With warmest greetings, I remain

"Sincerely yours,

"F. M. ISSERMAN."

LONG ISLAND

Celebrate Rector's Anniversary

The 20th anniversary of the rectorship of the Rev. A. R. Cummings was commemorated by a large gathering of parishioners and other friends at the Church of the Resurrection, Richmond Hill, Long Island, in September. Vestryman Glen A. Rich presided and called upon the speakers, Bishop Larned, Suffragan of Long Island, parish warden Frank H. Sincerbeaux, and the Rev. Mr. Cummings. The Rev. Dr. J. C. Jones, popularly known as the "patriarch" of the diocese, gave the Benediction.

The Church of the Resurrection is one of the largest parishes of the diocese, having nearly 1,000 communicants.

MINNESOTA

Honor Dr. Charles E. Haupt,  
Founder of Diocesan Institutions

The Rev. Dr. Charles Edgar Haupt, retired priest of the diocese of Minnesota, was honored on his 87th birthday when three boys of Breck School, St. Paul, one of them his grandson, visited him as a delegation at St. Luke's hospital, St. Paul. The boys presented him with a birthday cake bearing 87 candles; a basket of flowers; and a card notifying him of the establishment of the Dr. Haupt Scholarship Fund at Breck School.

Breck School was founded in Wilder, Minn., in 1866, and after having been

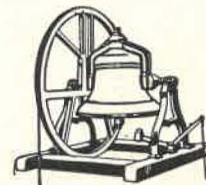


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### Feature Articles in this Issue:

*This Freedom*—A message from the Presiding Bishop.

*Pensions Open Door to Contentment*—Story of a fund that has helped 4,600 persons.

*War-Seasoned Chinese Collegians "Go West"*—Graduates of St. John's University find work to do in Free China.

*British Enlighten "Dark Continent"*—Church in Africa, like great fisherman, spreads net from Egypt to Cape Town.

*David Gibson—Friend of Chicago's Friendless*—Former photographer, with heart for the underprivileged, has helped 3,000,000.

*St. Luke's, Manila*—Clinic was Church's first step in the Philippines.

*Isolated Nevadians*—Mission work in America's most sparsely populated state.

*Old St. Paul's Recalls Bygone Era*—Youthful when the Nation was founded, this church is New York's oldest public building.

*Behind Prison Bars New Vistas Are Opening*—Religion is recognized as potent force for rehabilitation of convicts.

*St. Luke's Is Magnet to Altoona Youth*—Minister fulfills his childhood ambition to help the poor children.

*Kent Boys Work and Play "Pater" Sill's Way*—Famous headmaster is familiar sight on bicycle or baseball diamond.

*Churchwomen's "Army" Aids Civilian Defense*—Daughters of the King turn to war relief and service for armed forces.

*Tiny Cottage Was Birthplace of Great Hospital*—10,000 patients a year visit the Good Samaritan in Los Angeles.

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closed for some years, was reopened in 1917 in a dwelling in St. Paul, with an enrolment of eight. It was at this time that Dr. Haupt became superintendent.

Dr. Haupt gave of his time and his own money, and the school expanded. Many times even during very recent years, the school was ready to close, had it not been for Dr. Haupt's perseverance. In 1937, with the Bishops of Minnesota and a group of devoted clergy and laity behind him, he began a reorganization program for Breck.

Then in 1938, Chester H. DesRochers became interested in the tremendous task at Breck and resigned a position in the East to become headmaster of Breck School. Today Breck is a boys' country day and boarding school with 230 students enrolled, from the first through the 12th grades.

### HAUPT HALL

A new main building will be dedicated this fall and called Haupt Hall in honor of Dr. Haupt. The scholarship fund that has been established will bring the realization of Dr. Haupt's ideas of making education available, under Christian auspices, to deserving boys with inadequate funds.

In addition to Breck School, Dr. Haupt has to his credit the establishment of the Church Home for the Aged in St. Paul; Sheltering Arms, a children's home; Wells Memorial House, one of the largest welfare centers in Minneapolis; and at least four flourishing parishes.

During his ministry of more than 40 years in the diocese, he served as assistant to the St. Paul city missionary; as general missionary; archdeacon; and as vicar and co-rector of the pro-cathedral of St.

Mark's, Minneapolis, now the cathedral of the diocese. He was also, for more than 20 years, rector of St. Matthew's Church, St. Paul. Technically, Dr. Haupt retired in 1931.

## EAST CAROLINA

### Reestablish Day of Prayer Set Aside After Indian Massacre

An annual day of prayer has been re-established in Bath, the oldest town in North Carolina, after a lapse of 200 years.

After White settlers of Bath were massacred in an Indian uprising on September 22, 1711, the date was set apart by legislative enactment as a day of prayer and fasting and was so observed for around 40 years. The custom was abandoned two centuries ago; but this year it was revived, and services were held in the St. Thomas' Church, oldest church building in the state.

Participating in the service were the Rev. Walter R. Noe, executive secretary of East Carolina, and the Rev. Alex C. D. Noe, rector of the church.

## OREGON

### Coast Town Building

A report presented at the last convention of the diocese of Oregon pointed out the rapid growth of certain Oregon Coast towns, which has been due largely to the opening of a magnificent new Coast highway. Newport, Ore., was among the towns which showed a greatly increased population.

It is not surprising, therefore, that St. Stephen's mission in Newport has begun work on a new building located on a new and more convenient site. The unit under construction will cost about \$5,000 and will serve as a combination church and parish hall. When the indebtedness on this building is paid off, the congregation plans to build an adjoining church, which will cost another \$5,000. The Rev. Hale B. Eubanks is vicar of St. Stephen's.

## PITTSBURGH

### Only Rural Congregation

The only rural congregation of the diocese of Pittsburgh, St. Michael's Church, Wayne Township, was visited on September 28th by Bishop Mann for confirmation. The church, which is five miles from the nearest village and has a communicant list of only 56 persons, was crowded for the service. A bountiful farm dinner was served to 286 persons after the service.

## LOS ANGELES

### Bishop Honored by Masons

Bishop Stevens of Los Angeles has been appointed Grand Chaplain of the Grand Lodge of Free and Accepted Masons of California. His installation was scheduled for October 17th at San Francisco.



# BOOKS



ELIZABETH McCracken, EDITOR

## Dorothy Sayers on the World Crisis

BEGIN HERE: A STATEMENT OF FAITH. By Dorothy L. Sayers. Harcourt. \$2.00.

A very sensible little book on the present world situation. Democracy is now face to face with totalitarianism: why? Democracy itself is largely to blame. Not as a theory, to be sure—Miss Sayers is convinced that Christianity issues inevitably in democracy—but the rule of the people has failed to reach its ideal because the people have been reluctant to undertake their responsibilities.

Once in Christian history the "theological State" of the medieval thinkers took Christianity seriously; it failed because the Church fell into the lazy habit of letting the professionals do most of her thinking for her—and the professionals became old-fashioned in their method of thought. Just so, men and women in the democracies have let professionals do their thinking for them—and the professionals became old-fashioned. We have substituted formulas for thought, as when we talk of "a lasting settlement" or "an abiding peace." There are no such things. "Peace is not a static thing: it is the supreme example of balance in a movement. We are inclined to think of peacetime as a condition in which we . . . can retire into our private lives. There is no surer preparation for war." B.S.E.

## Archbishop of York's New Book

THE HOPE OF A NEW WORLD. By William Temple. Macmillan. Pp. 125. \$1.35.

The Archbishop of York last September and October gave six broadcast talks on *The Hope of the New World*. These talks, along with some sermons and articles, are included in the present volume. Both the sermons from Empire Day and the National Day of Prayer are included.

The series makes a very practical guide presented in popular style for a Christian consideration of the war and the future. It should prove a great help to the laity, for it answers in a simple but profound manner some of the more pressing questions of the crisis—what was wrong with the old world? What is the relation of God to freedom? Is there any social justice at present? How are our prayers answered at the moment? What of international justice now and in the future: Is it a possibility?

An example may be taken from the section on freedom to show the ability of the author: "The real reason why the State must not presume to dictate to me my manner of life and thought is not that I am myself, but that I am a child of God. . . . Freedom of conscience—that is the sacred thing: not freedom to do what I choose or to fulfill my own purpose, but freedom to do what I ought and to fulfill God's purpose for me. Of course, the political forms which guarantee this freedom of conscience open the way also to the freedom of self-assertion; and this latter

always follows the other like a dark shadow."

The last section on a Christian civilization is an excellent summary of the Christian hope for society: "We are not fighting so much to preserve a Christian civilization, as for the opportunity to make one." Those words are the key, and the use of Lord's Prayer as the day to day guide provides a means for working toward the future. "Then every week on Sunday let us think especially of the words, 'Hallowed be Thy name,' picturing what the world would be like if that came true throughout all nations; on Monday, 'Thy Kingdom come'; on Tuesday, 'Thy will be done.' On Wednesday we will pray especially for daily bread—not mine or yours, but *our* daily bread, the need of all God's children; on Thursday, for forgiveness—as we forgive; on Friday, for freedom from unnecessary temptation and deliverance from the evil which has a hold on us; and on Saturday we will remember for whose glory we ask all this and in whose power we can accomplish it."

Certainly that is simple enough so that all can participate. Yet the presuppositions are in themselves world-shaking.

ROBERT L. CLAYTON.

## The Boston Scene: 1915-1939

H. M. PULHAM, ESQUIRE. By John P. Marquand. Little, Brown. \$2.50.

Mr. Marquand's familiar theme is the Boston Tradition. In *The Late George Apley* he satirized it deliciously; in *Wickford Point* he dealt with it as the sole asset of a degenerate family. And now he returns to his theme in a third novel, less polished, but more sincerely written than either of the others. A satire? Yes; but something more.

In 1915 there graduated from Harvard Bo-jo Brown, Bill King, and Henry Moulton Pulham. To Bo-jo, the Tradition was all-in-all—and it made him an eternal sophomore. Bill despised and ridiculed it; Henry was at first inclined to accept it. But, after the last war, under Bill's influence he broke away, took up advertising in New York, and fell in love with Marvin Myles. Liberty seemed sweet; but his father's death called him once more back to the family business—and to the Tradition. As Marvin refused to worship it, Henry married "suitably" and settled down to an uneventful life.

So, when called on to fill out his questionnaire for his 25th reunion, he had little to put on paper; he had done almost nothing worth recording. And yet, just because the Tradition had taught him that many things "are not done," Henry emerges as a gentleman and a better man than Bill King, the rebel. Henry did not try to follow his father's dying injunction, "Do what you want to do"; Bill, who had always acted on this principle, found it futile and harmful and declared in final disgust. "Nobody has everything he wants."

M.P.E.

## Will Your Christmas Cards Be Christian Or Pagan?

We really thought we had said our last word this fall on Religious Christmas Cards, and had, we also thought, spent enough money advertising that we had them and wanted you to have them, too. But, gosh, when we hear supposedly Grade A Churchmen and Churchwomen shrinking into themselves, because of war-time discipline and the as-yet minor sacrifices, and saying "We're not sending cards this Christmas. Things are so awful, and we don't feel in the humor for it," that sort of thing gets us by the throat. Religion according to one's feelings! Huh! We hope they're feeling fine on that day when Our Lord Jesus Christ cometh.

But in *this* day, we need all the witnessing for Him that His Church and Her adherents can set forth in this thoroughly selfish and un-Christian country in which we are living.

So, with a not too nonchalant gesture, we toss some more money to The Living Church, to tell you again that you may have the loveliest of all the best English and American Religious Christmas Cards, either by private-personal order to us, or through your Parish Guilds.

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Rev. Leicester C. Lewis; Rev. H. S. Olafson; Rev. A. J. Dubois and Diocesan Clergy.

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# D E A T H S

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

## George C. Graham, Priest

The Rev. Dr. George Clementson Graham, rector of Calvary Church, Wilmington, Del., and for many years an examining chaplain of the diocese of Delaware, died at his home on October 6th after a long illness. He was 68 years old and well known in the Church, having been a deputy to several General Conventions.

A graduate of the General Theological Seminary, he served churches in New Jersey, Washington, D. C., Maryland, Pennsylvania, and New York, before coming to Wilmington in 1923. Under his administration, the present church, parish house, and rectory at Calvary Church were built.

He is survived by his wife, Mrs. Laura White Graham, and a brother, Alexander. The Burial Service was conducted at Calvary Church by Bishop McKinstry of Delaware and the Rev. J. Wilson Sutton. A Requiem was celebrated by the Rev. William R. Wetherell. Interment was at Old St. Anne's Church, Middletown, Del.

## Mrs. George E. DeWolfe

Mrs. George E. DeWolfe, mother of the Rev. Dr. James Pernette DeWolfe, dean of the Cathedral of St. John the

Divine, New York, died in St. Mary's Hospital, Kansas City, September 26th, after a long illness. She was 75 years old.

Mrs. DeWolfe, the former Miss Caroline Evangeline Gilges, was born in Ottawa, Canada, the daughter of Captain and Mrs. J. W. Gilges. She was married in 1887 to George E. DeWolfe, who survives her, together with the dean, her only son; two daughters, Mrs. F. B. Shaner and Mrs. W. R. McCamish; three brothers; and seven grandchildren.

The family had made their home in Kansas City for many years. Dean DeWolfe was born in Kansas City, Kans., in 1895 and was rector of St. Andrew's Church across the river in Kansas City, Mo., from 1922 to 1934.

## Miss Charley Warnock

Miss Charley Warnock, former missionary and sister of Mrs. Henry St. George Tucker, wife of the Presiding Bishop, died on October 8th at the Medical College of Virginia Hospital in Richmond. She was 72 years old.

Miss Warnock, the daughter of Dr. James T. and Mary Delgridge Warnock, was born in Alabama and attended schools in Washington and New York. Miss Warnock was an Episcopal missionary in

China for four years and in Japan for 11 years. After her sister was married to Bishop Tucker, Miss Warnock made her home with them.

## Mrs. Charles W. Sydnor

Mrs. Charles W. Sydnor, wife of the rector of Christ Episcopal Church, Pulaski, and Grace Church, Radford, Va., died at her home at Pulaski on September 6th.

The funeral was conducted from Christ Church on September 8th by retired Bishop Jett and the Rev. Dr. Devall L. Gwathmey. Interment was at Pohick Church, Fairfax County, Va.

Formerly Miss Lizzie Meade of Fairfax County, she was married in 1910 to the Rev. Mr. Sydnor, at that time rector of Tazewell parish, in Tazewell County, Va. They had lived at Pulaski since 1935. In addition to her husband, Mrs. Sydnor is survived by her son, the Rev. Charles W. Sydnor jr., and a daughter, Miss Frances Meade Sydnor.

## CHURCH CALENDAR

### October

- 26. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Tuesday.)
- 31. (Friday.)

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# EDUCATIONAL

## SEMINARIES

### Enroll 43 at Seabury-Western

Seabury-Western Theological Seminary opened on Michaelmas Day, September 29th, with 15 new students. Eleven of these were juniors, two were seniors transferred from other seminaries, and two were special students.

This brings the total enrolment of the seminary to 43, one less than the enrolment of last year. Sixteen dioceses and missionary districts are represented.

The Rev. Allen D. Albert jr., professor of Old Testament and Semitics, is on leave of absence for the year 1941-42. His work is being cared for by other members of the faculty. Bishop Conkling of Chicago is lecturing in pastoral theology and homiletics; and later on in the year other lecturers will give special courses.

## TRAINING SCHOOLS

### Coöperative System at St. Faith's

The New York Training School for Deaconesses will operate for the coming academic year on a plan that is new in its history.

Because of its conservative budget, St. Faith's House has introduced a coöperative arrangement whereby students will share in household duties. Another new feature is the opportunity being offered to students holding the degree of Bachelor of Arts to work at Teachers' College, Columbia University, toward the degree of Master of Arts. One senior is already doing this outside work. Students may also take secretarial work.

The changes in no way interfere with the regular work of the school, nor its hours. As before, emphasis is placed on training for the deaconess order, or for Church work in other fields.

## SECONDARY SCHOOLS

### Sherwood Hall to be Given Over to Children's Home

Bishop Ziegler of Wyoming has announced the closing of the Cathedral School for Boys in Laramie, effective next Christmas vacation, and the removal of the Cathedral Home for Children to Sherwood Hall on Cathedral Square.

The School for Boys had been established in 1924 to answer the needs of boys all over Wyoming, on ranches and in very small towns, who had no adequate high school facilities within many miles. Such conditions have since been largely removed by the erection of many more fine high school buildings and the establishment of school bus routes. It was felt that the small enrolment at the boys' school no longer justifies the school's occupancy of Sherwood Hall, which is admirably situated for use by the children of the Cathedral Home, now housed in two inadequate buildings.

Removal of the Cathedral Home to Sherwood Hall at last provides the chil-

dren with a fine modern home. Rooms are attractive, the refectory is handsome, and the building contains a gymnasium, playroom, and nursery, as well as infirmary, lounge, and chapel. Across University Avenue is the playground, well fenced, with three tennis courts and a handball court.

An effort is to be made to secure quarters and establish a school with the boys enrolled in the present Cathedral School as a nucleus.

### Dedicate Chapel Built From Shaker Tannery at Darrow School

A chapel located in an old Shaker settlement and constructed from a Shaker tannery built in 1838, was dedicated for Darrow School, New Lebanon, N. Y., in September by Bishop Oldham of Albany.

Most of the original structure of the building has remained untouched, chiefly the huge supporting and cross beams; and wrought iron fences from Shaker farms form the balcony railing. The altar is made of broad pine boards from an old feeding bin. Cross and candlesticks were carved from maple timber of the original building. The resulting structure is one of marked simplicity. It is beautifully situated by the old tannery pond and commands an excellent view of the valley.

The Rev. Malcolm W. Eckel, who is also in charge of the Church of Our Saviour, Lebanon Springs, is chaplain. The work of construction was supervised by the headmaster of Darrow, C. Lambert Heyniger.

## PUBLIC SCHOOLS

### Caution is Urged in Offering Bible Courses to Pupils in North Carolina

The use of public funds in teaching Bible courses in North Carolina public schools is not prohibited by statute, but it would be difficult to prescribe instruction that would not infringe upon provisions of the state constitution which guarantee one the right to worship according to his own dictates, Attorney General Harry McMullen of North Carolina has ruled in an advisory opinion.

"The language of the constitution with respect to freedom of religious worship is very broad in its terms, and if elective courses of study of the Bible are made a part of the curriculum of any of the public schools of this state, great care should be taken in the selection of such courses, and in the manner in which they are taught, that there is no violation of this section of the constitution," Mr. McMullen declared.

The opinion by the attorney general was in response to a query by a school which wanted to know if it would be legal to defray part of the expenses of a Bible teacher with supplementary tax funds. Bible courses have been introduced in a number of North Carolina schools as an elective subject, but the salaries of the teachers are being paid by Church and other private groups.

## SCHOOLS

### FOR BOYS

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address  
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## CLASSIFIED

### ANNOUNCEMENTS

#### Resolutions

RESOLUTIONS Passed by the Deans of Convocation and Diocesan Boards of the DIOCESE OF NEW JERSEY:

Whereas it has pleased Almighty God to call to the service of the larger life the Ven. R. BOWDEN SHEPHERD, for 26 years Archdeacon of the Diocese, and MR. WILLIAM F. STROUD, for many years its treasurer,

Now, therefore, be it resolved that we desire to record our sorrow at their passing and to pay tribute to their life and work.

ARCHDEACON SHEPHERD brought to the service of the missions of the Diocese zeal, energy, and devotion; as generous with his personal resources as with his time and care, he was responsible for development and improvement in the work beyond estimate. Almost every mission station has to record some special care of his which helped its growth. His faithfulness and example will long be a memory and inspiration to our work.

In all our counsels MR. WILLIAM F. STROUD was an invaluable aid and by his constant and businesslike watchfulness over Missionary Funds was largely responsible for the smooth functioning of the department. He brought to his work, not only skill and fine business ability, but also the consecration of his personality to the service of Christ and His Church. It was not sufficient for him that the formal work of the treasurership should be efficiently discharged but, by continual personal visiting, he made clergy and lay officials feel his genuine care for their interests and thus contributed most notably to that diocesan fellowship of which we are all so gratefully conscious. The DIOCESE OF NEW JERSEY, and in particular its missionary enterprise, has lost both a wise servant and most devoted friend.

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## CHANGES

### Appointments Accepted

BARNES, Rev. GEORGE W., rector of St. Thomas', Denver, Colo., will be rector of Trinity parish, Redlands, Calif., effective November 1st.

COX, Rev. RALPH HARRIS, formerly vicar of St. James' Church, Lindsay, Calif., and St. John's Church, Porterville, is now rector of St. Paul's Church, Bakersfield, Calif.

CRAINE, Rev. JOHN P., formerly rector of Trinity Church, Oakland, Calif., will be canon of Grace Cathedral, San Francisco, effective November 1st. Address: 1055 Taylor Street, San Francisco.

GILBERT, Rev. WILLIAM A., formerly vicar of Calvary, Roslyn, Wash., will be rector of the Church of the Nativity, Lewiston, Idaho, effective November 1st. Address: 807 Eighth Avenue, Lewiston, Idaho.

GOODRICH, Rev. WILLIAM L., formerly of All Angels', New York, is now assistant at St. Thomas' Church, Washington. Address: 1772 Church Street, N. W., Washington, D. C.

HILL, Rev. CHARLES M., resident vicar at Sapulpa, Okla., is now also in charge of St. Alban's, Cushing, Okla.

LASHER, Rev. NEWELL A., formerly vicar of Trinity Church, Fallon, Nev., is now assistant at All Angels' parish, New York.

MCCOLI, Rev. J. RODGER, formerly assistant chaplain of the Chapel of St. John the Divine, Champaign, Ill., is now rector of St. Augustine's, Wilmette, Ill., effective November 1st. Address: 1103 Forest Avenue, Wilmette, Ill.

MCNEIL, Rev. WALTER W., formerly priest in charge of St. James' Church, Kemmerer, Wyo., is now vicar of St. John's Church, Jackson, Wyo., and chaplain at St. John's Hospital.

MILLIGAN, Rev. RALPH T., of St. Andrew's Church, Edwardsville, Ill., is now curate at St. Augustine's Chapel of Trinity parish, New York. Address: 105 East Houston Street, New York City.

PLATTS, Rev. EDWARD, formerly missionary in charge of St. Hilda's, River Rouge, Mich., is now a member of the staff of St. Thomas' parish, White-marsh, Pa., with special oversight of St. James' Church, Evansburg.

TREDREA, Rev. JOHN H., priest in charge of churches at Spooner, Shell Lake, Springbrook, and Hayward, Wis., is now rector of the Church of the Holy Communion, Maywood, Ill. Address: 205 South Third Street, Maywood, Ill.

TURNER, Rev. FREDERICK A., formerly rector of the Church of the Good Shepherd, Wilmington, N. C., is now priest in charge of All Saints' mission, Sunnyside, Long Island. Address: 4315 Skillman Avenue, Long Island, New York.

VANCE, Rev. MATTHEW A., formerly a minister of the Congregational Church in Ashland, Mass., is now minister in charge of Christ Church, Calumet, Mich. Address: 416 Florida Street, Laurium, Mich. He has been admitted as a candidate for Holy Orders from the diocese of Northern Michigan.

WARD, Rev. VESPER O., formerly dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., is now rector of St. Mary's-by-the-Sea, Pacific Grove, Calif.

WATRINS, Rev. C. C., of St. Paul's, St. Clair, Mich., has added St. Mark's, Marine City, to the churches under his care.

WEEMS, Rev. CHESTER L., formerly of Christ Church, Macon, Ga., will become a canon of Christ Church Cathedral, St. Louis, Mo., serving a mission in Valley Park, effective November 1st.

#### Military Service

GRIBBIN, Rt. Rev. ROBERT E., post chaplain at Fort Jackson, S. C., has been relieved from duty with the United States Army and has returned to his work as Bishop of Western North Carolina. Bishop Gribbin, who holds the rank of Lieutenant Colonel, the highest possible for a National Guard chaplain, arrived at Fort Jackson in September, 1940, with the 105th Medical Regiment.

#### Leave of Absence

THOMAS, Rev. ROBERT H., III, rector of St. John's Church, Bellefonte, Pa., has been given a six months' leave of absence from his parish, due to illness.

## CLASSIFIED

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### MAGAZINES WANTED

CHRISTENDOM, English, Volume 9, Number 35, September, 1939. One copy in good condition wanted for the Frederic Cook Morehouse Memorial Library, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED

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**RATES:** (A) 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. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) 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. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) 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.

## CHANGES

### Resignations

**APFLEY, Rev. BYRLE S.**, who has been serving Christ Church, Brooklyn, Bedford Avenue opposite Morton Street, has resigned this position to become a non-active priest of the diocese of Long Island.

**BEISSIG, Rev. LEWIS**, has resigned as priest in charge of St. Andrew's Church, Queens Village, Long Island, because of the uncertain period of his national service as a chaplain.

**BROWN, Rev. CHARLES H.**, who has served Grace Church, Norwood, Mass., for 32 years, has retired because of impaired health and is living in his native city. Address: 22 Thorndike Street, Beverly, Mass.

**PAWLA, Rev. ALEXANDER E.**, has retired as vicar of St. John's Church, Jackson, Wyo., and the Chapel of the Transfiguration, Moose, and as superintendent of St. John's Hospital, Jackson. Dean Pawla, who became a rural dean of the district in 1930, has spent nearly 18 years in the ministry. In bad health, he came to Virginia Dale, Colo., near Laramie; and once having regained his health, he served as a lay reader. He was ordained deacon in 1926. He and his wife will make their home in Oregon, and may temporarily be reached at 100 Third Avenue, Seaside, Ore.

**POPE, Rev. RICHARD D.**, formerly rector of the Church of the Advent, Westbury, Long Island, has retired and is residing at 24 Meadow Woods Road, Lake Success, Long Island.

**RUSSELL, Rev. HANFORD L.**, having reached retirement age, has resigned as associate rector of St. Mark's Church, Minneapolis, and is taking an extended vacation in California. Dr. Russell has for many years been associated with Wells Memorial Settlement House and has taken an active part in interchurch work in Minneapolis. Dr. Russell, who was a dramatic critic and journalist before he entered the ministry, left on

October 4th for California, where he plans to do some writing.

### New Addresses

**BANNER, Rev. EARNEST KELLNER, SSJE**, formerly at 980 Memorial Drive, Cambridge, Mass., has moved to 33 Bowdoin Street, Boston, Mass.

**BARBER, Rev. H. HOBART**, retired priest of the diocese of Georgia, has moved from Charleston, S. C., to Apt. 3, 946 Johns Road, Augusta, Ga.

**JOHNSON, Rev. MOORHOUSE L.**, of St. Alban's Church, Philadelphia, has moved to 1513 East Cliveden Street, Mount Airy, Philadelphia, Pa.

### Marriages

**HARTE, Rev. JOHN J. M.**, curate of Trinity Church, Tulsa, Okla., was married on October 14th at Grace Church, Ridgway, Pa., to Miss Alice Eleanor Taylor of Brockway, Pa. Officiating was the Rev. W. O. Cross, assisted by the Rev. C. W. Newman. Mrs. Harte has been a psychologist for the Children's Aid Society in Philadelphia.

**KEHL, Rev. C. HORACE** and Miss **GLORIA HEBBERGER** of St. Louis, Mo., were married on October 18th in Christ Church Cathedral, St. Louis, by Dean Sidney E. Sweet of the cathedral, assisted by the Rev. Everett H. Jones. Bishop Scarlett of Missouri expected to be present to pronounce the Benediction. The Rev. Mr. Kehl has resigned his post as canon of the cathedral and acting rector of St. Paul's Church, Carondelet, to accept the chaplaincy of the George Junior Republic, Freeville, N. Y., a non-sectarian institution, effective November 1st.

**PFÄFFKO, Rev. ARTHUR G. W.**, rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., and Miss Sarah Catherine McClain were married in the Chapel of Intercession, Trinity parish, New York, by the Rev. Dr. S. Tagart Steele on October 7th. Mrs. Pfaffko has been parish secretary of the Transfiguration for some time. The Rev. Mr. Pfaffko is a member of the standing committee of Harrisburg and the founder of the Greek letter societies, Pi Alpha and Tau Delta Alpha, for young men and women of the Church.

### Diocesan Positions

**GODDARD, Rev. F. PERCY**, of St. John's, Marlin, Tex., is the new secretary of the diocese of Texas.

**WARREN, Rev. MATTHEW M.**, formerly rector of Christ Church, Macon, Ga., is now director of educational research in the diocese of Missouri. Address: 3621 DeTonty Avenue, St. Louis, Mo.

**WHITEHEAD, ROBERT**, who recently resigned the office of Commonwealth's Attorney of Nelson County, has been elected a member of the executive board of the diocese of Southwestern Virginia. He succeeds Dabney S. Lancaster, who has been appointed by Governor Price as State Superintendent of Public Instruction, an office which takes him to Richmond and out of the diocese.

### Lay Workers

**BARNES, DEMASS E.**, assistant headmaster at Shadyside Academy, Pittsburgh, lay evangelist for the Laymen's Missionary League of the diocese, and a leader in setting up the new Pittsburgh Council for Weekday Religious Instruction, has become assistant to the president of Ohio Northern University at Ada, Ohio.

**SMITH, Miss ELDA**, is now working with girl students of St. James' School and wives of the Chinese staff, in the relatively safe location of Maolin in China.

**YUNDT, Miss ELIZABETH**, for several years director of religious education at Christ Church, Lexington, Ky., and former director of religious education in the diocese, has resigned this position.

## A.C.U. CYCLE OF PRAYER

### October

- 26. Holy Innocents', Racine, Wis.
- 27. Trinity, Hamburg, N. Y.
- 28. St. Simon's, Rochester, N. Y.
- 29. St. John's, Auburn, N. Y.
- 30. Kent School, Kent, Conn.
- 31. St. Andrew's, Madison, Wis.

## CHURCH SERVICES

### NEW YORK—Continued

#### St. James' Church New York City

**REV. HORACE W. B. DONEGAN, D.D.**, Rector  
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.  
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon.

#### 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.

#### St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.  
**REV. GREG TABER**, Rector  
Sunday Services: 7, 9, and 11 A.M.

#### St. Thomas' Church, New York

Fifth avenue and 53d street  
**REV. ROELIF H. BROOKS, S.T.D.**, Rector  
Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday.)  
Thursdays: 11 A.M., Holy Communion.

#### Little Church Around the Corner

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Choral Eucharist, Sermon, 11 A.M.

#### Trinity Church

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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.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets  
**REV. FRANK L. VERNON, D.D.**, Rector  
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

#### St. John's Church, Sharon

**REV. HAROLD J. WEAVER**, Rector  
Sunday Services: 8 A.M. Holy Communion, (11 A.M. Holy Communion Sermon 1st Sunday of month), 11 A.M. Morning Prayer and Sermon. Wednesdays and Fridays: 7:30 A.M. Holy Communion; Thursdays, 9:30 A.M. Holy Communion.

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Sunday Masses: 7:30, 9:30, and 11 A.M.; 7:30 P.M. Evensong and Benediction.  
Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.  
Confessions: Sat., 4:30 and 7:30 P.M.

### NEW YORK

#### St. Bartholomew's Church, New York

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**REV. GEO. PAULL T. SARGENT, D.D.**, Rector  
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8:00 A.M., Holy Communion.  
9:30 and 11 A.M., Church School.  
11:00 A.M., Morning Service and Sermon.  
4:00 P.M., Evensong. Special Music.  
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