

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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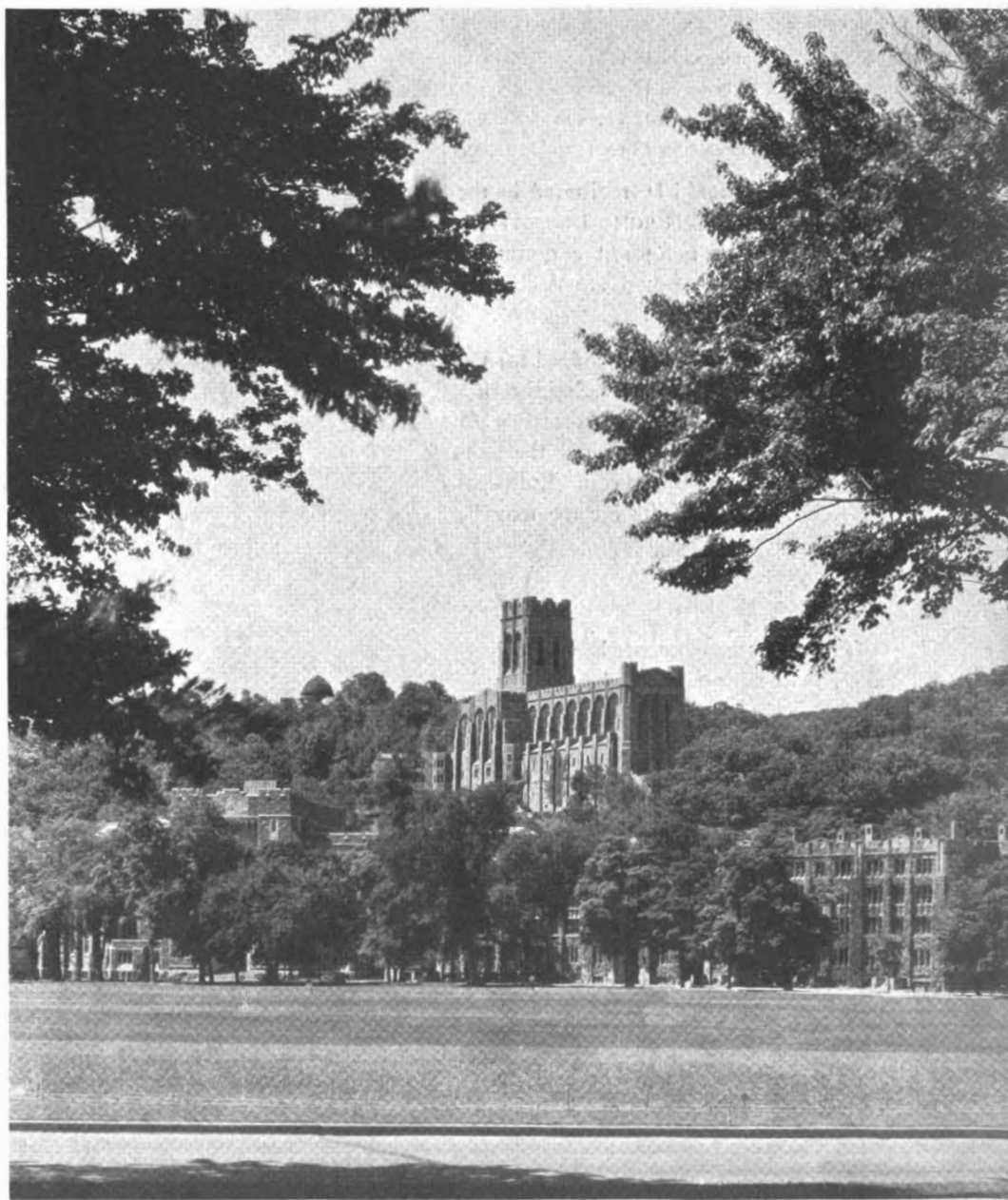
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THE CHAPEL AT WEST POINT

Symbol of the dignity and beauty of religion at the United States Military Academy.

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Unity

TO THE EDITOR: In a sermon preached by Bishop Manning in the Cathedral in New York which has just come to me, he speaks of the disunity and division created in the Diocese of New York by the proposals looking towards unity with the Presbyterians. Bishop Burton (to whom by the way I apologize for having misunderstood not his position but his action at the meetings at Atlantic City in June), in a recent letter to THE LIVING CHURCH also speaks of the disruptive character of the work which the Commission on Approaches to Unity has been doing. I would like to make a few brief comments on these statements.

The General Convention in 1937 asked the Presbyterian Church in the U. S. A. to join it in a declaration of purpose to achieve organic unity. The Commission was instructed to take steps looking to the achievement of that purpose. It has no choice in the matter. That was its job; and the only way to do the job was to confer with the corresponding Presbyterian body, to explore various approaches and to ask the Churches to study and criticize those which seemed most fruitful. Is there any reason why normally intelligent Christian men should not consider such proposals on their merits without getting unduly excited?

But there is a question which really goes to the heart of the whole matter. Is there anything of any possible kind that is worth while which can be achieved in either church or state without troubling some one? Can any one think of any good cause which has been won except against protest? Was there ever a prophet who was not acclaimed as a trouble-maker? What about the fathers of the American Republic? The leaders of the Oxford Movement did not stop because they disturbed so sadly the Church of England, and in turn the Episcopal Church here. If Dr. Pusey could rise to protest that the Commission on Approaches to Unity is disturbing the harmony of the Church, it might be relevant for the Commission to suggest to that great figure that he was regarded as disloyal and a trouble-maker. He was not disloyal, but he certainly made trouble.

Two more matters may be mentioned. The first is that no one so far as I know wants to crush the convictions of a minority. We do want as near unanimity as any one can hope for in a matter of this kind. There will always be protesting minorities, but it is well to remember that the peace of the Church is not furthered by creating an unhappy majority, held from a step which it believes is in the direction God would have us go by a minority which insists that such a step would disrupt the Church. An obstinate minority 22 years ago prevented America playing its part in creating a law-governed world. The Commonwealth of Poland was destroyed because one negative vote prevented action in the Diet.

The other point is to assure the Church that so far as I know, the Commission would not think of asking for any final action on any of these fundamental matters without having the counsel of the Lambeth Conference. Members of the Commission have been in constant touch with leading English bishops and other scholars. No member of the Commission would think for a moment of adopting proposals which would disrupt the fellowship of the Anglican Communion. I am right too in saying that no single proposal has been offered by the Commission which has not been seen and commented on by some of our English brethren.

Why is it not possible for us to take these proposals, study them, find out whether Gen-

eral Convention approves of them, or what modifications it would make, and then submit them to the Lambeth Conference for its counsel, and only then when the question of actual legislation comes up, begin to get excited? After all, we are Christian brethren. We are all trying to be loyal to our own Communion's position, but beyond and above that to be loyal to the faith of Christ.

(Rt. Rev.) EDWARD L. PARSONS.

San Francisco.

Editor's Comment:

Neither Bishop Manning nor Bishop Burton, we feel sure, is placing the position of the Anglican communion above the Faith of Christ. On the contrary, they (and we also) believe that this Faith, as held and taught by the Catholic Church throughout the ages, would be undermined by adoption of the wholly inadequate statement of "essentials" which the Commission has put forth. General Convention did not authorize its Commission to depart from the Catholic Faith in negotiations looking toward reunion; and it is this apparent departure that has caused the trouble, not the negotiations as such.

Church and State

TO THE EDITOR: The type of thinking which the Rev. James M. Duncan represents in his discussion of Christianity and democracy—your Religion and Life series, No. 20—is either politically naive or insidious.

Mr. Duncan's evaluation of the three types of democracy, accurate in one sense as far as it goes, in its preference for type No. 3 demonstrates the kind of logic which has made so much Christian thinking of the Catholic type suspect in this day and age. When his description is considered in the light of his closing paragraphs, it is hard to escape the impression that Mr. Duncan is not far in spirit from the members of the inter-American seminar of the National Catholic Welfare Conference.

For those who would approach the problem of Church and State relationships objectively, realizing that these relationships are one facet of the more fundamental problem of man and the state, a study of the evolution of political economy in thought and practice during the past few centuries is to be recommended. Most churchly writers seem either

(Continued on page 23)

The Living Church

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
JEAN DRYSDALE.....Assistant Managing Editor
ELIZABETH McCracken.....Literary Editor
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GENERAL



Atlanta Constitution.

CONSECRATION OF BISHOP WALKER OF ATLANTA: *Even the aisles were filled with Churchpeople from far and near who came to see the consecration of the beloved rector of St. Luke's, Atlanta, as Bishop of the diocese in which he has served for 11 years. The service was held in St. Luke's [L. C., October 4th].*

CHURCH CONGRESS

Annual Meeting Omitted

At a special meeting held in New York on September 28th the working committee of the Church Congress decided to call off the usual annual meeting of the Congress as a wartime measure and elected Bishop Gray, Suffragan Bishop of Connecticut, to be acting chairman of the Congress during the absence of the Rev. Dr. Donald B. Aldrich who has become a chaplain with the Naval forces. Dr. Aldrich, who is on leave of absence as the rector of the

Church of the Ascension in New York City for the duration, had tendered his resignation to the Church Congress; but, following the example of Ascension parish, the committee decided to release Dr. Aldrich only for the duration and arrangements were made to carry on the spirit of the Congress through a vice-chairmanship.

Because of the emergency Miss Rose Phelps recently resigned as executive secretary of the Congress was induced to resume this responsibility, while the publication interests of the Congress were placed in the hands of the Rev. W. Norman Pittenger. These will include publication

of the report of the Indianapolis convention of the Congress and the continuation of the series of syllabi published as a major activity in cooperation with the *Anglican Theological Review*.

EPISCOPATE

Bishop Peabody Installed

The Rt. Rev. Malcolm E. Peabody was formally installed as 5th Bishop of the diocese of Central New York, in St. Paul's Church, Syracuse, N. Y., on St. Michael and All Angels' Day, September

29th, the fourth anniversary of his consecration in the same church as bishop coadjutor. Bishop Peabody automatically succeeded to the office of diocesan bishop on the retirement of Bishop Coley last July 1st.

The ceremonies were preceded by a procession of the clergy and diocesan officials into the church. All 144 parishes and missions under Bishop Peabody's jurisdiction were represented.

The actual order of institution was pronounced by Bishop Coley, and the portions of the ceremony in which pronouncement of the institution took place were conducted by the Rev. Claude H. Leyfield, rector of Trinity Church, Syracuse.

Frederick M. Boyer of Watertown, chancellor of the diocese, read the letters of consecration and the Rev. Franklin P. Bennett, rector of St. Paul's Church, and the Rev. Fenimore E. Cooper, rector of All Saints' Church, were masters of ceremonies. The Rev. Dr. Endicott Peabody, father of Bishop Peabody and former headmaster of Groton School, read the Gospel. Bishop Peabody celebrated the Holy Communion and preached the sermon.

In the procession with the diocesan clergy were: the Rt. Rev. Edwin W. Saphore, formerly Bishop of Arkansas; Dr. Everett N. Case, president of Colgate College; Dr. Perley O. Place and the Rev. Dr. William H. Powers of Syracuse University; Gen. Asa Singleton of Manlius School.

The Syracuse Council of Churches was represented by the Rev. Harry B. Taylor of First Presbyterian Church; the Rev. Dr. Edwin T. Dahlberg of First Baptist Church; the Rev. Dr. Edward L. Keller of First English Lutheran Church; the Rev. Dr. Ellsworth C. Reamon of Betts Memorial Universalist Church; the Rev. Alfred H. Rapp of Plymouth Congregational Church; the Rev. P. Anastassiou of the Greek Church, and Rabbi Benjamin Friedman of Temple Society of Concorl. After the service the clergy of the diocese and their wives were luncheon guests of Bishop and Mrs. Peabody.

150th Anniversary of Consecration of Bishop Claggett

The Presiding Bishop, the Most Rev. Henry St. George Tucker of Virginia, assisted by Bishop Freeman of Washington, Bishop Helfenstein of Maryland, and Bishop Powell, Coadjutor of Maryland, paid tribute in Washington Cathedral September 20th to the memory of the first Bishop of the Episcopal Church consecrated on American soil—the first Bishop of Maryland, the Rt. Rev. Thomas John Claggett. Assisting in this 150th anniversary of the consecration of Bishop Claggett were the clergy of the dioceses of Washington, Maryland, and Easton, all originally the diocese of Maryland.

In his sermon the Presiding Bishop asked for the Church to carry out the purposes of God in "making moral virtues prevail among all men in order that the Christian doctrine of reconciliation may restore freedom to the world. Only through our individual freedom bestowed by God can we

keep the human race true to Christian principles and free from regimentation which destroys freedom" said Bishop Tucker. "Our review of the past history of the Church in America today only reminds us of our responsibility for the future. If this war has deeper consequences, it is because we must choose between freedom and regimentation in order to retain our freedom to work out God's purpose for the world through the Church. He must be preëminent in all things," concluded Bishop Tucker. More than 1000 attended the service.

RELIGIOUS ORDERS

Brother Superior of St. Barnabas Installed

George William McCormick was installed as Brother Superior of St. Barnabas Brotherhood in the chapel of St. Barnabas Free Home, Gibsonia, Pa., on September 30th.

Bishop Mann of Pittsburgh, attired in cope and mitre, formally installed him during a celebration of the Holy Communion. Bishop Ward of Erie was the celebrant.

Brother George, 39, is the youngest member of the Order to have been elected to the office of Superior.

ROMAN CATHOLICS

Pope to Play Chief Part in Film About Vatican

Pope Pius XII will play the chief part in a film depicting for the first time scenes in the Vatican and the daily life of the Pope, according to a report in the *London Times*.

The film, it is stated, is being made in response to a desire of the Pontiff for a permanent record of life and customs in the Vatican today. In addition to scenes in St. Peter's, the motion picture will show parts of the Vatican which have hitherto been inaccessible to any but members of the Papal Court.

MIGRATORY WORKERS

Church Carries on Social Service Program For Children

"Soap and water and religion," Miss Olive Meacham reports, "along with milk and vegetables and games, opened up a new world to some 60 children of migratory workers in peach and apricot orchards around Hughson, Cal., diocese of San Joaquin, in the late summer." Miss Meacham is now carrying on similar activity for children of grape-pickers.

Children eight years old and under had been left entirely to themselves 10 hours a day in the dusty fly-infested camp grounds rented to the workers, with no food all day but a pan of biscuits left within reach, a little water in a rusty tin. Instead of this, they were in the care of the Children's Center from 7 A.M. to 6

P.M. From 6 to 8 in the morning they gathered on the patch of grass in front of the old schoolhouse used for the center. They played with toys and dolls—rare treasures to them—swung on swings and danced on the grass until at 8 the daily program began with bathing. Toothbrushing, once discovered, became a delightful pastime. "And no one," declares Miss Meacham, "will ever convince me that boys don't like to wash. I've seen them fight for the privilege. We had to legislate on how far down one could wash one's neck."

Milk was something strange and new. At first, straws had to be given out as bribes for consuming a half cup of milk but the taste was soon acquired.

After breakfast they had a service of worship which has been planned in advance of the older children.

Lunch was a wonderful time. Some of the children almost had to be taught to eat. For a whole week young Donny clung to his sister and at lunch, clutching his piece of bread, ate it without lifting his eyes from the ground. It was an achievement when one day he arose from the table and went into the kitchen by himself, asking, "Is 'e carrot some more?" Life had been a heavy burden to some of these children; Jeanette, only six herself, had had the full care all day long of three younger ones.

Double trucks loaded with peaches, thundering past on the highway, did not disturb the children's rest period as they slept from 12 to 2. Stories, games, crafts, and little excursions out to see the world completed the day.

"I could not have believed that children could change so much in two months," said one of the women who saw them the first and last weeks. Under the general auspices of the Home Missions Council, the work at Hughson in the eight weeks was aided by 218 women from 40 churches of 12 denominations in 7 towns. Miss Meacham, supported by the United Thank Offering, is on the San Joaquin diocesan staff.

RADIO

Dr. Walter W. Van Kirk Returns For 8th Consecutive Year On NBC

Resuming his weekly Religion in the News summaries on NBC Saturday, October 3d, 6:30 P.M. EWT, Dr. Walter W. Van Kirk returns to the network for his eighth consecutive year. Presented in co-operation with the Federal Council of the Churches of Christ in America, Dr. Van Kirk's weekly 15-minute program is a digest of the important religious news of the week.

Dr. Van Kirk recently returned from London, where he spent the summer as a guest of the Archbishop of Canterbury. The NBC commentator made his extended visit to the British Isles in a dual capacity, as secretary of the Federal Council's Commission to Study the Basis of a Just and Durable Peace, and as secretary of the Department of International Justice and Goodwill, also organized by the Federal Council.

CHINA

Missionaries Invited To Remain

Through the Department of State, the National Council has been informed that Dr. H. B. Taylor is in good health at Anking, Anhwei, in occupied China.

Dr. Taylor is in charge of St. James Hospital, Anking, and has been active in work with refugees, as well as in the care of sick and wounded, both civilian and military.

It is considered probable that Dr. Taylor is confined to the hospital buildings and grounds, but he and Dr. D. V. Rees were asked by the Japanese to remain in China to continue their medical and relief work. It is believed that they are the only missionaries to receive such an invitation.

ENGLAND

Prebendary Wilson Carlile

Every communicant a missionary might well have been the guiding principle by which Prebendary Wilson Carlile, well known leader and founder and head of the Church Army, who died on September 26th, lived his long and useful life of 95 years.

Impressed with the fact that the good parish clergyman was everywhere overworked, and that the laity must put its hand to the sword to win outsiders for Christ, Wilson Carlile found a way to strengthen the evangelistic forces of Christianity, which he conceived of as a system that stoops to the lowest and weakest, while satisfying also the strongest and highest.

The story of Wilson Carlile who after many years of commercial life—he had earned his first \$105,000 before he was 25—turned his back upon a promising business career to become a poor curate is the story of the Church Army.

Born in 1847 in Brixted, England, the son of a prosperous business man, Wilson Carlile spent the first 25 years of his life following a conventional business career. Devoted chiefly to the acquiring of a large fortune, with great singleness of purpose, he was physically prostrated when the "Black Friday" of the panic of 1873 wiped out his holdings. Forced to spend considerable time in bed recovering from the shock, he had much time to think over the aims and purposes of his life. Taking advantage of his illness, his aunt who was a devoted member of the Brethren wrote to him, pleaded personally with him with the earnest zeal which characterized religious work in that day, and finally won him to the Brethren. Actually he was convinced by reading a book she lent him, Mackay's *Grace and Truth*.

THE BRETHERN

Religion up until this time in his life had had little influence. His father was a deacon at Stockwell Congregational Church and it was Wilson Carlile's practice to attend Church with his parents with reasonable regularity. After his illness in 1873

he returned to his business, but the old enthusiasm for money-making had gone. He began to devote his time to Bible classes for the Brethren and was deputy organist and leader of the choir used in connection with the Dwight L. Moody and Sankey missions. Through his connection with the mission he had been taught a lesson which he never forgot through his long and aggressive religious campaigns and which he exploited to the full—the power of short,



PREBENDARY CARLILE: *His sermons were topical and he used a trombone to say "Amen."*

personal testimony to the Lord and Saviour of Mankind.

Because his father had become a member of the Church of England, Wilson Carlile attended often the services with his parents, and from that came his idea of becoming a clergyman. Although married and with a young family to support, he applied to St. John's College, Highbury, where he was ordained in 1880 and became junior curate at St. Mary Abbots, Kensington.

The singleness of aim which made him live for his business, and nothing else, reasserted itself in a wholehearted devotion to religious and social endeavor.

His congregation at the mission church was not large and he spread his activities to cover work among soldiers in the barracks nearby and among the police in the neighborhood. Open air meetings followed at which Wilson Carlile found that when he spoke quite simply of what Christ meant to him in his daily life, the people responded; and that they responded even more remarkably when the workingmen and workingwomen who gathered round to help him told of what Christ meant to them in the workshop, the factory, the office, the

kitchen. Such were the beginnings of the Church Army, which was organized in 1882.

When Prebendary Carlile first suggested to a Church Congress the idea that converted workingmen and women should testify in parish churches, he was howled down, but he lived to see nearly 7,000 laymen and women trained in the Church Army and sent forth in churches and on street corners, in prisons, and as overseas missionaries, to bear witness for Christ.

As the years passed, opposition lessened—the bishops spoke well of the work; the clergy opened their parishes to receive the evangelists both for short missions and also as workers of the staff. The work was almost entirely among the poor and unfortunate; unemployed were found work, ex-prisoners were rehabilitated, boarding and lodging was given in exchange for labor, homes for motherless children were found.

THE RECTOR

Prebendary Carlile, in addition to which Church Army work, which took him all over England, served as rector at Netteswell, Essex, and St. Mary-at-Hill, London, which he held until 1926. Here he built up a congregation from one which he could count on the fingers of two hands to a place where people were constantly turned away from services. All the means which he had developed for Church Army missions he brought into play in St. Mary's—a chatty, topical sermon, brass bands with himself at the head with his trombone to draw in the "man in the street," motion picture slides. It is said that Mr. Carlile clapped his hands to urge the people to sing the "Gloria" louder, and emphasized the "loud Amen" with his trombone. And yet it was said that when in St. Mary-at-Hill Church, one felt that these things were perfectly natural and spontaneous, and made the act of worship seem very much more real. At 79 he resigned his post in order that he might have more time for the Church Army.

In 1905 Mr. Carlile was appointed a Prebendary of St. Paul's, London. This appointment (which is purely honorary, except a small fee and a bottle of sherry—the sherry was thrown away on Prebendary Carlile) came as a graceful and kindly acknowledgment on the part of the Bishop of London of the services which the new Prebendary had rendered the Church at large.

HONORARY DEGREE

In 1915 the honorary degree of Doctor of Divinity was conferred on Prebendary Carlile by the University of Oxford. In 1926 he was made a "Companion of Honour" by the King, of which order there were only 30 other members.

In 1926 Prebendary Carlile visited the United States and Canada in order to encourage and help Church Army workers, where there are autonomous Church Armies, each having its own training college and working through those colleges on similar lines to the parent society.

He always lived a spartan life. Through

the generosity of his family and friends he served the Church Army since its inception without receiving a penny in remuneration. At one time he carried a gold watch, but it was too tempting to his criminal friends, so he gave it away and bought a silver one. Even that made their fingers itch, so he put it aside and wore a \$1.25 one on a steel chain.

A tablet in St. Paul's Cathedral says of Sir Christopher Wren, who designed the building, "If you seek his monument—look around." The monument to Prebendary Carlile is in living agents carrying on his work throughout the world.

Religion and Life Week

For the first time in the history of York, Anglican, Roman, and Protestant leaders met on the same platform in the Theatre Royal to open the city's Religion and Life Week.

Bishop Shine (Roman Catholic) of Middlesborough and the Archbishop of York, Dr. Garbett, were the chief speakers. The Rev. J. M. Neilson, president of the York Church Council, presided.

BRITISH HONDURAS

Jubilee

The week beginning October 11th is to be celebrated in Belize, British Honduras, as the silver jubilee of Lord Archbishop Dunn of the West Indies. Consecrated in 1917 as Bishop of British Honduras, he was made Archbishop of the West Indies in 1936. His diocese includes British Honduras, Guatemala, Spanish Honduras, El Salvador, Nicaragua, Costa Rica, Northern Panama.

CZECHOSLOVAKIA

Persecution Program

The execution of Bishop Gorazd, leader of the Czech Orthodox Church, with three other dignitaries of his Church, on September 4th in Prague, is part of a program of mass terrorism by the Nazis, according to dispatches from Czechoslovakia. In addition to Bishop Gorazd, the Rev. Jan Sonnevend, Dr. Vladimir Petrek, and the Rev. Vaclav Cíkl were executed by a firing squad for the alleged sheltering of the assailants of Reinhardt Heydrich, the Nazi deputy Gestapo Chief.

Bishop Gorazd and his brethren martyrs were tried in public court martial in Prague to impress the Czech people and to terrorize them into submission.

DENMARK

Government Confiscates Protocols of Zion

The Danish Government recently confiscated an entire edition in the Danish language of the Protocols of Zion, notorious anti-Semitic forgery. It also deprived of its license a German publishing company which had persisted in publishing anti-Jewish pamphlets.

ARMED FORCES

15 Churchmen Among Graduating Chaplains

The War Department announces the graduation of 250 chaplains October 3d, from the Army Chaplain School at Harvard University.

In this, the sixth graduating class, 15 chaplains are Episcopalians. They are:

1st Lt. C. M. Bates, formerly curate at St. Alban's, Olney, Philadelphia; 1st Lt. W. J. Chase, curate at St. John's, Ithaca, N. Y., and chaplain to Episcopal students at Cornell University; Capt. J. C. Crosson, St. Thomas', Buffalo, N. Y.; 1st Lt. R. W. Day, former chaplain at Bard College, Annandale, N. Y.; 1st Lt. Hale B. Eubanks, priest in charge of St. John's, Toledo and St. Stephen's, Newport, Ore.; 1st Lt. H. W. Frick, formerly at St. Mary's, Point Pleasant, N. J.; 1st Lt. Alanson Higbie, canon of Christ Church Cathedral, Louisville, Ky.; 1st Lt. Victor E. Newman, St. Paul's, Klamath Falls, Ore.; Major E. L. Nixon, St. Paul's, Troy, N. Y., and chaplain at the Rensselaer Polytechnic Institute; Major W. E. Patrick, St. Paul's, Bakersfield, Calif.; Major W. J. Reed, St. Paul's, Columbia, Pa., and a former missionary in Liberia; 1st Lt. L. Sasse, St. Luke's, Newton, Pa.; 1st Lt. Samuel Steinmetz, Jr., St. Michael's, Trenton, N. J.; 1st Lt. Carl M. Truesdale, Christ Church, Pottersville, N. Y.; 1st Lt. F. H. Wielage, St. John's, Valentine, Neb.

WAAC

Mrs. Conrad Kinyoun, secretary and treasurer of the executive council of the diocese of Georgia, has resigned and enlisted in the WAAC. She is at present training in Wyoming. Her husband, Capt. Conrad Kinyoun, formerly health officer of Savannah and Chatham County, is overseas in the sanitary department of the Army. Mrs. Kinyoun is the daughter of the late Rev. Francis H. Craighill and Mrs. Craighill, and a sister of the Rev. Francis Craighill jr., rector of old Burton Church, Virginia.

Gift Boxes Sent to Chaplains for Lonely Soldiers

St. Andrew's branch of the woman's auxiliary at Dunbar, W. Va., has undertaken an unusual service for men in the armed forces. The name of a chaplain is selected and a box is sent to him for distribution of its contents to the men. A recent box contained 22 packages of cigarettes, 12 bars of candy, a sewing kit, 2 large boxes of cookies (home made), and several copies of *Forward—day by day*.

Missionary in its objective, the underlying idea is that there are boys in the armed service who may not receive packages from home and to them the chaplain can distribute.

The Rev. A. K. Fenton is priest-in-charge of the mission at Dunbar.

Dormitory

The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, has been named convenor of a new war emergency service committee of the Detroit Council of Churches by the Rev. Dr. Benjamin J. Bush, president of the Council.

The committee was created at a meeting of the council's directors recently to promote and direct cooperative non-Roman activities and services to meet special needs arising because of the war and the influx of war workers into the metropolitan area.

Mr. Johnson, as rector of St. John's, is already meeting one important war-time need through the facilities of the parish house, a part of which has been converted into a dormitory for the use of service men passing through Detroit. The men are housed on the upper floor of the parish house, where between 60 and 70 beds have been provided. In cooperation with the USO, groups are housed from Friday night to Monday morning free of charge. A campaign is now under way in the parish to provide blankets. The boys are deeply appreciative of this service and are unanimous in expressing their gratitude.

HOME FRONT

Farmerettes Use Rural Church and Make Thank Offering

At the request of some interested Churchpeople in the community, Bishop Oldham gave permission for a regular Sunday evening service in St. Luke's Church especially for the "farmerettes" who had come to help with the crops. The curate at the Hudson parish, in charge of St. Luke's, arranged a suitable service, besides providing Holy Communion services, and near-by rectors and ministers assisted. The Rev. Charles S. Champlin, rector at Red Hook, when taking a service suggested the propriety of an offering designated for some British boy or girl injured in Nazi raids. The farmerettes responded and at the end of the season sent Bishop Oldham a check for \$38.50, which is being used for that purpose by British War Relief.

RED CROSS

Priest Becomes Field Director

The Rev. Jerome L. Fritsche has gone to Washington, D. C., to serve as a field director of the American Red Cross among the task forces. He had been rector of St. John's Church, Snohomish, Wash., since January 1940.

Dr. Fritsche was a graduate both in dentistry and medicine, and practiced as a physician for a number of years before entering St. John's Theological Seminary, Greeley, Colo., from which he was graduated in 1930. In the first World War he served as a captain. Later he was superintendent-commandant of St. John's Military academy, Salina, Kans. He was national chaplain of the American Legion in 1938 and 1939.

Religion at West Point

By the Rev. John B. Walthour

Chaplain, U. S. Military Academy

SILHOUETTED by the sky the Cadet chapel crowns the West Point scene. An inspired and inspiring example of modern military Gothic architecture, it rises as though carved from the very hillside to which it clings. Always an impressive sight, the chapel is invested at times with an unbelievable loveliness and grandeur. During Christmastide, when floodlights seem to project it as a picture against the black curtain of night, the building is the materialization of evangelistic vision. At such a time one easily understands the emotion that caused a cadet to write: "Many of the memories which a cadet carries away are inspired by the beauty and impressiveness of the Chapel."

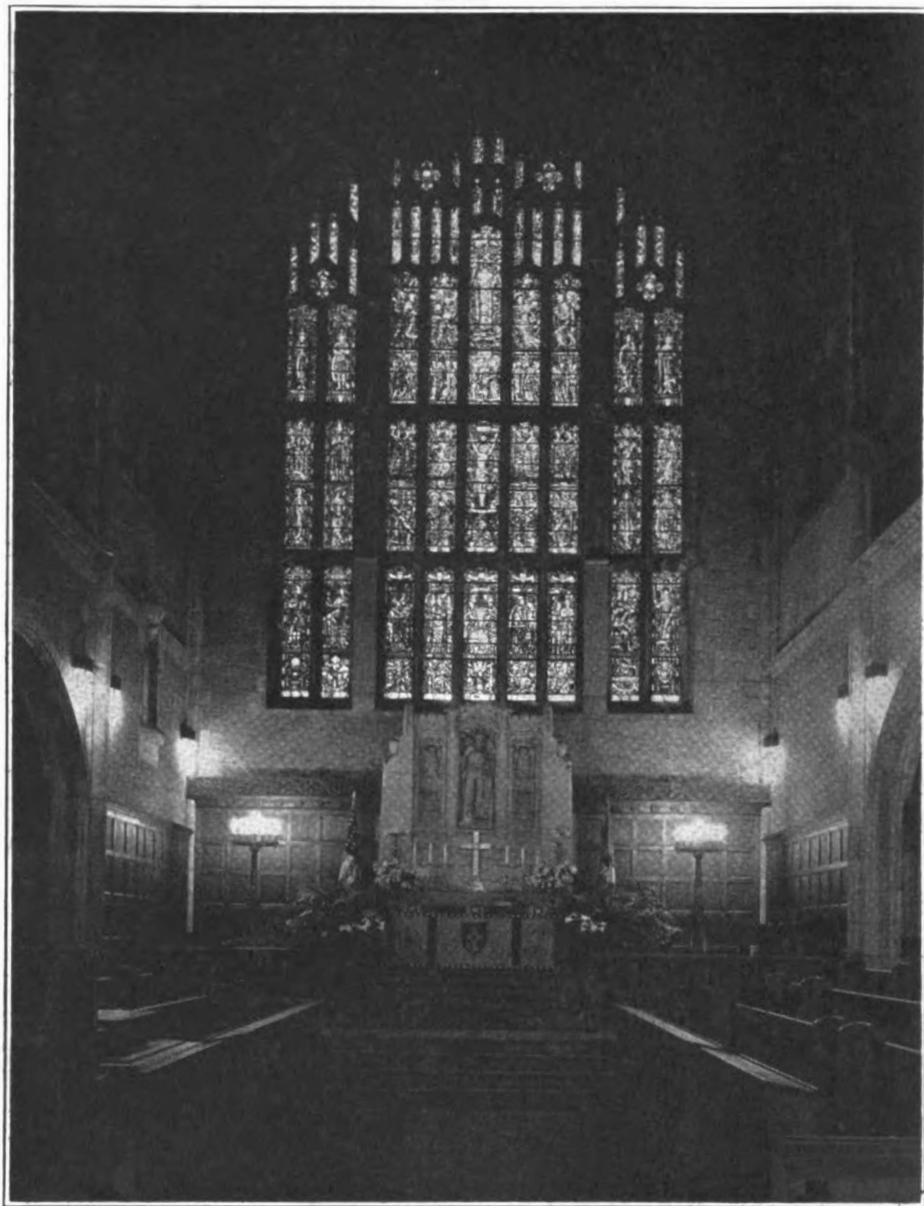
The beauty and impressiveness are more than external. For one finds them in the high-vaulted nave, the deep and lofty chancel, the simplicity of the altar, and the dignity of the sanctuary. The windows are magnificent—particularly the east window, which represents "The Genius of West Point" and is a memorial to all graduates who died upholding what they believed to be right. Additional impressiveness is found in the colors of many a regiment hanging from the galleries on either side of the nave. And when one enters to the quiet whisper of the largest church organ in the Western Hemisphere, the impressive beauty will never be forgotten.

Here, on a Sunday Morning the Protestants and Episcopalians of the cadet corps and post assemble for worship. The service is essentially the Prayer Book Office for Morning Prayer with Sermon. But it has been slightly modified—and in this form has been approved by all the larger Protestant bodies. This is an interdenominational chapel, and no one is concerned with the form taken by the worship of his pewmate; all worship in the unity of mutual understanding and sympathy.

COMPULSORY ATTENDANCE

If the cadets find many of their memories inspired by the beauty and impressiveness of the chapel, they themselves are an inspiration to those who minister here. Truly many of the memories which a chaplain carries away are inspired by the reverence and sincerity of the corps—reverence and sincerity that are the more noteworthy when one remembers that, at West Point, chapel attendance is compulsory.

Occasionally some friend, parent, or new cadet will question the wisdom of compulsory chapel attendance. Sometimes the cadet goes into quite a lengthy explanation of his former religious customs—never was he required to attend service, and the very act of going is foreign to his nature. Well—a former commandant answered this statement by saying that, should such emphasis on religion be neglected, West Point would fail in her mission. It is the academy's task to develop an officer personnel who hold "duty" as a sacred trust,



WEST POINT: Chancel of the beautiful chapel.

"honor" a hallowed possession, and "country" a treasured heritage. This type of man, said the commandant, can never be developed if God and His worship are left out of a man's normal life. Therefore, every Sunday every cadet fit for duty attends chapel.

Last year there were over 1,400 "Protestant" cadets in the corps, and this year, with an increased enrolment, there are several hundred more. The chapel—built in 1910—will accommodate only 1,500 people at the absolute maximum. Two services are therefore held each Sunday that all may have a chance to worship.

The earlier of these services is scheduled for 8:50 in the morning. It is always attended by one regiment of the Corps,

and quite frequently by many other residents. And since the two regiments alternate in their attendance, every cadet is given an opportunity to make his Communion once a month without attending any extra services. One answer to those who question the value of compulsory chapel is found in the average of 900 voluntary cadet communions made at the early services each month. For those who desire more frequent Communion there is a late service on the first Sunday, and a weekday celebration in the Chaplain's Office.

LENT

Speaking of services in the chaplain's office—last Lent was an eye-opener. Every

morning at 7, the office was packed with cadets—on chairs, on tables and on the floor. The chaplain stood in their midst and spoke briefly of some incident, some parable, or some character of the New Testament. Then the men stood and joined in an "Our Father" and other familiar prayers. Quietly they left the office and began the work of another day.

Those services were held with no idea of the need they would be meeting. But an average of 50 men—men from all the varied forms of non-Roman Churchmanship attended. This year they will be held at other times as well as during Lent.

EASTER

Perhaps it was the quiet effect of those Lenten services on the Corps—perhaps that small nucleus went to work on the larger body—perhaps there was some other reason—but whatever the cause, something happened last Easter that the chaplain will never forget. Many a clergyman has an experience to carry him through his hours of darkness. Mine came last year.

With the plans for Easter, it was noted that there was no change in the Sunday schedule—services were to be as usual, with the exception of an enlarged musical program. The commandant, a devoted and loyal communicant of his own church, agreed that Easter should be given special recognition. And with his consent a voluntary service was scheduled for 6:30 in the morning. Attendance at this service meant that a man must rise a half hour before Sunday reveille. It meant climbing the long hill to the chapel in the darkness before day (For Eastern War Time makes 6:30 come very early at that time of year in New York State). It meant no breakfast until after service. (Remember these men are not all trained to a fasting Communion.) In a word, attendance at this service would mean the disruption of an entire day's schedule to those men who would come.

Easter morning at 6:15 I stood in the sacristy. The altar was laid and lighted. The Communion vessels were prepared. Everything was in readiness. There was not another soul in the chapel.

At 6:20 I looked out of a window and saw six men starting up the hill.

At 6:25 I started my own preparation for the service, thanking God for those few men who would add their worship to mine.

At 6:30, I stepped into the sanctuary—and almost dropped to the floor in surprise. The chapel was more than half full, and a constant stream of men poured through the doors.

That Easter morning—at a purely voluntary service—nearly 1,200 men attended chapel, and I administered the Holy Communion to over 1,000 devoutly kneeling cadets.

The cadets' memories may be inspired by the beauty and impressiveness of the chapel—but the chaplain will never forget the reverence and sincerity of the corps.

CHURCH CALENDAR

October

- 11. Nineteenth Sunday after Trinity.
- 18. S. Luke. Twentieth Sunday after Trinity.
- 25. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude. (Wednesday.)
- 31. (Saturday.)

Our Demands Upon Society*

By the Most Rev. William Temple, D.D.

Archbishop of Canterbury

THE Church has both the right and the duty to declare the principles which should govern the ordering of society. It has this right because, in the revelation entrusted to it, it has the knowledge concerning man and his destiny which

unwholesome outlook on life and others which suggest a right ordering of human motives—and between the two the Church is qualified to judge.

But the Church has not only the right but it has the duty to declare the principles of the true social life.

This is not a duty first and foremost to society and does not arise from the fact that men have the right to claim guidance from it; it is first and foremost a duty to God and arises from the obligation to bear witness to the fulness of the gospel and the blessings for human life which that contains.

It would not be possible, as an introduction to a discourse like this, to set forth the social principles that Christianity undoubtedly involves. That task has been performed many times and in this audience the general upshot may be assumed. When we look upon the society with which we have been familiar, two points in its ordering at least challenge the judgment of the Church which must inevitably be uttered in condemnation.

BROKEN FELLOWSHIP

The first is the broken fellowship in our society—which Disraeli called the two nations. For the moment, no doubt, under the stress of war, our whole people are united, but we know quite well that it was not so in the days of peace and that, when the special urgency of war is past, the seeds of old divisions will spring up, and bear their fruit again unless steps are taken to recreate fellowship.

Our Lord told us plainly that if we would seek first His Kingdom of Justice, material goods would be added to us according to our need—that is manifestly true. If every man were eager that all his fellow-citizens should have enough before he himself had any superfluity, there can be no doubt that all would have enough.

But we do not put first God's Kingdom of Justice and we each seek our own advantage, checking the competition which results only at the point where it threatens our mutual destruction.

Saint Paul rather surprises us, until we think carefully, when among the works of the flesh, he puts alongside of obvious carnal indulgences, envyings, strife, seditions, and so forth.

But by "the flesh" he means the outlook upon life which primarily is concerned with material goods: of these, so far as they are purely material, it is true to say that the more one has, the less there is for others, so that each man's success represents corresponding failure in his neighbors. Whereas, of the fruits of the spirit, it is true that the more one man has, the more the others have on that account alone: that is true of knowledge, appreciation of beauty, courage, love, joy, and peace.

These things are not limited in amount, so that if one has more, there is less for

¶ *One of the most significant Christian gatherings in recent years was the Albert Hall meeting addressed by the Archbishops of Canterbury and York and Sir Stafford Cripps. A capacity attendance of 8,000 heard this forthright criticism of England's present social order, and as many more were turned away for lack of room. The addresses will soon be available in pamphlet form (see p. 13).*

depends on that revelation and which illuminates all questions of human conduct.

Of course, it is universally recognized that the Church should lay down principles for the conduct of individuals.

What lately is being disputed is the right of the Church also to lay down principles for the action of corporate groups, such as trade unions, employers' federations, or national states, or to undertake in any way the direct ordering of men's corporate life.

This distinction between individuals and the various groupings in which the lives of individuals are conducted is quite untenable. The whole life of man is conducted in societies. Those societies will, in structure and in function, express the character of those who compose the society and the aims which they have set before themselves. And these, having been expressed in the structure of society, will be reproduced through a process of constant unconscious suggestion in every new generation. The understanding which the Church has concerning the nature of the destiny of man gives it the qualification for declaring what kind of structure in society is wholesome for man and what is unwholesome.

Prejudice against this arises from the risk that Christian people may attempt to impose upon a society consisting of people who are very mixed in religious allegiance a type of order that will only work effectively if all the citizens are genuine Christians. But that is a snare which Christians engaged in this enterprise ought easily to avoid, for it is a fundamental part of the whole Christian conception of man that unless he is guided by trusting in the grace of God, he is incapable of conducting his life in accordance with the pattern of divine intention. Nevertheless, there are certain ways of ordering society which express and reproduce a definitely

*This is the prepared text of the speech made by the Most Rev. William Temple, Archbishop of Canterbury, at the meeting arranged by the Industrial Christian Fellowship at the Royal Albert Hall, London, on Saturday, September 26th.

others, but they are infectious and wherever they are found in one human being, they are found also to some extent in all with whom he consorts. So that to care first for these things is always the way of fellowship.

The broken fellowship of our society rests upon the materialism of our habitual outlook. This leads to that gross disparity of wealth and poverty which must at all costs be remedied. It leads also to a lack of leisure which, in an age of mechanized industry, involves a lack of opportunity for a fully human life. To provide for all adequate leisure, with the means to utilize and enjoy it, must be one of our primary aims.

PROFIT MOTIVE

The other point to which I wish to allude is another expression of this principle. The predominant motive, guiding not only enterprise but the whole ordering of industry, has been what is commonly called the profit motive. Now it is true that we are constantly told there is no harm in a man's seeking to better his position and to gain for his children a fuller life than has been possible for himself, provided that this is secondary and not primary in his mind.

The profit motive is not simply evil: it can have its own right place. But that is not the first place; and the harm in the predominance of the profit motive is not merely that it is an expression of selfishness, whether the form it takes is concerned with dividends or wages, but that to put this first may lead to an ordering of economic life which in fact is damaging to the general interest.

An obvious illustration is afforded by the whole question of the location of industry. If this is to be ordered with reference to the general welfare and proper balance of agriculture and other industries, then concern for profit from the industry itself, whether dividends or wages, must take second place.

But how are we to secure that it takes second place if the people who have to make the decision are in fact bound together only by concern for the efficiency of the enterprise they conduct and are not selected, and made formally responsible, for their contribution to the general good? However high-minded the directors of a privately owned concern, they are not called upon, and probably have not the qualifications, to decide what is most in the public interest, and it is absurd to expect that they will order that part of the national life which has been entrusted to them with a view to something for which they were not selected and are probably unqualified to estimate with full knowledge.

We have to find a way of securing that the general interest in which we are all united takes precedence over every sectional interest by which we may be divided.

For the promotion of that general interest there are two special problems which we need to consider with an altogether new thoroughness. These are land and money.

LAND

There are four requisites for life which are provided by nature, even apart from man's labor: air, light, land, and water.

I suppose if it were possible to establish a property claim upon air somebody would have done it by now and would have made people pay if they wanted to breathe what he would then call his air. So too of light. But it has not been found possible to do this.

Unhappily, it has been found possible in the case both of land and water, and we have tended to respect claims made by owners of land, and water flowing through or beneath it, in a way which subordinates the general interest to the private interest of those owners. I am not persuaded that the right way to deal with this question is by nationalization of land, but I am sure we need to assert the prior interest of the community respecting land and water with a vigor of which recent political history shows no trace. Here, supremely, the principle of the old Christian tradition holds good that the right of property is the right of administration or stewardship—never the right of exclusive use.

The present treatment of land and the buildings placed on it strikes me as perfectly topsy-turvy. If a landlord neglects his property and it falls into a bad condition, which is an injury to society, the rates upon that property are reduced, while if he improves the property, and so does a service to society, his rates are increased. But if the rates were levied on the land itself, not on the buildings placed on it, there would always be an inducement to make the property as good as possible in order that the best return might be received from it. . . .

You see I am going on the supposition that what we have to do is not to expect that men will guide their conduct always by the motive of service instead of self-interest, but rather so to organize life that self-interest prompts those actions which are of greatest social service.

MONEY

In the case of money, we are dealing with something which is handled in our generation by methods that are extremely different from those in vogue a century or half a century ago. When there was a multitude of private banks, the system by which credit was issued may perhaps have been appropriate, but with the amalgamation of the banks, we have now reached the stage where something universally needed—namely money, or credit which does duty for money—is become in effect a monopoly.

It seems to me a primary political principle that wherever you have something which is universally needed, but which is governed as a monopoly, that monopoly

should be taken over by the State. The private issue of new credit should be regarded in the modern world in just the same way in which the private minting of money was regarded in earlier times. The banks should be limited in their lending power to the amount deposited by their clients, while the issue of new credit should be the function of public authority.

This is not in any way to censure the banks or bankers. They have administered the system entrusted to them with singular uprightness and ability and public spirit. But the system has become anomalous, and, as so often happens when an anomaly has persisted through a long period of time, the result is to make into the master what ought to be the servant.

But that leads me to my last point. Whatever you may have thought of my earlier points, this at least is one which is the Church's direct concern. When all is said, the trouble with our social life is sin—that strange perversion and fatality of human nature as a result of which, if we are not guided by trusting to the grace of God, we convert our very blessings into curses.

Let us never suppose that by any external rearrangement of the ordering of life we can establish either justice or goodwill. Sin, which now expresses itself in an unlimited acquisitiveness for wealth, can just as easily express itself in grasping and manipulating the levers of power in a collectivized society.

It is true that some orderings of society seem to suggest and encourage self-seeking, while others suggest and encourage fellowship, but even the latter can be perverted by the sin and selfishness of men, and the primary duty of the Church in the social field is to call her citizens to recognize that civic no less than individual action stands under the judgment of God; that they are responsible to Him for it, and that it can truly prosper only if they submit social, as personal, life to the redeeming love of God in Christ.

WORSHIP

To do this, we must relate our social life to worship, and worship to our social life. We must appreciate afresh the meaning of the Eucharist where we offer to God the fruit of man's labor exercised upon God's gifts of bread and wine, representing all economic wealth, that we may receive it back from Him, charged with His own grace and power and shared in perfect fellowship.

Our highest act of worship is the symbol of the truly Christian social order. But we have been blind to that aspect of it and need to recover our sensitiveness. When worship is once more the consecration of life, and all life—industry and commerce, no less than friendship and the family—is the corollary of worship, our Church will again truly live and society will be the fulfilment of our dreams.

One danger is here, very insidious, which must be warded off. It is that we shall try to make God the means to our ends, the instrument of our plans. That is sheer disaster. We dedicate ourselves to this enterprise in His name, believing it to be His will, in the hope that through it He may be glorified in drawing the people into that fellowship which is the counterpart of His holy love.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter	
Previously acknowledged	\$1,273.97
Optimist Club of Milwaukee	10.00
A. B.	2.50
	\$1,286.47
China Relief Fund	
War Sufferers Fund, Redeemer Church, Cairo, Ill.	\$ 6.20
Rev. Raymond M. D. Adams	5.00
	\$ 11.20
Greek Relief Fund	
War Sufferers Fund, Redeemer Church, Cairo, Ill.	\$ 5.00

A Spiritual Second Front*

THERE is a great deal of talk these days about the opening of a second front in Western Europe. The discussion is on every tongue. I heard it in Britain as in America—from cabinet officers, from members of Parliament, from Church leaders, from agitators in Hyde Park, from taxi drivers, and from the man in the street. Everywhere there is eager desire to open a new front as promptly and as effectively as possible. But in Britain there is also the bitter memory of Dunkirk and the determination that next time troops are sent to the continent supply lines must be kept open and air superiority maintained, so that there shall be no future disastrous retreat and abandonment of equipment with great loss of life.

I am neither a military expert nor an arm-chair strategist. I do not pretend to know whether or not this is the time for the opening of a second battle front. I am willing to leave that question to the experts and the general staff, confident that they will do everything possible to hasten the winning of the war.

But there is another second front that I believe is even more important and I am certain that the time for opening it is right now. We urgently need a spiritual second front—a moral front here at home, against the very forces of evil of which our military enemies are the personification.

For of what use would a military victory be if in achieving it we should lose the spiritual values for which we are fighting? "What shall it profit a man if he gain the whole world and lose his own soul?" What shall it profit our nation if it destroys Hitler, Mussolini, and Hirohito only to find that it has lost not only the four freedoms but the moral capacity for the good life?

I call for the immediate opening of a spiritual second front. I address my call to the nation, the Church, and the individual because I feel that our spiritual second front should be opened simultaneously on three sectors—national, religious, and personal.

For command of the national sector in our spiritual second front I naturally look to the President of the United States.

In another dark day of American history, on the 12th day of August, 1861, President Lincoln issued a stirring proclamation, calling upon the people of the United States to observe a national day of prayer and fasting. I want to quote a part of that proclamation because, if we read World War for Civil War and make the other very slight changes that may be necessary, the words of Lincoln's proclamation are quite as appropriate to our day as to his:

"Whereas it is fit and becoming in all people at all times to acknowledge and revere the supreme government of God, to bow in humble submission to His chastisements, to confess and deplore their sins and transgressions in the full conviction that the fear of the Lord is the beginning of wisdom, and to pray with all fervency and contrition for the pardon of their past offenses and for a blessing upon their present and prospective action; and

*The Editor of THE LIVING CHURCH, Clifford P. Morehouse, was invited to address the Church Club of New York at a dinner in the Ambassador Hotel, New York City, October 8th, on his experiences and observations during his visit to wartime England last spring. The first part of his address prepared for that occasion was an informal account of those experiences. This is the concluding portion of his prepared address.

"Whereas when our own beloved country, once, by the blessing of God, united, prosperous, and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals to humble ourselves before Him and to pray for His mercy—to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order, and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under His guidance and blessing by the labors and sufferings of our fathers, may be restored in all its original excellence:

"Therefore, I, Abraham Lincoln, President of the United States, do appoint the last Thursday in September next as a day of humiliation, prayer, and fasting for all the people of the nation. And I do earnestly recommend to all the people, and especially to all ministers and teachers of religion of all denominations and to all heads of families, to observe and keep that day according to their several creeds and modes of worship in all humility and with all religious solemnity, to the end that the united prayer of the nation may ascend to the Throne of Grace and bring down plentiful blessings upon our country.

"In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed this 12th day of August, A.D., 1861, and of the Independence of the United States of America the eighty-sixth.

"ABRAHAM LINCOLN."

(Seal)

"By the President:

"WILLIAM H. SEWARD, Secretary of State."

Similarly upon our entrance into the First World War President Wilson proclaimed a national day of prayer and of dedication to the national task.

In Britain during the present war there have been several national days of prayer. The latest of these was on September 4th, the third anniversary of Britain's entrance into the war. On that day a great service was held in Westminster Abbey in the presence of the Prime Minister and other leaders of the government, with a sermon by the Archbishop of Canterbury. Similar services were held in other churches throughout the British Isles and the Empire.

WHAT more appropriate time could we in America have for the observance of a national day of prayer, fasting, and rededication than December 7, 1942—the anniversary of the treacherous Japanese attack on Pearl Harbor?

I respectfully suggest that, following the example of Lincoln, Wilson, and other great American leaders, President Roosevelt should proclaim December 7, 1942, as a national day of prayer, fasting, and rededication. I suggest that a service similar to that in Westminster Abbey be held at some central place, perhaps the National Cathedral in Washington, at high noon on that day. I suggest further that similar services be held by chaplains at all Army and Navy posts and that the American public be requested to gather in its churches and synagogues or to have appropriate commemorations at their places of business or in civic and community centers at the same hour on that day. I think the nation would respond over-

whelmingly to a call to solemn prayer and dedication on this anniversary of the act that brought the United States of America into this war.

But the national sector of the spiritual second front requires far more than a single day of prayer. It requires courageous Christian leadership in high places.

Sir Stafford Cripps, in a notable address at a great mass meeting in the Albert Hall, London, last month, said: "We require more than ever today courageous Christians in our political life. . . . Christian principles must be made so to permeate public opinion that no government can act against them; and those principles must be related to the social and economic problems of the moment, must not be mere vague idealistic platitudes, unrelated to the actual structure of our society or to the burning problems that vex the people."

In short, we need an air of reality in our leadership which seems sadly lacking in so many of the utterances that come from Washington today—and from our pulpits as well. There is nothing like a high-explosive bomb to direct thinking into the channels of reality. The British have had that directive. Perhaps we need something equally drastic to direct our thinking into the channels of reality. And if we genuinely believe that the moral principles of Christianity should continue to guide our nation as they have in the past, it is essential that we provide genuinely Christian leadership in our political life. That is something to remember at the polls in November.

In the national sector, too, we must learn to think in terms of the whole nation and not of any favorite class or group, whether it be the manufacturer, the laborer, or the farmer. In times of peace a labor bloc or a farm bloc may serve a useful purpose, but when any such bloc gets in the way of the national determination to win the war, it becomes nothing more nor less than a "stumbling bloc." The welfare of the people as a whole and the bending of every effort for an overwhelming victory of the United Nations should be the governing factors for the national sector in our spiritual second front.

FOR the religious sector of the spiritual front I look to the Christian Church. There too I find that the great need of the hour is a new sense of reality.

Many of our Church leaders are still talking in terms of an outworn 19th century liberalism. What we need today is not self-expression so much as God-expression.

Partly because of its divisions and partly because of the sub-Christian liberalism that it has so largely espoused, the Church has lost the vital role of moral leadership that it exercised so effectively in earlier days of our history. That moral leadership must be restored if the religious and moral sector of our spiritual second front is to be adequately manned.

The divided Church must learn also to join in a united effort and planning to make moral leadership effective. In Britain this is being done through two great movements—the Sword of the Spirit in the Roman Catholic Church and Religion and Life in the Anglican and Free Churches. The significant thing about these two movements is that they are both based upon ten proposals for lasting peace set forth by the highest authorities of the Anglican, Roman Catholic, and Free Churches in England, and they are guided by a joint planning committee. Never since the Reformation has there been such an example of coöperation between Catholics and Protestants, Anglicans and Free Churchmen, in the English-speaking world. It is a significant and hopeful sign of the times and one that should be emulated in this country.

In addition to the restoration of moral leadership and a united effort and planning, the Church must be willing to sacrifice its own interests where they may conflict with the necessary steps in the building of a Christian society. The Church is a divine organism and as such the gates of hell shall not prevail against it. But it is also in its organization a very human institution, occupying its own place in contemporary society. The building of the Kingdom of God out of the kingdoms of this world may involve far-reaching changes in the organizational and institutional aspects of the Church itself. The Church should be ready to face that contingency, remembering our Lord's injunction that those who would find life must be prepared to lose it.

Finally in the personal sector of our spiritual second front, every one of us must find his place. The call is to personal rededication and a return to the vows of our baptism and confirmation.

In time of peace it was unpopular to talk in terms of duty. If the war has done nothing else for us, it has at least recalled us to this essential concept of life. The Prayer Book is very clear as to the duty of a member of the Church. We find it in our Prayer Book in the Offices of Instruction:

"My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom."

We are further taught to find in the Church special means to help us to do all these things:

"The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit."

And, after Confirmation:

"Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul."

THE Blessed Sacrament of the Altar is intended for just such days as these. It is not merely a ritual act, commemorating an event of long ago. It is, as the Prayer Book teaches, an efficacious and continuing source of spiritual refreshment; a means whereby we take into our own souls the life and strength of Christ Himself. We ought to receive that great Sacrament frequently these days, not just once a month, nor only on Sundays, but on any day that we feel the need for divine strength and assistance.

Implicit in the statement of our duty as Christians and members of the Holy Catholic Church is the moral integrity

ESCAPED

WHEN Death comes to drag me out of the room
Which, when I was young, I used to decorate
With gew-gaws and satins and a feathery plume,
Where I welcomed my friends, where I slept and I ate;

When Death comes knocking, when he says with a grin,
"I want your room now," I hope I'll not be slow,
And argue and object, but say politely, "Come in.
No, you can't put me out. I got out long ago."

DOROTHY LEE RICHARDSON.

that was once so characteristic of the American people but that was so sadly broken down in the soft days between the two World Wars. We need to rebuild that concept of integrity in our American life and to couple it with the vision and courageous leadership which alone can result in the building of a sound new social structure on the ruins of the old.

Now is the time to open a strong spiritual second front. If we do so and follow through to a smashing moral victory as well as a military one we shall be able to say for the first time in the world's history, with some degree of real assurance: "It can't happen again—here or anywhere."

Prebendary Carlile

IN THE death of Dr. Wilson Carlile, Church Army loses its founder and grand old patriarch. Ninety-five years old he was, yet he had not lost his mental powers nor his keen evangelical zeal.

This editor was probably the last American Churchman to see Prebendary Carlile. We called on him in London last May, in the temporary quarters occupied by Church Army since they were bombed out of their normal headquarters. There was to be a meeting of the board of directors (or what corresponds to it in English practice), and Dr. Carlile had come down especially for the occasion. But we all had to wait while he was measured by his tailor for an "austerity suit," the British wartime costume designed to use the minimum of material. Soon he entered the room, leaning on the arm of one of the board members but walking with a remarkably light step nevertheless. He greeted all present, and made a brief speech of welcome to the visiting American, member of the board of Church Army in the United States. He graciously recalled that, when he visited the United States some years ago to arouse interest in Church Army, it was the help and encouragement of THE LIVING CHURCH that was (he said) largely instrumental in getting the American Church Army started.

While we attempted to reply as graciously as possible, the great man dozed off for a moment, as is the privilege of one who has lived nearly a century and heard many speeches. But he sat up and chuckled merrily when we expressed the hope that he would pay the American Church another visit after the war, and he replied that there was nothing he would like better to do.

Prebendary Carlile was a grand old man, and a genuine Christian. He has earned many times over the right to rest from his labors—or perhaps one should say more truly, to go on to new adventures in the service of His Lord, unhampered by the worn-out machinery of his earth-bound body.

Christmas Gifts for the Boys

THE post office has announced that Christmas packages for men in service overseas should preferably be limited to six pounds and restricted to shoebox size, and that they should be mailed before November 1st marked for Christmas delivery. In other words, now is the time to buy Christmas gifts for the boys overseas.

We reproduce from *Newsweek* an interesting illustration showing the most popular gifts for soldiers and sailors. This is based on a survey made by the *Department Store Economist*, retailers' trade journal, which asked 1,000 servicemen from 47 states to rate their preferences. It is interesting to note that while waterproof watches, cigarettes, and portable radios head



SERVICE MAN'S CHRISTMAS TREE: Are you planning to send him games, a pipe, a flashlight, a phonograph, books, a warm robe, or slippers? O.K., but be sure somebody sends him that pocket Bible that he wants still more!

the list, the Bible, both in pocket form and in the form of the separate New Testament, stands high. Other books also rate a place on the Christmas tree, and it may be assumed that among Churchmen the Prayer Book would be foremost among these.

Do your Christmas shopping early—and don't forget the Bible, Prayer Book, and other religious literature.

Church Leadership

WE PUBLISH this week the full text of the address of the Archbishop of Canterbury at a great overflow meeting in London's Albert Hall on September 26th. We had originally planned to publish also the speech of Sir Stafford Cripps but this, with the addresses of the two Archbishops, the Bishop of Bristol, and Miss E. C. Knight-Bruce, will soon be available in pamphlet form from the Morehouse-Gorham Co., 14 East 41st Street, New York City, at 25 cts. a copy.

Our London editorial correspondent cables that since this Albert Hall meeting the British press has been carrying columns of letters commenting on these speeches. Many of the writers denounced the Archbishop for "leading the Church into active politics." They refer particularly to his remarks on banking and profit. Our correspondent comments:

"The Church, long criticized for not giving adequate leadership, now offends many by departing from the pious platitudes to which they have become accustomed. It is significant that at this crucial time the Church is resuming its task, neglected for centuries, of proclaiming the theology of such practical matters as work, trade, money, and social relations."

We commend Dr. Temple's address to our readers for their own judgment. For our part we think it is just the kind of leadership that the Church ought to be giving on both sides of the Atlantic.

"Like A Mighty Army"

By the Rev. Frederick L. Gratiot

Rector, Church of Our Saviour, Chicago; Religious Editor, Chicago Sun

THE problem discussed by the Ven. Dudley B. McNeil, archdeacon of Wyoming, in his letter to THE LIVING CHURCH, is a part of a larger problem our Church must sooner or later face.

I have long contended that the basic trouble with the American Church is that its whole psychology is that of the village church of an English countryside.

We stand for the status quo. Rugged, even ragged, individualism rather than corporate action. A bishop's diocese is his castle, and all that.

I believe that the policy I am going to suggest will solve not only the problems of domestic missions advanced by Fr. McNeil, but will invigorate our work all along the line.

I. A Parochial or Missionary Internship for All Seminary Graduates.

This is something I have long advocated, and I was pleased when the Very Rev. Dr. Rolland Philbrook, dean of Trinity Cathedral, Davenport, Iowa, made a strong appeal for such a preparation for the ministry at the last Seabury-Western alumni banquet in Evanston, Ill.

I do not mean that a young priest or deacon should be put out anywhere "on his own" during the first year out of seminary. He should be required to serve under the close direction of some able priest either in a diocesan parish or mission, or in a mission in a missionary district.

The novice should be placed where both he and the work of the Church will receive the most good from his services. There are many city mission churches that could and should have the services of an extra priest, but which are unable out of local funds to afford it. The support of these internes should be taken care of out of a central fund, about which I shall speak anon.

Nor should remote missionary posts be overlooked in this plan. It might well be that the assignment to these positions be determined by lot, as was the choice of the first "elected" bishop (the late Bishop Stewart to the contrary notwithstanding!). Thus the seekers of soft places would stand an equal chance for the difficult post with the man who stands ready to perform his ministry under any conditions.

I will not take the time or space to labor the point of the value of internship. That should be self-evident. No man can be properly prepared for his work in a class room: no man can get the right start in his ministry without the help of a wise and experienced mentor.

II. Every Priest Should Serve a Definite Period as a Missionary Before Being Eligible for Election as a Rector of a Parish.

This is the part of the plan that would solve the problem of manning our difficult

¶ *We sing "Like a mighty army moves the Church of God"—but sometimes it appears that the Church moves more like an unorganized group of guerrillas in its spiritual warfare. In this provocative article, Fr. Gratiot makes some interesting suggestions, taking as his point of departure the letter of Archdeacon McNeil on Domestic Missions, published in our issue of July 5th.*

domestic missionary stations mentioned by Fr. McNeil.

It would also give our foreign missions an ample supply of clergy.

In some cases, of course, the men would stay on in missionary work.

I understand that, under normal conditions, a graduate of West Point has to serve a certain number of years in distant parts, and most officers usually chose to take their Philippine assignment, for instance, right after graduation and get it over with.

This missionary assignment is not to be confused with the internship under the direction of a priest in a missionary district, but is an independent assignment and responsibility. It should last for at least three years. And, excepting, perhaps, upon rare occasions, no priest should be eligible for election as a rector of a parish until and unless he has served such a missionary ministry.

III. The Question of Celibacy.

I am not raising the question of celibacy as a vocation for life, but as a condition

Rhymes for Joan

III. A School Song

WHAT a great and wonderful world this is

That God has put me in.
I wish to know about things which are
And things which once have been;
About the people who used to live
And the people who live right now,
And all of the things that they try to do,
And where, and why, and how.
Yes, that is the reason I go to school,
And study my lessons, too.

I think that to learn about God's big world
Is lots of fun. Don't you?

BERNARD IDDINGS BELL.

that would be most desirable in the case of a young priest starting out his ministry in a missionary field.

I believe that it would not be unreasonable, nor much of an added part of the yoke of Christ, to ask of the officers of Christ's army, the Church, such a sacrifice of their undoubted natural rights and privileges for a space of two or three years during the beginning of their ministry. The Western Rite part of the Roman Catholic Church requires that discipline (not a vow, as in monastic orders) of all its clergy. The Eastern Rite part of that Church, and the Eastern Orthodox Church require it of their bishops but not of their secular clergy.

IV. Uniform Salaries from a Common Fund.

All officers of the United States Army and Navy of a similar rank receive the same pay, no matter what their duties. All federal judges and other federal officers receive the same pay. Why should it be different in the Church of Christ?

There are certain denominations which follow the practice of paying their ministers a certain salary from the common fund. Even when a minister is unassigned to a work, his salary goes on, and he does not have to put himself under obligations to friends or church officers by borrowing for his livelihood.

We do practice this principle in the case (1) of our foreign missionaries, as Fr. McNeil points out, in their cases, as in the next case to be mentioned, increasing the stipend as the family increases and (2) of employees at the Church Missions House and (3) of missionary bishops.

In fairness, of course, there should be some variation as in the case of a priest placed where his expenses would be greater than those of a priest in a less expensive location. Then, perhaps, we would not have the disgraceful spectacle of a priest turning down an election to a humble and small-salaried episcopate because he could not leave his dear parish, only to do so later when providence called him to a larger-salaried parish.

A priest in a parish in a poor neighborhood in a large city works just as hard or harder than does his "brother" priest in a parish in a well-to-do neighborhood. And he has far less assistance. He may receive a bare subsistence for himself and family while the next-door neighbor lives on the level of his more well-to-do parishioners.

The Episcopal Church today is far from living up to the fulness of its Apostolic succession in many of its aspects. The average trade union took better care of its members than did the Church of its clergy who were victims of the depression.

Let us reorganize ourselves on the basis of a Christian army and think and act as a unit, a corporation, a body, "the Body of Christ."

NEW YORK

Cathedral Receives Residuary Estate of \$165,000

By the will of Miss Mildred McKibbon of Plainfield, N. J., the Cathedral of St. John the Divine, New York City, will receive \$165,000. This represents the residuary estate, all of which was left to the cathedral. Miss McKibbon died on January 19th of this year. She was the daughter of General Gilbert H. McKibbon.

Organist-Choirmaster

Graves Pittard, the newly appointed organist and choirmaster of the Church of the Transfiguration, The Little Church Around the Corner, New York, played on October 4th at the 94th anniversary of the founding of the parish.

UTAH

War-Time Convocation

Instead of the usual bishop's address to the convocation, which met in St. Mark's Cathedral, Salt Lake City, Utah, September 29th, this year Bishop Moulton of Utah requested that a pastoral letter be read in all the Churches of the district on September 27th.

Emphasizing the duties which cannot be ignored by members of a great Christian Church, Bishop Moulton stated there is a duty towards the immense numbers of people who have come into the state—those men in uniform and those engaged in defense work. There is also a duty, he said to be patient under the stress of new problems, and to sustain the morale of the people.

The convocation opened with a celebration of the Holy Communion. At the luncheon served by the Cathedral Guild of St. Margaret's, the Rev. John W. Hyslop and the Hon. J. A. Howell spoke, commemorating the 75th anniversary of Bishop Tuttle.

At a joint session of the convocation and the woman's auxiliary, Chief of Police Vetterli and Chaplain Elson of the Army discussed the problems which have arisen as a result of the war emergency.

ELECTIONS: Forrest S. Walden, treasurer; Ven. William F. Bulkley, secretary; Ven. William F. Bulkley, Very Rev. Franklin L. Gibson, Corporation of the Episcopal Church in Utah.

RHODE ISLAND

Ecumenical Service

An ecumenical service under the auspices of the Rhode Island Council of Churches was held in Grace Church, Providence, R. I. on September 20th at 7:30 P.M. The Rev. Dr. Henry Smith Leiper was the preacher. He spoke on the subject, Religion in the World Crisis. He reminded those present that a time of crisis is at one and the same time a time of danger and a time

of opportunity. The clergy participating in the service at which 450 were present were the Rev. Clarence H. Horner, rector of Grace Church, Providence; the Rev. Earl H. Tomlin of Calvary Baptist Church, Providence; the Rev. Arthur H. Bradford, Central Congregational Church, Providence; the Rev. Vernon Cooke, Pawtucket Congregational Church; and Bishop Perry of Rhode Island.

CHICAGO

\$1,000 in Defense Bonds For Post-War Building

The Rev. Father Samuel J. Martin, rector of the Church of St. Edmund, Chicago, Ill., has announced the purchase of \$1,000 in defense bonds.

An intensive drive is planned to interest all communicants in purchasing defense bonds which will be credited to the parish building fund program. After the war, plans will be carried out for the erection of a complete parish house unit and it is the belief of the vestry that sufficient funds will be in hand after the duration for this purpose.

NORTH DAKOTA

Evangelism and Service

Evangelism and service to a world at war were the keynotes in the addresses at the 58th convocation of the missionary district of North Dakota held at Christ Church, Mandan, N. D., on September 28th and 29th.

In the opening sermon by Bishop Daniels of Montana practical methods of evangelism were presented based on four opportunities used by Jesus.

At the joint session Dean Stark of Sioux Falls, S. D., stressed the Forward in Service program. He said, "The more evil and difficult times become, the more vigorous must be our witness for Christ in the Christian way of life." Dean Stark asked his listeners to compare the small group of Christians who made such a vigorous impact upon the world at the dawn of Christianity with the "sometimes feather-like touch" the modern Church makes upon the modern world.

In his annual address Bishop Atwill laid emphasis upon the work of evangelism for the coming year and the making of the Church a compelling force within its community. Speaking of the present war Bishop Atwill declared that although the Christian ideal is one of peace, "the issue is clearly defined that the winning of this war does link itself definitely with the maintenance of human freedom and worth of the individual soul.

"We join not only as citizens, but as Christians in giving self-sacrificing devotion to the efforts for our nation for victory and we pray God that the right may definitely prevail.

"At the same time," the Bishop declared, "we must not as Christians forget that peace is the Christian aim . . . and that while we are giving of our own to the full-

est for the military and warring strength of our nation, we must be concerned in the hope and expectation that when the war is over peace may be established upon such lines as will make that peace lasting. The way to lasting peace is through a conviction of the truth of that which our Saviour taught there is one God and Father of us all and that in that Fatherhood all men of all colors and races and nations are everywhere brethren."

ELECTIONS: Delegates to provincial synod: Rev. H. R. Harrington, Rev. F. C. H. Wild, Very Rev. A. C. Barnhart, E. D. Murdock, J. G. McCutcheon. General Convention: Rev. R. A. Raynor, alternate, Rev. F. C. H. Wild; F. E. Cebb, alternate, M. A. Baldwin; treasurer, E. G. Clapp; treasurer, General Church program, P. L. E. Godwin; chancellor, Hon. D. B. Holt; registrar, Ven. T. A. Simpson. All officers of the woman's auxiliary were re-elected.

BETHLEHEM

Philippine Resistance Reported At Clergy Conference

Belief that most of the Filipinos still are holding out against the Japanese and in many islands actually combatting the Japanese invasion was expressed by the Rev. Edward G. Mullen, formerly of Manila, speaking before the annual clergy conference of the diocese of Bethlehem at Mt. Pocono, Pa.

The Rev. Mr. Mullen said the Japanese invasion had been expected in the Philippines for more than 10 years. He told how food and canned goods had been stored for years in areas to which the natives would retire in the event of invasion.

The Philippines, he predicted, would become one of the great commercial centers of the world after the war and the Church's future there will show progress again, once the war is over.

The Rev. W. Norman Pittenger of General Theological Seminary lectured to the conference on The New Emphasis in Theology. Joseph E. Boyle of the National Council, spoke on the Every Member Canvass strategy growing out of the war.

A novel experiment was the recording of voices by the clergy as a means of discovering peculiarities in delivery and voice handling. Bishop Frank W. Sterrett presided.

MICHIGAN

Teacher Training

The main fall program of the department of religious education in the diocese of Michigan is the Detroit Normal School, to begin its sessions at St. Paul's Cathedral on Tuesday, October 13th. The school will run for five Tuesday evenings through November 10th. The training of church school teachers and church leaders takes on an added importance at this time when the opportunity for the Christian Church to revive its life is greater than it has been for some time. The emphasis of the Normal School will be placed on the Church's op-

portunities for personal evangelism, as will be particularly brought out by the after-dinner speaker, who include the Rev. Clarence W. Brickman of St. Paul's Church, Lansing; Mrs. Alice L. Goddard and Dr. Norman Kinzie of the Detroit Council of Religious Education; the Very Rev. Kirk B. O'Ferrall, D.D., Dean of St. Paul's Cathedral, and Bishop Creighton of Michigan.

MILWAUKEE

School of Religion

St. Andrew's parish, Madison, Wis., is sponsoring a school of religion on Sunday evenings from October 4th through November 22d.

The speakers and subjects are: Henry Tilden, Evanston, Ill., The Beauty of Worship; Prof. John Marshall, Albion College, Mich., The Christian Family; Canon Marshall M. Day, rector of Christ Church, Whitefish Bay, Wis., The Place of the Old Testament in Christian Thought; the Rev. John O. Patterson, rector of Grace Church, Madison, Wis., Liturgical Worship; the Rev. John Norris of Lawrence Hall, Chicago, Liturgical Music; Prof. W. D. Sachse, University of Wisconsin, Archbishop Cranmer; Gilbert H. Doane, director of libraries, University of Wisconsin, The Church in the American Colonies; the Rev. Frederick L. Barry, rector of St. Luke's, Evanston, Ill., Why the Anglican Church?

CENTRAL NEW YORK

Memorial Plaque

Bishop Coley, retired Bishop of Central New York, officiated at a memorial choral Eucharist at Grace Church, Copenhagen, N. Y., October 4th, and dedicated a plaque, erected in the Church in memory of the former rector, Rev. Frederick C. Ransier, who for 22 years served churches at Copenhagen, Champion, Evans Mills, and Antwerp, N. Y.

COLORADO

X-Ray Machine

An anonymous donor has just contributed \$12,000 to St. Luke's Hospital, Denver, Colo., for the purchase of a new cancer X-ray machine. The old one served well in the giving of free treatments to those in need. It is hoped that the new one will make it possible to extend the services even further to the people of Denver.

WEST VIRGINIA

Negro Clergy Invited to Join Ministerial Group

An invitation to the Negro ministers of the Charleston, W. Va., area to become members of the Charleston Ministerial Association was voted at an association meeting. The Rev. Ben W. Tinsley, association secretary and rector of St. Matthew's Church, Charleston, said the asso-

ciation membership roll lists about 52 ministers of the immediate Charleston area. The invitation to Negroes, he said, affects about 6 ministers.

Memorial

On September 20th in the Memorial Church of the Good Shepherd, Parkersburg, W. Va., by action of the vestry, a memorial tablet was placed to the memory of the late Hon. William Gardner Peterkin, and dedicated by the Rev. George Cleaveland, rector.

Mr. Peterkin, a former member of the National Council, served actively in the parish and diocese of West Virginia for many years. The Memorial Church of the Good Shepherd was begun by his father, the Rt. Rev. George W. Peterkin, first Bishop of West Virginia.

The inscription tablet was placed beside the pew which Mr. Peterkin occupied.

MAINE

Gift

A gift of \$5,000, designated "for investment by the trustees of diocesan funds, the accruing income to be used through the Bishop's discretionary fund for the advancement of missionary projects in the diocese," has been made to the diocese of Maine, and will be known as the "Virginia Mackay-Smith Memorial Fund." The gift is made by Mrs. Helen Shaw Marlatt, Mrs. Virginia Boy-Ed, and Mrs. Gladys Watkins, in accordance with the request of their mother, Mrs. Mackay-Smith, who gave \$5,000 to the diocese of Maine in 1912, at the request of her husband, the late Bishop Mackay-Smith. Bishop and Mrs. Mackay-Smith for many years made their summer home in Maine.

ERIE

50th Anniversary

The 50th anniversary of the consecration of St. Luke's Church, Smethport, Pa., was celebrated recently with a large group of visiting clergymen present, including Dr. W. F. Shero, Swarthmore, Pa., who was celebrant at the consecration 50 years ago. Dr. Shero is the only living clergyman who had been present on that occasion.

MEXICO

Sunday School Teachers' Institute

In order to meet the serious problem of the scarcity of trained Sunday school teachers in Mexico, a conference of 30 young men and women representing ten different congregations was called in San Pedro Martir, Tlalpan, D. F. Classes were offered in Church History, Prayer Book, Doctrine, Bible, and Methods of Teaching.

The faculty consisted of Bishop Efrain Salinas y Velasco, the Rev. L. J. Saucedo, the Rev. J. F. Gomez, the Rev. J. R. Flores, the Rev. A. G. Camberos, Misses Hermelinda Reyes and Carolina Romero.

ANOTHER FAMILY MATTER

Last month, in these columns, we talked over some family matters together, touching on one phase which we'll discuss more fully now.

Why is our Family. The Episcopal Church, always begging and beseeching her members for enough money to decently support the work of The Family? Simply because thousands upon thousands of our brothers and sisters in The Family do not contribute to Her support any proportionate amount of their incomes. In other words, practically none of our people ever dream for a moment of deciding what definite part of their income should go back into God's Family House and its needs. Can you maintain an earthly home that way? CAN YOU?

We're coming up to the time of our Every Member Canvasses. Start thinking about—not that measly quarter, nor the self-righteous half-dollar, nor that "big-shot" dollar per week (which looks so impressive on the alms plate to visitors, and which many do not even contribute when not there) but what SHARE of your total income really BELONGS to Our Lord, as His share of the profits on the ENTIRE AMOUNT of your capital which He has loaned you?

For those who are earnest, but fearful, start this year with a minimum of 5% of your total income. Next year you'll go 7½%, for you'll grow, and by the third year, you'll give Our Lord, YOUR Saviour, 10%, and you will have become what Episcopalians should have been years ago—a steward of Our Lord's talents, and one who need not fear Our Lord's Voice in that day of reckoning which many will not even let themselves think upon.

The happiest people in The Church today are those who live upon simply 90% of their income—or less—and who see to it that Our Lord, our very dear Blessed Lord, doesn't have to go about begging to keep His House in order. Wake up, blind, selfish, thoughtless, careless, or poorly taught Episcopalians, and pay a decent rent, at least, for the room you take up on earth.

And as The Family House prospers, so, too, will we, the servants of The House—we who are willing and anxious to be but servants in Our Lord's House, if we can only get you to use those means of help which we have here in such great abundance and scope—and if a lovely memorial to your Church will help it most, we'd love to do it for you, or it can be the simplest, cheapest, little book of devotion. It's all here, in the Kitchen of The Family House, where the Food is always to be found.

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BOOKS



ELIZABETH M. CRACKEN, EDITOR

For the Cure of Souls

GETTING DOWN TO CASES. By Charles T. Holman. Macmillan. Pp. 207. \$2.00.

Again the clergy are indebted to the professor of pastoral duties at the divinity school of the University of Chicago for a helpful and practical book on the cure of souls. Best described as a case and method manual for personal counselling, it is particularly valuable right now because of the renewed interest in an individualized pastoral care.

Dr. Holman insists that the current emphasis upon the importance of pastoral counselling simply registers the Church's fresh insistence upon an ancient function. "The work of the Christian minister as counselor of his people is not a new enterprise. It should be viewed by the minister himself as indigenous to the Church, not as an importation from agencies outside." On the other hand, "the more solidly the pastor can base his procedures as counselor upon sound psychological understanding and tested practice, the more effective his work is likely to be."

The volume's core consists of six detailed case studies, each dealing with a true situation and based upon actual pastoral records drawn from the experience of the author and other ministers. The cases, however, are so disguised that identification would be impossible. Those dealing with self-condemned persons will prove of more value to a young parson than those dealing with the socially condemned. But the types are well chosen and the cases vividly recorded. Particularly helpful will

be the "diagnostic summary and comment on treatment" which follows each case.

Appropriately the author closes his book with a plea for a vitalized theological education which shall recognize the new insights into the nature of human difficulties and religion's unique resources for dealing with them. "The basic assumptions upon which the traditional theological curriculum was constructed have been so completely abandoned as a result of historical study and psychological research, and a new set of assumptions have so completely taken the field, that the present situation requires not a little tinkering here and there with theological education but a fundamental reconsideration of the entire process."

It is a greatly needed book, and lives up to its name! C. RANKIN BARNES.

Helps Toward Christian Courage

YOUR MORALE AND HOW TO BUILD IT. By Austin Pardue. Scribners. Pp. 132. \$1.50.

The Dean of the Cathedral in Buffalo has written another of his popularly expressed statements of important Christian truths, intended that he who runs may read. In this instance, Dr. Pardue discusses the techniques by which a courageous and healthy attitude can be maintained in these trying times. Like his earlier volume, which dealt with *Our Father*, this one is quite definitely for those who want a very simplified treatment of important themes; the defect of this method is obvious—the simplification often leads to a brief and

perhaps inadequate statement, where a fuller one would have covered more sides of the problem. However, one supposes that such is the fate of all who attempt to be popular and simple about great matters.

On the whole, then, this invitation to the reader to accept the challenge of the contemporary situation to seek to "tune" up his spiritual life by developing to the fullest the resources with which God has endowed His human children, and so to face with a high courage and a deep faith the many almost overwhelming difficulties which are certain to come to each of us these days, may be commended for those who are looking for a brief, easily readable, well-illustrated, and attractively presented discussion of ways in which American Christians can exert a healthy and invigorating influence among their distracted fellow-citizens.

W. NORMAN PITTENGER.

Research Studies Made Available

A HISTORY OF EARLY CHRISTIAN LITERATURE. By Edgar J. Goodspeed. University of Chicago. \$2.50.

No one could have written a better book on this theme than Dr. Goodspeed; although he is most widely known for his work on the New Testament, he is likewise one of the most distinguished American scholars in the field of early Patristics. And to this eminence as a specialist is joined his charm as a writer; he has produced a volume that is not merely a reference work but one that is designed to be read right through with sustained interest. It is, moreover, a volume that was very badly needed; nearly half a century has passed since we have had anything comparable in English and this half century has been one rich in research, which is now for the first time made accessible to non-specialists. And even specialists will be glad to have this admirable summary of the field, which includes researches and discoveries published as late as 1940. Only one criticism may be made.

While there is an excellent bibliography, the foot-notes might have been amplified with advantage. In such matters as Dr. Goodspeed's analysis of the structure of the *Didache* or the composition of *Herms* results are stated dogmatically without reference to authorities; the student is thus left wondering whether these results are those generally accepted by Patristic experts or Dr. Goodspeed's own conclusions. BURTON SCOTT EASTON.

Eucharistic Life

NEWNESS OF LIFE. By W. H. G. Holmes. Morehouse-Gorham. Pp. 76. 80 cts.

Fr. Holmes of the Oxford Mission Brotherhood in India has written here a short series of instructions in Christian life and worship, centering largely round the Eucharist. In his own words, he is seeking to show that "the fulness of worship and communion in the Eucharist" cannot be known "until we realize that the Holy Sacrifice is to be interwoven into the whole pattern of Christian living." This small book is really variations on that theme. W. NORMAN PITTENGER.

ARTHUR SELDEN LLOYD

MISSIONARY, STATESMAN, and PASTOR

by

The Rev. Dr. Alexander C. Zabriskie, S.T.D.

Take advantage of our pre-publication offer! You will want to read (and own) a copy of the biography of Bishop Lloyd, sometime Suffragan Bishop of the Diocese of New York. The book covers an interesting and important era in the late development and growth of the Episcopal Church. Bishop Lloyd was a great influence in the missionary and organizational set-up of our "National Council."

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SEMINARIES

Nashotah's 101st Year

Nashotah House opened for its 101st year on Tuesday, September 29th, the Feast of St. Michael and All Angels, with the largest enrollment in its history, a student body of 81, 51 of whom are in the seminary department. Thirty members of the House, while living at Nashotah, are enrolled for collegiate studies at Carrol College in Waukesha.

At the opening service, a Solemn High Mass with Dean Nutter as celebrant and preacher, the Dean in his sermon stressed the necessity for an added emphasis in these times on the essential difference in outlook between those who profess and call themselves Christians, and those of the world, and urged the student body to "walk worthy of the vocation wherewith ye are called."

COLLEGES

Dr. John M. Potter Inaugurated As Head of Hobart-William Smith

Dr. John Milton Potter was inaugurated as 16th president of Hobart and William Smith Colleges in Trinity Church, Geneva, N. Y., on October 3d before a colorful gathering of students, faculty, alumni, and several hundred distinguished guests.

Attending the ceremony were Bishops Sterrett of Bethlehem, Davis of Western New York, Peabody of Central New York, Remington of Eastern Oregon, and Washburn of Newark.

"Our choice lies between education at the full, and training limited to the level of utility," said Dr. Potter in his address. "If we leave the choice to chance and fail to exert ourselves for the higher end, we shall ourselves be responsible if learning and the life of the mind and spirit become again the hidden possession of the very few, and those perhaps condemned, perhaps even hunted that they may be destroyed. If we make the choice of utility only, we have no assurance that the technological means of livelihood will long remain uncorrupted by the decay of learning and science."

A New Parish House At Blacksburg

There was recently completed at Blacksburg, Va., a parish house and student center which will be of untold value, especially in caring for the large contingent of Episcopalians among the students of the Virginia Polytechnic Institute, which this year has a total enrollment of about 3,300; most of them young men, but with a considerable minority of "co-eds."

At Christ Church, of which the Rev. Frank VanDusen Fortune is rector, December 7, 1941 will be remembered not only as the time of the bombing of Pearl Harbor, but also the day of a special ceremony in which the ground was broken for this new building, for which the congregation has been planning for years. The first

spade of earth was turned by Mr. W. D. Saunders, senior warden, who was followed by the rector and the members of the building committee.

Erected at a cost of \$33,000, the student center is of native limestone and of Old English style of architecture. It contains a library, large dining room and kitchen, rector's study and office, a number of Sunday School class rooms, rooms for the boy and girl scouts, choir room, and a bedroom for two students who will serve as caretakers.

The financing of the structure was largely made possible through generous gifts from two prominent Virginia Tech alumni in New York, these being supplemented by contributions from other interested persons.

The committee which supervised the construction of the building was made up of several members of the faculty of V. P. I., so that the work had the advantage of their experience and judgment in many lines.

The Rev. Mr. Fortune is carrying on a number of valuable activities among the Episcopal Students, with a flourishing chapter of the Canterbury Club which meets on Sunday evenings.

Prayer Corner

Trinity Church, Bloomington, Ind., has a memorial prayer corner which is used often by the 300 Episcopal students of Indiana University, as well as by the parishioners. More than 100 students attend services each Sunday and work is done also among the 1200 Yeomen and Waves of the Naval Training station at the University. Yeomen have been serving as acolytes at the services. The Rev. A. Elliston Cole is the rector.

SECONDARY SCHOOLS

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Kemper Hall opened its 72d year on September 14th with capacity enrollment. Students from 13 states are represented and three from England, totaling 107, 82 of whom are boarders.

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The Question Box

By
BISHOP WILSON



• Will you please tell something about the difference between the doctrine of the Virgin Birth and that of the Immaculate Conception?

The former has to do with the birth of our Lord. The latter has to do with the birth of St. Mary the Mother of our Lord. They are quite different. The doctrine of the Virgin Birth says that our Lord was born of the Blessed Virgin Mary without the agency of a human father. This is part of the Scriptural record as given in St. Matthew and St. Luke and has always been taught by the Church. The doctrine of the Immaculate Conception says that St. Mary, because she was destined to become the Mother of Jesus, was herself conceived and born free from original sin. It is a belief which gained currency in the late Middle Ages without any specific Scriptural support and was held as a pious opinion out of respect for St. Mary. In 1854 Pope Pius IX proclaimed it as a binding doctrine of the Roman Catholic Church. It has never been so received by the Anglican Church.

• On page 75 of the Prayer Book are these words, "Then shall the priest say to those who come to receive the Holy Communion." Should this bidding be given to all? Then on page 82 in the rubric, "and sufficient opportunity shall be given to those present to communicate." Do these words not show that all have the right to communicate?

Suppose you accept an invitation to college commencement exercises. The president or the dean announces that all the graduates are to come forward to receive their diplomas and he is certainly expected to give them all sufficient opportunity to do so. Would you think that you were entitled to walk up and receive a degree just because you had been invited to the exercises? The Invitation in the Communion Office is addressed to communicants and the second rubric refers to communicants. Usually there are visitors present who are not communicants. They are very welcome but the rubrics do not apply to them.

• What does our Church teach concerning the Bishops of the Moravian Church and the Apostolic succession?

A committee of English Bishops out of the Lambeth Conference has held conversations with the Moravians in England from time to time over a period of many years. They are still going on with a number of points remaining to be ironed out. The Moravian Church was originally the Bohemian Brethren back in the 15th century—followers of John Huss. They received their Orders through the Waldenses. In the Thirty Years War they were all

but exterminated. There seem to be some uncertainties and some obvious irregularities in the Apostolic Succession which ought not to be difficult of adjustment. There are also some other points on which agreement has not been attained. For instance, deacons in the Moravian Church are permitted to administer Confirmation and also to celebrate the Holy Communion. They are a small body but have always been highly regarded by Anglicans. In 1749 a special bill was passed by the English parliament exempting the Moravians in the American colonies from military service and from the taking of oaths. In that bill they are described as an "ancient Protestant Episcopal Church." At the present time we are simply good friends with the Moravians. It is to be hoped something more may come out of the next Lambeth Conference.

• Who was St. Alban?

The first Christian martyr of Britain. Accounts of him are not very satisfactory. They tell us that he lived at the beginning of the fourth century in Britain and was a pagan. During the persecution under Diocletian a priest came to his house seeking shelter from his pursuers. Alban hid the priest away but it was not long before the life and teaching of his fugitive guest converted Alban himself to Christianity. When the pursuers finally came to his house in search of the priest Alban donned his visitor's clothes and gave himself up. Brought before the magistrate Alban confessed himself to be a Christian, refused to sacrifice to the pagan gods and was condemned to death. His day in the Church calendar is June 22nd.

The Church Looks Forward

History was made a few weeks ago when the British Archbishops in a public meeting proclaimed the demands of the Church upon the economic order. Sir Stafford Cripps, Lord Privy Seal; the Bishop of Bristol; and Miss E. C. Knight-Bruce also addressed the meeting, which filled London's tremendous Albert Hall.

The full, revised text of all these addresses will shortly be available in a pamphlet, "The Church Looks Forward," which ought to be given top priority on every Churchman's reading list.

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DEATHS

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

Angel Ferro, Priest

Padre Angel Ferro of the missionary district of Cuba died at Havana, Cuba, on September 8th. Burial took place at Santa Cruz del Norte, Matanzas province, where he had lived for many years. Archdeacon Barrios of Havana, Archdeacon Piloto of Matanzas, Dean Gooden of the Cathedral, the Rev. J. Pena of Matanzas, and the Rev. Maximiliano Salvador of Los Arabos, accompanied the body and maintained a watch until the funeral, at which they officiated in the presence of Padre Angel's family and a great crowd of parishioners and friends.

Angel Ferro y Sanchez-Ossorio was born in Cartenga, province of Murcia, Spain, on December 29, 1877. He was trained for the priesthood of the Roman Catholic Church in the Diocesan Seminary at Murcia, where he was ordained in 1901.

In 1906 he was transferred to Cuba and served as a curate in the Church of the Holy Angels, Havana. Subsequently he served in Ceiba Mocha, San Antonio de los Banos, and Matanzas. In 1913 he spent a few months at the Church of Nuestra Senora de Guadalupe, New York City, but by that time he had decided to renounce the ministry of the Roman Catholic Church. It is said that his friendship with the late Archdeacon Diaz Volero of the Episcopal Church, then archdeacon of Matanzas, had caused him to reconsider the whole Roman position. He returned to Cuba and renounced the ministry in 1913.

In 1915 he was married in the Cathedral of the Most Holy Trinity, Havana, to Maria T. Prendes and in 1917 became lay reader at Santa Cruz del Norte. From 1921 to 1923 he was professor in the Cathedral School of Marianao which was later moved to Camaguey as St. Paul's School, and Angel Ferro returned to Santa Cruz as lay reader. There he started his own school, La Academia Politecnica, which he maintained until recently.

Padre Angel, as he was always called, was a notable preacher and devoted himself to preaching missions on many occasions. After one such mission in the city of Guantanamo about the year 1927, the Cuban work received a great impetus. Padre Angel always hoped to be received as a priest in the Episcopal Church and this hope was realized in March 1941 when Bishop Blankinship received him as priest in the Cathedral in Havana and appointed him rector of Santa Cruz.

Last spring his health began to fail and he went to Havana, where he stayed at the home of Archdeacon Barrios until the end. He is survived by his widow, and several sons and daughters.

John Jabez Lanier, Priest

The Rev. John Jabez Lanier, a retired priest of the diocese of Virginia, died at his home in Fredericksburg, Va., on September 16th, aged 79 years.

Mr. Lanier was born in Edgefield, S. C., the son of John Jabez and Sallie Elizabeth Mayson Lanier. After graduating at the Peabody Normal College in Nashville, Tenn., and after teaching for five years in

the public schools of South Carolina and elsewhere, he took his theological course at Berkeley Divinity School, at Middletown, Conn. Ordained deacon by Bishop John Williams of Connecticut in 1891 and priest by Bishop C. K. Nelson of Atlanta in 1892, he held charges in Georgia, Pennsylvania, and North Carolina until 1910 when he came to the rectorship of St. George's Church, Fredericksburg, Va. He resigned that charge after a service of 12 years. For a number of years he held the position of national lecturer of the Masonic order. He held charges also in Kansas and Pennsylvania before his final retirement from active work.

During his active ministry he wrote a series of theological works under the general title of Kinship of God and Man and was engaged in a revision of them at the time of his death.

He married in 1892 Susan Battey Connally of Augusta, Ga., who died several years ago. He is survived by two sons and several grandchildren.

The funeral was held in St. George's Church, Fredericksburg, on September 18th, by the Rev. J. S. Bond. The rector was assisted by a number of other clergy, the interment being in Oak Hill cemetery, Fredericksburg.

George John McCormack, Priest

The Rev. George John McCormack, rector of the Church of Our Merciful

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THE LIVING CHURCH

Saviour, Penns Grove, N. J., died suddenly in Montreal on September 22d of pneumonia following an operation. He was on leave of absence at the time. The Rev. Mr. McCormack was born in England and received his early education there, graduating from McGill University, Montreal, where he also took his M.A. degree. He then attended Montreal Diocesan college for his theological education and was ordained by the Bishop of Montreal in 1916. After serving in the Canadian Church for several years, he came to Stelton, Pa., as rector of Trinity Church and then in 1923 to Palmyra, N. J. In 1931 he became rector at Penns Grove.

He is survived by his widow, Daisey Evelyn Louisa Fricker and a son George. The funeral service and burial were in Montreal.

Herbert J. Piper, Priest

The Rev. Herbert J. Piper died September 7th in a hospital at Waterville, Me., aged 76 years. He was born in Stark, Me., son of John and Lydia Collins Piper, and was graduated from Maine Central Institute and Bates College, with the M.A. degree from Brown University. He married Miss Myra Irene Beans in 1900, who survives him. During his ministry in the Church he was curate of St. John's in Providence and afterwards for 17 years rector of St. Paul's Church, Wickford, R. I., retiring in 1937.

The funeral was September 9th in Smithfield, Me., where he had a summer residence, and was conducted by the Rev. James L. Hayes of Belfast, Me. Burial was in the Smithfield cemetery.

A. W. Sundelof, Priest

Dr. A. W. Sundelof, one of the most prominent clergymen in Swedish-American circles, died August 20th in his home, Roxbury Mass., after a brief illness.

The Rev. Mr. Sundelof was born in Hosjo, Dalarna, Sweden, April 24, 1870, and was graduated from High School at Falun, 1888. He then continued his studies at the University of Upsala. In the year 1891 he continued his theological studies at the General Theological Seminary at New York and enrolled 1892 at the Theological Seminary at Cambridge, Mass. He was ordained priest in 1894.

Dr. Sundelof founded St. Ansgarius Swedish-American Episcopal parish at Boston and was for 30 years its rector. He was also editor and publisher of the Swedish monthly *Kyrkan* (The Church).

COMING EVENTS

October

- 13-15. National Council Meeting.
16. Consecration, Dr. Oliver J. Hart, Bishop-coadjutor of Pennsylvania, Philadelphia.
- 19-21. Synod of province of Southwest, Joplin, Mo.
- 19-21. Synod of province of Washington, Baltimore, Md.
- 20-21. Synod of province of New York and New Jersey, Rochester, N. Y.
23. Consecration, the Rev. Herman Page, Bishop of Northern Michigan, Dayton, Ohio

Several of Tennyson's greatest poems were translated by Fr. Sundel into Swedish; he also translated the Episcopal Hymnal into Swedish. He was promoted to Doctor of Letters at St. Stephen's College and King Gustav of Sweden gave him the insignia of the Royal Order of Vasa. He is survived by his widow, Anna, two daughters, one son, and seven grandchildren.

William C. Sturgis

Dr. William Codman Sturgis, former educational secretary of the Department of Missions of the National Council, died at his home in New York on September 29th, at the age of 79.

Dr. Sturgis was a member of the Board of Missions for a number of years prior to the organization of the National Council, but was associated with the National Church from 1917 to 1927; then was a lecturer at the College of Preachers, Washington, from 1929 to 1931; and warden of St. Martin's House, Bernardsville, N. J., 1934 to 1937.

While with the National Church organization, Dr. Sturgis was one of the most popular missionary speakers in the entire Church, with a faculty for dramatic presentation of material gathered from personal visits to most of the foreign and domestic mission fields. His book, *A Church Awake* was regarded as one of the most effective books on the missionary motive and enterprise that the Church has ever published. He wrote also for the Church magazines, and was the author of many booklets and pamphlets devoted to promotion of interest and support for the Church's missionary work.

Dr. Sturgis was born in Boston, November 15, 1862. He had three degrees from Harvard, A.B., 1884; A.M., 1887; Ph.D., 1899. Before engaging in Church work he had made a special study of botany and was associated for a time with the cryptogamic laboratory at Harvard, later with the Connecticut Agricultural Experimental Station, the Yale School of Forestry and, from 1904 to 1917, with Colorado College, as a botanist.

He was a Fellow of the American Association for the Advancement of Science and a member of the American Forestry Association.

Dr. Sturgis is survived by a widow, the former Carolyn Hall; two sons, Norman R. Sturgis of Albany and Lieutenant A. H. Sturgis of Milton, Mass.; a daughter, Mrs. John W. Suter, wife of the rector of the Church of the Epiphany, New York; a sister, Miss Lucy Sturgis of Boston, and three brothers, S. Warren and R. Clipston Sturgis of Boston, and James Sturgis of Geneva, Switzerland.

Funeral services were held at the Church of the Epiphany, New York, October 1st.

Mrs. Frank B. Kellogg

Mrs. Frank B. Kellogg, widow of the statesman, co-author of the Kellogg-Briand peace pact, and ambassador to the court of St. James died October 1st at her St. Paul home.

Mrs. Kellogg, well-known in social cir-

des of St. Paul, Washington, and London, was a loyal member and generous supporter of the Church of St. John the Evangelist, St. Paul. Her loyalty and generosity also extended to the Church at large, especially in educational and missionary work.

Services were held from her home on October 3d with interment in the National Cathedral, Washington, D. C., where the body of Mr. Kellogg, who died in 1937, is buried.

Family Churchgoing as a War-Time Measure

Christ Church, Greensburg, Pa., of which the Rev. Thomas H. Carson is rector, is now holding its church school sessions at the same hour as the chief morning service on Sunday mornings.

Adopted as a war measure to save tires, the plan has resulted in families coming to Church together, the restoration of the family pew, boys and girls learning to worship in the service of the Holy Communion each Sunday. Once a month the school stays throughout the service; other Sundays the students go to the parish hall during the hymn preceding the sermon.

Church Services near Colleges

College Students need to be remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Second Sunday: 9:30 A.M.
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BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
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CONNECTICUT COLLEGE—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas' Church, Hanover, N. H.
Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
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GEORGE WASHINGTON UNIVERSITY—Church of the Epiphany, Washington, D. C.
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HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
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TUFTS COLLEGE—Grace Church, Medford, Mass.
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UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days; Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
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Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
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UNIVERSITY OF WISCONSIN—St. Francis' House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
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Sunday: Holy Eucharist 8 and 10:30 A.M.; Evening-song 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seecombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion

CHANGES

Appointments Accepted

BREWIN, REV. GEORGE M., rector of St. Andrew's, Akron, Ohio, is to be rector of the Church of Our Saviour, Salem, and Trinity Church, Lisbon, Ohio, effective October 15th. Address: Church of Our Saviour, Salem, Ohio.

BROWN, REV. ALLEN, formerly rector of St. Mark's, Malone, N. Y., is now rector of Christ Church, Hudson, N. Y.

BRUCE, REV. R. DUDLEY, rector of St. Stephen's Church, Longmont, Colo., is also vicar of All Saints' mission, Loveland, Colo.

GRIFFITHS, REV. JOHN E. G., formerly student at Seabury-Western Seminary, Evanston, Ill., has been vicar of Calvary Church, Lombard, Ill., and St. John's Church, Naperville, Ill., since July 1st. Address: 105 Maple Street, Lombard, Ill.

CLASSIFIED

ANNOUNCEMENTS

Appeals

FOND DU LAC CATHEDRAL observes in October the first centennial of work of The Church in the city of Fond du Lac. The congregation in gratitude to God for the ministrations of His Church, will present then a thank-offering of \$4,000 to retire a mortgage on the deanery. Friends of the Cathedral who appreciate its influence, are invited to contribute before Oct. 11th, and have their names written in the 1st Centennial Record Book which will be placed in the archives against perusal by those who will observe the Cathedral's second centennial a hundred years hence. Offerings will be acknowledged by the Very Rev. Edward Potter Sabin, Dean, 51 W. Division, Fond du Lac, Wis.

Born

SNOWDEN, JAMES DAY—born on September 27th, Memphis, Tenn. His father, the Rev. Brinkley S. Snowden, was an agricultural missionary in India from 1935 to 1939, and is now studying medicine at the University of Tennessee in order to widen his activities in India.

Caution

Family consisting of man and wife and five children are circulating the country calling themselves the "Flying Gordons," an acrobatic troupe, appealing for help to get to a certain destination. Further information may be secured from the Rev. Frederick L. Barry, St. Luke's Church, Evanston, Ill.

A crippled man, giving the name, Ralph W. Lawrence, claiming to have been discharged from an institution and trying to reach Chicago, solicits aid for transportation. Claims membership in several parishes, also kinship to several clergymen. Refer to Fr. Wetherill, St. Clement's, Philadelphia. Fr. Alberts, Christ Church, Media, Pa., or Fr. Lander, Rosemont, Pa.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

GROTON, REV. ERLAND L., curate of St. Matthew's Church and priest in charge of St. Andrew's mission, Kenosha, Wis., is to be rector and dean of St. Paul's Pro-Cathedral, Mishawaka, Ind., effective October 11th. Address: 616 Lincoln Way East, Mishawaka, Ind.

GUNN, REV. GEORGE PURNELL, rector of the Church of the Good Shepherd, Norfolk, Va., is to be rector of St. Luke's Church, Atlanta, Ga., effective November 1st. Address: 176 Peachtree Street, Atlanta, Ga.

HAIGHT, REV. J. McVICKAR is priest in charge of the newly organized Church of the Messiah, North Woodstock, N. H.

HILL, REV. KEPPEL W., vicar of St. Luke's, Hollister, Calif., is rector of St. Paul's Church, Salinas, Calif., effective October 15th. Address: 418 Cayuga Street, Salinas, Calif.

HUNSICKER, REV. ROBERT C., formerly assistant at Grace Chapel, New York, has been assistant minister at Grace Church, Brooklyn Heights, Brooklyn, N. Y., since June 15th. Address: Grace Church office, 50 Grace Court, Brooklyn Heights, N. Y.

LANIGAN, REV. WILLIAM N., formerly curate of St. John's Church, Norristown, Pa., has been rector of St. Peter's Church, Phoenixville, Pa., since October 1st. Address: St. Peter's Rectory, 146 Church Street, Phoenixville, Pa.

LEAVELL, REV. CHARLES G., formerly rector of All Saints' Church, Norton, St. Mark's, Dante, St. Stephen's, Nora, the mission of the Good Shepherd, Splashdam, and Grace House on the Mountain near St. Paul, Va., has accepted a call to the rectorship of Grace Church, Morganton, N. C.

MAY, REV. O. WORTH, formerly rector of Christ Church, Xenia, Ohio, became rector of St. John's Memorial Church, Farnville, Va., on September 1st.

MAYBERRY, REV. DONALD W., formerly curate of Trinity Church, Boston, Mass., has been rector of St. Paul's Church, Brunswick, Me., since October 1st.

NORRIS, REV. F. WARREN, formerly curate of Trinity Church, Roslyn, Long Island, N. Y., has been priest in charge of St. John's mission, Springfield Gardens, Long Island, since September 20th. Address: 180-01 140 Ave., Springfield Gardens, Long Island, N. Y.

PACKARD, REV. EDWIN K., formerly graduate student at General Seminary, New York City, has been curate of All Saints' Cathedral, Albany, N. Y., since September 15th. Address: 75 Elk Street, Albany, N. Y.

PALMEJAR, REV. PLACIDO E., is vicar of St. Andrew's Filipino mission, San Francisco, Calif. Address: 1732 Buchanan Street, San Francisco.

RICHARDS, REV. EARNEST D., curate of Grace Church, Colorado Springs, Colo., is also priest in charge of Epiphany mission, Colorado Springs, Colo.

SMITH, REV. C. DOYLE, formerly student of the University of the South, Sewanee, Tenn., has been rector of St. Mark's Church, Havre, Mont., since September 20th. Address: Holland Apartments, Havre, Mont.

SMITH, REV. EVERETT P., rector of Emmanuel Church, Geneva, Switzerland, is on leave of absence and is serving as assistant rector of Christ Church parish, Pensacola, Fla.

SOPER, REV. JOHN H., formerly rector of the House of Prayer, Tampa, Fla., has been rector of the Church of the Redeemer, Sarasota, Fla., since September 1st. Address: 421 South Orange Avenue, Sarasota, Fla.

SOULE, REV. WILLIAM E., formerly of St. Edmund's School, Stockbridge, Mass., has been a master in mathematics and also organist and choir-master at St. George's School, Middletown, R. I., since September 14th.

STERLING, REV. CHANDLER W., rector of St. Andrew's, Milwaukee, Wis., is to be rector of Grace Church, Freeport, Ill., effective November 1st.

STOCKETT, REV. NORMAN JR., in addition to serving as rector of St. Andrew's, Grand Ridge, Ill., assumed the rectorship of Christ Church, Streator, Ill., on October 1st. Address after November 1st: 132 South Vermillion Street, Streator, Ill.

SPINNER, REV. RALPH J., vicar of St. Michael's

and St. Andrew's, Hays, Kans., is to be priest in charge of St. Ambrose Church, Chicago Heights, Ill., effective November 1st.

TAYLOR, REV. R. DUNHAM, rector of St. Matthew's, National City, Calif., vicar of St. James' mission, San Diego, Calif., has been rector of St. Mary's Church, Laguna Beach, Calif., since October 1st. Address: 428 Park Avenue, Laguna Beach, Calif.

TETU, REV. FRANCIS HENRY, formerly vicar of St. George's, Indianapolis, Ind., has been vicar of St. John's Church, Plymouth, Mich., since October 1st. Address: 475 Jenner Place, Plymouth, Mich.

WHITMARSH, REV. HAROLD C., formerly rector of St. Paul's Church, Wickford, R. I., has been assistant at St. Bartholomew's Church, New York City, since October 1st. Address: 1150 Fifth Avenue, New York City.

Military Service

ASHLEY, REV. MORGAN, Lt. Col., will resign as rector of Trinity Church, Rutland, Vt., as of November 1st. He has been serving as a chaplain in the Army since February 1941. Address: Reception Center, Camp Blanding, Fla.

BATES, REV. CARROLL M., has resigned as curate of St. Alban's, Olney, Philadelphia, to become an Army chaplain.

CARNAN, REV. CHARLES W. JR., assistant rector of St. Paul's Church, Newport News, Va., and priest in charge of Emmanuel Church Chapel, Phoebus, Va., has been granted a leave of absence to serve as chaplain with the Army air force, stationed at Pope Field, Fort Bragg, N. C. He holds the rank of captain.

COPE, REV. ARTHUR B., rector of St. Matthew's Church, Bloomington, Ill., has been granted a leave of absence to serve as a chaplain in the Army. He is attending the chaplain school at Harvard University, Cambridge, Mass.

HALL, REV. RAYMOND S., chaplain in the Army, has been transferred from Fort Benning, Ga., to Fort Bragg, N. C.

MCDONALD, REV. FREDERICK A., formerly rector of St. David's, Portland, Ore., is on leave of absence from his parish to serve as a chaplain in the Army. Address: Army Chaplain School, Harvard University, Cambridge, Mass.

MALONE, REV. J. LEON, rector of St. Philip's, Southport, N. C., and minister in charge of St. Andrew's, Wrightsville Sound, and All Souls', North West, N. C., has been appointed a chaplain in the Army. He is now in training at Harvard University, Cambridge, Mass.

MILSTEAD, REV. ANDREW D., chaplain in the Naval Reserve, who was stationed at Norfolk, Va., is now at the Naval Training Station, San Diego, Calif.

WEIKART, REV. R. M., formerly assistant to the dean, St. Paul's Cathedral, Detroit, Mich., is a chaplain in the Navy and is in training at Norfolk, Va.

Resignations

EDROP, Very Rev. PERCY T., dean of Christ Church Cathedral, Springfield, Mass., is to retire from the active ministry on November 1st. Address after November 1st: 44 Crestwood Avenue, Springfield, Mass.

VENABLES, REV. F. V., formerly priest in charge of Christ Church, St. Helen's, Oregon, has returned to Victoria, B. C., intending to retire from active work.

New Addresses

BROOKMAN, REV. DONALD, formerly of Trinity Church, San Francisco, Calif., is now at Pinewood Gardens, Hartsdale, N. Y.

CIRLOT, REV. FELIX L., formerly of 356 West 20th Street, New York City, is now at 250 West 22d Street, Apartment D, New York City.

DURKKE, REV. CHARLES C., formerly of 5603 Main Street, Elkridge, Md., is now listed at 5603 Main Street, Elkridge, Baltimore, Md. The Elkridge post office has been abolished.

HATCH, REV. ROSCOE C., formerly of 301 South William Street, Johnstown, N. Y., has been at St. John's Rectory, Richfield Springs, N. Y., since February 1st.

KUNKEL, REV. RICHARD L., formerly of West

CHANGES

Park, N. Y., is now at 653 Greenwich Street, New York City.

MITCHELL, Rev. AUSTIN B. JR., formerly of 917 23d Street, N.W., Washington, D. C., is now at 1121 New Hampshire Avenue, N.W., Washington, D. C.

SCHILLING, Rev. FREDERICK A., formerly of 619 Avenue A., Kennewick, Wash., is now at 904 Washington Street, Olympia, Wash.

SLACK, Rev. WILLIAM S., formerly of Box 1923, Alexandria, La., is now at 2101 Elliott Street, Alexandria, La.

TAYLOR, Rev. J. W., formerly of 10 Macklin Place, St. John's, Newfoundland, is now at St. Alban's Rectory, Badger's Quay, B. Bay, Newfoundland.

Depositions

COX, OLIVER CROMWELL, was deposed from the sacred ministry on September 25th by Bishop Seaman of North Texas. Mr. Cox had declared in writing his renunciation of the ministry.

Ordinations

PRIESTS

LONG ISLAND—The Rev. FREDERICK WARREN MORRIS was ordained to the priesthood on September 6th in Trinity Church, Roslyn, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Charles U. Harris. Fr. Morris will serve as priest in charge of St. John's Church, Springfield Gardens, N. Y.

MINNESOTA—The Rev. Messrs. CHARLES BENNISON, FREDERICK W. PUTNAM JR., and LLEWELLYN WILLIAMS were ordained to the priesthood on October 5th in St. Mark's Cathedral, Minneapolis, Minn., by Bishop Keeler, Coadjutor of Minnesota. The Rev. Mr. Bennison, presented by the Rev. Frederick D. Tyner, will be priest in charge of St. Luke's parish, Hastings, and priest in charge of St. Mary's, Basswood Grove, Minn. Address: Hastings, Minn. The Rev. Mr. Putnam, presented by the Rev. William C. Bimson, will be priest in charge of the Church of the Good Shepherd, Windom, and of St. John's, Worthington, Minn. Address: Windom, Minn. The Rev. Mr. Williams was presented by Dean O. R. Littleford. The Rev. Dr. Harold L. Bowen preached the sermon.

PITTSBURGH—The Rev. ADOLPH WILLIAM KAHL was ordained to the priesthood on September 20th in Christ Church, Greensburg, Pa., by Bishop Mann of Pittsburgh. He was presented by the Rev. Thomas Carson, who also preached the sermon.

WESTERN NEW YORK—LLOYD RUSSELL FOSTER was ordained to the priesthood on June 18th in St. Mark's Church, North Tonawanda, N. Y., by Bishop Davis of Western New York. He was presented by the Rev. Harold C. Kelleran; the Very Rev. James Cosbey preached the sermon. The Rev. Mr. Foster has returned for his final year at the Philadelphia Divinity School and will assist at the Church of St. John the Evangelist, Lansdowne, Pa. Address: 202 South 39th Street, Philadelphia, Pa.

DEACONS

KANSAS—WILLIAM JOSEPH HEILMAN was ordained deacon on September 20th by Bishop Fenner of Kansas in Grace Cathedral, Topeka, Kans. He was presented by the Rev. William C. Heilman; the Very Rev. John Warren Day preached the sermon. The Rev. Mr. Heilman is a student at Philadelphia Divinity School.

MINNESOTA—CLARK W. McELMURY was ordained to the diaconate on October 5th in St. Mark's Cathedral, Minneapolis, by Bishop Keeler, Coadjutor of Minnesota. The Rev. Mr. McElmury, presented by Dean Charles P. Deems, will be minister in charge of St. Martin's parish, Fairmont, and priest in charge of the Church of the Good Shepherd, Blue Earth, Minn. Address: Fairmont, Minn.

OHIO—ERNEST FREDERICK EDMUNDS was ordained deacon at Trinity Cathedral, Cleveland, Ohio, by Bishop Tucker of Ohio on September 26th. He was presented by the Rev. Robert W. Fay; the Very Rev. Chester B. Emerson preached the sermon. The Rev. Mr. Edmunds will be curate of Christ Church, Warren, Ohio.

RHODE ISLAND—DAVID EDMUND EVANS was ordained deacon by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, R. I., on September 29th. He was presented by his father,

the Rev. Irving A. Evans; the Very Rev. Allen Evans preached the sermon. The Rev. Mr. Evans will serve as minister in charge of St. John's Church, Ashton, R. I.

Marriages

GRIBBIN, Rev. ROBERT E. JR., son of Bishop and Mrs. Gribbin of North Carolina, to Miss ELSIE LAWRENCE, daughter of the Rev. Alfred S. Lawrence of Chapel Hill, N. C., on September 8th in the Chapel of the Holy Cross, Chapel Hill, N. C. Bishop Gribbin and the Rev. Mr. Lawrence heard the vows. They will reside in Chapel Hill where the Rev. Mr. Gribbin is assistant to the Rev. Mr. Lawrence.

BURLESON, JOHN ELY, son of the late Bishop Burleson and Mrs. Burleson of South Dakota, to Miss ELEANOR PENDLETON JACKSON, daughter of Bishop and Mrs. Jackson of Louisiana, on September 30th in Trinity Church, New Orleans, La., by Bishop Jackson with the Rev. B. Duvall Chambers assisting.

Corrections

JUNG, Rev. GEORGE PHILIP, Army chaplain, is listed incorrectly in THE LIVING CHURCH ANNUAL. His address is post chaplain, U. S. Army Reception Center, New Cumberland, Pa.

SHANNON, Rev. EUGENE R., was listed incorrectly in THE LIVING CHURCH, September 27th, as the Rev. Everett R. Shannon and as serving as a chaplain in the Army. The Rev. Mr. Shannon is a lieutenant (jg) in the Naval Reserve. He is stationed at the Naval Operating Base, Norfolk, Va.

LETTERS

(Continued from page 2)

to be ignorant or wilfully to overlook this subject.

In this light, I find Mr. Duncan's democratic monarchy and democratic dictatorship amazing. Possibly he is not aware that political forms and economic pressures go hand in hand, and therefore that politically speaking power is always to be suspect in an unregenerate world. People that "do us good" generally are serving some more immediate interest to which our welfare for the time being contributes.

I do not find Mr. Duncan's Church much of a help in this political problem, and it is difficult to see how a student of modern political economy can put much trust in the Church as institution. Mr. Duncan seems to overlook the fact that, regardless of theological definition, the Church speaks to the problems of the day through the mouths of Churchmen, and therefore that the social criticism of the Church is vitiated by both the self-interest of speakers and their continual confusion of the Church's institutional welfare and the public good. In the light of history, it is difficult to see why men should be prepared to trust their welfare to the Church's protection any more than to an authoritarian state. The recent affairs in Spain are only one extreme demonstration of ecclesiastical benevolence, acting certainly with the overt consent of a part of the people, doing what it claimed to say was the will of the people.

In other words, the Church as an institution is always under the same judgment as the State it criticizes. Democracy, in more than abstract terms, stands for the realistic awareness that the broadest possible basis of any social institution, political or religious, is the only guaranty of a relative justice in a world in which no institution is Christian.

It would make an excellent suffrage to be added to the Litany to say—"From those who would do us good, Good Lord deliver us."

(Rev.) CHARLES D. KEAN.

Springfield, Mass.

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GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11. Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.
St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171

Rev. Geo. Paull T. Sargent, D.D., Rector
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NEW YORK—Cont.

Church of the Heavenly Rest, 5th Ave. at 90th, New York—1,128
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
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Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450

Rev. Roeliff 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
Thursdays: 11 A.M. Holy Communion
Little Church Around the Corner Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Tait, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, Locust Street between 16th and 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Sunday, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
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