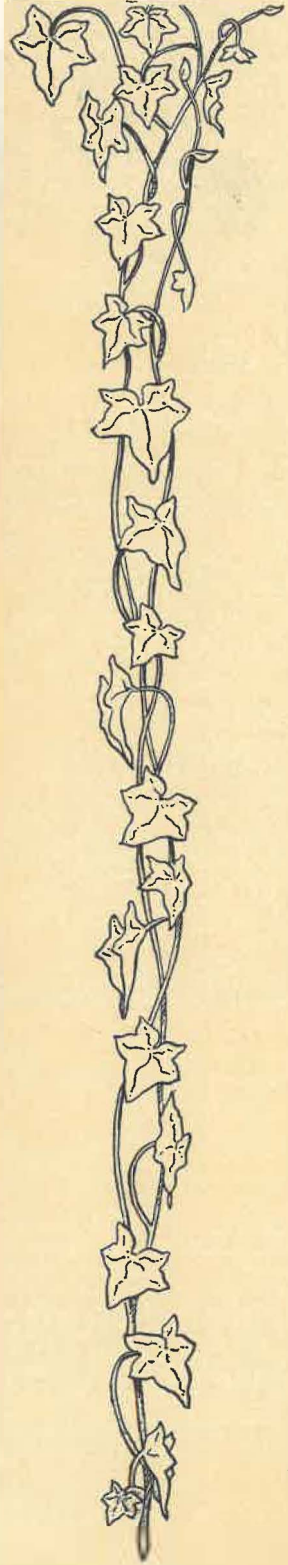
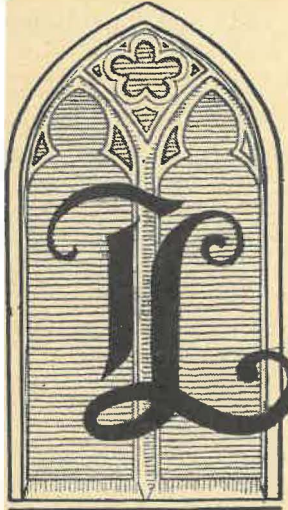


December 18, 1940



The Living Church



ALL SAINTS' CHURCH

A splendid example of ecclesiastical architecture is All Saints' Church in Worcester, Mass., which serves 1663 communicants. The edifice was built in 1932 after a disastrous fire. The altar reredos is 42 feet high, and the organ of All Saints' is known to be one of the finest in the country.

LETTERS

Father Huntington

TO THE EDITOR: May I first express through your columns my still surprised gratitude to the Order of the Holy Cross for the privilege it offered me of writing the life of Father Huntington, and for the unflinching courtesy and coöperation of the Fathers, even when our interpretations differed, while the book was under weight?

May I then comment briefly on Fr. Tiedemann's opinion, expressed in his review of the book in your pages, that I failed to do justice to the many good works which occupied Father Huntington after the Order left New York? I am sorry the knowledge of some of these activities, like his work at Sing Sing and Letchworth, did not come my way. But I did recognize, in my own mind at least, the rich variety and fruitfulness of his interests in his later life. Yet, as I have lately been pointing out in correspondence with Fr. Hughson, the "works of mercy and social service" of which Fr. Tiedemann writes, occupy a field quite distinct from that of constructive social reform, and I continue to feel that the move to Westminster meant an abrupt diversion of Father Huntington's energies from the latter.

The Archbishop of York has just ended a noble pronouncement, by pleading for men and groups who will follow the example of those Apostles who were accused of turning the world upside down. The Church has always been the nursing mother of necessary and blessed works of mercy; but such accredited activities will never turn the world upside down. The causes to which Father Huntington gave his early allegiance did tend that way; I think that in renouncing them he was conscious of making great sacrifice. Sacrifice is costly; but life must be selective.

Two or three letters written to me by Father Huntington during his last two years illustrate touchingly the steadfastness of his convictions, even though active labor in their behalf was denied him. Perhaps some day I may share these letters in part with readers of THE LIVING CHURCH.

Wellesley, Mass. VIDA D. SCUDDER.

Conscientious Objectors

TO THE EDITOR: It is distressing that six or eight young men of high moral and religious ideals should be in federal prison because they followed their consciences against the wish and advice of their families and the authorities of their theological seminary.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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PETER DAY.....Managing Editor
REV. JOHN W. NORRIS...Church Music Editor
ELIZABETH McCracken.....Literary Editor
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These young men did not run away and hide, nor seek to evade any responsibility for the decision they made. They can not be called draft dodgers. They may be wrong in their decision . . . but their offense is of rather a technical nature. They should have been given a suspended sentence.

I disagree with the point of view of these young men. I have the distinct feeling that the government could afford to be merciful.

(Rev.) HENRY DEWOLF DEMAURIAC.
Tariffville, Conn.

TO THE EDITOR: I am impressed with one sentence in your editorial comment on the news story of the eight students sentenced for refusing to register for the draft: "of such stuff, martyrs are made." I am wondering, without any inference in the case of these eight young men, how much the element of selfishness enters into the mental position of the conscientious objector.

It must be obvious to the conscientious objector that if all men in the United States of America pursued the course of non-resistance what would happen to the family, community, nation, and civilization. Yet the conscientious objector is willing to lay the sacrifice of all the responsibilities he bears in these relations on the altar of his convictions. What causes the conscientious objector to think that his position is of such value to himself as to outweigh common responsibilities?

You say, of such stuff martyrs are made. Maybe so. In a time such as this it should not be forgotten that the men of our armed forces are potential martyrs, in that their lives may be required of them in defense of country and civilization. It does seem odd that implied approbation should be given to a group who, to my mind, have chosen a lower martyrdom.

(Rev.) FRANKLIN C. SMITH.
Grand Rapids, Mich.

Editor's Comment

As our correspondent points out, if everyone in the United States were a conscientious objector (or a martyr), the world would be very different. We are not certain that it would be worse.

The Birth of Christ

TO THE EDITOR: Doubtless all of our clergy are engaged in the tremendous responsibility of preparing their Christmas sermon or sermons. And there come to mind the glorious words of the Christmas Collect, "Grant that we, being regenerate, may daily be renewed by Thy Holy Spirit"; the beautiful hymn of Bishop Brooks, "O come to us, be born in us"; and the many New Testament references to the message of the Incarnation. . . .

If the message of Christmas is that, as God the Son became incarnate in Jesus, so we, by the new birth, are to have (God in) Jesus incarnated in us (to some extent), then we have a thrilling message indeed (far more than Christmas trees, baskets for the poor, and everything else but the Christmas message). It is to be feared that we pass by, so accustomed are we to them, all the wonderful words about it in the New Testament. Is there indeed any other religion on earth which teaches that God made man with such a divine capacity that (1) God could take human nature and (2) that man could "partake of the divine nature"?

And does not this throw light upon the matter of the Virgin Birth? That is, it is the

regeneration and not the degeneration of man that is exemplified in the birth of Christ—a birth in both instances by the Spirit of God. Is it man's natural birth which is to be compared with the birth of our Lord—that is, His birth with our natural birth? Or is it not our supernatural birth or regeneration which is parallel with His supernatural birth?

Some may be surprised that it was Bishop Brooks who said, . . . "We are to hold the fact of the Incarnation in both an historic sense and in a mystic sense—that is, as having once taken place and as taking place still. Thus Christ was born in mankind's flesh on Christmas Day; but He is, also, to be born in any man, any day" (in Holy Baptism, if we believe the Prayer Book as well as the New Testament). "And each man has that spark of spiritual life strengthened by the Holy Spirit in Confirmation. And we all have the same life renewed by Christ Himself in every Communion" . . .

The life which our Lord lived on earth was such a life as is our regenerate life. He shows us what that life should be. We are to become by regeneration what He was by His birth, with the difference, of course, that what in us is regeneration was in Him incarnation; and our regenerate life is not in degree, though it is in kind.

(Rev.) GUY D. CHRISTIAN.
Manton, R. I.

ASCAP

TO THE EDITOR: In your issue of THE LIVING CHURCH dated December 4th, you publish a very neat piece of propaganda for the American Society of Composers, Authors, and Publishers in their recent battle with the National Association of Broadcasters.

I, for one, have not joined the ASCAP, as I feel it is an organization designed to limit the writing of music and discourage young authors and composers. It attempts to be a monopoly, and when the hymns of our Church become a part of an organization that tends to be a music trust, I feel the clergy of our Church should do all in their power to discourage such a set-up.

I am proud to say that of my own 1,500 numbers, most of which have been used on network programs, not one is controlled by ASCAP, nor will they be. Art must be kept free, and any monopoly or racket, be it in music of the home or hymns of the Church, is stultifying to the creative genius of our country.

(Rev.) HENRY SCOTT RUBEL.
Glendora, Calif.

Principal Contents

BOOKS	22	FOREIGN	10
CHANGES	28	FORUM	13
DEATHS	29	LETTERS	2
DIOCESAN	11	MUSIC	25
EDITORIAL	16	NATIONAL	3
EDUCATIONAL	26	PARISH LIFE	20
FOR CHRISTMAS			19

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

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The Living Church

NATIONAL

NATIONAL COUNCIL

Forward Movement Commission Membership Announced

By ELIZABETH McCracken

Little by little, the Presiding Bishop's ten-year plan for a movement Forward in Service is taking definite shape. Unusual among the hundreds of Church "movements" which have been coming and going for many years, it appears to be characterized by a distrust of over-organization and of detailed platforms promulgated from headquarters.

The Presiding Bishop since General Convention has been conferring with groups of bishops in various parts of the country about plans to make better use of old machinery and to secure fuller support of the age-old evangelistic work of the Church. At the meeting of the National Council, December 3d to 5th, he announced the membership of the new Forward Movement Commission which General Convention asked him to appoint. He also made a brief statement about the Commission's work.

"The Forward Movement Commission," he said, "does not plan to introduce new forms of service or create new organizations. It aims only at injecting into old agencies a new spirit. That is its function. All our agencies will benefit by this new spirit, including the National Council. We have got some new blood in the Forward Movement Commission. It may not be any better than the old blood, but it is different blood. We want to make our activities so Christian that results may be better and stronger."

"The General Convention adopted a resolution changing the form of the Forward Movement Commission. It said that the Presiding Bishop was to appoint the members. It did not specify any number, and it left the door open to include some women. The splendid work, so effectually done by the old Forward Movement Commission will be continued with practically the same staff, the Rev. Dr. Gilbert Symons as head. The old Commission is an integral part of the new one. Here are the members of the new Forward Movement Commission. Later, associate members will be appointed.

Bishops on the list read by the Presiding

Bishop are: himself as chairman *ex officio*; Bishops Hobson of Southern Ohio; Dandridge, Coadjutor of Tennessee; Peabody, Coadjutor of Central New York; Carpenter of Alabama; Ingley of Colorado; and Ivins of Milwaukee.

The following are the priests on the

Lispenard B. Phister, Coleman Jennings, Clifford P. Morehouse, Dr. Lewis B. Franklin, and Joseph E. Boyle.

There are four women on the new Commission: Miss Margaret I. Marston, Miss Eva D. Corey, Miss Elizabeth Matthews, and Mrs. Edwin A. Stebbins.



NATIONAL COUNCIL MEMBERS: *The Church's "board of directors" includes men and women well known in the Church and in their respective professions or industries.**

Commission: Very Rev. Drs. James P. DeWolfe and Paul Roberts; Rev. Drs. Arthur L. Kinsolving, C. Leslie Glenn, Anson Phelps Stokes jr., James Thayer Addison, and Charles W. Sheerin; and Rev. Ronald A. Merrix.

Laymen appointed to the new Commission are: Thomas Fleming, Z. C. Patten,

Japanese Church to Receive a "Good Will Gift"

A "good will gift" of \$75,000 to the Church in Japan was voted by the National Council at its December meeting. This may be the last appropriation, except for hospitals and philanthropic work, permitted

*Members of the National Council pictured above are: (Front row) Bishop Dandridge, Coadjutor of Tennessee; the Rev. Charles W. Sheerin, vice-president for promotion of the National Council; Miss Mary E. Johnston, Glendale, Ohio; Miss Rebekah L. Hibbard, Pasadena, Calif.; the Presiding Bishop; Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. Henry Hill Pierce, N. Y.; George B. Elliott, Wilmington, N. C., president of the Atlantic Coast Line Railroad; the Very Rev. Dr. Claude W. Sprouse, Kansas City, Mo.; (Second row) Dr. Lewis B. Franklin, treasurer of the National Council; Col. Leigh K. Lydecker, N. Y.; Mr. Dean Vincent, banker, Portland, Ore.; Dr. Kenneth C. M. Sills, president of Bowdoin College, Brunswick, Me.;

Stoughton Bell, attorney of Cambridge, Mass.; the Rev. Dr. James Thayer Addison, vice-president for administration of the National Council; C. Jared Ingersoll, banker, Philadelphia; Bishop Hobson of Southern Ohio; Bishop Quin of Texas; Bishop Bartlett of Idaho; Bishop Strider of West Virginia; (Back row) Bishop Davis of Western New York; Bishop Creighton of Michigan; W. W. Grant, attorney, Denver, Colo.; Dr. Warren Kearny, New Orleans, La.; Bishop W. Appleton Lawrence of Western Massachusetts; Bishop Keeler, Coadjutor of Minnesota; Dr. Frank W. Moore, Auburn, N. Y.; the Rev. Albert R. Stuart, Charleston, S. C.; the Rev. Kenneth D. Martin, Kenosha, Wis.; the Rev. Dr. Franklin J. Clark, New York, secretary of the Council.

under the new set-up of the Nippon Seikokwai (Holy Catholic Church in Japan).

The gift was proposed in a speech by the Presiding Bishop to the December 3d session of the Council, outlining the present status of American missionary work in the Land of the Rising Sun.

"About two years ago," he said, "the Japanese government put religious organizations under the Education Department and gave that department much more rigid control than had been in force prior to this ruling. The policy of the Japanese government was always to control religion. That government is not anti-religious. Its action about religious affairs is determined by political reasons. Religion has been considered good or bad according to whether it helps or hinders the carrying out of government plans.

GOVERNMENT HAS HELPED MISSIONARIES

"The Japanese government has always stood between the missionaries and antagonistic public opinion. It would be a serious mistake to think that the present conditions are either new or anti-religious. There are cranks in Japan as there are in America, who are opposed to religion. The Japanese government is not opposed to Christianity except when it seems to stand for pacifism. Then they are against it because they are against pacifism.

"Japanese people are not allowed to belong to secret societies. They are suspicious of those who do. I had to live down the fact that I am a Mason. This new Religious Bodies Bill is simply in line with the customary Japanese policy, which wants to know about and to control all public organizations. They got suspicious out there of the Salvation Army, because it had officers called generals and captains. One of the first things they did under the Religious Bodies Bill was to insist that these 'foreign army officers' retire. Then, the Archbishop of Canterbury said something that the Japanese did not like. So they moved against the Anglican bishops. Those English bishops wanted us included in any interdict. So the Japanese government did it. We might like to do the same thing if we had a foreign group here who might possibly make trouble; we should want to control it if we could.

"The Japanese hurt themselves more than us by asking all Americans holding official positions to retire. These Americans are the very ones who have upheld the government and helped others to be loyal to it. As you know, all our bishops have had to retire from Japan. The English and American missionary districts have been amalgamated with districts having native Japanese bishops. These native bishops are fine men, representing the cream of the third generation of Japanese Christians. They will elect more, in time. So we need have no apprehension as to the doctrine and work of the Japanese bishops, present and to come.

"The motive behind the Religious Bodies Bill is what we regret. The Japanese Christians feel the same. I have had letters from Japanese Christians saying this. They have asked our bishops to stay and work with them, but not to have charge. But our bishops feel that it is better not to

stay. They might arouse the suspicions of the military party in the government. Bishop Reifsnider will stay, but not to do Church work. Hospitals are exempt under the Religious Bodies Bill, and Bishop Reifsnider will hold his position for the next year or so as chairman of the Board of St. Luke's Hospital, Tokyo. Bishop Binsted will go to the Philippine Islands, and Bishop Nichols will have charge of the district of Salina for the present.

"There is another requirement of the Religious Bodies Bill, which is that the Japanese Church shall receive no financial help from outside after December 31st of



BISHOP NAIDE OF OSAKA: Under his leadership as Chairman of the House of Bishops of the Japanese Church, native Church leaders must provide for self-support after December 31st.

this year. We have, of course, been aiming for a long time at financial independence of the Church in Japan. But they can't yet support themselves so far as their missionary work and their rural work are concerned. The city churches are already self-supporting. But there is a great deal of evangelistic work in villages in Japan which have only recently been opened up. There is a tremendous opportunity in this new field. The worst feature of this provision of the Religious Bodies Bill forbidding financial aid from outside is that it makes it impossible to work this field. In time, the native Church can support it, but not now. Withdrawing our aid will cause real hardship there, as it would here if we should suddenly withdraw all financial aid from our domestic missionary field here.

"By December 31st, all financial aid must stop. The bishops in Japan suggest that we send financial aid before December 31st. We propose to send \$25,000 to each of the three Japanese districts hitherto supported by the American Church, as a kind of parting present. Already the knowledge that we are going to do this has created a favorable feeling in Japan. I have written to all members of the National Council about this, and all of them have replied approving of it. We must confirm it by a vote here. It is really a great mis-

sionary movement, this gift. Samson pulled down the temple and killed his enemies. We don't want to do that, but to do a better thing by giving this present though we are thrust out.

"The Japanese Church has done nobly. The clergy have reduced their own salaries, trying to make the native Church self-supporting. Many have had to retire any many pieces of work have had to be dropped. This gift of \$25,000 will be a great thing for them.

MISSIONARIES MUST WITHDRAW

"As to the future of our missions, we cannot say. The missionaries now in Japan must withdraw, not because they wouldn't be safe there but because they might embarrass the native Christians by arousing suspicion by their presence. This means a great loss. You put a native catechist in a place and people don't notice him. You put in an American or English missionary, and the Japanese surround him, because he is a curiosity. This gives him a great opportunity which the native doesn't have. I think that in a year or so Japanese opinion will change. The pendulum will swing back. I don't know, but I think they will ask us to come back.

"Anyway, the Japanese Church will not die, no matter what happens. They may make mistakes and do things of which we will not approve, but the Christian Church has been doing that all through the centuries. The financial problem is not the real danger. The real danger is that the Japanese government will be nice to the Japanese Church in order to use it for its own purposes.

TWO DEADLINES

"Our parting present amounts to about what we usually spend in Japan; \$25,000 each is about our usual budget for Japan. It must be sent before December 31st, as I have said. The end of April is the date the Japanese government has set for aiding schools financially. But churches can be helped financially just up to December 31st; while hospitals and philanthropic work can be aided any time. They are not under the Religious Bodies Bill, but are under the Department of Public Welfare and are exempt. So we can help St. Luke's Hospital, though foreigners will not be allowed to hold office, except Bishop Reifsnider, who is chairman of the board of directors."

Immediately following Bishop Tucker's speech, the National Council voted formally to send \$25,000 to each of the three Japanese districts, the money not to be designated a "parting present," as at first suggested, but a "good will gift."

Missionary Changes

Thirty-three persons connected with the American Church's missions in China and 14 from Japan have been evacuated, Dr. John W. Wood reported to the National Council at its December meeting.

The executive secretary of the Department of Foreign Missions, whose retirement becomes effective January 1st, said that the evacuations from Japan were in line with the new government regulations. Those from China, he explained, are mostly women and children, evacuated now

because it seemed wise to act while transportation facilities are available, to forestall possible internment in case of war. No immediate danger to missionaries in China is seen.

Bishop Bartlett of Idaho, according to announcement by the Presiding Bishop, is to take charge of the missionary district of New Mexico, left without a bishop by the death of Bishop Howden, until the House of Bishops elects a successor.

Other missionary appointments made at the December Council meeting included: Mary Louise Kuschwa, formerly of Harrisburg, Pa., as assistant at the Children's Home, Panama Canal Zone; employment in the field of the Rev. Kenneth A. B. Hinds, Mary I. Creese, of Chicopee Falls, Mass., for work as a nurse at Anvik, Alaska; reappointment of Mrs. Roberta L. Brown for religious education work at the Fort Valley (Georgia) College Center; and Sister Hilary, SHN, for evangelistic work in Moapa, Nevada.

RETIREMENTS

Council noted with appreciation and regret the retirement of the Rev. Dr. Robert E. Wood who has been in China since 1898, of Miss Jessie R. Turtle, appointed for Kyoto, Miss Louisa H. Boyd, in Japan since 1902, Miss Jeanette Hubbard of Tohoku, Japan, and the Rev. Dr. Charles H. Evans who worked as layman and later evangelistic missionary in North Kwanto, Japan for many years, and in addition rendered superb service to the Church as treasurer of the district of North Kwanto.

Quotas and Apportionments

General Convention, following the recommendation of its Joint Committee on Budget and Program and of the National Council, instructed the National Council to inform each diocese of its share in the budget for 1941. Primary basis of apportionment is the current expenses of each diocese over a six-year period. The quota thus calculated may be modified by factors of communicant strength, past record of giving to the national Church program, and local conditions such as indebtedness, endowments, economic status, etc.

This method, enthusiastically approved in some quarters, rouses violent opposition in others, and the National Council spent considerable time at its December meeting discussing just how it can obey General Convention without giving rise to the tempests of former years.

The subject came up when Bishop Hobson of Southern Ohio, on the afternoon of December 4th, presented the report of the Department of Promotion, of which he is chairman. Bishop Hobson read a long letter which the Department proposed to send out to all the Bishops of the Church. The Council voted that a letter should be sent, but did not accept the draft submitted. The Department will, therefore, draw up another letter which must be approved by the Presiding Bishop, the Second Vice-President, and the Treasurer. Speaking to the main point of both the report and the proposed letter, Bishop Hobson said:

"A good many dioceses are satisfied with their apportionments. Every effort made to lift their quotas has met with violent opposition. They have displayed really terrific objection to such attempts on the part of the National Council.

NO "STRONG-ARM METHODS"

"The General Convention at Kansas City voted in favor of the apportionment system. But the Budget and Program Committee would give us no idea what dioceses could do. They passed us the buck. This



DR. SHEERIN: "I was nearly burnt to a cinder by the replies."

letter we propose to send out is an attempt to get some idea from the dioceses as to what they think their fair share is. The National Council orders the quotas sent out; the Department of Promotion simply sends them, as ordered. Is this letter a good method, or can you find a better one? The Department feels that results cannot be secured by strong-arm methods. Cooperation is the only effectual method. The question is how to do it and comply with the mandate of General Convention."

Bishop Davis of Western New York asked, "Have you computed the share of the dioceses on the basis of their general expenses?"

Bishop Hobson replied, "Yes; but there is no use whatever in appealing on that basis."

Bishop Dandridge, Coadjutor of Tennessee, spoke next: "I think we should put into the letter a statement saying that General Convention ordered a mathematical quota. Then ask how this fits in with this year's possibilities in the particular diocese. Say that the amount can be modified, in accordance with the ruling of General Convention, if they cannot reach their mathematical share. Anybody can consider a letter like that in a cooperative spirit, I should think."

The Rev. Dr. Charles W. Sheerin, Second Vice-President, put in rather a plaintive word here: "In 1939 I sent out as gentle a letter as ever was written by any human being. I was nearly burnt to a

cinder by the replies I got. I shall never try it again."

The Rev. Kenneth D. Martin of Milwaukee, a new member of the National Council, expressed surprise that there had been or should be any difficulty in connection with the mathematical quotas. "In my diocese," said Fr. Martin, "the quota assigned to us was taken and divided between all the parishes. This has already been done for this year and we are working to meet our share."

The Presiding Bishop entered the discussion at this point, to say: "There has been embarrassment because the dioceses gave the Budget and Program Committee their diocesan figures in confidence. We don't know what the dioceses really can do."

Fr. Martin said, "This must be confusing and is likely to lead to confusion. You might ask the diocese of Milwaukee for a 10% increase over its mathematical quota. But the actual fact is that we have decided that we can make a 20% increase and we are doing it."

Dean Vincent, Oregon layman, made a suggestion: "We should ask the Bishops to proceed on the basis given them by General Convention. If this quota needs modification, they should ask for it."

WHO FIXED THE FIGURES?

Bishop Quin of Texas brought out several important points, saying:

"This figure has been fixed by somebody, and the dioceses are now trying to raise their quotas, as fixed. In that letter you say that the 'Budget and Program Committee thought it unwise' to give the National Council the figures. We mustn't say that, or people will ask: 'Why?' There will be talk. It is easy enough to get all the figures without bothering with the Budget and Program Committee. Every diocese publishes its quota for the information of the diocese. Write and get the quotas from the diocesan offices."

Bishop Dandridge spoke again, saying:

"We have been ordered to make mathematical quotas and send them out, and we must do it. Of course it must be done tactfully. If bishops are asked tactfully why their dioceses need to have their figures lowered to something below their mathematical quota, they are not going to get mad."

Bishop Hobson advanced another idea: "Some dioceses have forgotten what their mathematical quota is. They are giving \$2,000 when their mathematical quota is \$6,000. That has got to be brought home to them, by a tactful method, if one can be discovered."

Bishop Quin made an emphatic statement here: "I never saw a diocesan budget that did not indicate what they were trying to do: so much for the diocese, so much for the General Church, and so forth."

"I will send you one from Southern Ohio," Bishop Hobson replied. "We make our budget apportionments after we know just what we shall have, not in advance."

MODIFYING CIRCUMSTANCES

Bishop Dandridge insisted upon his original point: "I still think," he said, "we should write something like this: 'Your mathematical quota is so-and-so. We know

your canvass is under way. What are the modifying circumstances that cause you to be unable to meet this quota? I don't see why this would make anyone mad."

Bishop Hobson granted this, but added: "It would be confusing to have a *second* figure sent to dioceses when they were half through raising a *different* quota, given them by the Budget and Program Committee."

Bishop Davis had another suggestion: "We must satisfy General Convention. Why not begin this proposed letter by saying that we want the figures we are asking for *next year's* canvass."

Bishop Creighton of Michigan spoke for the letter as already drawn up, saying, "I think this letter is a fine piece of persuasive literature. It should be sent. I don't see any harm in it, and I do see much good."

"If we put this off, and do nothing until February," Bishop Hobson warned, "we won't be able to influence those dioceses that can and should give more. Such a letter as this will bring in responses as to what dioceses are doing. We can sum up before February and know what to expect."

Dr. Lewis B. Franklin, Treasurer of the National Council, explained here that the mathematical quota was purely mathematical, and that no question of opinion could enter into it. He reminded the Council that it had been adopted in 1928.

Bishop Hobson spoke again, saying, "The First and Second Provinces were given mathematical quotas. Then, they were given the quotas that the Budget and Program Committee thought they could reach. There was such a kick that the Budget and Program Committee stopped trying this method of raising the amounts of quotas."

Bishop Creighton voiced the feeling of several other Council members when he said: "I think the Budget and Program Committee is treating us very badly in concealing these supplementary quota figures from us."

The Presiding Bishop reminded the Council that the figures were given to the Budget and Program Committee confidentially and could not be divulged. Bishop Hobson then had the last word:

"We were given more than our mathematical quota in Southern Ohio, and have for ten years. We are glad to give it, but we think that other dioceses that *can* should do the same."

The letter was then put to the vote. It was voted that a letter should be sent, but not the one submitted. The Department of Promotion will at once draft a new letter, which, subject to the approval of the Presiding Bishop, the second vice-president and the treasurer, will be sent to all the Bishops at once.

"Committee of Conference"

The Presiding Bishop announced to the December meeting of the National Council his appointment of a new "Committee of Conference," to succeed the former committee on strategy and policy of the Council. Personnel of the new committee includes: Bishop Creighton, chairman; Bishop Peabody, secretary; Bishop Bart-

lett; the Very Rev. Claude W. Sprouse; Dr. Frank W. Moore, Mrs. Henry Hill Pierce; and the vice-presidents of the National Council ex officio.

Bishop Creighton explained that the Presiding Bishop may refer to this committee anything he desires, and that work thus far has included a survey of Kansas and plans for surveys of the missionary district of Honolulu, and of Liberia. The Committee has set up a study committee including Mrs. Pierce, Dr. Moore, Bishop Peabody, Miss Lily Cheston of Chestnut Hill, Pa., Dr. Niles Carpenter, Buffalo, and Mrs. Edwin A. Stebbins, Rochester, N. Y.

Appropriations from United Thank Offering

In its United Thank Offering budget for 1941-43 the Woman's Auxiliary set aside \$34,000 for restoration of the 10% salary cut to domestic women missionaries, and the National Council approved this recommendation.

The UTO budget includes \$604,000 for "existing salaries" \$39,000 for new appointments in 1941, 1942, and 1943, and for a field secretary and her travel.

The sum of \$44,000 is allotted for training at Windham House, Tuttle School, and for scholarships for women workers. An additional amount of \$18,000 is designated for pensions not provided by the Ida W. Soule Pension Fund.

Specials in the budget include equipment for women evangelistic and religious education workers, both foreign and domestic; the \$50,000 item approved in Kansas City for relief of missions of British and European Churches, repairs for buildings in the mission field, and \$35,000 for new buildings.

The total budget is for \$1,004,089.70, being the Thank Offering presented at Kansas City, \$974,089.70, plus \$30,000 estimated interest.

The Council reaffirmed the action taken by it in December 1938, approving a proposed revision of salaries for women workers in the domestic field under the United Thank Offering, at the same time calling attention "to the fact that there is no provision for covering the expense of these increases."

The proposed scale as approved by the national executive board of the Woman's Auxiliary, calls for "\$1200 a year to begin, when the worker assumes her duties in the field to which she has been assigned; \$1350 a year on completion of five years of service; \$1500 a year on the completion of ten years of service."

Other Action

¶ William S. Farish of New York and Houston, Tex., was elected a member of the National Council at the December meeting to fill a vacancy. He is president of the Standard Oil Company of New Jersey.

¶ Only member of the Council absent from the meeting was honeymooning Rev. Everett H. Jones. New members at the meeting were Bishop Bartlett of Idaho (for many years an executive of the Council, but now an elected member), Bishop Keeler, Co-

adjutor of Minnesota; Bishop Dandridge, Coadjutor of Tennessee; the Rev. Kenneth D. Martin; Messrs. W. W. Grant, Stoughton Bell, and George B. Elliott; Miss Rebekah Hibbard, Miss Mary E. Johnston, and Mrs. Henry J. MacMillan. ¶ Treasurer Lewis B. Franklin reported and the National Council approved, the establishment of the Bishop Lloyd Memorial Fund, an endowment to be established, at present in the amount of \$15,039, for Kuling School, in China, one of Bishop Lloyd's foremost interests during his life. ¶ The retirement of Mrs. George Biller as head of Brent House, Chicago, was reported by Dr. Franklin, who said the date of retirement had not been determined, but that decision will be reached by the Brent House Committee. He spoke warmly of Mrs. Biller's fifteen years' of service on behalf of Oriental students, especially at the University of Chicago, and the Council passed a resolution of appreciation which will be sent to Mrs. Biller.

¶ The Presiding Bishop formally appointed Miss Margaret I. Marston executive secretary of the national Woman's Auxiliary to succeed Dr. Grace Lindley who retires at the end of this year.

¶ The Presiding bishop announced the appointment of Miss Avis Harvey to succeed Miss Marston as educational secretary of the Woman's Auxiliary, to take office as soon after January 1st as circumstances will permit.

¶ Bishop Tucker called Dr. Lindley, Dr. John W. Wood and Dr. Robert W. Patton to the platform in the Council Room and presented each with a handsomely engrossed and bound copy of the resolutions upon their respective retirements which were adopted by the Joint Session of General Convention in Kansas City in October. Said Dr. Wood—"I shall never retire again!"

¶ The completely printed and bound Journal of General Convention was exhibited to the Council by the Rev. Dr. Franklin J. Clark, secretary of the House of Deputies and of the National Council, who is in charge of the editing, printing and distribution of the Journal. Dr. Clark stated that never before was the book completed in so short a time.

¶ The Rev. Dr. Robert W. Patton reported to National Council the receipt of a gift of \$50,000 designated to build a dining hall and kitchen at St. Paul Normal and Industrial School, Lawrenceville, Virginia. Dr. Patton stated that the donor insisted upon remaining anonymous.

¶ The Rev. Whitney Hale, and not the Rev. C. L. Gomph as reported in THE LIVING CHURCH of December 11th, was appointed with others to represent the Episcopal Church on the Federal Council of Churches.

WOMAN'S AUXILIARY

Appeal for Support of Drive to Aid British Missions

"We urge women to support the plan of the American Church to give aid to British Missions, and to cooperate to the utmost of their ability with all diocesan and par-

ish efforts." This was the statement adopted by the national executive board of the Woman's Auxiliary with reference to the \$300,000 voted by General Convention for this purpose.

The executive board, meeting in New York from November 29th to December 2d, also took action on the \$50,000 appropriated by the triennial meeting in Kansas City from the 1937 to 1940 United Thank Offering for relief of distressed missions. The board divided the \$50,000 equally between missions under the British societies and those under continental mission boards.

COMMITTEE CHAIRMAN

Mrs. Clinton S. Quin of Houston, Tex., executive board chairman for 1941, announced the new committee members, who will handle detailed business of the Auxiliary. The four committee chairmen are Mrs. John E. Hill, Philadelphia, finance; Mrs. Henry J. MacMillan, Wilmington, N. C., personnel; Mrs. Kenneth C. M. Sills, Brunswick, Me., program; Mrs. J. Vinton Blake, Akron, Ohio, United Thank Offering.

On recommendation from these committees, the board voted appropriations for several scholarships and items for repairs to UTO buildings or equipment of UTO missionaries; also for new buildings as directed by the triennial. Two appointments for UTO workers were recommended to the National Council, one for work in Nevada, one at Fort Valley, Ga.

NEW BUILDINGS

Appropriating money for new buildings in the mission field is one of the most difficult assignments of the board, because it is possible to meet so few among the great number of requests received. The board gave careful scrutiny to the picture presented by the requests as a whole, and voted the following six improvements: New building for True Sunshine Chinese Mission, Oakland, Calif.; chapel and parish house combined for Summer Lake Valley, Eastern Oregon; chapel for Edgerton, Wyo.; classrooms for Ashhurst School, Guantánamo, Cuba; school for San Pedro de Macoris, Dominican Republic; and residence for women worker at Trinidad, Philippines.

Mrs. Quin provided time in this first meeting to give the new board members a more detailed knowledge than they had had of the National Council's work at Church Missions House and of the whole work of the board.

DEAF PERSONS

Rev. Robert C. Fletcher is Made Trustee of National Association

The Rev. Robert C. Fletcher, missionary to the deaf in the province of Sewanee since 1929, has been appointed one of the three trustees of the National Association of the Deaf. This organization seeks to promote scientific efforts to prevent deafness, to provide better education, and to improve economic and social conditions among persons whose hearing is impaired.

At various times the National Association for the Deaf has depended on the experienced missionaries of the Episcopal Church for help and leadership.

The Church has 11 missionaries who are carrying on work among the deaf in accordance with a movement which was started 90 years ago in New York and Philadelphia.

CONSCRIPTION

Federal Council Official Consults With Authorities

The federal government is prepared to cooperate with Church groups in aiding conscientious objectors, Dr. Walter Van Kirk of the Federal Council of the Churches of Christ in America stated after a visit to Washington, where he consulted with Selective Service authorities.

Draft officials, said the Federal Council executive, have been asked to approve a plan whereby copies of the official statements of the various communions regarding the conscientious objector may be placed in the hands of every local draft board.

It is still undecided, he said, whether or not the government will permit Churches to accept, "within certain limits," responsibility for providing suitable work for conscientious objectors in projects under Church direction.

PERIODICAL CLUB

A Fund in Memory of Miss Thomas

Gifts are already coming in for the new Church Periodical Club Fund in memory of the late Miss Mary E. Thomas, for many years executive secretary of the club. Income from the fund will be used to buy books for distribution through the CPC, whose national headquarters are at 281 Fourth Avenue, New York. It is believed that as word of the establishment of this fund spreads throughout the Church at home and overseas, hundreds of missionaries, clergy, teachers, and others who have been indebted to the CPC for reading matter will welcome the chance to contribute to the fund.

New Officials

New officials for the Church Periodical Club will take office the first of the year, it is announced by the national office.

Mrs. David C. Larcomb of Columbus, Ohio, reelected as president, will now also represent the CPC on the national executive board of the Woman's Auxiliary, succeeding Mrs. James Keeley.

Mrs. Charles M. Sheafe jr. of New Haven, the Connecticut diocesan director, is vice-president; and Miss Clara H. Bauermann, Philadelphia, secretary. Mrs. H. A. M. Staley, La Grange, Ill., the Chicago diocesan director, is treasurer; and Edwin Gibbs, New York, treasurer of the CPC endowment fund.

The CPC national board includes eight provincial representatives (listed in order):

Mrs. Sheafe, Mrs. Hewlett Scudder, Mrs. Herbert Onyx, (Fourth province not yet reported) Mrs. Saley, Mrs. Harold E. Blodgett, Deaconess Dorothea F. Betz, and Mrs. H. C. Gardett.

The next meeting of the board will be in New York in January. The board meets three times a year; frequent meetings are difficult since the members pay all their own expenses.

CPC Material is Sent to Many Lands

A priest who goes out on preaching tours in the Liberian hinterland teaches from a roll of Bible pictures sent from the United States. The archdeacon visiting on horseback a string of mountain missions in Brazil has in his saddle bags some books of Church teaching, in English simple enough for his Portuguese-speaking clergy to read. A doctor in China receives the costly medical magazines needed to keep him in touch with his profession. A priest in the mountain province of the Philippines has received every week for years the magazine of his choice, which happens to be the *New Yorker*.

These are examples of only a few of the diverse services performed through the Church Periodical Club and its cooperating members. This 52 year-old society of the Church, loosely organized through parish branches and a central office in New York, was founded to provide, in general, reading matter for persons and communities who had little or none.

Crossword puzzles neatly mounted on cardboard, and gay scrapbooks of an easy size for small hospital patients to handle are two popular items among the collections of reading matter and pictures sent out by the Church Periodical Club.

NATIONAL PROBLEM

CPC officials, like librarians, publishers, and social workers, recognize the fact that the lack of books and other good reading matter in rural communities is one of the nation's great unsolved problems.

Church workers tell the story of a youngster in a remote mission home who complained bitterly one night that the other children would not let him go to sleep because his new pajamas, made of flour sacking, had some words printed on them which were something new for the children to read. Other stories tell of cabins where there was nothing to read but the old newspapers stuck on the walls to keep out the wind.

A missionary in a remote spot in Alaska with only three or four mails a year received a weekly paper that came in quarterly bundles. He refrained from opening any until he had a whole year's accumulation on the shelf, and then cheerfully opened each issue in the week for which it was dated, a year late.

Asked what he wanted the Church to give him for Christmas, a little mountain boy wrote, "Books in rows. With pictures. Many."

BY-PRODUCTS OF THE CPC

One chief service of the CPC is the regular forwarding of magazines, monthly or

weekly. A by-product of this service is the friendly contact maintained over periods of years.

Of larger scope are the three college libraries in the Orient which the CPC has aided for many years, in St. Paul's, Tokyo, St. John's, Shanghai, and Hua Chung (Central China) college of Wuchang, now in refugee quarters at Hsichow. Another by-product of the CPC is Boone Library School, the first modern library school in all China, which has sent graduates to take charge of important government and private libraries in many provinces.

RURAL LIBRARIES IN U. S. A.

Over 1,800 parish branches in 80 dioceses, with about 5,000 names of persons or institutions receiving books or papers, indicate the present scope of CPC work. Recent figures from publishers show an appalling number of counties in the United States with no library service whatever. The CPC has been able to start small libraries in a few rural missions which have later been taken over by the community or county. One in a church basement in South Dakota supplied the only reading resources for county school teachers and high school students.

Seminary students are normally in financial straits and theological books are costly. The CPC has had more than one second-generation student on its list, helping him with his books as it had helped his father.

HEADQUARTERS IN NEW YORK

National president of the CPC is Mrs. David C. Larcomb of Columbus, Ohio. Headquarters and mailing lists are at 281 Fourth Avenue where Miss Dorothy Craig is in charge of the office. For 26 years, until a few weeks ago, the CPC had as its national executive Miss Mary E. Thomas, who recently died at the age of 79. Missionaries, chaplains, and clergy throughout the United States and all over the world knew her name as one of their best friends, who would stretch all the resources of the CPC to send them the reading matter they most needed. A memorial service for Miss Thomas was held in Grace and Holy Trinity Cathedral, Kansas City, during General Convention.

YOUTH

All Provinces Send Delegates to Meeting in New York

The first national gathering of the Church's youth on a truly representative scale took place in New York during the weekend of December 1st. Every province sent its delegation of two young people and one adult to the meeting of the commission which was called for by the 800 or more young people who met in Kansas City at the time of General Convention to lay preliminary plans for the coordination of the youth organizations in the Church.

Action taken by the delegates in New York included the approval of a three-year plan for worship, study, and action, formulated through the efforts of the Division of College Work and Youth of the Na-

tional Council and endorsed in principle by General Convention.

The worship program will include corporate Communion on Whitsunday and a special youth Sunday in late September. Study will be encouraged through program units for two age groups, 14 to 18 and 19 to 25, especially on the two subjects used by the national Missionary Education Movement this year, Migrants and China.

Action will be both corporate and individual. Corporate action will include an annual offering, one-third for advance youth work, one-third for a domestic project, and one-third for work overseas. Individual action includes a rule of life to govern worship, prayer, study, giving, and so on.

SPECIAL PROJECTS

The offering next fall will be used to provide a church for some unchurched community in the United States and to aid a particular educational project in China. This offering will not compete or conflict with any other offerings now encouraged by any of the youth organizations. Other service projects are to be selected later.

Plans are also under way for leadership training, promotion, and a national youth convention to take place at the time of General Convention in 1943. More detailed findings of the recent commission meeting will be available from the National Council's secretary for youth, the Rev. Frederick H. Arterton, 281 Fourth Avenue, New York. He is primarily responsible for the rapidly developing church youth program.

All existing youth organizations are included in the movement, which aims to promote unity in their efforts without conflicting with their service to the Church. Bishops, diocesan and provincial officers, members of the Woman's Auxiliary, and especially the parish clergy were urged by the delegates to cooperate with the Youth Plan.

YOUNG CHURCHMEN

In diocesan set-ups the movement to unite the youth of the Church is known by the name of the Young Churchman movement. It endeavors to unify all the youth work within a diocese under a central council made up of representatives of all the youth groups. At least 25 dioceses now have some type of Young Churchman organization, in which all of the youth groups retain their separate identity, but work together on major projects.

Enthusiasm for the United Youth Program of the Church has already been shown in the diocese of West Missouri, where Miss Emily P. Wilson, national field secretary of the Girls' Friendly Society recently completed three weeks of intensive work under the joint sponsorship of the Woman's Auxiliary and the newly constituted youth department of the diocese.

Miss Wilson conducted two weekend leadership training conferences for young people and their leaders, in Springfield, Mo., and in Kansas City. These conferences were planned by the Woman's Auxiliary and the Young Churchman movement.

DELEGATES

Delegates to the meeting in New York were: Province I, the Ven. Arthur O. Phinney, Robeson Peters, Herbert R. Dimmick jr.; II, the Rev. John Sanborn, Thomas P. Logan, Miss Florence Plock; III, the Rev. B. J. Rudderow, William Hendrix, Miss Juanita Solimeo; IV, Miss Maude Cutler, Lenton Sartain, Miss Alice Hartley; V, the Rev. G. Russel Hargate, Harry B. Whitley, Miss Ardath Stumpe;



FR. ARTERTON: His youth plan moved forward at a conference in New York.

VI, the Rev. John Higgins, Franklyn Hansen, Miss Sarah Bashara; VII, the Rev. Kenneth Heim, Miss Susan Belford, Miss Isabel L. Wisdom; VIII, Miss Frances Young, Miss Beatrice Robinson, Miss Ruth Smith.

Miss Harriett Dunn represented the Council of Representatives of Youth Organizations.

SOCIAL ACTION

Denmark, Norway, Holland, Belgium, France Produced a Shift

Significant of the enormous shift in American public opinion since the beginning of the year was the conference, December 6th to 7th, of the United Christian Council for Democracy, composed of nine Protestant organizations and one of the Episcopal Church* seeking to revise the nation's social order in a left-wing direction along Christian lines.

In January, the council went on record as opposing armament increases, conscription, the industrial mobilization plan, and attempts to break down the neutrality law, "as for example by loans to Finland"; and as favoring an embargo on the export of arms to all countries at all times.

Not long after, Denmark, Norway,

*The Church League for Industrial Democracy.

Holland, Belgium, and France fell in rapid succession.

At the December conference of the UCCD "an affirmative attitude toward national defense" came to the fore. Not abating its firm stand on the rights of organized labor, which it deemed jeopardized by undemocratic forces operating under the guise of expediting national defense, the council showed little desire to halt the expanding defense program.

Dr. Reinhold Niebuhr of Union Theological Seminary, speaking to a large audience on Friday evening contended: "It is not necessary for a war economy, which is inevitable whether we like it or not, to destroy democracy and it is even possible for democracy to be increased and extended in such an economy." He maintained that church groups should take an affirmative attitude toward national defense and then demand that democracy not only be maintained but extended rather than curtailed, and he gave illustrations from life in Britain today to show how this was being done at least to some extent there. He also maintained that the freedoms of press, assembly and speech, guaranteed in a democracy, are essential for democratic defense, and maintained that the fall of France was due largely to the fact that these liberties were denied by a corrupt government.

FINDINGS

In the findings, presented at the closing session by Richard Morford, acting as chairman of the large findings committee, it was stated that "there is no conflict between adequate defense against the external enemies of democracy and the adequate



MR. MORFORD: *He found a new attitude toward National Defense.*

defense of our democratic rights at home. On the contrary we insist that the quality of our democracy at home will determine finally the strength of our national defense against aggression from outside forces." After affirming that the Bill of Rights

was the real American way, the conference deplored that political opinion has been made a test of eligibility for the right to work on WPA; condemned the interference with free elections by intimidation and violence; opposed all laws discriminating against people because of their political opinions and denounced the Dies Committee as a threat to American freedom and called for its discontinuance.

The Geyer bill to make the poll tax illegal was supported as was also the anti-lynching bill long before Congress. Conscientious objectors to war were supported, and not only religious objectors but those who oppose war on political grounds as well, and the recommendation was made that a work program, such as that advocated by the Quakers, be substituted for prison terms for those who are found guilty of violating the Selective Service Act.

In the field of labor relations, the right of workers to organize for collective bargaining was strongly upheld, and the Wage-Hour Act and the National Labor Relations Act were supported in their present form. Governmental conivance in law-breaking in the granting of defense orders to firms that have violated the terms of the Wagner Act was condemned. Also the proposed federal sales tax as a means of helping to finance the defense program was opposed on the ground that it would place the burden on that vast majority of the population that is already living below a minimum sustenance level.

The findings were adopted almost unanimously, section by section, except for one dealing with the conscription law. There were several present who opposed the inclusion in the findings of a statement maintaining the "right to criticize, and to work for the amendment or repeal of the conscription act," it being their contention that it put the UCCD on record as being opposed to conscription. This was denied by those advocating the statement, it being their position that citizens have a right to advocate the repeal or amendment of any law and that there is danger that the conscription law will be allowed to fall into a different category. After considerable discussion the statement was included in the findings with but few negative votes.

RELIGIOUS ORDERS

Franciscans Lay Plans for Retreat House at Little Portion

Dangers in Atlantic transportation have made it necessary for the Order of St. Francis to abandon its plan to rescue an entire English school from London's war zone and to set up living quarters near the main building of the Little Portion monastery at Mount Sinai, N. Y., for the pupils and their teachers. All donations that had been received for the remodeling and enlarging of the proposed school building have now been returned with one exception.

One donor resolutely refused to accept a refund, thus providing the Order with the money necessary to continue rebuilding the house. But instead of using the remodeled house of St. Francis and St. Clare for scholastic purposes, the friars are looking forward to its completion as a retreat

house to be open to all men of the Church.

The left wing, yet unbuilt, will contain a common room and library. The Order is at present attempting to raise additional funds so that the retreat house may be completed.

ROMAN CATHOLICS

New Translation of Bible to be Ready in Spring

A revised Roman Catholic Bible, the first revision in English since 1750, will be made available to the Roman clergy and laity sometime in April, it was announced at the recent meeting in Washington of the (Roman) Episcopal Committee on the Confraternity of Christian Doctrine held in conjunction with the annual meeting of the American Catholic hierarchy.

The new edition is a product of five years' study by 26 scholars of the Catholic Biblical Association and consists principally of modernizing phraseology to facilitate reading. For example, "ye" has been discarded in favor of "you," and inverted phrases have given way to sentence structure more in line with current usage.

REFUGEES

Spend Thanksgiving Day as the Guests of Churchmen

A number of refugees in New York City spent their first Thanksgiving Day as guests of Church members and divinity students.

Students at the General Theological Seminary were hosts to nine European refugees at dinner. As a result, having become interested in the refugees' problems, many men at the seminary resolved to keep in touch with their guests and to help them make necessary adjustments to their new life.

Twenty persons who have fled from Germany, Austria, and Czechoslovakia had their Thanksgiving dinner in private homes as the result of efforts made by St. George's Church, New York. Miss Margaret Wood was chairman of arrangements, and the Rev. Leland B. Henry and Gordon Hutchins worked with her.

Campaign to Resettle Refugee Families

Churchmen in Syracuse, N. Y., are undertaking a campaign to resettle five or six refugee families. The immediate goal is a fund of \$8,000. The drive is being led by Bishop Peabody, Coadjutor of Central New York, and Mrs. Peabody.

The Bishop and Mrs. Peabody entertained 300 Syracuse people at a tea on November 26th, at which the speaker was Lowell Iberg, representative of the resettlement department of the American Committee for Christian Refugees. Mrs. Peabody gave a luncheon the following day to form a resettlement committee and was elected as its chairman.

ENGLAND

"Imitate a Lunatic and You Become One"

"If we want to avenge the machine-gunning of defenseless swimmers when ships are sunk, or if we would like to inflict punishment on those who violate the decencies of our civilization, or if we want to vent our wrath or our righteous anger upon the enemies of freedom, then let us save and save and save," said the Bishop of Portsmouth (Dr. Frank Partridge), in an address before the Portsmouth diocesan conference in Portsmouth Cathedral. The Bishop was referring to the financial condition of the country, which already in October was regarded by him as "one of the greatest dangers of this war." The address was read by his Assistant Bishop in order to save undue strain on the Bishop, who was recuperating from a severe operation.

Clarifying his stand on the matter of reprisals, the Bishop's address continued:

"I have used what you, or some of you, may regard as severe words, 'avenge, violate, wrath, vent anger,' but it need not be supposed that I *approve* them, and this brings me to the question of reprisals, about which my counsel is sought again and again.

"In its proper legal and historical meaning, a reprisal is the seizing by force of the property of subjects of another nation, in compensation for loss or injury suffered from those subjects or their countrymen. But it has now acquired a much more sinister meaning. The word is often used today with a vicious and a spiteful connotation, and one must look carefully at the underlying idea before one either approves or condemns.

BARBAROUS REPRISALS

"Reprisal in the sense of retaliation is nothing new. An eye for an eye, and a tooth for a tooth have, in the terse and living terminology of the Bible, made it possible for any child to understand. Some people are not content with a tooth for a tooth, but demand payment sevenfold. Every lying device is to be countered by another lying device, every foul hit is to be avenged by other foul hits, every indecent outrage is to be avenged by others of the same sort. These are modern reprisals. They are essentially barbarous.

"But do they really find any possible place in the life of the Christian or in the ethic of the Englishman? I think not. First of all, they aren't sane. If I were set to depict the face of a Hun airman flying at 30,000 feet and losing high explosive bombs over the earth, hoping that they would hit something, I should paint a half-witted, leering, vacuous face chosen from the denizens of a lunatic asylum, roaring with laughter as it just tosses out its missiles and gaping with glee after what will happen. That is a true picture.

"Is it something to imitate? Is foul play to be met by foul play? Indeed no; it isn't sane. Imitate a lunatic and you become one. Second, these eyes for eyes are not of much use. It is only necessary to think for

five minutes of the peculiarly void and empty results of the below-the-belt methods of the Hun, to see that shooting German sailors in the water as they come up from a submarine won't bring the war one inch nearer victory.

CHRIST'S TEACHING

"If offense is always the best defense, active attack on the enemy by fair play and open methods is infinitely more effective than defensive attempts to frighten him by threats of terrorism or reprisals. 'Find out where the enemy is; having found him, attack' is a good naval motto and will do more than a thousand resorts to barbarous modern reprisals. These may be called practical arguments. The teaching of Christ on such a matter, quite apart from the practical issues, is so plain that I need hardly remind you of His contempt for the tooth for a tooth method."

Speaking of the great damage already done to Church property, the Bishop stated that most of the repairs will have to be covered by voluntary contributions. "An organized appeal," he said, "must wait until the situation becomes clearer." He referred also to the possibility of government insurance for past and future losses, but added that there would be much difficulty in providing the necessary premiums to carry such insurance.

JAPAN

Council's Gift is "Answer to Prayer"

The National Council's action appropriating \$25,000 to each of the three Amer-



BISHOP REIFSNIDER: \$75,000 was an answer to prayer.

ican missionary districts in Japan (see *National*) came as "an answer to prayer" to at least one of the districts, according to Bishop Reifsnider of North Kwanto.

Bishop Reifsnider is remaining in Japan to help wind up the affairs of the American mission. He wrote the Presiding Bishop

and Dr. John W. Wood, executive secretary of the Foreign Missions Department, as follows:

"Dear Bishop Tucker and Dr. Wood:

"Your joint cable; 'Gift Twenty five thousand U.S. three dioceses approved. Tucker Wood,' reached me at a most dramatic moment, when I was discussing with the standing committee of the district of North Kwanto the future treatment to be accorded clergymen over 60, who on the basis of the new diocesan program for self-support are forced to resign, also the future of the Biblewomen, widows of clergy already on pension, etc. We all felt that it was very definitely an answer to prayer. The relief and joy were tremendous. In fact, I personally was so overcome that it was only with great difficulty and after some moments, that I could translate to the standing committee the wonderful news contained in your cable. A prayer of thanksgiving was immediately uttered; and in the name of the diocese and in my own name, I want to express to you both our heartfelt appreciation of your sympathetic consideration for the future of the Japanese workers, past and present, in this diocese.

"One feature of the wonderful gift that the Japanese mentioned was, it shows that the loving relation of the Mother Church in America to the Japanese Church has not been severed, and this even more than the money involved was the first consideration of the standing committee, and I am sure will be of the Church at large."

FRANCE

"The Godless School Has Passed Out of the Picture"

"The godless school has passed out of the picture for good," said Jacques Chevalier, chief permanent official of the Ministry of Education, commenting on the laws recently promulgated by the Petain government for the improvement of French public school system.

The new laws decree that beginning January 1st "programs of morality must be taught in the elementary and secondary schools." In the elementary schools one hour a week must be devoted to "the principal duties of the pupils toward their neighbors (family and country) and toward God."

The education official stated that many schoolmasters of the old regime had overlooked God in their teaching, because they were atheists or because they were obeying the instructions of lodges or following the anti-religious teachings of certain of the trade unions.

In the future, he said, public schools would teach a dogma which would not spring from the faith of any positive religion, "be it Christianity, Judaism, or Mohammedanism." The moral principles would instead be taught on a "rational" plan, independent of any religious consideration. The noted educator denied that the reform would violate the denominational neutrality of the public schools.

M. Chevalier pointed to the United States as a nation with the same policy.

NEW YORK

King and Queen of England Send Message of Appreciation

A letter from the King and Queen of England has been received by Bishop Manning of New York. Transmitted by Lord Lothian, the British Ambassador to the United States, the message from England was a reply to a letter sent by Bishop Manning on October 11th. The Bishop had enclosed a copy of the Call to Prayer and the prayers offered by the congregation in New York Cathedral on St. Michael and All Angels' Day.

The letter from England reads:

24th October, 1940.

My dear Bishop,

I am commanded by the King and Queen to thank you sincerely for your letter of October 11th, and for your kind thought in sending to Their Majesties the enclosure which accompanies it.

The King and Queen wish me to tell you how deeply they appreciate the terms of your letter, and of the Call to Prayer which you addressed to your diocese. It is a source of real comfort to them to know that so wide a response was made to the call, and that these prayers of intercession were offered in your cathedral by so large a congregation.

Yours sincerely,
Alexander Hardinge,
Private Secretary to the King.

Bishop Manning Opens Sale

On December 2d, Bishop Manning of New York opened the annual sale of articles made by the blind, under the auspices of the New York State Commission for the Blind. The Bishop blessed each booth in the main showroom of the old store of Tiffany & Co., lent for the occasion by the Waldorf Astor Estate. He then made the first purchase at the sale—a doll for his granddaughter.

President Sends Felicitations

Old St. Paul's Church in the Eastchester section of Mount Vernon, N. Y. celebrated the 275th anniversary of its founding on December 1st. Among the messages of felicitation received by the rector, the Rev. Dr. W. Harold Weigle, was a letter from President Roosevelt. The President's mother, Mrs. Sara Delano Roosevelt, is especially interested in the parish. Dr. Weigle received also a telegram from former President Hoover, expressing good wishes.

Auxiliary Holds Advent Meeting

The diocesan Woman's Auxiliary held its annual Advent meeting on December 3d. The sermon was preached by the dean of the Cathedral of St. John the Divine, the Rev. Dr. James Pernet DeWolfe. The cathedral was crowded for the Corporate Communion, with which the meeting opened.

Speakers at the afternoon meeting in

Synod Hall included the Rev. Dr. James Thayer Addison, on The Church in War Time; Bishop Quin of Texas, on Youth; Dr. Margaret Richey on How About China Now?; Miss Grace Lindley, on The Message from Kansas City; and Bishop Thomas of Southern Brazil on Our Church in Southern Brazil.

Not only the floor but also the galleries of Synod Hall were filled to capacity. Bishop Manning of New York presided. On the platform with the speakers were Mrs. James Kerley, president of the New York diocesan Auxiliary, Mrs. Thomas, and Bishop Gilbert, Suffragan of New York.

Benefit Performance of La Boheme

The season's first matinee performance of the opera, *La Boheme*, will be presented on Friday afternoon, January 3d, under the auspices of the New York Protestant Episcopal City Mission Society. The cast will include Jarmila Novotna, Jussi Bjoerling, and John Brownlee. Gennaro Papi will be the conductor.

All tickets will be sold at regular box office prices and are obtainable at the Benefit Headquarters, Room 625, 1 West 47th Street; telephone, Chickering 4-6324.

In charge of the benefit is Mrs. Ernest R. Adee. Assisting her are Mrs. Henry W. de Forest, Mrs. Frederic Ashton de Peyster, Mrs. William Worthington Herrick, and Mrs. Kenneth S. Walker, chairman of the junior committee.

Members of the junior committee are Miss Mary Elizabeth Rogan, Miss Clarissa Halstead Dana, Mrs. Henry Holt, Mrs. William Tod Black, and Mrs. Alexander O. Cushny.

The New York Protestant Episcopal City Mission Society operating in Greater New York for large numbers of persons in many varieties of need regardless of creed, race, or color.

\$5,000 Worth of Vestments

Ruined in Fire

Just before dawn on November 26th a fire of unknown origin swept the 70 year-old stone chapel of St. Paul's Memorial Church in Stapleton, Staten Island, New York. The entire interior of the chapel was ablaze and smoke was pouring out of the main edifice when the first of seven fire companies arrived on the scene shortly after 6 A.M.

The rector of St. Paul's, the Rev. Johnstone Beech, entered the chapel as soon as possible to carry out his vestments and those of the Russian Orthodox Church, who have used the chapel for Sunday services for a number of years. The Episcopal vestments, which included many which were the work of Miss Etta Shriver, famous as a worker in gold thread, were valued at \$5,000. Only three of the 180 articles were undamaged. Other losses were estimated at \$10,000.

After the fire had been brought under control, a portion of the burned floor gave

way under Fr. Beech, and he saved himself from falling into the basement by hanging to a cross-beam. He was, however, bruised about the legs.

Firemen pointed out that if the door to the adjoining church had not been closed, the fire would have spread to the larger structure, which remained untouched except by smoke. For a time it appeared that the church also was afire; Fr. Beech intended to enter it to remove the Blessed Sacrament, but he was prevented from entering the building by the attending firemen.

CHICAGO

Rev. Wallace E. Conkling Accepts Election as Bishop

The Rev. Wallace Edmonds Conkling of Germantown, Pa., announced on December 7th acceptance of his election as Bishop of Chicago.

He made known his decision in a telegram to the Rev. Crawford William Brown of Elgin, chairman of the notification committee. At the same time he told the vestry of his own parish of his acceptance of the Chicago call.

The 44 year-old Pennsylvania clergyman, one of the youngest men ever to be chosen as head of a diocese as important as Chicago, declared his intentions in the following statement:

"Abundantly has it been made manifest that it is God's will for me to accept the high privilege to which through you He has called me. In the confidence of this and relying upon the sufficiency of His Grace, do I give willing and humble obedience. Subject to the consent of the standing committees and bishops of the Church, I accept the election as Bishop of Chicago. Pray, my dear brethren, both of the clergy and laity, that I may serve to His praise and prove myself worthy of the loyalty and love which I know you are ready to bestow."

VISITS CHICAGO

The new Bishop-elect was chosen on the second ballot at a special convention of the diocese held at St. James' Church on November 28th. He made a special trip to Chicago from Germantown earlier in the week to meet with diocesan authorities and visit the various institutions and welfare centers which will be under his charge as bishop.

He is the seventh bishop of the local diocese in its 105-year history and is the first out-of-town clergyman to be called to this post since before 1900, when the late Rt. Rev. Charles Palmerston Anderson was elected coadjutor after serving Grace Church, Oak Park, for many years.

CONSECRATION IN FEBRUARY

Consecration of the new Bishop-elect is expected to take place sometime in February, and it is considered likely that the impressive service will be held in Chicago.

Fr. Conkling said that he expected to remain in Germantown at his present parish, St. Luke's, until after Christmas,

when he would again visit Chicago to further acquaint himself with the diocesan program and set-up.

For the past 17 years rector of the Germantown parish, Fr. Conkling is one of the younger group of Church leaders in the East. His present church is the only one he has served since entering the ministry in 1922. He is known for his pastoral work and is regarded as an able executive.

IDAHO

Council Votes \$10,000 to Help Hospital Work

BY ELIZABETH McCracken

A dramatic debate of keen import to Idaho Churchpeople occurred when Bishop Bartlett of Idaho appealed to the National Council at its December meeting for \$10,000 toward the sum of \$35,000 needed by the district to remodel St. Margaret's Hall, making it a nurses' training school connected with St. Luke's Hospital at Boise, Idaho. He said in his preliminary speech:

"I was sent to Idaho to clear up the situation there involving considerable debt. This has been done. Also, the hospital is now a going concern. We have not only reduced debt but we have put in new equipment. Spiritual growth has been commensurate with the material increase.

"I have never before asked the National Council for any financial help, either for South Dakota or Idaho. I am doing it now, for the first time. It has to do with a new use of St. Margaret's Hall, which was originally a girls' school, and then a Church college. Later it was taken over by secular agencies and became a junior college. The legislature of Idaho rented our building for \$1,000 a year. Now the building has come back to us. For \$35,000 we can so alter it and put it in condition that it can be used as a nurses' training school for our splendid St. Luke's Hospital.

"Unless you do it, this building, which is next door to my own house in Boise, will deteriorate. The necessary work can be done for \$35,000. The district can raise \$25,000. We ask the National Council for the other \$10,000, from the Mercer Legacy. St. Luke's Hospital now earns enough to pay part of its debt and to take over a large part of this project. Remember that St. Luke's started in a little cottage, and that its present financial value is \$442,000.

BODIES AS WELL AS SOULS

"It serves a wide area. I must remind you that the Gospel of Christ is as truly preached in a hospital as in a church. Our Lord ministered to the bodies as well as to the souls of men. To secure an adequate number of properly trained nurses, St. Luke's Hospital needs its own training school. Here is a building ready at hand, needing only remodeling and reconditioning."

A lively debate immediately followed, led by Bishop Quin of Texas, who said:

"I cannot get the slant on how a building will deteriorate if they have got \$25,000 to spend on it. Since the Mercer Le-

gacy came in sight, everyone is out for it: Division of Youth, the American Church Institute for Negroes, and now Idaho. With \$25,000, St. Luke's Hospital ought to be able to take care of that building."

Warren Kearny of Louisiana said, "It seems to me that a hospital that can reduce its debt and raise \$25,000 to repair St. Margaret's Hall ought not to come before the Church for money when so many needs are to the fore."

Bishop Bartlett explained: "Things wear out. In a hospital they *must* be replaced. You should not penalize success in meeting such emergencies."

HALF A LOAF

At this point, the matter was, by vote, referred to the Department of Finance, which on the next day brought in a recommendation that \$5,000 be given to St. Luke's Hospital to help in remodeling St. Margaret's Hall for a nurses' training school. Bishop Bartlett rose to say:

"Half a loaf is better than nothing. But I can't see how I can leave Idaho to raise \$30,000 while I go down to New Mexico, as I have been requested by the Presiding Bishop, to take over for the time being the work of Bishop Howden whose death we all mourn. I have said that I would gladly help out down in New Mexico, free of any salary. Yet, when I ask for \$10,000, I get half of it. Why should not Idaho get as much, proportionally, as others? I don't ask, like a poker player, for twice what I need, in order to get half. I shall have to spend less time in New Mexico, in order to help my own district of Idaho raise this money. Idaho would feel that I had deserted them if I didn't."

Bishop Hobson of Southern Ohio said emphatically, "Many of the missionary bishops spend time getting money by running around the country. The men who have complied with our rule against this practice are penalized. Here is a case. We propose to penalize Bishop Bartlett for keeping our rule—while he has seen other bishops get the gravy and the cream. This is the first time he has asked us for money for a project. It is not fair to refuse, nor to give only half what he asks.

"Bishop Bartlett is the best judge we could have of where domestic missionary work requires the spending of special money. His request should be granted. If we have *any* money we should let him have *what he asks*, not half of it. That would not be playing the game with him. I move that \$10,000 be drawn from the Mercer Legacy for this remodeling of St. Margaret's Hall as a nurses' training school for St. Luke's Hospital, Boise, Idaho."

Dean Vincent of Oregon agreed with Bishop Hobson, saying, "I should like to put in a word in favor of Bishop Bartlett's request. From a cold business point of view, it is sound. The money would come back to us in increased service of the hospital, the only one in a huge area."

Bishop Keeler, Coadjutor of Minnesota, said, "We should support a bishop who has played the game and kept the National Council's rule about special appeals. If we cannot grant \$10,000 now, let us grant \$5,000 with the second \$5,000 as the first call if any money is held over in February."

Bishop Hobson made a more radical proposal: "Why not borrow the second \$5,000 now? If we haven't got this money, we should *get* it. But haven't we got it, in the Mercer Legacy?"

W. A. APPROVED PROPOSAL

Mrs. Henry J. MacMillan of East Carolina, the new woman National Council member, made a speech that swung the debate toward Bishop Bartlett even more decidedly:

"The whole executive board of the Woman's Auxiliary felt that Bishop Bartlett's request should be placed at the head of all the requests for aid. This was partly on its own merits, and partly because the Auxiliary feels that the missionary work of hospitals is of special importance. The Auxiliary would have given Bishop Bartlett this \$10,000 but it cannot, because no provision for remodeling buildings was made at the Triennial."

Bishop Lawrence of Western Massachusetts said:

"Bishop Bartlett is not the *only* missionary bishop who has played the game. We must be fair to the others. The \$5,000 was voted partly in appreciation of what Bishop Bartlett has done in Idaho and will do in New Mexico."

The vote was taken by count. By a vote of fourteen Ayes as against ten Noes, the full \$10,000 asked was given.

NEW JERSEY

Trinity Parish Discontinues Policy of Renting Pews

Trinity parish, Princeton, N. J., took an important step at its annual parish meeting on December 2d: the parish voted discontinuance of the policy of renting pews. The vestry unanimously recommended this action after a careful survey showed that almost all of the pewholders were in favor of discontinuing the custom.

Although the Rev. Dr. Arthur Lee Kinsolving, who became the rector at Princeton on September 1st, had taken no part in the discussion, he expressed his gratification to the members of the parish after their vote had been recorded.

"I am delighted," he said, "that Trinity parish has thus expressed itself so clearly as believing in the true democratic Christian principle. Trinity is the only Episcopal church in the Princeton community and should be free and open to all worshippers."

MILWAUKEE

Three Generations in Organ Gift

Mrs. Edith Allyn Kellogg, active Churchwoman and a sister-in-law of Bishop Moore of Dallas, recently presented an organ, installed by Charles Besch, to Christ Church-in-the-Wilderness, Delavan, Wis., in memory of her mother, Mrs. Mary Allyn. Mrs. Kellogg's daughter, Mrs. Ruth Kellogg Peterson, added a set of chimes to the organ, which was dedicated this month by the Rev. C. A. Townsend, rector. An organ recital and tea on the afternoon of the dedication day rounded off the festivities.

RIGHTEOUS INDIGNATION

An Inevitable Outgrowth of the Christian Concept of Man's Basic Worth to God

BY THE REV. CARROLL E. SIMCOX

One of the *must* books of the past few years for any mature Churchman's reading list is Aldous Huxley's *Ends and Means* (Harper's, 1937). I have specified *mature* Churchmen, for it is not milk for babes. Huxleyan through and through, it is decidedly unorthodox, anti-orthodox, provocative, and disturbing. It makes any reader whose critical intelligence is not ossified beyond all redemption look once again at the very rudiments of his beliefs. No Christian, and certainly no Catholic, can agree with all Mr. Huxley's criticisms and assertions. But that is all the more reason it should be read by all whose faith is of such intellectual durability that it can stand strong meat.

A single paragraph in the chapter on war provides the point of departure and sets the reflective boundaries of the thought that follow. I quote the paragraph in full:

"Buddhism, like Hinduism, teaches *ahimsa*, or harmlessness towards all living things. It forbids even laymen to have anything to do with the manufacture and sale of arms, with the making of poisons and intoxicants, with soldiering or the slaughter of animals. Alone of all the great world religions, Buddhism made its way without persecution, censorship, or inquisition. In all these respects its record is enormously superior to that of Christianity, which made its way among people wedded to militarism and which was able to justify the bloodthirsty tendencies of its adherents by an appeal to the savage Bronze Age literature of the Old Testament. For Buddhists, anger is always and unconditionally disgraceful. For Christians, brought up to identify Jehovah with God, there is such a thing as 'righteous indignation.' Thanks to this possibility of indignation being righteous, Christians have always felt themselves justified in making war and committing the most hideous atrocities."

With the doctrine of *ahimsa* here referred to, we need concern ourselves only in passing. In principle it is surely praiseworthy, and to the Christian who is familiar with his own Scriptures it is by no means alien. Our Lord's pointed allusion to the Father's marking of the sparrow's fall is, by strong implication, a commandment to be kind to animals. But when he comes to declare his evaluation of men in terms of sparrows, our Lord makes a qualitative distinction between human life and animal life which seems to be lacking in Buddhism. Perhaps Mr. Huxley regards this distinction as immoral. On this point, at least, he seems to side with the Buddhist position—which is his right. But if men as such are worth no more than sparrows, or sacred cows, it is hard to see why he, or any of us, should be seriously concerned with the problem of war.

It is all to the credit of Buddhism, no doubt, that it has made its way without

persecution, censorship, or inquisition. Modern Christians, Catholic and Protestant, are not proud of the "wars of religion," the Burning of the Books, and the Holy Inquisition. We have been long in learning that Christian ends can be achieved only by Christian means; but Huxley himself hints (unconsciously) at the historical cause of this lag when he remarks that Christianity "made its way among people wedded to militarism."

That is very true, and it makes all the difference. In fact, it invalidates all point and purpose in any comparison between Christianity and Buddhism on this score, since they have not been destined to traverse the same kind of human and historical terrain. Not much is known about the pre-Buddhist Indians; but we know that the pre-Christian Europeans were savage and predatory warriors. From the very nature of things—the people and the circumstances involved—Europe has been the hardest continent on the planet to evangelize. From the Edict of Milan onward, Europe has been *nominally* Christian—but the difficulty of converting the Europeans to the actual practice of their religion has been mightily enhanced by the fact that, from the day of their political "conversion" to this, they have considered themselves sufficiently Christian as they were, and are.

I recall this ancient chapter of Europe's conversion because it has a direct bearing upon an old problem which many perplexed Christians are wrestling with today as never before. The problem may be stated thus: "If Christianity contains the power of resolving human conflicts and thus preventing war, why has 'Christian' Europe been naught but a field of blood ever since the dawn of her 'Christian' civilization?"

CONVERSION OF EUROPE

Let us go all the way back, to the very beginning. What about this wholesale "conversion" of Europe? Our error is in thinking of it in terms of conversion in personal life. The conversion of Europe as it actually was followed quite different lines: as one very competent historian* describes it, it was:

"... mainly the result of material calculation or political pressure. The Goths, the Franks, the Saxons, the Scandinavians went over to Christianity, not as individuals directed by an inner light, but as peoples subject to mass suggestion and under the direction of political chiefs. That in every generation there were religious enthusiasts touched by the moral beauty of the Christian virtues or exalted by the contemplation of the Divine Nature will not be denied. There were conversions of the heart and of the mind. But the great mass of those who, under the Roman Empire or in the early Middle Ages, passed from paganism

*H. A. L. Fisher in *A History of Europe*, Vol. I (Houghton Mifflin).

to Christianity were little moved by considerations of pure religion or morality, and experienced no change of heart on conversion. It is well to remember that the acceptance of Christian beliefs by the barbarian world entailed no such profound and sudden change as the word conversion may seem to imply. Europe still remained the scene of fierce passions, animal lusts, and degrading superstitions. The great task of educating a savage society in the Christian virtues was hardly begun, and after centuries of toil is still uncompleted. Yet even in the rude society of medieval Europe, human sacrifice was stamped out, polygamy forbidden, and slavery put down."

What Mr. Huxley and other critics of the Church, and so many wavering and doubt-ridden Christians themselves need to bear in mind as they ponder the failures in historic Christendom is just this: the human material the Church had to work with. We scarcely need ask what Buddhism, in Christianity's place, could ever have done with Europe. A religion that aims at making men into vegetables would not have caught even the notice of the pagans. For Europe was never a continent of tranquil vegetarians and ruminative yogis; it is, as the historian quoted above remarks, "a continent of energetic mongrels." Even God has to take men as He finds them. In Europe, He found them as Huxley says: "wedded to militarism." If it seems that God requires an unconscionably long time to sunder the wedlock, we can only remind ourselves of the salutary and oft-forgotten truth: the mills of God grind slowly.

Before passing from this point, let us remark also the not insignificant fact that, while half-Christianized Europe has been awake and doing things both wonderful and fearful, the beloved community of Buddhism has been sleeping and doing nothing. For those who prefer dozing to doing and death to life, Buddhism is obviously the superior religion. *De gustibus non disputandum!*

CHRISTIAN RATIONALIZATION

The main point of Mr. Huxley's comparison turns upon the question of "righteous indignation." For Christians, as he suggests, there is such a thing; for Buddhists, there is not. Now we must concede, I think, that his real contention on this point is lamentably true: Christians have persistently rationalized their wars and atrocities on the ground that their indignation was "righteous." We need look back no farther than 1914 to 1918, surely, for more proof of that than we can comfortably admit. An increasing number of us will concede, too, that indignation—"righteous" or not—can never justify, under any circumstances, resort to methods so utterly and antithetically unchristian as war and cruelty.

But is indignation, *per se*, immoral, and *righteous indignation* a contradiction in terms? This is truly the prior question. And it is a question which many Christians today are facing, for the first time, as an open one. In democratic America, officially non-sectarian and actually multi-sectarian, tolerance has become the acknowledged

queen of the virtues. One man is as good as another, one Church is as good as another, one religion is as good as another: so runs the popular credo. When such a temper prevails, indignation in any issue of beliefs or even of moral standards tends to fall into abeyance among the common run of kindly disposed, eminently tolerant men and women. They deplore dogmatism. They recognize, with sound insight, the futility of trying to legislate or browbeat people into the Kingdom.

Thence they proceed to the conclusion that a Christian or a decent citizen ought not to get "all worked up" about his neighbor's delinquencies. If a political candidate denounces his opponent's knavery too violently, he will alienate these gentle folk; or if even the parson assails the devil himself too vigorously, the easygoing parishioners will regret his acerbity and reflect that at this one point the good man's "Christianity" breaks down.

This point of view is fixed by their neo-Epicurean supposition (though they know not its lineage and uncritically assume that it is Christian) that anger, as such, is a sign of weakness always, and altogether unworthy of a virtuous man. In this they follow, not Jesus of Nazareth, but Epicurus of Athens, whom Cicero quotes thuswise: "That which is blessed and eternal can neither know trouble itself nor cause trouble to another, and accordingly cannot feel either anger nor favor, since all such things belong only to the weak." Epicurus would find himself very much at home in our contemporary society.

Probably the majority of really thoughtful people today actually believe that indignation is, by its very nature, bad. If it is so, it can never be righteous.

But if these people are Christians, their problem is complicated by the fact that their Lord himself was capable of righteous indignation—and he gave way to it quite freely and frequently. Not only when he thrashed the money-changers from the Temple—that was simply the climax of a long course of growing indignation within him; at every point in his long running battle with the Pharisees we see it blazing out. The calling of names in controversy may or may not be in good taste today; but some of the most caustic epithets ever coined were freely bestowed by the Prince

of Peace upon them who were accounted righteous: "whited sepulchres!", "fools!", "hypocrites!", "blind guides!", "serpents, generation of vipers!"

There was indignation behind these words. Was it righteous?

Whether we are to accept it as such or not depends a great deal upon our set of values. Our Lord was indignant with these men because they misrepresented God, perverted His judgment, despised His little ones (meaning not the children but the insignificant folk), and ground the faces of the poor. This brings us to the concise answer we have been seeking: the righteousness of indignation depends entirely upon the cause behind it.

Ergo: the people who cannot think or feel as Jesus did about God, the will of God, and the value of all souls in the sight of God, may be excused for their cavalier attitude toward righteous indignation. If it pleases them to feel themselves above it, they consistently may. If they have come to feel, with Lin Yutang, that "We are individually not worth God's anger. We are not worth a damn, literally"—then they ought to eschew indignation and all its works. This is an alluring by-path for many idealistic souls who find all thought of damnation unpleasant. It is very charming, and it sounds very sensible. But one word needs to be spoken to these good people—a word that might give them pause, if they still cherish the Christian idea of man: and that is that this pleasant paganism drops man quite a distance from the level on which Christianity places him.

The choice is between a conception of man as being made "in the image of God," "a little lower than the angels," already a child of God of whom it doth not yet appear what he shall be—and a conception of man as being, in the words of Horace, "a non-entity born to devour the fruits of the earth." Let no man be deceived: that is the choice. But if, knowing this full well, people still choose the latter, then they choose the best of reasons for being above indignation: if man is a maggot, there is no sense in getting indignant with him or about him.

But Christians, being committed as they are to their Lord's conception of God and his evaluation of God's children, cannot cultivate the Buddhist, or Stoic, or Hux-

leyan, or modern "pleasant pagan" superiority to indignation.

And if, as they pursue their pilgrimage through this land of darkness and cruel habitations, their hearts ne'er burn within them with righteous indignation at man's inhumanity to man, they may well pause to ask themselves whether they are any kind of Christians at all—even half-converted ones.

RURAL WORK

"We Cling Tenaciously to our Can of Worms"

¶ *Crude, cheap altar ornaments and cast-off hymnals are the least among the symptoms of spiritual malnutrition in country churches. Far more important dangers, as this article points out, are the lack of a "mass psychology" and the persistence of great financial burdens. Both of these major difficulties might be overcome, in the opinion of Fr. Leitch, who himself serves three widely-separated missions, in addition to his own church at Willows, Calif. A member of the committee on rural work of the synod of the Eighth province, Fr. Leitch has given a great deal of thought to the solution he here proposes.*

BY THE REV. CYRIL LEITCH

Quite recently I spent a half hour with a friend who each year fishes for salmon in the Klamath River, which flows through Northern California. He opened his kit for my inspection, and I took into my hands the expensive rod so pliable and light and yet so strong. I was amazed at the costly silk tapering line, and the reel, which unlike anything I had ever seen before, was built with the fine precision of a pocket timepiece. Then I looked at the many artificial flies of varying kinds, which he said were necessary at various times and under certain conditions. Then he assembled the rod and line and demonstrated to me the wrist movement which carried that long line out over the water, gently dropping the fly into the stream.

To one whose fishing had consisted in a rod and line with a can of worms and faith in any sheet of water to produce results, it was intensely interesting. In fact, it was thought-provoking: Are we in the Church using inadequate means in our fishing for souls? Have we been content with any old rod and line, clinging tenaciously to our can of worms, setting ourselves against any other form of bait, satisfied with old methods even though they are devoid of results? Are we really honest in our purpose to win souls for Christ, or are we just smugly set in a narrow ecclesiasticism, not caring if we add to our numbers or not? Has it been assumed by the vestries and congregations that the parson alone must have the monopoly of the parish stream? What about our lapsed communicants, and our scarcely practicing Church people? Are our nets in good condition? In other words, is it a question of hit and miss in our congregations?

These are tantalizing questions, but nevertheless, questions which should be answered in every mission and parish, for it

ROOTS TO BE STRONG

I who have believed in deep roots have seen
Tall trees uprooted by an evil wind;
And I have seen the ranks of strong men thinned
By evil wars; have seen huge structures lean
And buckle up and fall; and heard the hiss
Of airplanes spinning crazily through smoke
While sirens shrilled as if they would evoke
Arch-fiends sleeping in some dark abyss.

Now after all that I deemed permanent
Has been proclaimed impermanent, I find
Security is only in the mind
Of one whose spirit is his armament,
With roots grown strong and deep beneath the sod.
Because it draws its sustenance from God.

CAROL M. RITCHIE.

is to be feared that for the bulk of our people, the rods are laid down, the lines dangling in the water, the fishers lacking in interest or away on other errands. To all, both clergy and laity, comes once again the call, "Come after Me, and I will make you to become fishers of men."

The Church today is giving a lot of thought to its rural work. Pious platitudes have been made from time to time by our leaders, both in the House of Bishops, and in the lower house, to the effect that the future of the urban Church depends on the rural missions. But beyond that, little has been done to remedy the ills that beset the country mission. This is surprising, for to carry the simile further, the rural field is practically virgin water, and the real fisher for souls has a wonderful opportunity to bring men and women and little children into the Kingdom.

SHORT-SIGHTED POLICY

And yet, is it not true that the rural field is still supposed to be a training ground for young priests? There they make their mistakes and gain their experience. It is undoubtedly a short-sighted policy which the Church pursues in this regard; and a change for the better will not come until ways and means are devised to pay a competent man a salary comparable to the priest in the urban centers.

The same methods which appertained in the rural field 25 years ago are still in evidence today: the same little struggling missions with others added as the years go by, where it is the rule and not the exception that "two or three are gathered together"; missions, where the spiritual life of the people suffers in the frantic urge to keep the church alive financially. With little or no equipment, the parson is supposed to do a man's size job; and in many cases he does!

Likewise there are signal victories won in the rural field. Many times I have felt ashamed of myself when confronted by the faithfulness of Church folk who have never enjoyed the advantages that were mine. Through thick and thin they stand courageously behind their Church. It is these faithful souls who keep the torch of faith burning in their little communities.

But why all these little mission churches with their struggling congregations? Why are we fishing with such poor equipment, and with the methods that were in vogue a quarter of a century ago? We live in the days of wonderful highways, and practically every family possesses a car. In an hour we can cover easily 40 miles. The average city person often takes that time to get to his favorite church. Every small town today, with very few exceptions, has its consolidated school, and we have become used to the idea of children going long distances to school in the school bus. Yet in the Church, we have never seriously thought of the consolidation of our missions.

MASS PSYCHOLOGY

Undoubtedly we all subscribe to the belief that union is strength. Also, we are all aware that there is such a thing as mass psychology, and that it is present in great Church functions, as well as in political

meetings. Who has not experienced a sense of great spiritual uplift, when his voice is a part of a great wealth of sound in a large city church? To many, the high spot of General Convention is the service with which it begins. Then the communicant from the organized mission feels himself a part of the great whole. He may have come with a sense of futility as far as his mission is concerned, but he raises his voice with the others and feels a stirring of new found power, as he sings:

"Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!
Christ, the royal Master
Leads against the foe;
Forward into battle,
See, His banners go."

I am not insensible to the fact that consolidation of missions would be beset by problems. In some places it would be impossible, due to the distance of one church from the other. I know how our little churches are loved, and that many protests would come if local services were given up.

There are those who deplore the passing of the ferries on San Francisco Bay. But the march of progress will not be stayed. The day belongs to the bridge.

But in some cases such consolidation of missions is both feasible and practical. It would mean the sharing by the groups concerned a common spiritual life. Our clergy, in such cases, would cease to be circuit riders, and like their urban brethren would be able to concentrate on one church and its organizations. The people of the combining missions would pool their common devotion, and enjoy the enthusiasm which comes with a larger work. Financially, the burden would be lifted, for there would be but one church to support, instead of two or three. The services would be enhanced by a more complete congregational service.

A NEW SITE

It would mean, of course, the removal of the best building to a site half way between the places concerned, and after the sale of the other properties, the building of a new parish hall and rectory. In my mind's eye, I can see such a plant with its church, parish hall, and rectory, and near it, something which is becoming almost unknown, a parish cemetery—God's Acre.

Yes, I suppose it is a vision, but I seem to remember a verse in Holy Scripture, "Your young men shall see visions; and your old men shall dream dreams."

Visionary and impractical as this idea may seem, it has at least these advantages. It would end the state of spiritual malnutrition which threatens all of our rural work. The pastor has to spread himself so thinly over a wide area, that one or two services a month is all that most of our missions can have. Such a state of affairs might have been workable 25 years ago, for in those days with poor roads and fewer automobiles, the visit of the parson and the church service was not only a time for worship, but a great opportunity to meet the neighbors as well. Then in those days,

practically every farm had its parlor harmonium, and around that organ on Sunday evenings the family would gather and sing the old hymns.

But today the whole situation is changed. The average farmer of this day probably stays away from church to avoid his neighbors. He is in the same position as the city dweller, tired with much coming and going. With our present mode of transportation, it is unlikely that he is more than a half hour from the nearest motion picture theater, and he, with his wife and his family, is really a part of the county town and its fraternal organizations.

It is true today that "the old things have passed away." Yet the Church persists in following the old paths and the worn-out methods of approach. Is it any wonder that we fail and remain static?

CHURCH SCHOOLS

Then again, these sporadic services leave little time for the religious education of the children of our scattered missions; in fact, in many there is no church school at all. What hope can we have for the future while this condition exists? Many of our children are going to Sunday schools of other denominations, who at least are awake in this connection.

Then lastly, consolidation of missions would go far to solve the economic problems of the mission and the diocese. There would be fewer church buildings to maintain, and more money would be available for church finances.

The first and by far the greatest union of churches was effected in Canada in the union of the Methodists, Presbyterians, and Congregationalists. These three great Churches became the United Church of Canada. Strangely enough, it was the economic factor which brought the union of these Churches to fruition. In many small country towns in the Western provinces all three of these denominations had little churches and local pastors. For years it had been a struggle to support them. The ministers were terrifically underpaid. Conditions eventually became so acute that it was hard to get ministers to go from the East to serve these struggling mission fields. Now, in these towns there is one large church, and a healthy condition exists in each congregation. It is now 20 years since this union was consummated, and whatever of bitterness that was caused by the closing of certain churches is a thing of the past. A new generation has come which knows nothing of the old divisions.

If such a consolidation could be effected between three different communions, it should not be hard to unite the members of one spiritual family for the good of the whole.

Whatever may be the solution to the rural problem of the Church, only the future can tell. As the fishermen of God, we must do our best with the material we have. Someday the Church will heed our Lord's command, "Let down your nets for a draught," and when that day comes the net of the Church will enclose a multitude of men. All that the Church needs today is faith in her divine mission, and a more complete trust in her God.

Merry Christmas!

MERRY CHRISTMAS! How can we bring our lips to form the familiar words in this year of disaster, 1940?

In England and throughout the British Isles bombs will be falling on Christmas Day.

In France, half under the conqueror's heel and half under its own petty dictatorship, throngs of homeless, desolate, dejected men, women, and children will have a cheerless Christmas.

In Germany Christian homes must celebrate the Saviour's birth discreetly, circumspectly, for the ancient Teutonic war-gods are in the saddle again and the gentle Christ Child is out of favor.

In conquered Czechoslovakia, Poland, Norway, Denmark, Luxemburg, Belgium, Holland, homes of some of the loveliest Christmas customs, hunger and cold and the dread *Gestapo* lurk around the corner.

In Italy many a home will have a vacant chair where last year sat a red-blooded, black-shirted young Fascist, who went away bravely to conquer little Greece and died instead in the wilds of the Albanian mountains.

In Greece the beautiful Christmas Liturgy of the Holy Orthodox Church will be tinged with an undertone of sadness for those who have so bravely given their lives in defense of the Fatherland.

In Finland, still suffering from the brief but disastrous war with Russia, there will be sorrow and suffering.

In Latvia, Lithuania, and Esthonia, conquered by the godless Soviets, there can be little if any festivity.

In Russia itself Christmas is largely forgotten, except by the old, and those still willing to practise their faith in spite of disdain and persecution, or who yet linger in prisons or sweat in labor camps.

In China, worn but not defeated by three years of stubborn resistance to the invaders, Christmas will be to many but another day of suffering.

In Japan, many a Christian church will for the first time be without the cheerful presence of the missionary, himself a symbol of a religion that refuses to be bound by the narrow limits of nationalism.

And in America? Even if war has not yet touched our shores, even if our own homes be relatively safe and comfortable, can we welcome Christmas Day with the same lightheartedness and gaiety of less troublous years?

Not with the same lightheartedness, no. Not with the care-free feeling that all is well in the best of all possible worlds. But ought we ever to have taken Christmas as lightly as that?

The world has changed; but Christ has not. Still in 1940, as on that starry night so long ago, the Christmas message comes: "Peace on earth, to men of good will."

To men of good will! Do we qualify? Have we kept within our hearts the tolerance, the loving-kindliness, the glowing faith, that entitle us to appropriate that message for ourselves?

There have always been suffering and sorrow in the world. There have always been war, and famine, and death. There

have always been refugees; Our Lord Himself, with the Blessed Mother and St. Joseph, had to flee as refugees and live in exile to escape the wrath of a dictator.

But the Christmas message stands. "Peace on earth, to men of good will." It is the message of a loving God and Father—a God who so loved the world that He gave His only-begotten Son, for us men and for our salvation.

And He still gives that most precious gift, to men and women of good will. As we kneel before His Altar in the Christmas Eucharist, Jesus comes to us again, just as truly as He did in Bethlehem.

Here in America, across the Atlantic in war-torn Europe, in China and Japan and India, in Africa, in the islands of the sea—wherever men kneel in adoration and open humble and contrite hearts to Him, the Christ Child enters in.

And to men and women of goodwill, to children innocent and trusting, the Christmas message comes: Peace on earth; peace that passes men's understanding. For not as the world gives, but as a loving Father gives, so does Almighty God give. His Christmas gift to those who are not ashamed to bear His Name.

SO BE of good cheer. Deck your homes. Festoon your churches. Give gifts to your friends, not forgetting the poor. Hold your heads high. Celebrate the birthday of the King—not lightheartedly, not heedlessly, but joyously, as befits a follower of Him who has overcome the world.

"Christians, awake! Salute the happy morn
Whereon the Saviour of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God incarnate and the Virgin's Son.

* * *

"Let us, like those good shepherds, then employ
Our grateful voices to proclaim the joy;
Trace we the Babe, who hath retrieved our loss,
From His poor manger to His bitter cross;
Treading His steps, assisted by His grace,
Till man's first heavenly state again takes place."

Merry Christmas!

*Review of the Year**

THE American Episcopal Church held its own for the most part and made some advances in the year 1940, despite war conditions affecting the work of the Church everywhere.

Because the Committee on the State of the Church presented at General Convention in October 1940 such a splendid report, we are giving over a considerable part of the space usually reserved for this editorial to the printing of that report as adopted by the convention. It should be noted, however, that the report covers a three-year period and that in some instances

*The editorial in THE 1941 LIVING CHURCH ANNUAL (Morehouse-Gorham, \$1.75).

it is based on other information than that contained in THE LIVING CHURCH ANNUAL, so that it should not be expected to tally in all respects with the statistics given herein. Moreover, the final figures in this 1941 ANNUAL were compiled after the report of the Committee on the State of the Church and so were not available for use in preparing that report.

A summary of action taken by the General Convention is contained in our cyclopedia section. Perhaps most important in the life of the Church in its relation to the whole of Christendom was the completion of recognition of the Old Catholic Churches and the joining of the Federal Council of Churches and the World Council of Churches.

The addition of \$300,000 to the Church's budget for aid to British missions suffering from war conditions marks a new departure in the missionary work of the Church. General Convention voted it with enthusiasm, and it is to be hoped that the Church will respond generously to the appeal.

The situation in Japan as the ANNUAL goes to press is still somewhat confused. The Japanese government has issued an order expelling all foreign bishops and other missionaries in executive positions, but has not yet actually carried out the order and there is no information available as to the number of missionaries who will be affected. New native bishops have been consecrated, and these will be found in the list under the section on The Anglican Episcopate devoted to the Church in Japan. The American missionary bishops as yet retain their titles and will continue to do so until their resignations have been accepted by the American House of Bishops. They are therefore still listed at the head of the missionary districts of North Kwanto, Kyoto, and Tohoku. Actually, however, Bishop Nichols of Kyoto has been temporarily assigned as Bishop in charge of the missionary district of Salina (Kansas) and Bishop Binsted of Tohoku as Bishop in charge of the Philippine Islands. They are therefore listed also in the diocesan section as the acting heads of these missionary jurisdictions.

In China, war conditions make it impossible to list the clergy accurately. Many of them are of necessity continually on the move, and though they are still listed as in charge of certain missions they may actually be serving in some other part of the country. Similarly the statistics for China are in many instances the latest available or are estimates made as accurately as unsettled conditions permit.

The same is true of the American Churches in Europe. Strange as it may seem, war conditions do not fit easily into the pattern of a statistical year book.

CHANGES IN THE EPISCOPATE

DURING the year ending November 1, 1940, six bishops of the Church died—the Rt. Rev. John N. McCormick, D.D., retired Bishop of Western Michigan, on November 26, 1939, in his 76th year; the Rt. Rev. Charles E. Woodcock, D.D., retired Bishop of Kentucky, on March 12, 1940, in his 86th year; the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, on May 2, 1940, in his 60th year; the Rt. Rev. Frederick R. Graves, D.D., retired Bishop of Shanghai, on May 17, 1940; the Rt. Rev. John W. Nichols, D.D., retired Suffragan Bishop of Shanghai, on September 10, 1940, in his 62nd year; and the Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, on October 16, 1940, in his 88th year.† May they rest in peace.

Retiring resignations of four bishops were accepted by General Convention in October 1940: the Rt. Rev. Daniel T.

†Since that date the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico and Southwest Texas, died November 12th.

Huntington, D.D., as Bishop of Anking, China; the Rt. Rev. Edward L. Parsons, D.D., as Bishop of California, effective December 31, 1940; the Rt. Rev. Benjamin Brewster, D.D., as Bishop of Maine, effective December 31, 1940; and the Rt. Rev. Gouverneur F. Mosher, D.D., as Bishop of the Philippine Islands.

During the year there were consecrated to the episcopate the Rt. Rev. Howard R. Brinker, Bishop of Nebraska, January 25, 1940, the Rt. Rev. Athalicio T. Pithan, Suffragan Bishop of Brazil, April 21, 1940; and the Rt. Rev. John L. Jackson, Bishop of Louisiana, May 1, 1940.

Bishops-elect awaiting consecration as the ANNUAL goes to press are the Very Rev. Walter H. Gray, Suffragan Bishop-elect of Connecticut, and the Rev. Lloyd R. Craighill, Bishop-elect of Anking.**

The see of Chicago is vacant, the diocese having been unable to agree on a successor to the late Bishop Stewart at its special convention September 24, 1940.‡ The sees of Northern Michigan, Salina, and the Philippine Islands have temporary bishops-in-charge, while the churches in Europe and in the Dominican Republic are under supervision of the Presiding Bishop.

THE STATISTICS

STATISTICS for 1940 show an increase in all items except the number of parishes and missions, which has decreased by 40, the number of Church school teachers, which has decreased by 301, and the number of church school scholars, which has decreased by 4,312. The former decrease is due to the elimination or combination of various small missions and preaching stations. The latter figures seem more serious, but as they total considerably less than the increase reported last year, the decrease may be due simply to a more accurate count. . . .

It is interesting to note the very considerable increase of more than \$1,000,000 in contributions for all Church purposes. These now total nearly \$35,000,000, the highest figure since 1932 when the depression began to show its effect in the statistical tables of the Church.

In general, it is noteworthy that the Church appears to be continuing to grow at a fairly steady rate, in spite of the setback to its missionary and other work due to war conditions.

The State of the Church§

THE outbreak of paganism mentioned in our last report has suppressed liberty in many lands and is now recognized as a threat to our own. In this situation some people say that the Church has failed. While the facts do not justify this sweeping charge, we must in honesty admit that Christians generally have not opposed the spread of paganism nor propagated the gospel with the vigor and skill worthy of our faith.

We therefore believe that the report of the State of the Church should begin with the note of repentance. We feel that any real advance in the Church requires recognition of the capacity on the part of individual men and women for holiness, and the effective winning of others to Christ. Churchmen theoretically accept this fact. Actually, in everyday prac-

**Bishop Gray was consecrated November 12th and Bishop Craighill, together with his native suffragan, the Rt. Rev. Robin T. S. Chen, D.D., on November 30th.

‡The Rev. Wallace E. Conkling was elected Bishop of Chicago on November 10th.

§Report of the Committee of the House of Deputies on the State of the Church; 1940 General Convention. (Reprinted from THE LIVING CHURCH ANNUAL.)

tice, we entertain and hold the vaguest notions of the meaning of Church membership.

Analysis of the figures submitted to our committee reveals certain encouraging facts, as well as some to the contrary.

The statistics submitted to us show a total of 1,476,000 communicants, an increase of over 70,000, and 2,122,000 baptized members, which represents a gain of more than 120,000.

The large decrease in total enrollment in our church schools is a cause for serious concern. There has been a substantial increase in the mission field, both at home and abroad, but this is more than offset by losses in more than half of the dioceses in the United States.

The value of Church properties has increased by fifty millions of dollars. The total indebtedness of the entire Church is about two millions, \$300,000 more than was last reported in 1937.

An encouraging sign is the care which the Church has exercised in the matter of insurance. The total of insurance carried is \$90,000,000 more in this triennium than in the last. The total sum represents nearly 60 per cent of the value of insurable Church property. Of the total sum, \$95,000,000 are in the Church Fire Insurance Corporation, representing 3,100 properties—chapels, churches.

Local parish support has increased approximately twenty millions of dollars. Giving for diocesan and general Church purposes has increased only a little more than \$1,000,000. We are still a parochial Church.

The whole number of the clergy has been increased by 89 over the last report. The total number of clergy without cures is 1,343; of this number more than 900 are on pension. Of the number remaining many are engaged in teaching and other occupations, so that the number of unemployed clergy is relatively small.

There are reported 252 more parishes in union with convention. Churches consecrated 71 more. The churches that have abolished pew rentals have increased by 772—indicating, as we must assume, that the method of the Every Member Canvass is being more widely used, thus assuring a better basis of income for the parish and a wider participation by the members of the Church.

Much of the advance is due to the enlightened intelligence of the membership of the Church, as indicated in the increased circulation of the Church periodicals and the literature of the Forward Movement.

Despite this encouraging picture, the Church could and should have made far greater advance. It is the consensus of the committee—reached in its nine meetings—that the following observations be brought to the respectful attention of the Convention.

We do not believe that inefficiency and waste are necessary in the Church. They do not contribute to the glory of God. Truly the children of this world are wiser in many respects than the children of light. We do not deify efficiency. In view of the serious conflict in which the Christian cause is now engaged, it is important that we do everything possible to enlist and use to the utmost limit our resources, both of men and material. The progress and influence of the Church are impeded in a large measure by the following conditions:

- (a) Unduly protracted vacations on the part of the leadership in dioceses, missionary districts and parishes unquestionably retard and hinder the effective witness of the Church.
- (b) Lack of intimate and personal contact between bishop and clergy creates (especially in isolated areas) a feeling of

loneliness, discouragement, and restlessness. Absence of a diocesan program or diocesan policy—and a failure to perfect and execute a well-rounded technique of parish administration, and very limited or infrequent opportunities for clerical fellowship by men in widely-scattered areas—these are contributory causes which tend to lower the morale of the man in the field.

- (c) Lack of machinery and procedure for the proper and effective placement of the clergy is the cause of much restlessness. Many are not rendering their greatest service to the Christian cause, either because they are not in the right place or else have been in one place entirely too long.

We venture to suggest that some plan which considers aptitudes, temperament, capacity of the clergy, and also evaluates the resources and possibilities of the parishes and mission concerned, to the end that the right man in the right place may do the more effective work.

While we do recognize that much of the lay power of the Church has as yet been untouched, nevertheless it is exceedingly encouraging to record the following facts:

- 1. The huge offerings of the women and youth of the Church presented at this Convention.
- 2. The unprecedented response and attendance of the young people from every part of the Church at their recent weekend conferences.
- 3. The rapidly growing interest in and influence of the Laymen's League and the steady, constant growth of the Brotherhood of St. Andrew and similar organizations.
- 4. The wholehearted and favorable response of the entire Convention to the Presiding Bishop's call to go forward. These indicate but a small fraction of the faithful and effective work which has been done in many parishes and missions during the past triennium.

Benediction

When and where was the service of Benediction of the Blessed Sacrament first held in the American Episcopal Church? The question is raised by the Rev. Dr. Edmund S. Middleton of Baltimore, and since we cannot throw light on the subject, we pass the question on to our readers in the hope that one of them can do so.

We understand that the service of Benediction was held occasionally at the Church of the Ascension, Chicago, by Fr. Larrabee beginning about 1885; and as Fr. Ritchie apparently began the practice immediately upon becoming rector of St. Ignatius', New York, in 1844, it may be that he had previously been accustomed to do so at the Ascension, Chicago, before being called to New York.

Who can give more specific information on this subject?

Through the Editor's Window

ACCORDING to the *New York Times*, "The Rev. Donald Woodward of the Chapel of the Intersection" led a discussion group at a recent conference in New York. The Church at the Crossroads?

NEAT AND TO THE POINT is this list, clipped from an exchange, of what the Church needs today:

- "More tithes and fewer drives.
- More action and less faction.
- More backers and fewer slackers.
- More praying and less straying.
- More divine power and less human 'pow-wow.'
- More burden-bearers and fewer tale-bearers."

CHRISTMAS AND THE SORROWS OF MEN

The Cross is Not Far-Removed From the Christmas Manger

BY THE REV. CLIFFORD L. STANLEY, Th.D.

My first Christmas in my first parish was not a happy occasion. Let me explain why. Some weeks before the holidays one of the men on whom I depended most and with whom I had most to do fell ill. It was soon apparent that his illness was serious. I went to his home daily and with his family alternately hoped and despaired. On Christmas morning at four o'clock I was roused up with the announcement that he had just died. I arose at once.

After a few moments at the home and several fruitless words I went to the church. Though I was his own minister, I went partly to quarrel with God. How much better it is, if we have a controversy with God, to go to His house, to go to the place where His cause can be stated fairly. It is much better to do so than to go among His enemies or to the indifferent. So I went to the church. I knelt down. All our dealings with God, even our controversies, must be conducted on our knees. Then I burst out in bitterness, "O God, what a Christmas present!"

I suppose there was more of the same. Then something occurred. My eyes fell on the cross. Of course the cross is the focal point in the ornamentation of our churches, and it is almost more difficult not to see it than to see it. Yet because of the time and because of the manner that my eyes fastened on the cross I always felt that there was something significant in this particular occurrence. I felt that God had led my gaze there and was gently and magnanimously answering my problem by so doing.

CROSS OVER BETHLEHEM

Then I remembered that God had given more than He ever takes away. He had given His only son to an arduous life and a sacrificial death. In such a sinful world as this the altogether good can dwell only as a thing which is to be cast out. The whole of such a life is a kind of dying, and it is also a preparation for a veritable death at the end. The true Messiah is one who sees this and accepts it as His destiny. All this must have been known in God's counsel for generations. Thus when God sent His Son, He sent Him into the world to die. For this reason the shadow of the Cross truly fell over Bethlehem's manger, and artists rightly place a cross in the halo glorifying the newborn Child.

In our joy at Christmas we are tempted to falsify things. We say in effect, "We can only be joyous if everything is prosperous. Let nothing shadow our pleasure." We must be joyous indeed, but we need also remember the source of our joy. It is a joy coming from the whole work of God in Christ. On the basis of this we stand. This saving work was not done in spite of the Cross but by means of it. On the first Christmas God gave His gift. It was a Son, a newborn Child, but it was the vocation of this Child to be "lifted up" and thus to "draw all men" unto Him. A

Christmas which cannot face the Cross may be lots of fun, but it is not the Christian Christmas.

A FOUNT OF JOY

If our Christmas comprehends the Cross, then that same Cross loses its bleakness and repulsiveness. It becomes the most winsome and lovable thing in the world, the very fount of joys and of the laughter of children. It is like the legends of miraculous warmth and flowers blooming on Christmas Eve in the midst of stern winter. This is so because the Holy Child, and all that He is to be and suffer, represent the love of God, the widespread, amazing, never to be exhausted love of God.

I have thought a lot lately of one of the peculiar products of our time, namely, the radio beam. By means of this beam aviators fly certainly even though they cannot see anything. This is true even when storms rage and particularly when they do. Like the radio beam, the love of God thrusts

out into our dark world, unwavering, inflexible. No man can see so well or become so strong as to dispense with it. But particularly necessary is it when skies darken, when familiar landmarks are obliterated, and storms would blow us off the course.

THE WAR ABROAD

Christmas this year finds us desolated with the outcries of a great combat. Whether we support one side or the other or stand apart altogether, we are all agreed on one thing: it is a sad and mournful time. We are beginning to wonder if anything worthwhile will survive. It seems almost trivial to keep a feast when such things are upon us. But have we forgotten that the "glad tidings" were of "great joy" because "a Saviour" was born? The Christian Church does not take down the Cross from the holiest place, not even at Christmas.

This year, I am thinking, the Cross will help many a man to keep Christmas. When he looks at it he will remember a love which is deeper than any misadventure and so there will steal over him a deep-laid, secret joy far more profound than the sorest trial.

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EX-VESTRYMEN

A New Parish Organization

A newly-organized group known as the "Former Vestrymen of St. Paul's Church" sponsored a reunion dinner at St. Paul's Church in Burlingame, Calif., honoring Bishop Parsons of California, soon to retire as diocesan. A former senior warden, A. B. Cargill, acted as chairman of the evening, and about 20 former vestrymen were among the large number of persons who attended.

The Bishop spoke on the happenings at General Convention; and the layman's point of view was presented by H. R. Braden, one of the lay deputies. Thomas Bradbury, who was senior warden when Bishop Parsons laid the cornerstone for the present church building 14 years ago, spoke of the early days of the parish.

The large number of ex-vestrymen is due to the plan of rotation which has been in use for some time, by which men serve for three-year periods. Some vestrymen of former years came from miles away, and there were letters from others as far away as New York. The present rector of St. Paul's is the Rev. Francis P. Foote.

PARISH SUPPERS

Make Possible Earlier Meetings of the Diocesan Training School

Parish suppers have long been a device used to induce parishioners to begin meetings at an earlier hour than would be possible if families dined at home. Profiting by the success of such experiments, parishes in Louisville are now cooperating with the diocesan department of Christian education in solving the problem of meetings delayed because training students are employed far from their homes.

A number of parishes near the cathedral are taking turns in serving suppers for training students on the evenings the class meets. The supper is followed by the first lecture of the evening.

The Kentucky training school usually then adjourns to the cathedral for a devotional service and a brief address by the Rev. William H. Langley jr., chaplain of the school. The last part of the meeting, a second lecture, takes place at the cathedral house.

The Rev. James Wilson Hunter is dean of the school, and the faculty includes Bishop Clingman of Kentucky.

For Persons of All Denominations

A free supper for persons of all denominations was given by the guilds of St. Uriel's parish, Sea Girt, N. J., on November 7th.

Almost all denominations were represented, the vestry paid the expenses, the women of the parish did the work, and a glorious and happy time was held according to a report from the rector, the Rev. T. Jerome Hayden jr.

There was a short talk by the rector and the chairman of the Every Member

Canvass, and it was the feeling of the vestry that the whole occasion was well worth the comparatively small expense in the product in goodwill, fellowship, and understanding.

CAREER WOMEN

Members of the Evening Guild Become Active in the Church

Few parish leaders are aware of the fact that a great deal of "woman-power" is being lost to the Church because business and professional women join none of the service groups in the parish. The Rev. Dr. Don. Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, found the answer to this problem about a year or more ago. Now his parish has an "Evening Guild" for employed Churchwomen, and twice a month 60 to 70 women

meet in the parish house for supper and an interesting program.

The fellowship, friendship, and comradeship which has developed is most pronounced and many members, who heretofore were only attending Church services, feel more a part of the parish and are eager to give their services.

As a project, the guild has planned to work for the Church Mission of Help and not only will cooperate in planning a happy Christmas for the girls, but during the year will help in the educational work of that organization. This especially appeals to the members of the guild as they feel they are helping the girls to become employable and are thus building up their desire to become respected citizens.

On December 2d, "Eve Guild" celebrated her first birthday and over 100 persons were present at the celebration. Miss Esther Stamats, executive secretary of the YWCA in Baltimore is president.

CHILD-CENTERED PARISH

Combining Two Pastoral Problems Brought About One Solution

BY THE REV. BERNARD IDDINGS BELL, D.D.

¶ In his extensive travels about the country, Dr. Bell has found many parishes where interesting ideas and techniques have brought remarkable results. One of these (with the names changed to avoid embarrassing anyone) is described in this article.

Two pastoral problems used specially to bother the Rev. Gregory Grey, rector of St. Ethelburga's, which, as most people know, ministers to Ridgeway, suburb of Cosmopolis, or at least to the 480 more or less regular communicants who dwell therein, together with their families. One of those problems was the superficiality of the parochial calling done by the rector and his charming young assistant; the other was a distressing lack of parental cooperation in respect to the Sunday school and those other activities designed to train the children of the parish in the love and service of God. The Rev. Gabriel Grey decided two years ago to merge the two problems, and as I looked at his set-up and methods this winter, it seemed that he was in a fair way to solving both of them by virtue of that combination. Here is the way things are handled now in St. Ethelburga's, Ridgeway.

All pastoral calling of the usual sort has been done away with. The clergy call *only* in such fashion on the sick, the bereaved, newcomers, and those who summon because of trouble. The clergy now make contacts with their parishioners in a less conventional and more realistic manner, according to a child-centered technique.

They began it all with the mothers of children enrolled in the Sunday school. That school had then 182 pupils, kindergarten through high school. (It has grown now to 260 children.) These came from 92 families and were cared for, presumably, by 86 mothers and six female guardians of one sort or another. Appointments were made with these 92 women, by telephone or by

letter, for each clergyman 15 each week, to be seen individually, three each day from Monday through Friday, at 9:30, 10:30, and 11:30 A.M., as material conveniences and engagements made possible.

These were arrangements *not for the clergy to call on the mothers but for the mothers to call on the clergy*, and *not at the rectory or in the parish house, but in the church itself*. Since there were two clergy, and each saw 15 mothers weekly, every mother in the parish could easily be interviewed, and was, between September 15th and November 1st. In each case the mother was told that the interview was to discuss the welfare of her child or children, and how the Church could help in his, her, or their happiness and education.

Only two mothers declined. One was a poor woman with a small infant (plus two in school) who could not go away in the morning; and she did come one evening, when her husband was home to tend the children. The other woman said she was not interested. Ninety-one appeared, then, one after another.

THE INTERVIEW

What is talked about at these interviews? The burden of conversation is placed on the mother herself. What are her chief problems in respect to her children? What are the youngsters like? In what respects are they unlike other children? How did she like their day school? Does it involve for her children social problems, moral problems, spiritual problems? Have they good playmates? Is it a good town for children? Why? Why not? What ought *the parish* to be doing for children? Did they need clubs and societies under Church auspices? What kind?

What about the Sunday school? Do her children like it, endure it, or resent it? The school is trying to teach such and such to children of her children's age. Are they getting it? Going to Church with parents

PARISH LIFE

is a part of this school's expectation. Do her family go? Children? Father? Mother? If not, why not? (Please be quite frank.) If Mother were rector, how would she change things? Is the Sunday school teacher effective? (This is all confidential.) If not, how get a better one?

What is the religious life of the home like? Do Father and Mother ever pray with the children? Talk about religion constructively? Is the Father religious? Is the Mother herself religious? Why not, if not (and most of the Mothers said they were not, really, they feared)?

So the questions go; and they lead, naturally, into all sorts of interesting discussions. The clergyman is not cock-sure; nor is he stern and fault-finding, no matter how negligent the mother may have been. He assumes that she loves her youngsters and wishes to do her best for them, and lets her see that he believes that.

Then, when the interview is over, since they are in the church, the clergyman asks the mother to kneel down. He stands beside her and prays aloud, in his own words and in terms of what the conversation has revealed, for her, for her husband, and for her boys and girls.

FOLLOW-UP WORK

So much, so good. Ninety calls have been made, ninety effective calls. Ninety mothers have been seen and their new interest won. And then what? What to do after November 1st? These clergymen have found that so much is discovered, needing specific follow-up, that it keeps them humping all the year to attend to it: intellectual and moral difficulties of the mothers, for example, and the problem of unspiritual fathers. ("Can't you come and dine with us on Tuesday, just us, and talk with my husband as you have with me?" Or, "I'm not sure I believe in God myself! Is there something I could read?" Or, "I'm not fit to bring up children. I'm a bad woman." Or, "Dear rector, my husband doesn't understand me." Beware, padre!) An evidence of interest in the children, real and understanding interest, unlocks the door of the heart and in walks the clergyman, spiritual father to his people. What to do? No need to ask. But in it all these pastors are sure they have discovered that the more the parents continued to come to them, the better; and not so good it is, the other way around.

NOW FOR THE FATHERS

Now there is an effort being made to reach the fathers, a harder job, because they can be seen only nights and Saturdays, when they are tired and in need of relaxation. But still it can be done. The mothers help to bring it about. And groups of fathers, four or five congenial ones, are dropping in to the rectory on invitation, for a bite or a smoke and a chat about their children's religion.

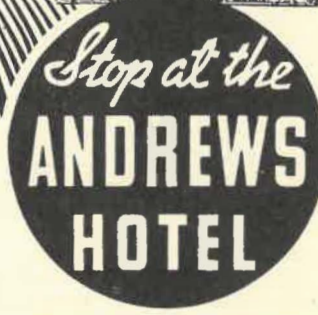
The Rev. Gabriel Grey is happier about his parish than he was two years ago. Even his sermons are easier to do, for now his teaching comes right out to meet the known needs of his people. He has not preached on St. Paul's missionary journeys for ever and ever so long, nor about the Synoptic Problem.

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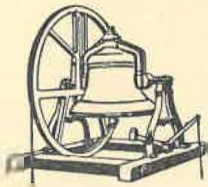
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ELIZABETH McCracken, EDITOR

CHRISTMAS POEMS

Fr. Lauderburn's

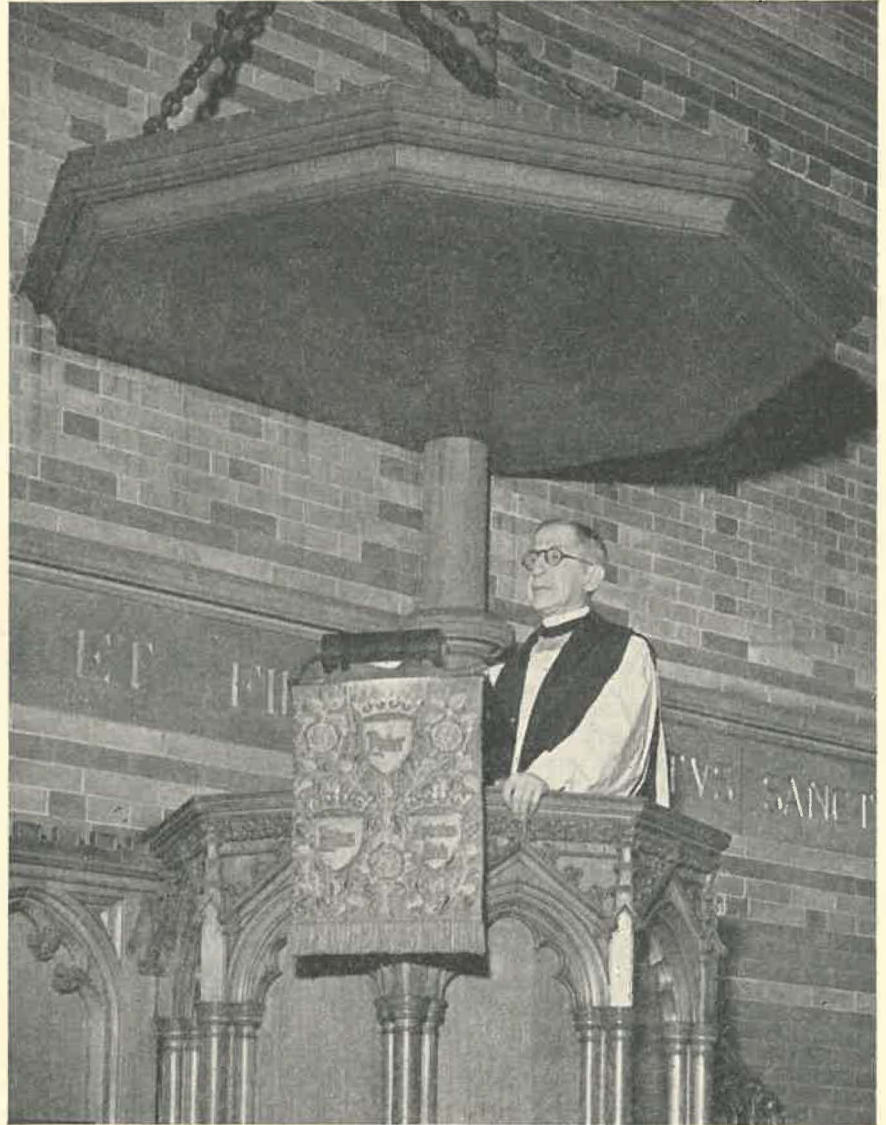
Yuletide Greetings

By EDWARD R. HARDY JR.

Christmas is a festival of the Holy Church, a holiday for children, an occasion

"All the night is riven
With the dawn of heaven,
When the Word is given."

The years at Berkeley Divinity School are represented by Christmas Night, based on the theme of the animals at the manger. Work with boys at Trinity, Pittsburgh, apparently inspired *The Life of a Man, A Biography for Boys*, in which the



FR. LAUDERBURN: The poems he wrote for his friends during the Christmas season have been collected into a 20-page booklet.

both delightful and earnest. Similarly varied was the poetry which the Rev. Frederick C. Lauderburn used to write as the holy season approached, and send to his friends by way of Christmas greeting. Eight of those poems have now been collected and reprinted as a 20-page booklet, *Eight Christmas Poems*, available at the price of 25 cents from the General Theological Seminary.

The poems date from the years between 1913 and 1939. The earliest, written at St. Stephen's, Boston, is a simple cry of joy at the Christian fact:

most important of the world's messages is gaily expressed in a Milneish metre:

"Jesus was a carpenter
In the fragrant shop.
He would carve a wooden plow
Or a small boy's top.
He never was a rich man,
A landed man,
A bonded man;
But I'm sure that He pitied them,
For He pities us all."

The last 10 years in New York, during which time he was an instructor and chap-

BOOKS

lain at GTS, contribute four poems to the collection. Of these, Magnificat is a modern version of old thoughts about the glories of the Blessed Virgin; Nunc Dimittis, a meditation on Christmas lights and the living Light they bring to mind:

"Light from a star, light from a manger,
Light in the street where walks a Stranger;
Light on the crest of a barren hill;
Light in a garden, clean and still
Flame on an altar of oblation
Showing each day its new salvation,
Opening a door of wide release
Through which its travellers move towards
peace."

A CHRISTIAN PARADOX

Many who have seen one or more of these poems before will doubtless want them in more permanent form, both for their own sake and as a memorial of their author. Beyond that circle, wide as it is, this reprint should serve to make one better known who had genuine gifts of poetic expression, and a keen sense both of the reality of the truths of the Catholic faith, and of the temper and needs of the modern age. For the Incarnation means God's actual entry into the actual world, and one cannot understand its meaning if one neglects either term. It is the great Christian paradox that God really was born of Mary, and it is a truth not fully described without poetry. From Prudentius to Chesterton, Christian poets have timidly offered their gifts at the manger shrine, and these poems belong to that succession.

Fr. Lauderburn's last Christmas was clouded by the outbreak of war in Europe, so many parts of which he knew and loved. The last poem in this series, Blackout, reads almost as if written as a final message. How would Wise Men and shepherds fare in the darkened city? At least the star still shines:

"God! Let the sirens sound 'All clear!'
Men's hands can't reach so far
In spite of frantic fear
As to extinguish a star;
And hide the receding goal,
And put out the reflected light in my pursuing soul."

FOR BOYS AND GIRLS

New Books—and Old Ones Too— For Christmas Gifts

One of the new religious books for boys and girls this year recalls the old-fashioned Sunday School books of our parents: *Ronnie and the Creed*, by Mrs. A. C. Osborn Hann (Macmillan, 75 cts.). The meaning of the Articles of the Christian Faith is woven into a story of a boy and his life in the English countryside. The book impells anyone who has access to old books to take down from the shelf almost any one of the volumes in the famous series, *Sunday Echoes in Week-Day Hours*, by Mrs. Carey Brock—perhaps the one entitled *A Tale Illustrative of the Church Catechism*. Here also a child living in the country learns the meaning of the Creed, as well as the Lord's Prayer and the Ten Commandments, in the course of a story.

This story, moreover, so interested boys and girls of the time that the edition of 1887 is listed as the twelfth thousand. The publisher (Dutton) is still most active, but not as a publisher of books for Anglican children. The tale is three times as long as *Ronnie and the Creed*, and, needless to say, it is different. Yet the new book leads one to hope that Church teaching in fiction form is coming in again.

Another new book, *Letters to my God-child*, by Lucy Howe Jenkins (obtainable at Morehouse-Gorham Book Store, New York, and Old Corner Book Store, Boston; Pp. 81, \$1.50), reminds one of the two volumes of *Letters to a Godson* of Father Bickersteth, for so many decades to be found in every Sunday School library. Miss Jenkins's book is for the modern child: that is the difference. The emphasis on prayer and personal worship of God is the keynote of the new book. Both boys and girls will read it gladly.

A good new book of missionary stories is *How They Found Christ*, by Rebecca J. Parker (Macmillan, \$1.00). It consists of sixteen short biographies of East Indian men and women who became Christians and led others to Christ. This should stand on the shelf next to *Children of Foreign Lands* (Platt & Munk, 60 cts.), which we regularly recommend to the boys and girls every year.

OLD TESTAMENT STORIES

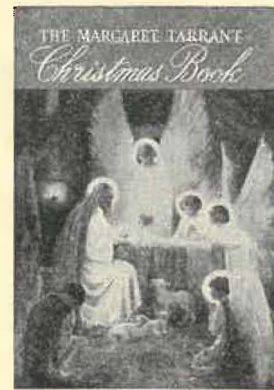
There is an unusual book of Old Testament stories, issued this year: *Stories Jesus Loved*, by Alice M. Pullen (Harpers, \$1.50). The book is in narrative form; the Blessed Virgin Mary tells the stories, and Our Lord, a child of seven years old, listens and then speaks, His words being a kind of foretelling of His teachings in Galilee. The author has been amazingly successful in creating and maintaining the true legendary form and spirit: a blend of fact and fancy that might well be fact.

Another book of stories is *Glory Be to God*, by A. Leigh (SPCK, Imported by Macmillan 75 cts.). It is a collection of short stories, founded on the Life of Christ. Both these books are intended for younger children, but older boys and girls will like them, particularly *Stories Jesus Loved*.

For the smallest children, just beginning to look at books and hear stories read, there are several beautiful books. *Saints Who Spoke English*, by Joan Windham (Sheed & Ward, \$1.25), is for little children. The older ones will like it also, quite as much as they liked *Six O'clock Saints*, *More Six O'clock Saints*, and *Saints by Request*. Two other tiny books are for the nursery children too: *When Jesus Was a Little Child* and *Baby's Prayer at Twilight*, by Mary Gerard (McLaughlin, 15 cts. each). Also there are two new books in the "little library" written by Mary Alice Jones: *Old Testament Stories* and *Stories of the Christ Child* (Rand, McNally; 10 cts. each).

Like several others of the books for younger children, the *Picture-Story Life of Christ*, by Elsie E. Egermeier (Warner, \$2.00), will interest older boys and girls as well. Indeed, it will hold the attention of adults. It contains 44 black and white reproductions of pictures with Biblical sub-

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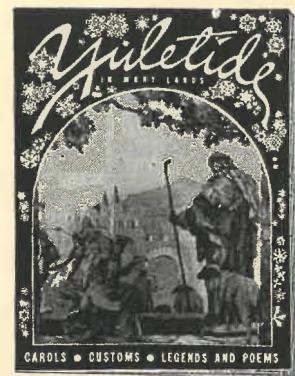
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A Planned Christmas

This number of The Living Church comes too close to Christmas for us to expect any business results from this particular advertisement, so we've decided not to talk any business in it at all.

Let's talk about how we intend to spend our Christmas, we Catholic Episcopalians. Have you planned how to distribute the money you will spend—how much for the awfully necessary Christmas offering at your church—how much for loved ones—how much for the needy and war-torn—and how little on yourself?

Have you planned your coming to your Christ-Mass with all your sins absolved through a good Confession? Have you planned to bring some one not truly Christian under the influence of the Blessed Christ Child at His Birthday Eucharist? Then, have you planned to get away from all the earthly din and clatter of a pagan Christmas, and come reverently and quietly to The Family House, with all its exquisite warmth, and color, and lights, and music—and above all to actually meet, and to touch, and to receive into yourself, the dear Blessed Lord Christ Himself? Have you?

And to think, you can have all this in either city or prairie cross-corner, if you want it! God grant that you may.

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HIGH SCHOOL AGE

For the boys and girls of high school age there are five or six books of special merit. One of the best is *Honest Answers to Honest Questions*, by S. Ralph Harlow (Abingdon-Cokesbury, \$1.00). The questions are those asked by thoughtful young people today and the answers are constructive. The book might well be given to boys and girls who have not yet reflected upon the matters discussed, as well as to the others who have.

Three books, edited by P. Henry Lotz and published by the Association Press (\$1.25 each) are unique. These are Volumes One, Two and Three in the *Creative Personality Series*. The first gives the stories of 13 men, leaders in the professional or business world, who follow Christian principles. The second contains the stories of 15 women, noted in their several fields. The third presents the stories of the founders of great religious movements.

The chaplain of St. George's School, Newport, has written a book on a similar plan but with a different emphasis. "*Good Christian Men*" (Scribners, \$2.00) shows how the great events of history since the beginning of the Christian era have been influenced by the great men of the several times. While girls will read the book, it will appeal especially to boys.

The new book by Lloyd C. Douglas, *Invitation to Live* (Houghton, Mifflin; \$2.50), is nowhere listed either as a religious nor as a juvenile book. Yet it is still another book of this season which reminds one of the old-fashioned Sunday School library stories: far more so than the earlier Douglas books. In spirit, it is reminiscent of Mrs. A. D. T. Whitney's stories, particularly *The Other Girls* and *Real Folks*. Young people, and older people too, liked those books. Indeed, they still do when they can lay their hands upon old copies. We think that they will like *Invitation to Live*, though they may declare that it is a fairy tale. And it is—with the basis of eternal truth to be found beneath all genuine fairy tales.

CHRISTMAS BOOKS

Three new Christmas books will be welcomed. *Happy Christmas*, by Daphne de Maurier (Dodd, Mead; 75 cts.), has the poignancy of the author's *Rebecca*. *All Through the Night* by Rachel Field (Macmillan, 50 cts.) is a fanciful story of the creatures, great and small, that were in the stable on the First Christmas Night. *Stories to Read at Christmas*, by Elsie Singmaster (Houghton, Mifflin, \$2.00), is an excellent book. The tales are good for reading aloud. *The Kings' Day*, by Claire Hutchet Bishop (Coward-McCann, \$1.50), is a story of three children on the Feast of the Epiphany in Brittany.

We have saved until the end one of the loveliest books of the year. This is the new (and the twentieth) edition of *God's Troubadour*, by Sophie Jewett (Crowell, \$2.00). Elinore Blaisdell, whose *Fly, Falcon, Fly*, with her own illustrations, won

the Julia Ellsworth Ford Foundation Award last year, has done exquisite pictures in color for *God's Troubadour*. This story of St. Francis of Assisi, told by Miss Jewett for boys and girls many years ago, still holds its place as the best life of the saint for young people. With these new illustrations, it now becomes also one of the most beautiful examples of book-making, not soon to be equaled.

GOOD SECULAR BOOKS

Again this year a number of good secular books are available for the younger readers.

First of all should be mentioned *The Luck of Scotland*, by Ivy Bolton, who is a Sister of the Community of St. Mary (Longmans, Green, \$2.00). This is a fine tale of Scotland in the days when Edward I of England marched against the country. Another Scottish story is *Last Clash of Claymores*, by Maribelle Cormack and William P. Alexander (Appleton-Century, \$2.00), the period being the time of Bonnie Prince Charlie.

Other good stories are *Call of the Mountain*, by Cornelia Meigs (Little, Brown, \$2.00); *He Went with Christopher Columbus*, by Louise Andrews Kent (Houghton, Mifflin, \$2.00); *Michel's Island*, by Mabel Leigh Hunt (Stokes, \$2.00); and *Shattuck Cadet*, by B. J. Shute (Macmillan, \$2.00). All these books will please both boys and girls between 12 and 15 (with the exception of the last, which is decidedly a boys' book).

For the next age group, eight to twelve, there are also excellent storybooks. Among the best are: *The Lost Locket*, by Ethel Parton (Viking, \$2.00), a tale of Newburyport, Mass., in 1830; *The Land He Loved*, by Elizabeth Emmett (Macmillan, \$2.00), a tale of old Narragansett; *Brittany Summer*, by Kathleen Coyle (Harpers, \$2.00); *Lone Star Rising*, by Gertrude Crownfield (Crowell, \$2.00), a story of Texas 100 years ago; *Blue Willow*, by Doris Gates (Viking, \$2.00), a fine and unusual tale of migrants; and *Sweet Possum Valley*, by Christine Noble Govan (Houghton, Mifflin, \$2.00), a story of a Tennessee farm.

For the little ones, there are many lovely books. A few of the best are: *Where the Winds Never Blew*, by Padraic Colum (Macmillan, \$1.50); *Lucky Pierre*, by Lorraine and Jerrold Beim (Harcourt, Brace, \$1.50); *The Buttons Go Walking*, by Edward W. Mammen (Harpers, \$1.25); *John Henry Davis*, by Munro Leaf (Stokes, \$1.00); *Becky and Tatters*, by Eleanor Thomas (Scribners, \$1.50); *The Fair American*, by Elizabeth Coatsworth (Macmillan, \$2.00); and *The Doll House Book*, by Helen Dean Fish (Stokes, \$2.00).

Some very special books are *The Listening Man*, by Lucy Embury (Messner, \$2.50), the tale of the sixth century which won the Julia Ellsworth Ford award this year; *A Book for Jennifer*, by Alice Dalgliesh (Scribners, \$2.00), which tells the tale of John Newbery and his library for children; *Jewels and Gems*, by Lucile Saunders McDonald (Crowell, \$2.00); and *Gaily We Parade*, edited by John E. Brewton (Macmillan, \$2.00). This last is a remarkable anthology of poems, from Mother Goose to Father Tabb.

MUSIC

REV. JOHN W. NORRIS, EDITOR

MEN AND MUSIC

Honor Organist, Choirmaster

Harold Tower, who has served as an organist and choirmaster in Grand Rapids, Mich., was honored recently by the church he now serves, Trinity Methodist Church. An afternoon service, conducted by Mr. Tower, was planned in his honor; and a reception held for him later in the choir room. Six hundred persons, including 18 organists, attended the reception.

Mr. Tower for many years played in an Episcopal church in Grand Rapids and only recently went to Trinity Methodist. In his new work he has been able to introduce a high quality of good Church music. He is to be congratulated for his many years of useful service both to the cause of religion and the cause of good Church music.

Choir Festival

A choir festival was held late in September at Zion Church, Greene, N. Y., in which choristers from 16 churches participated. The conductor of the festival was J. William Jones, formerly organist and choirmaster of the cathedral at Albany. One hundred and fifty voices were assembled for the service, which was one of the features of the program arranged around the dedication of the new Mary Ellen Blodgett memorial organ. A high standard of music marked the festival, as we would expect from Mr. Jones; the program consisted of compositions by C. Hylton Stewart, Heally Willan, C. V. Stanford.

Anthem Lists

Have we mentioned the fine work being done in Texas by Edward B. Gammons, organist and choirmaster at Christ Church, Houston? Not only are his programs replete with what is best in service music and anthems, but he also publishes suggested anthem lists in the *Texas Churchman* before each new season of the Church year. This is a real contribution to the Church and one which might well be followed by musicians in other parts of the country who know the distinction between good music and good Church music.

"Cleanliness is Next to Godliness"

"The other day two choir boys paused in their play, and coming over to where I was crossing the church walk, made a quite thorough inspection of my feet," writes the Rev. Dr. H. Robert Smith, rector of Grace Church, Newton, Mass. 'What's on your mind,' I queried. 'Oh, we're just looking to see if your shoes are shined, Dr. Smith!'

"You see, the choir boys know that I am interested in their neat appearance when 'on duty' in the choir; and I have told them that any choir boy can collect from me 50 cents a shoe at any time he finds mine dirty. So these two young members of the watch and ward society were seeing if they could collect. They didn't."



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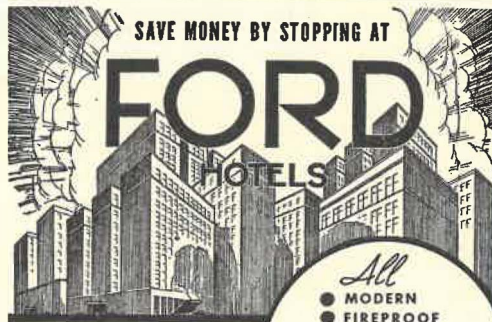
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A gift to the College of Preachers in Washington, D. C., of the entire library of the late Bishop Stewart of Chicago was announced recently by the Very Rev. Noble C. Powell, Warden.

The collection of several thousand volumes, the gift of Mrs. Stewart, has been installed in a special room in the college library. A picture of the late bishop, hanging just inside of the door of the room, identifies the collection.

Under the terms of the Bishop's will, the clergy of the Diocese of Chicago were granted the privilege of choosing certain books for their own use. When Mrs. Stewart brought to their attention her desire to make disposition of the library by placing it in the College of Preachers, they relinquished the right of choice, thus making it possible for the library to go to Washington substantially as it was in Evanston.

constant use, not only by members of conferences and by those who are pursuing special courses of study, but also by a number of clergy within and near the city of Washington.

INDEX CARD FILE

Accompanying the collection of Bishop Stewart's books was also the Bishop's unique index card file. As most of his friends know, the Bishop marked each book he read and indexed notable passages on the back fly leaves. These index topics were then transferred to cards, each reference giving volume and page. Hundreds of such topic cards are now part of the file. They bear testimony to Bishop Stewart's remarkable ability to get at the heart of a book.

A casual visit to the room in which the books are housed reveals to the visitor the wide range of Bishop Stewart's interests and his abounding intellectual activity. There are books on biography, travel, sermons, etc. The main body of the library, however, bears silent witness to the fact that his chief interest was in the fundamental things of the Christian faith.



BISHOP STEWART'S LIBRARY: It is now enshrined in the College of Preachers.

The books come, therefore, as a gift not only from Bishop Stewart's family, but also as a gesture of cooperation on the part of the clergy of the diocese of Chicago. Since Bishop Stewart's name for a generation was a synonym for vivid, pertinent, and powerful preaching, the library has many rich and gracious meanings in addition to its own intrinsic value.

Under the terms of the gift, the library is to be kept as a unit, the books being for use only in the College building. They are not a part of the circulating library of the college. Although the collection has just been made available, it is already in

COLLEGE WORK

"We Hear That Young People Lose Their Faith at College"

College students representing 10 colleges or other post-graduate institutions spent the entire day at the Cathedral of St. John the Divine on Saturday, November 30th, at a conference for college students sponsored by the Canterbury Clubs and associated student groups of the vicinity.

The institutions from which they came were: Columbia University, St. John's Col-

EDUCATIONAL

lege, Brooklyn College, New York University, Hunter College, Teachers' College, the New York Training School for Deaconesses, the College of the City of New York, and Barnard College, and the General Theological Seminary.

religion a matter of the emotions only, forgetting that it is just as truly and deeply a matter of the mind. Both mind and heart have an important function in religion. Faith is the fruit of the intellect as well as of the inner feeling. The whole person-



YOUNG PEOPLE: Exchange views between sessions of the conference for college students held at the Cathedral of St. John the Divine.

Following the Corporate Communion at nine o'clock, there was a breakfast, at which the Very Rev. Dr. James Pernette DeWolfe, dean of the Cathedral, addressed the conference. At eleven o'clock, the conference assembled in Synod Hall, and Bishop Manning welcomed them in a speech they were still referring to at the end of the day. The Bishop said in part: "We often hear that young people go to college and there lose their faith. One, and I think it is the main, reason for this is that religious education too often makes

ality must be educated religiously. Then faith will not be lost but rather held the more securely as the result of wider experience, whether in college or elsewhere."

After Bishop Manning's brief address, Mrs. Reinhold Niebuhr spoke at some length on The Gospel and the Faith.

After Mrs. Niebuhr's address, the conference separated into several groups for discussion. The groups were led by the Rev. Alden Drew Kelley, secretary for college work of the National Council; the Rev. George Rath, assistant chaplain of Columbia University; and Dr. Hoxie N. Fairchild, professor of English in Hunter College. In the groups were both college students and teachers of religious education in colleges. In Dr. Fairchild's group there were also several priests, a librarian in a college, and two or three church school directors. The discussions were informal, consisting chiefly of expressions of opinion and replies to questions.

The afternoon program included two addresses. The Rev. John S. Baldwin, OHC, spoke on The Art of Worship, and the Rev. Dr. Louis W. Pitt, on The Church as a Social Organism. At five o'clock, the members of the conference went to the Cathedral for Evensong.

The chairman of the conference, who introduced the speakers and kept in touch with all the discussion groups, was the Rev. George Rath. W. W. Naramore jr., the newly appointed diocesan secretary for youth and college work, was in charge of arrangements, assisted by Miss Elizabeth M. Meinecke, of the diocesan board of religious education.

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EDITORIALS

	Issue	Page
"Academic Freedom"	5/1	4
Aid to British Missions	11/6	13
America and the War	7/10	3
And so "Forth"	1/10	8
Another "Military Objective" Liqui- dated	10/2	7
An Urgent Appeal	1/17	7
At Rest	11/6	12
AWAC Versus CLID	10/9	18
Belgian Surrender, The	6/5	6
Benediction	12/18	13
Bishop Freeman's Golden Milestone	4/17	6
Bishop Graves	6/5	6
Bishop Helfenstein's Anniversaries	5/1	5
Bishop Stewart	5/15	5
Bishop Woodcock	3/20	6
Black Friday	5/22	3
Books for Christmas	12/11	11
Books in War Time	11/20	10
Britain Holds the Line	9/11	7
British Children Arrive	9/4	7
British Church Press, The	7/17	5
Budgets, Spiritual and Material	2/14	2
California Kidnapping, The	10/2	7
Care of Churches	8/14	4
Chaplain of the General Seminary, The	2/7	7
Christian Citizens	3/20	6
Christian Social Order, A	2/21	5
Church and the Colleges, The	9/11	5
Church and the Federal Council	12/4	11
Church and the Negro	4/3	3
Church in Japan	9/11	6
Church's Marriage Law, The	1/24	31
Churchmen and the Concordat	8/21	4
Churchmen and the Concordat	8/14	3
Church of England, The	7/24	6
Church Press, The	5/15	3
Church Press Week	1/3	7
CMEH's New Secretary	1/10	8
Congratulations to Dr. Hopkins	6/12	6
Conscientious Objectors	8/7	4
Conscription—and Your Parish	10/2	7
Continuing Crisis	6/12	7
Counter Attack	6/5	5
Credless Christianity	8/7	3
Danger to Christianity	11/20	11
Dean DeWolfe	5/8	4
Dean Sturges	1/17	7
Editor Announces, The	1/3	5
Education—Religious or Pagan	5/8	3
Election Day	11/6	13
Epics in Brief	2/14	4
Every Man His Own Expert	4/17	5
Federal Council Looks Both Ways, The	3/6	5
First Church Press Week, The	1/24	5
First 1940 Diocesan Journal, The	4/3	5
First Things First	10/23	24
"Fortune" on Religion	1/10	5
General Convention	10/16	10
General Convention Problems	9/20	5
Glorifying the Inglorious	12/4	13
God and the War	6/12	5
Help the Refugee Children	7-10	4
Holy War, A	6/5	6
Hope You Like It!	1/24	5
Hour of Darkness	6/19	6
Idea of a Christian Society, The	3/6	3
Indecent Magazines	10/16	10
Japan	9/4	7
Labor Sunday Message	8/21	4
"Layman's Magazine, The"	1/10	7
Lectures on the Concordat	4/3	4
Lent in Wartime	2/7	5
Long View, The	7/24	5
Looking Toward Lent	1/17	5
Marriage and Divorce	4/10	3
Merry Christmas!	12/18	16
Methodists and the Vatican, The	5/22	4
Migrants in the East	8/14	4
More About Refugee Children	7/17	3
More General Convention Problems	10/2	5
More General Convention Problems	10/9	16
Mr. Welles' Mission	3/6	5
National Council Changes	5/8	4
Neely Bill, The	5/15	2
Neely Bill, The	8/21	4
New New Hymnal, The	9/4	5
"No Mental Blackout"	11/13	11
No More Child Guests	10/16	11
Origen S. Seymour	6/5	6
Our Church Schools	8/21	3
Our Founding Father (?)	5/1	4
Our New Format	10/2	7
Passiontide, 1940	3/13	5
Pixillation	2/14	4
Pope and the War, The	6/12	7
Presiding Bishop, The	11/13	13
"Primacy of Work"	9/4	6
Refugee Children	7/3	4
Refugee Children	7/24	6
Republican Nomination, The	7/10	4
Requiescat	10/9	17
Review of the Year	12/18	16
Russell Controversy, The	3/20	6
Social Security in the Church	1/17	6
Spring Campaign	4/17	6
State of the Church, The	12/18	17
Steps Toward World Peace	1/3	7
Support the Church Press!	1/10	7
Thank You!	2/7	6

	Issue	Page
"Those Who Came Back"	11/13	12
Tragic Death, A	1/24	5
Trust Funds in the Church	5/1	3
Two New Bishops	4/3	4
Unfinished Business	2/21	7
Universal Conscription	7/17	5
Very Respectable Churchman, The	6/19	5
Victory of Christ, The	3/20	5
Volume Numbers	6/19	6
War Spreads, The	12/4	12
Washington Cathedral Inventory	8/14	5
Wayside Hymnal, The	11/13	13
Welcoming the Child Guests	9/11	7
What About the Presbyterians?	12/11	10
Youth Has Its Fling	2/21	7

CONTRIBUTED ARTICLES

	Issue	Page
Abbott, Rev. C. S., Jr., Friendly Critic- ism (corr.)	10/9	5
Ackerman, C. W., Christian Interna- tionalism	2/21	9
Aitkins, Rev. F. E., Sunday Next Be- fore Advent (corr.)	12/4	2
Anderson, J. R., General Convention, The	9/4	9
Andrews, K., Way of Sorrow (verse)	3/20	10
Andrews, Rev. T., Appeal for Books (corr.)	3/20	3
Bailey, Rev. A. Q., Four Generations at Altar (corr.)	2/7	2
Barnwell, Rt. Rev. M. S., Cyclone Dam- age (corr.)	3/20	2
(same) Negro Missionary District (corr.)	5/8	2
Bailey, P. J., We Live in Deeds (verse)	2/14	6
Baker, Rev. G., Christian Lessons from Wartime China	9/11	8
Bakel, H. S., New Living Church, The (corr.)	10/16	3
Barnlund, A. W., Autumn (verse)	11/6	13
Bates, Rev. C. McC., Body of the Lord, The	3/6	7
Bean, W. J., Daily Mass (corr.)	9/11	4
Beekman, Very Rev. F., War Work in Paris (corr.)	5/8	2
Beesley, Rev. C. A., Cassocks for Mis- sions (corr.)	4/17	4
Bell, Rev. B. I., Child Centered Parish	12/18	20
(same) Church in Summer Resorts, The	3/20	3
(same) Doctrine of a Just War, The	1/24	7
(same) Integrating Christ, The	12/11	9
(same) "Lady-Like" Seminaries (corr.)	9/11	3
(same) Negro Clergy (corr.)	4/17	3
(same) Promise to Give (corr.)	10/16	3
(same) What Shall the Church Say to America?	7/24	7
Bennett, R. E., Bertrand Russell (corr.)	4/17	3
Bennett, Rev. W. L., Proposed Con- cordat (corr.)	9/20	4
Berdyaev, N., Soviet Russia in World War II (Part I)	4/17	7
(same) Soviet Russia in World War II (Part II)	5/1	8
Bernardin, Rev. J. B., What is Chris- tian Burial?	9/20	9
Biddle, M. S. F., England and France (corr.)	6/19	3
Bishop Stewart (Tributes from Church Leaders)	5/15	9
Bloodgood, Rev. F. J., Christian An- swer to My Communist Mail, A	2/14	7
(same) On Dope and Dynamite (corr.)	3/20	2
Boissier, Rev. H. C., Reading of Hymns (corr.)	7/24	4
Bond, S., "Protestant Episcopal Church" (corr.)	6/12	4
Bradner, Rev. R. M., Proposed Con- cordat, The	2/21	2
Bragg, Rev. G. F., Church and the Negro, The (corr.)	4/3	2
(same) Negro Self-Expression (corr.)	3/20	2
Brien, Rev. B. DeF., Placement of Clergy (corr.)	1/17	3
Broad, Mrs. J. W., Layman's Magazine, The (corr.)	2/7	3
Brock, Rev. R. E., Wrecking Church Buildings (corr.)	6/5	3
Browne, B. S., Publicity and the Church (corr.)	6/19	3
Brown, T. E., My Garden (verse)	1/24	9
Brown, Rt. Rev. W., Layman's Maga- zine, The (corr.)	1/10	2
Brydon, Rev. C. M., Baptists in Vir- ginia (corr.)	11/13	2
(same) Washington, The Churchman (corr.)	9/4	4
Bull, Rev. H. D., Layman's Magazine, The (corr.)	1/17	2
(same) Seminaries (corr.)	11/13	3
Burgevin, Rev. F. H., Book Reviews (corr.)	6/12	3
Burton, Rt. Rev. S., SSJE., A Bishop Has More Fun	5/1	6
Buttrick, Rev. Dr. G. A., Books for Lenten Reading	1/24	12
Byron-Curtiss, Rev. A. L., Conscientious Objectors (corr.)	12/11	2
Cameron, Rev. K. W., Collections of Bishops' Letters (corr.)	11/13	3

	Issue	Page
Carter, R., Hymnal, The (corr.)	10/9	4
Chalmers, G. K., Seminary Finances (corr.)	11/20	2
Chapman, Mrs. A. M., Conference on Concordat (corr.)	5/1	2
Chapman, M. S., Anvik and Aklavik (corr.)	2/21	3
Christian Church in Time of War, The	2/7	10
Christian, Rev. G. D., Birth of Christ, The (corr.)	12/18	2
Church on a Ski Train, The	2/21	4
Churches and the International Situa- tion, The	2/7	9
Churchill, Rev. E. W., Positive Pacifism (corr.)	3/20	3
Cirlot, Rev. F. L., Canon Quick's The- ory of Holy Orders	10/9	19
(same) Divorce Question Again, The	9/11	10
(same) Marriage and Divorce (corr.)	10/16	3
Clafin, C. I., Stations of the Cross, The	2/7	11
Clark, B. G., Library Subscriptions (corr.)	1/10	2
Clingman, Rt. Rev. C., Faith by Which the Church Lives, The	2/14	5
County, A. J., Proposed Concordat (corr.)	8/21	2
Cram, R. A., Thanks for Aid (corr.)	1/3	3
Cronk, V., Another C	3/20	3
Cross, Rev. W. O., Anglo-Catholic Con- siders Church Unity, An	4/3	7
Davis, Rev. R. Y., Little Mary Dobe	1-3	8
Day, Rev. R. B., Church of Pioneers (corr.)	619	3
DeMauriac, Rev. H. d. W., Conscientious Objectors (corr.)	12/18	2
Dentan, Rev. R. C., "Passivism" (corr.)	10/23	2
Dickey, E. G., School for Girls	2/21	10
Douglas, E., Catholic Worship (corr.)	12/11	2
Doyle, Rev. W. R., Church Expectant, The (corr.)	11/6	2
Dunphy, Rev. W. H., Marriage and Divorce (corr.)	10/16	3
(same) Some Forgotten Church Princi- ples (Part I)	6/12	9
(same) Some Forgotten Church Princi- ples (Part II)	6/19	8
Easton, Rev. B. S., Marriage Question, The (corr.)	18/2	3
Eckel, E., My Sunday Dress	10/9	15
(same) On Receiving Gifts	1/10	11
Edmund, W., Unemployment Among Clergy (corr.)	2/7	2
Erhard, M. McE., War and Religion (corr.)	2/7	2
Farnum, S., Kemper Hall	7/3	6
Field, Rev. J. R., Family of God, The	3/13	7
Fletcher, G., Fulness of Christ, The (verse)	2/7	13
Foley, Rev. W. D., Layman's Magazine, The (corr.)	3/20	3
Freeman, Rt. Rev. J. E., Army, Navy Chaplains (corr.)	9/4	2
(same) Layman's Magazine, The (corr.)	1/10	2
Glenn, Rev. C. L., Country Preacher (corr.)	9/4	4
(same) Fort Valley School (corr.)	1/3	2
Gooderham, Rev. G. F., Unity in Action (corr.)	7/24	3
Gowen, H. H., Death of Spiritual Val- ues (corr.)	7/3	2
(same) Prayer for Peace, A (verse)	4/3	7
Grant, Rev. F. C., Proposed Concordat (corr.)	6/19	2
Gratnot, Rev. F. L., Church's Service, The	8/14	5
Gravatt, Rt. Rev. J., Layman's Maga- zine (corr.)	2/14	2
Gray, Rt. Rev. C., "Dishonest Docu- ment, A" (corr.)	7/3	2
Green, Rt. Rev. W. M., Negro Mission- ary District (corr.)	6/5	2
(same) Negro Missionary District	12/4	4
Greene, A., Crucifer, The (corr.)	3/20	3
Greene, H. S., CLID at Kansas City (corr.)	10/9	3
Gummere, Rev. J. W., Refugee Children (corr.)	7/17	2
Hale, Rev. S. W., Twelve Year Plan, A	3/20	8
Hamilton, Rev. C. G., Farewell (corr.)	6/19	4
Hardy, Rev. E. R., Faith and Practice: Roman and Anglican	2/17	4
(same) Voice of St. Patrick, The	3/20	9
Hardy, Rev. S. S., Aid to British Mis- sions (corr.)	2/11	2
Harris, D. P., Comments on Christ School (corr.)	2/7	2
Harvey, Rev. J. H., New Living Church, The (corr.)	10/9	3
Hawkridge, L., Proposed Concordat, The (corr.)	9/4	3
Hayden, Rev. R. H., "Primacy of Work" (corr.)	10/9	6
Heminway, Rev. T., Russian Aggression (corr.)	1/10	22
Hertell, E. S., Flight From Paris	8/7	5
(same) From Texas to New York	8/14	7
(same) New Living Church, The (corr.)	10/16	3
(same) Visitor from Australia, A	3/20	11
Higgins, H. R., Holy Communion	10/9	12
Hitchcock, C. K., Bertrand Russell (corr.)	5/1	21

INDEX

	Issue	Page		Issue	Page		Issue	Page
Holt, Rev. H. G., Marriage and Divorce (corr.)	5/1	2	Social Security Act? Yes!	1/17	8	Scudder, V. D., Father Huntington (corr.)	12/18	2
Horwitz, I. S., British Refugee Children (corr.)	7/24	4	Mills, W. W., Church's Service, The (corr.)	9/4	4	(same) Holy War, A? (corr.)	6/19	3
Hough, B. K., New Living Church, The (corr.)	10/16	3	Mitchell, Rev. A. L., New Living Church, The (corr.)	11/6	2	Sears, W. P., Jr., Mozart Requiem Mass (corr.)	10/2	3
Howell, Rev. N. S., Catholic Ordination (corr.)	7/17	2	Montizambert, Very Rev. E., Proposed Concordat, The (corr.)	9/4	4	(same) Requiem for Vienna, A	9/20	8
Hughes, Rev. W. D. F., Conscientious Objectors (corr.)	11/6	2	Moody, W. R., Whitsunday Hymn (verse)	5/8	8	Sharp, Rev. J. R., Promise to Give (corr.)	10/16	3
Hughson, Rev. S. C., Cloistered Life, The (same) Prayer for Cloistered Life (corr.)	1/3 5/15	9 2	Morris, C. M., New Living Church, The (corr.)	10/9	3	Shaw, C. C., What About the Indian? (corr.)	4/10	10
Hurlbut, S. A., Parish Eucharist, A	11/13	14	Morris, M. C., Layman's Magazine, The (corr.)	2/7	3	Sheerin, Rev. C. W., Reservation (corr.)	1/3	3
Huston, Rt. Rev. S. A., Clergy Placement and Unemployment (Part I)	5/15	7	Morse-Boycott, Rev. D., Mass in the War Zone (corr.)	12/4	4	Shepherd, L. V., I Have Thee (verse) (same) Travail (verse)	3/20 10/9	12 29
(same) Clergy Placement and Unemployment (Part II)	5/22	5	(same) May a Christian Fight?	7/10	5	Shoemaker, Rev. C. I., New Living Church, The (corr.)	10/9	3
Hyde, Rev. H. N., Books Offered (corr.)	6/19	2	(same) Prayer for Bairns in an Air Raid, A	10/9	19	(same) Proposed Concordat (corr.)	7/24	3
Ingle, Rt. Rev. F., Why Church Schools?	5/8	5	(same) Song School Disaster (corr.)	6/19	4	Shutt, Rev. P. L., Episcopal Succession (corr.)	3/13	3
Jacobs, Rev. A., "Protestant" (corr.)	4/17	4	(same) Woeful Watches	1/17	10	(same) Proposed Concordat, The (corr.)	9/11	4
Jacobson, Rev. J. H., Exorcism (corr.)	3/13	3	Morton, C., I Say My Prayer (verse)	2/21	4	Sill, Rev. J. B., "Rugby of the Mount-tains"	1/24	6
Jenkins, Rt. Rev. T., Kenyon College (corr.)	5/15	2	Murphy, Rev. DuBose, Honesty of Con-cordat Supporters (corr.)	6/19	2	Sills, K. C. M., Our Seminaries Need Your Support	11/6	3
(same) Marriage and Divorce (corr.)	5/1	21	Nassau, J., Tribute to Henry Bryan (corr.)	1/3	2	(same) Seminary Finances (corr.)	11/20	2
(same) Marriage and Divorce (corr.)	11/20	2	Newman, I. D., A Step Toward Unity (corr.)	12/4	2	Simcox, Rev. C. E., Essentials and Non-Essentials (corr.)	6/19	2
Johnson, J. W., War from a Biblical Standpoint (corr.)	1/10	3	Nichols, Rt. Rev. J. W., Proposed Con-cordat (corr.)	7/24	2	(same) Righteous Indignation	12/18	13
Jones, Rev. E. H., Conscientious Ob-jectors (corr.)	10/2	2	Norris, Rev. J. W., What Shall the Con-gregation Sing?	6/19	7	Simpson, Rev. C. A., Concordat With Presbyterians (corr.)	4/17	2
Jones, K. L., Marriage and Divorce (corr.)	5/22	2	Orth, F. F., Layman's Magazine, The (corr.)	2/14	2	(same) Conference on Concordat (corr.)	5-1	2
Keagy, Rev. R. C., Living Church, The (corr.)	2/7	3	Palmer, Rev. G. B., Request (corr.)	4/3	2	Sinciari, Rev. T. L., Proposed Con-cordat, The (corr.)	9/4	2
Kingdon, F., Save the Children Fund (corr.)	1/3	3	Pardue, Very Rev. A., Come and Offer (same) Layman's Magazine, The (corr.)	6/12 1/17	8 2	Slocum, F. D., Conscientious Objectors (corr.)	12/4	3
Kinsolving, Rev. A. B., Bishop Stewart (corr.)	6/12	3	Parker, E. L., Social Security Act (corr.)	3/20	2	(same) Period of Grace (corr.)	3/20	3
Knowles, Rev. A. C., Holy War (corr.)	6/12	3	Parsons, Rt. Rev. E. L., Pressure for Unity, The	5/22	7	(same) Prodigal Generation, A (corr.)	8/15	2
Kremer, J., Bertrand Russell (corr.)	5/1	21	(same) Proposed Concordat, The (corr.)	9/4	2	Smith, Rev. C. W. F., Marriage and the Church (corr.)	2/21	2
Leiper, Rev. H. S., Missions—A Casualty of War	8/7	7	Peck, Rev. W. G., Can We Still be Chris-tians?	3/13	9	Smith, Rev. E. P., Switzerland, A Haven in War-Torn Europe	12/11	8
(same) Non-Aryan Refugees (corr.)	12/4	3	(same) Deacon's Dinner, The	8/21	6	Smith, Rev. F. C., Church's Language, The (corr.)	4/10	2
Leitch, Rev. C., Rural Work	12/18	14	(same) Given to Hospitality	1/3	11	(same) Conscientious Objectors (corr.)	12/18	2
Lennard, Rev. G. N. B., Australia (corr.)	7/10	2	Perkins, E. N., Marriage Canon (corr.)	10/9	3	Smith, L. A., Negroes in the Church (corr.)	9/4	4
Liebler, Rev. H. B., Marriage and Di-vice (corr.)	5/1	2	Perry, Rt. Rev. J. DeW., American Churches in Europe	7/3	8	Smith, Rev. O. R., Protestant (corr.)	3/20	3
Littell, Rt. Rev. S. H., Layman's Maga-zine, The (corr.)	3/13	3	Perry, Rev. J. DeW., Jr., Catholic and Protestant (corr.)	5/8	2	Spencer, Rt. Rev. R. N., How Art Thou Fallen Like an Eagle Here (verse)	5/15	9
Loaring-Clark, Rev. A. J., Church Con-fronts Rearmament, The	9/20	7	Persell, Rev. C. B., Concordat in the Rural Field, The	8/14	6	Stanford, A., Processional Cross (corr.)	12/11	2
Locke, B. B., Should Lay Employes of the Church Be Included Under the Social Security Act? No!	1/17	9	Petersen, C. B., Negro, The (corr.)	10/23	6	Stanley, Rev. C. L., Christmas and the Sorrows of Men	12/18	19
Lockwood, H., Christmas in Advent (corr.)	1/17	3	(same) Snapshot (corr.)	10/2	2	(same) In Praise of Hope	3/20	7
Longley, Rev. H., Layman's Magazine, The (corr.)	1/17	2	Phelps, R., CLID (corr.)	11/13	4	(same) Judge of the Nations	7/17	7
Longsdorf, K. D., Layman's Magazine, The (corr.)	2/7	3	Phillips, Rt. Rev. H. D., Layman's Magazine, The (corr.)	1/10	2	(same) Lo! The Lamb so Long Ex-pected	11/20	9
Love, Rev. B., Proposed Concordat (corr.)	9/20	3	Pittenger, Rev. W. N., Good Life, The (same) Sacrament of Reunion, The (corr.)	4/17 3/13	9 2	(same) Whitsunday—The Birthday of a People	5-8	7
(same) Low Cost Camping in National Forests	7/10	6	Powell, Very Rev. N. C., Layman's Magazine, The (corr.)	1/17	2	Steele, R., Layman's Magazine, The (corr.)	2/7	3
Lowry, Rev. C. W., Jr., Paganism in Germany (corr.)	9/18	2	(same) Layman's Magazine, The	2/21	3	Stevens, Rev. E. J., Proposed Concordat, The (corr.)	9/4	3
Mace, J. W., French Need Insulin (corr.)	9/20	4	Powers, W. S., Fall Campaign (corr.)	11/20	2	Stewart, Rt. Rev. G. C., Concordat and the Ministry, The	5/6	7
Macfarland, Rev. C. S., No "Fifth Col-umn" (corr.)	7/10	2	Pratt, S. S., Long-Ago Roosevelt, A (same) Our Hymnal (corr.)	3/6 7/3	6 2	Stillman, M. W., Saints and War, The (corr.)	3/20	2
Madson, Rev. G. R., Where Is the Money Coming From?	4/10	8	Price, H. S., Peace Prayer (corr.)	6/19	3	Stowe, Rev. W. H., Mission Pamphlet (corr.)	4/17	4
Manning, Rt. Rev. W. T., Exemptions of Divinity Students (corr.)	9/11	2	(same) Proposed Marriage Canon	10/2	4	Strider, Rt. Rev. R. E. L., Layman's Magazine, The (corr.)	1/10	2
(same) Proposed Concordat, The	1/24	11	Prouty, F. E. T., Proposed Concordat (corr.)	8/7	2	Stuart, S. G., Our Neighbor's Religion	4/3	9
(same) Proposed Concordat, The (corr.)	8/7	2	Quick, Canon O. C., Canon Quick Re-plies to Dr. Cirlot (corr.)	12/4	2	Sturtevant, Rt. Rev. H., Layman's Maga-zine, The (corr.)	1/10	2
Martin, Rev. C., Canon Bell on Educa-tion (corr.)	8/7	2	Quigg, Ven. N. B., Layman's Magazine, The (corr.)	1/17	2	(same) Suggested Canon on Holy Matrimony, A	1/24	9
Martin, Rev. J. Q., Compulsory Chapel (corr.)	9/18	3	Rachel, Rev. Mother OSA., Margaret Hall School (corr.)	5/22	2	Sunmerville, Miss M. B., Layman's Magazine (corr.)	3/13	3
(same) Refugee Children (corr.)	7/17	2	(same) New Living Church, The	10/9	3	Symons, Rev. G. P., Unity and Love (corr.)	1/3	2
Martin, P., Madonna of the Hands (verse)	4/17	10	Ransom, Rev. F. A., Seminaries (corr.)	11/13	4	Taylor, H. G., Placement and Removal of Priests (corr.)	6/19	3
(same) While Church Bells Ring (verse)	4/10	10	Raymond, R. R., Bertrand Russell (corr.)	5/1	2	Taylor, W. A., Refugee Children (corr.)	7/17	2
Mason, Rev. E. J., Holy War (corr.)	7/10	2	Recommendations on Marriage	4/10	5	Temple, Rev. S. A., Jr., Bertrand Rus-sell (corr.)	4/17	4
Mason, Rev. T. N., Refugee Children (corr.)	7/17	2	Richardson, Rev. C. C., "Sacrament of Reunion, The" (corr.)	3/13	2	(same) Preaching of Hate, The (corr.)	8/14	2
McCauley, L., Arctic Cathedral	2/7	8	Richardson, D. L., Gift of the Beauty of Sacrifice, The (verse)	3/20	6	Thomas, Rt. Rev. A. S., Racial Mission-ary Jurisdiction (corr.)	4/3	2
(same) Six Families and Nine Years	6/5	9	Ritchie, C. M., Blackout (verse)	1/3	10	Thomas, C. E., College Work (corr.)	10/2	3
(same) Thanks to Everyone (corr.)	2/14	8	(same) Roots to Be Strong (verse)	12/18	14	Thomas, Rev. L. O. V., Standing for Something Definite (corr.)	6/5	3
McCracken, E., Books for This Lent (same) Dr. E. Clowes Chorley	2/21 7/3	5 8	Robbins, Rev. H. C., Church Marriage Law (corr.)	2/7	2	Thompson, E. H., Jr., Starvation in Europe (corr.)	10/16	4
McKim, Rev. J. C., Holy War, A? (corr.)	6/19	2	Roberts, Rt. Rev. W. B., "What Men Live By"	5/8	8	Thompson, Rev. H. H. R., Peace and Pacifism (corr.)	1/10	3
(same) Japan's Monroe Doctrine (corr.)	8/7	2	Robertson, T. E., Church Debt Canon (corr.)	12/4	3	Thomson, Rev. P. v. K., Seminaries (corr.)	11/13	4
McMullin, Rev. G. W., Masons and Fu-nerals (corr.)	12/4	4	Robertson, W. A., Mr. Dunham (corr.)	12/4	3	Tilson, J. Q., Save the Children Fund (corr.)	9/11	4
Meador, Rev. C. A., Marriage Canon, The	9/4	4	Robinson, H. S., New Living Church, The (corr.)	10/16	3	Tongue, Rev. A. H., Layman's Magazine, The (corr.)	1/17	2
Merrick, J. H., Second Gospel (corr.)	11/13	4	Rugel, Rev. H. S., ASCAP (corr.)	12/18	2	Townsend, Rev. J. H., In the Manner of an Ancient Rune (verse)	5/15	10
Merrill, Rev. E. W., Convention Altars (corr.)	10/2	2	Ruge, Rev. F. C., Goodness on Earth (corr.)	9/11	2	Tucker, Rt. Rev. H. St. G., Hour of Counter-Attack, The	5/6/40	4
(same) Convention Masses (corr.)	8/15	2	Russell, A., Canada and the War	3/6	9	(same) Text of General Convention Opening Sermon	10/16	12
Merrill, Rev. H., Carrying Pastoral Staff (corr.)	3/20	3	Ruth, Rev. H. S., Prayer Book Changes (corr.)	1/17	3	Tucker, G. N., Hymns and Canticles (corr.)	4/10	2
Merritt, R. N., Proposed Concordat (corr.)	9/4	2	(same) Second Gospel (corr.)	12/4	4	Tucker, Rev. I. St. J., "Clergy Shouldn't Hear Such Things, The" (corr.)	4/3	6
Messersmith, G. S., Pan-American Rela-tions	12/4	9	Safford, Rev. W., Seminaries (corr.)	11/16	3	(same) "Facing the Facts" (corr.)	9/11	3
Mikell, Rt. Rev. Henry J., New Hym-nal, The (corr.)	10/2	2	Sargent, Rev. G. P. T., Layman's Maga-zine, The (corr.)	2/7	3	(same) Strategy in the Church (corr.)	7/24	4
Miller, S., Jr., Should Lay Employes of the Church Be Included Under the			Sayre, Rev. J. N., Positive Pacifism	1/17	11	(same) What Happened to Charley Ross?	3/13	8
			Scaife, Rev. L. L., Russian Institute (corr.)	10/16	4	Twelves, Rev. J. W., Correction (corr.)	5/8	2
			Schaefer, Rev. D. A., Subscription Re-newal (corr.)	6/19	4			
			Schroeder, Rev. W. B., Holy War (corr.)	6/12	4			
			Scriven, Rev. G. B., Layman's Maga-zine, The (corr.)	1/17	3			

CLASSIFIED

ANNOUNCEMENTS

Died

HUMPHREYS, ELLEN S., Deaconess, died at her home in Pitman, N. J., October 23, 1940, after a short illness.

IN MEMORIAM

CARTER, LOUIS BYRAM: In loving memory of Louis Byram Carter, who entered into rest December 15, 1927. "May Light perpetual shine upon him."

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INDEX

	Issue	Page
(same) Where Are The Church School Children?	4/17	10
Van Wyck, F. A., Fifth Avenue's Oldest Church	11/13	11
Vinter, Rev. R. D., Layman's Magazine, The (corr.)	1/17	2
Wagner, Mrs. W. H., Refugee Children (corr.)	7/17	2
War-Time Communion Service	1/3	10
Washburn, Rev. A. L., How the Processional Cross Should Be Carried	11/20	2
(same) Processional Cross, The (corr.)	2/14	2
Webster, Rev. S., Mental Diseases of the Clergy	1/10	9
(same) These Mad Episcopalians	7/17	6
Weed, Rev. E. D., Proposed Concordat (corr.)	7/24	2
Welch, Mrs. W. S., Responsibility in Church Unity (corr.)	1/10	2

	Issue	Page
Welles, Rev. E. R., New Living Church, The (corr.)	10/8	3
White, Rev. G. F., Refugee Children (corr.)	7/17	2
Wickenden, M., Church School Aims for Citizenship, The	5/8	6
Wigram, W. A., Armenia	11/20	8
(same) Autobiography of My M. A. Grown, The	2/14	8
(same) Greece	10/9	14
Wilbur, Rev. P. D., Masons and Funerals (corr.)	10/23	2
Wilde, E. E., Church and the Flag, The (corr.)	1/10	22
Wills, W., Crucifer, The (corr.)	5/22	2
Wilson, Rt. Rev. F. E., "Commended" Concordat (corr.)	6/12	3
(same) Concordat With Presbyterians (corr.)	4/17	2
Wing, Rt. Rev. J. D., Layman's Magazine, The (corr.)	1/10	2
(same) Negro Missionary District (corr.)	2/21	2
Wood, Rev. G. B., Refugee Children (corr.)	7/17	2
Woodruff, C. R., Bossism and Leadership	9/11	7
Wright, Rev. W. G., Layman's Magazine, The (corr.)	1/17	2
Wyckoff, Rev. W. N., Men in the Chancel (corr.)	5/15	2
Young, Rev. W. T., Church Schools (corr.)	4/17	2

CHANGES

CLERICAL

Appointments Accepted

AUTEN, REV. RALPH W., formerly rector of Trinity Church, Alliance, Ohio; to be in charge of St. John's Church, Donora, Pa. (P.), effective January 10th.

HUTCHENS, REV. J. WARREN, formerly curate at St. John's Church, Bridgeport, Conn.; has been elected rector of that parish.

LIGHTFOOT, REV. FREDERICK W., of the diocese of New Jersey, is rector of St. Edmund's Parish, Milwaukee, Wis. (Mil.). Address, 2508 E. Bellevue Pl.

New Addresses

HUDGINS, REV. CHARLES B., formerly 409 Waverly Blvd., Portsmouth, Va.; 318 E. 3rd Ave., Rome, Ga.

RICE, REV. H. LANDON, retired, formerly Belmar, N. J.; 10 Numan St., Glens Falls, N. Y.

Resignation

COOKE, REV. DR. ALLAN W., as rector of Christ Church, Springfield, Ohio; to retire, effective December 30th. Address, 216 Wentworth Ave., Wycming, Ohio.

Ordinations

PRIESTS

COLORADO—The Rev. CHARLES VALENTINE Young was advanced to the priesthood by Bishop Ingle of Colorado in St. Luke's Church, Denver, December 6th. He was presented by the Rev. James B. Roe, and is rector of St. Stephen's Parish, Longmont, Colo., with address at 1109 3rd Ave. The Rev. James Carman preached the sermon.

MARYLAND—The Rev. JOHN RAYMOND COOPER, assistant at Christ Church, Baltimore, was advanced to the priesthood by Bishop Helfenstein of Maryland in Christ Church, December 2d. He was presented by the Rev. William R. Moody, and the Rev. Richard T. Loring preached the sermon.

DEACONS

CONNECTICUT—ROBERT SLOAN BEECHER and GEORGE EARL DANIELS were ordained deacons by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, December 3d. Mr. Beecher was presented by the Rev. Arthur F. McKenny, and is on the staff of Grace Church, New York City. Mr. Daniels was presented by the Rev. Dr. Robert S. Flockhart and is in charge of Trinity Church, Collinsville, and of Christ Church, Unionville, Conn. The Rev. Samuel A. Budde preached the sermon.

ACKNOWLEDGEMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended.]

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POSITIONS OFFERED

A PRIEST expecting to be in Miami and able to assist in the Christmas midnight service and the Holy Communion January 5th is invited to notify me. The Rev. EDGAR L. PENNINGTON, 3635 N. E. First Avenue, Miami, Fla.

POSITIONS WANTED

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RETREAT

QUIET EVENING for Women in Preparation for Christmas—Saturday, December 21st. From 4 P.M. to 9:15 P.M., at St. Margaret's House, 5419 Germantown avenue, Philadelphia, Pa. Conductor: the Rev. Charles S. Martin. Please register promptly, specifying to the sister in charge if overnight accommodation is desired.

DEATHS

Merton W. Ross, Priest

The Rev. Merton Winfred Ross, who had retired from the active ministry in 1933 because of a severe illness, died at Sechlerville, Wis., on December 3d. His last charge had been at St. Luke's Church, St. Alban, Vt., from 1926 until 1933.

Mr. Ross had served as city missionary in Springfield, Ill., and as chaplain to the Bishop from 1902 to 1905. Thereafter he served churches in Nebraska, Wisconsin, Michigan, and Vermont. From 1919 to 1921 he was social service secretary for the diocese of Chicago.

Funeral services were held at Christ Church Cathedral in Eau Claire, Wis., on December 6th. Bishop Wilson of Eau Claire officiated, assisted by several of the clergy. Interment was at Sechlerville.

James Slidell, Priest

The Rev. James Slidell, rector emeritus of St. John's Church, Milwaukee, died at his home in Whitewater, Wis., on December 1st. He was 90 years old and had retired from active ministry in 1919.

Born in London in 1849, Fr. Slidell came to America as a young man, intending to be an architect. Instead he entered the ministry, studying at Nashotah House. Many years ago, an account of his ministerial life in Wisconsin was, at the request of the president of the Wisconsin Historical Society, placed in the archives of the University of Wisconsin.

For 26 years Fr. Slidell had been the rector of St. John's Church in Milwaukee. He was serving St. Luke's parish in Whitewater at the time of his retirement.

Funeral services were held at Whitewater on December 4th, with Bishop Ivins of Milwaukee and the Rev. Frank T. Barr officiating. Burial was at Nashotah.

Fr. Slidell's wife, the former Miss Sarah Poyntell Kemper, died in August. He is survived by a daughter, Mrs. Janet Fricker and a son, Kemper Slidell.

Harold E. Cook

Harold E. Cook, 71, senior warden of Christ Church for 10 years and judge of Kennebec County Probate Court for 32 years, died at his home in Gardiner, Me., on December 1st, after a short illness. Judge Cook was a 33d degree Mason and had held several of the highest offices in bodies of that fraternity in Maine.

He is survived by his wife, Mrs. Alberta F. Parks Cook; three sons, Hilliard, Harold, and Donald; two grandchildren, and several cousins.

Ellen S. Humphreys, Deaconess

Deaconess Ellen S. Humphreys died at her home in Pitman, N. J., on October 23d from an injury to her spine undiscovered until late in her life.

An experienced kindergarten teacher, she was also known for her work among the Colored people at St. Cyprian's Chapel under the City Mission Society of New York. Her greatest efforts were in the field of religious education among the underprivileged.

The Burial Office and the Requiem were said at the Church of the Good Shepherd in Pitman. The Rev. Timothy E. Woodward officiated. Interment was in Sacred Hill Cemetery in Philadelphia.

She is survived by her sister, Mrs. Humphreys Brown; two nieces, Miss Elizabeth R. Brown and Miss Mary H. Brown; and a nephew, John H. Brown.

Mrs. Kate Milligan Rhea

Mrs. Kate Milligan Rhea, the mother of the Very Rev. Frank A. Rhea, dean of St. Michael's Cathedral, Boise, Idaho, died suddenly on November 24th. Mrs. Rhea died at the home of her daughter, Mrs. Margaret Mullikin, in Beaumont, Tex.

The burial office was read by the Rev. Geo. F. Cameron, rector of St. Mark's Church, Beaumont, on November 25th, and burial was in the old family burial ground in Missouri.

CHURCH SERVICES

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

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Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

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46th street between Sixth and Seventh avenues

REV. GRIEG TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotion, 4 P.M.

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REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30

A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

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

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

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THE VERY REV. FRANCIS AUSTIN PARDUE, D.D., Dean

THE REV. FRANCIS W. BLACKWELDER, B.D.

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Sundays: 8:00, 9:30, 11:00 A.M.

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New York City

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