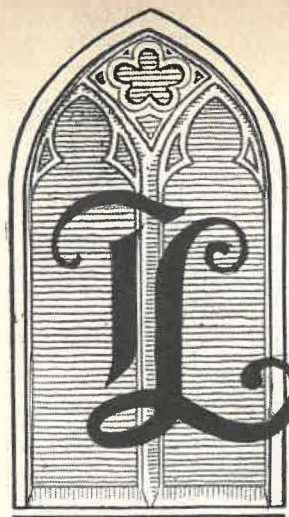
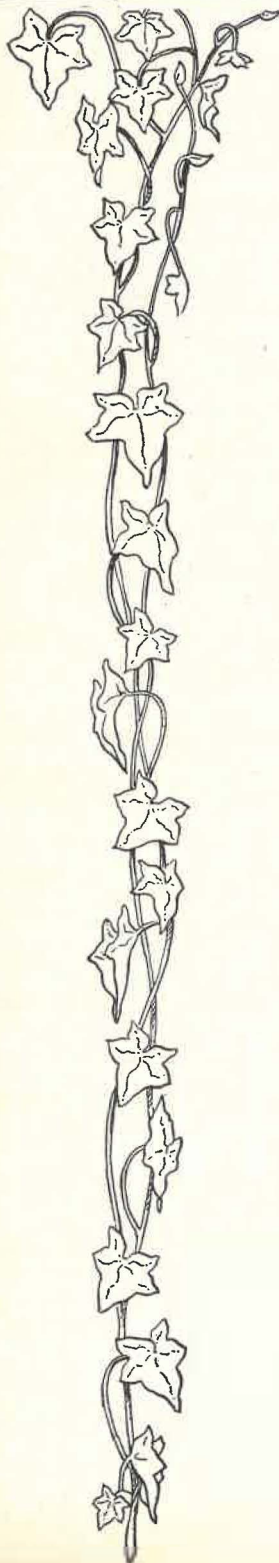


February 7, 1940



The Living Church



ARCTIC CHURCHWOMAN

This Loucheux Indian woman, a faithful and devout member of the Church and the Woman's Auxiliary, took part in the consecration of the Anvik Cathedral.

(See page 8)

Vol. CII, No. 6

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War and Religion

TO THE EDITOR: While I am no advocate of war as a means of settling disputes, may I be allowed to remind Mrs. Stillman that St. John Baptist gave his soldier-converts a rule of life which did not presuppose desertion from the Roman standards? That St. Peter baptized Cornelius the Centurion without asking him to give up his calling? And that two visions from Heaven had already stamped Cornelius as one pleasing to God? That our Lord healed a centurion's servant and expressed His approval of his faith, without condemning his way of life? That St. Sebastian was a soldier and is represented in armor in a fresco at St. Mary the Virgin's?

I wonder just how the non-assisters would react to the landing of a foreign invader on our shores, disbanding our whole army. I wonder how much we should enjoy seeing the swastika or the hammer and sickle replace the Star Spangled Banner, and what would follow.

And the logical sequel to this attitude, even before the foreign invader comes, would be the abolition of the police force, the closing of prisons, the setting free of all criminals to prey on society afresh.

God send us what used to be called "sanctified common sense!"

MARY McENNERY ERHARD.

Sayville, N. Y.

Unemployment Among Clergy

TO THE EDITOR: I am tempted to send extracts from a letter of a friend who is not an Episcopalian. He writes:

"Unemployment is still bad everywhere, but it seems to me worse for ministers. One of the saddest cases is that of a clergyman of your Church—a man of the highest spirituality, culture, and education, competent, respected, and admired. He and his wife came to these parts some years ago for reasons of health, under temporary need of rest and quiet.

"Financial reverses hit them, but their bishop did nothing, even though climatic reasons prevented their return to their own diocese. Now I guess they are again trying to exist under conditions that are wrecking their health. Let the best type of minister remain unemployed for some paltry reason, and employ those whose more worldly outlook or youth may attract."

I have seen that the Bishop of Texas tried to get satisfactory action when he presented his committee's report—all honor to him—but that the bishops passed some resolution to the effect that the Church owes no man a living, and turned the whole problem back to the individual bishops, leaving everything just as it has been for years.

W. EDMUND.

La Canada, Calif.

Comments on Christ School

TO THE EDITOR: The article *Rugby of the Mountains* by the Rev. J. B. Sill was evidently so "cut" that it leaves a peculiar impression of Christ school. With an infirmity that can take care of twice 12 patients, and a dormitory of 17 rooms it sounds as though we were running a con-

valescent home! Perhaps the next-to-the-last paragraph should have read "Other NEW buildings on the campus include . . ."; for as a matter of fact there are three dormitories as well as six cottages to take care of our boys. We have 130 in the student body, and all but one are boarding pupils.

Also, I am sorry to say, we have never been able to reduce our fee, but had, instead, to increase it this past year to \$400.00.

DAVID P. HARRIS,
Headmaster.

Arden, N. C.

Four Generations at Altar

TO THE EDITOR: I can appreciate Fr. Pond's joy at having four generations of one family at the Altar on Christmas Day. I suppose I take my own blessings too casually, for I have four generations at the Altar every Sunday and another four generations in the pews who lack one communicant—but that one will probably be in the next confirmation class. I would suppose that there are many such throughout the country. (The Rev.) A. Q. BAILEY.

Collingswood, N. J.

Church Marriage Law

TO THE EDITOR: Thank you for the editorial entitled *The Church's Marriage Law*, and for endorsing the suggestion of Bishop Page that constructive criticisms of the tentative canon be sent to the secretary of the Commission on Marriage and Divorce. Several of much value have already been received by the Executive Committee and

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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will be reported to the commission at its next meeting. But let me ask that further suggestions and criticisms be sent to the Rev. Dr. Percy G. Kammerer, Avon Old Farms school, Avon, Conn., who has succeeded me as secretary of the commission.

(Rev.) HOWARD CHANDLER ROBBINS.
Santa Barbara, Calif.

The Layman's Magazine

TO THE EDITOR: THE LAYMAN'S MAGAZINE should supply a long felt need. It should welcome material helpful to all Churchmen and be kept on a plane which reveals the inclusiveness of the Church.

(Rev.) GEO. PAULL T. SARGENT.
New York City.

TO THE EDITOR: Will you let me congratulate you on the inauguration of THE LAYMAN'S MAGAZINE? From your first issue of it, it promises to fill a real need of the reading laymen of the Church. May its appeal bring the majority of our laymen into that class!

Every good wish to you and all success in the new venture.
LOU BROAD,
Omaha, Nebr. (Mrs. J. W. Broad.)

TO THE EDITOR: I want to congratulate upon the publication of the first issue of THE LAYMAN'S MAGAZINE. It's a splendid achievement.

You have dared the seemingly impossible. Religious publications have been perishing one after another, but here is real news—you have begun one! May it live long and prosper. THE LIVING CHURCH is something to be proud of, too.

KENNETH D. LONGSDORF.
New York City.

TO THE EDITOR: I want to congratulate you on your new magazine, THE LAYMAN'S MAGAZINE. I think it is most interesting and instructive in a very delightful way, with the pictures which all ages enjoy.

Baltimore, Md. ROSE STEELE.

The foregoing letters are typical of hundreds of messages of congratulation on THE LAYMAN'S MAGAZINE, for which we are very grateful. But by way of proper Lenten chasement, we also willingly share with our readers the following minority view:

TO THE EDITOR: A few weeks ago I wrote that I would be glad to have the new magazine as a charter subscriber, but upon receiving your first issue I have changed my mind. I do not care for another edition of the illustrated *Spirit of Missions*. When I read a Church paper I want real Church news. . . .

MARY C. MORRIS.
Richmond, Va.

The Living Church

TO THE EDITOR: I enjoy your religious news magazine; your use of cuts showing altar and chancel arrangement; the Sursum Corda column and the Church calendar data. I eagerly await every editorial comment upon the increasing reality of Church unity—the unlimited field of doctrine which binds us together.

The other evening I listened to a rabbi, a Roman priest, and two Protestant ministers from Des Moines in a splendid discussion of Making America Safe for Differences. The reflection of mutual respect in spite of distinct intellectual differences was like a breath of fresh air on a summer day. We are making progress, in spite of everything. (Rev.) R. CLIFTON KEAGY.
Washington, Ia.

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By W. R. Matthews, Dean of St. Paul's. January. 91 pages. \$1.00. Defines being a Christian as following Christ and tells what this discipleship means in the conduct of life.

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The Nazi Persecution of Christianity

By Michael Power. January. 240 pages. \$2.00. An eye-witness report based mainly on personal visits to the Reich and covering the situation of both the Roman Catholic and Protestant churches in Germany and Austria.

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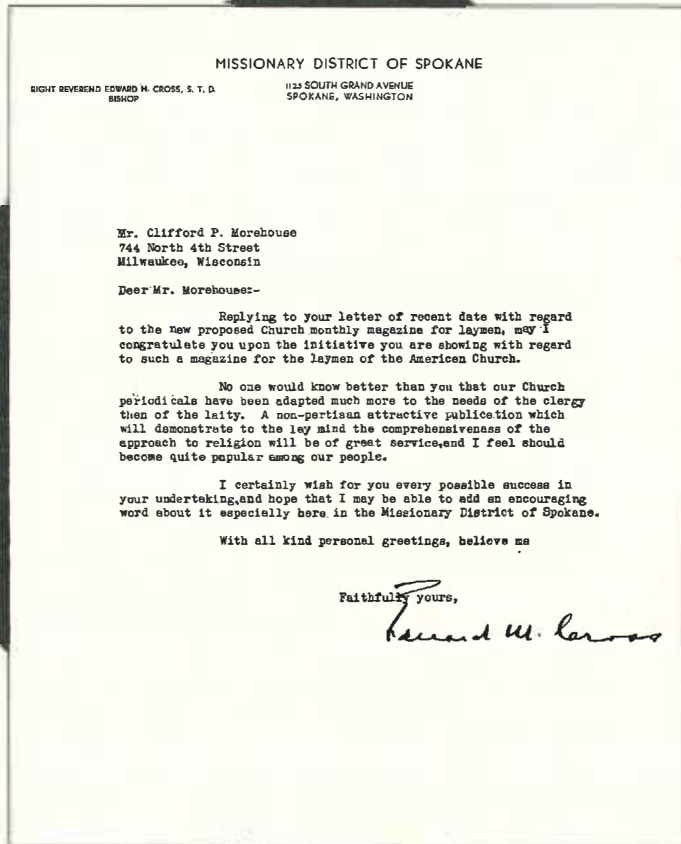
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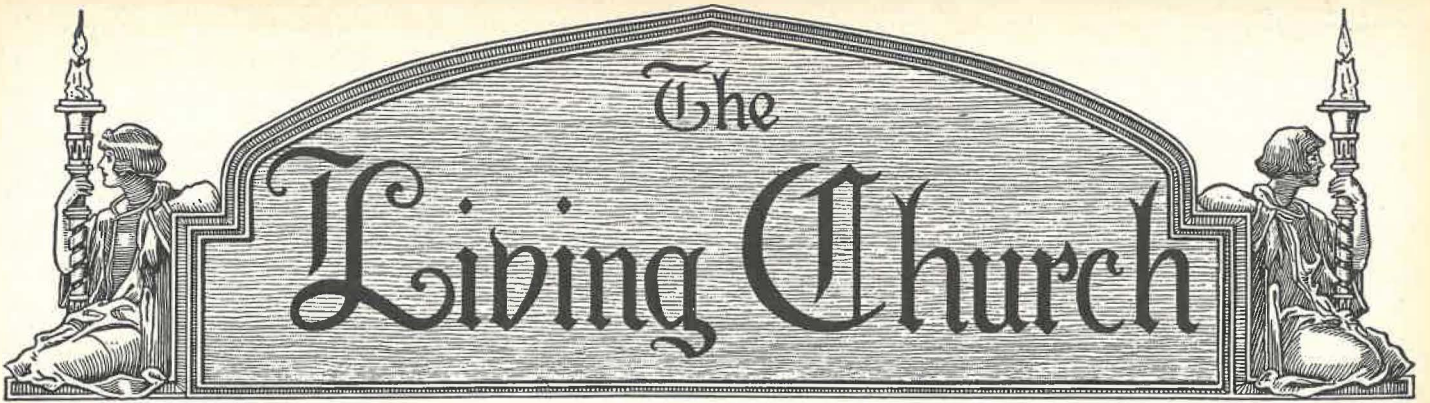
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VOL. CII

NEW YORK AND MILWAUKEE, FEBRUARY 7, 1940

No. 6

EDITORIALS AND COMMENTS

Lent in Wartime

LENT has a special significance this year as it comes to a world torn by warfare and dislocated by the breakdown of normal international relations. Our own country is happily free from actual armed participation in the conflict, but the American scene, as well as the European and Asiatic ones, is being profoundly altered by the destructive forces that have been accelerated by the wars on the western front, in Finland, and in China.

Very timely is the suggested office for the Stations of the Cross in Wartime, which we publish in this issue. It stresses the note of penitence which is so important if we are to have a right view of our relation to the world situation and it articulates the compassion which all of us feel for those who must suffer when armies march, guns roar, and airplanes and submarines release their deadly missiles. We American Christians, as we enter upon this penitential season, find ourselves very close to our suffering fellow Christians in wartorn or persecuted lands, and the very suffering that these are undergoing strengthen the bond of faith that unite them and us.

But what shall we say of the larger question of our relationship as American Christians and Catholic Churchmen to the underlying problems of the international situation? Two important and significant statements have been issued during the past fortnight, one by 32 prominent Anglican and Protestant religious leaders in this country and the other by the Canadian committee of the World Council of Churches. Both are published in this issue, and we earnestly commend them to our readers for study and reflection.

The American statement, in which our own Presiding Bishop and other leaders of our Church join, is naturally of special interest to us. This statement begins by denouncing the position "that, since all war is unChristian, Christians in neutral nations should not discriminate between belligerents." As is frequently the case when any group sets out to oppose the principles of another group, this is rather an oversimplification of the position that it is designed to controvert. We cannot think of any American Christian who holds quite the point of view that is denounced by the 32 Christian leaders, without some qualification. We are not aware that even the most ardent advocates of American neutrality fail to discrim-

inate between the cause for which the Finns are fighting and that which animates their opponents. However, the important part of the statement is not its negative aspect but the positive interpretation that it offers. We regret that the 32 leaders did not confine themselves to this positive statement, instead of weakening it by setting up at the outset a straw man that could be easily knocked down.

SECTION 1 of the statement sets forth the fact that "for the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility." This is a statement of fact with which we certainly agree, and it is something of which we must not lose sight in the growing tension that is the result of the strain of the war situation.

In its second section the statement distinguishes between the origins of the present wars and the issues at stake in their outcome. This is a matter of prime importance. The influence of Christianity during 2,000 years—an influence that we are sometimes inclined to minimize—has gradually brought about a world in which the ideals of liberty, equality, and justice are tremendous realities, even though they fall short of being the governing factors. The sincere Christian certainly cannot view with equanimity the rising tide of totalitarianism, threatening to destroy these values which are the natural fruit of belief in the incarnate God.

Christianity has had its dark days before this; indeed, this is not the first time that it has been faced with the breakdown of the existing civilization. The fall of the Roman Empire was such a breakdown, perhaps to a greater extent than the one that is threatened today, because there was literally nothing that the world had to offer to take the place of the empire. Only the Church, with its doctrine of the Kingdom of God, had the answer to the problems of that day and so, though it had to pass through a dark age, civilization rose from its ashes under the leadership of the Church. Christopher Dawson, in the *Commonweal* for February 2d, recalls the way in which St. Augustine formulated the Church's answer to that earlier breakdown of civilization; but he adds significantly that "for us today the answer is far more difficult." He continues:

"For the civilization which has been undermined and is now threatened by total subversion is a Christian civilization built on the spiritual values and religious ideals of St. Augustine and his like; and its adversary is not the simple barbarism of alien peoples who stand on a lower cultural level, but new powers armed with all the resources of modern scientific technique which are inspired by a ruthless will to power that recognizes no law save that of their own strength. This is almost a reversal of the situation envisaged by St. Augustine. In his day the world was falling and the gates of the Church stood open as a city of refuge for a defeated humanity. Today the world is strong; and it has no pity for weakness and suffering. It has no use for Christianity which it despises as the most dangerous form of escapism and defeatism. It has its own religion—a religion which reverses the Christian moral values, which says 'Blessed are the strong for they shall possess the earth,' but which no less than Christianity demands unlimited sacrifices and an undivided allegiance of the whole man. Thus the situation that Christians have to face today has more in common with that described by the author of the Apocalypse than with the age of St. Augustine."

This brings us to the third and fourth sections of the statement under consideration. Section 3, recognizing that some individuals may have a special vocation to pacifism, nevertheless aligns its signers with that overwhelming majority of Christians who "are convinced that when their nation is engaged in resistance to aggression or in defense of international order they must obey its call." Consequently, "the Churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts." This means in turn that we must not commit the sin of "national self-righteousness and irresponsibility" because of our neutrality, but must rather assume a larger responsibility in the works of mercy and the building of peace. We cannot make our contribution "merely in terms of moral preachments and lofty ideals for the conduct of other nations, but rather of responsible national participation in the long and painful task of peaceful reconstruction." The statement concludes:

"The best elements in all belligerent nations are hoping and praying for a new international order. That order must promise to every people, aggressors no less than victims of aggression, justice, opportunity, and the realization of legitimate aspirations. No lesson from recent history is clearer than that such an order is impossible unless every nation is ready to accept some limitation upon unqualified national action in the interests of the welfare of all peoples. We believe that it is the business of the Christian Church in neutral as well as in warring nations to prepare their people for the necessary sacrifices and responsibilities. For this sacrifice of a measure of national self-interest to the higher ideal of the community of nations, the American people must be prepared. Here is the special task and obligation of Christian leadership at the present time.

"These obligations spring from the very heart of Christian faith. That faith commits us to the ideal of a community of nations, designed to arrest the anarchy of nations and to raise the life of all peoples to a new level of security, and to recognition of the claims of humanity as superior to all particular national loyalties."

We find ourselves very much in sympathy with this statement, and we hope that it will exercise a powerful influence on the clarification of Christian opinion in this country. We would add to it, however, the truly Christian statement that has come from our brethren in Canada, calling the Church to a strengthening of its ministry of reconciliation in time of war. Our Canadian correspondent, in sending this to us, observes that it is already being called one of the most important statements in Canadian history, as indeed it is. Now, more than ever, says this message, "the Church must hold her banner

high." We heartily agree with the estimate of our Canadian fellow-Christians as to the paramount task of the Church in this day:

"The Church is being recalled to her central task—to keep the Incarnate, crucified and living Lord continually before her eyes, to lead her children to the Upper Room where the Master may have His way with their souls in Word and Sacrament, to care for the sheep of His flock one by one, and to seek out the wandering and the lost. She is steward on earth of the everlasting Gospel. Therefore, let the Church in war-time be still the Church, testifying of the justice of God, of the love of God, and of the Cross of Christ. That is the witness the world needs in this tragic hour."

Certainly this is no time for yielding to discouragement nor for the lowering of our Christian standard. Religion is not merely a department of life to which we can devote attention when things are going well and we have the time to do so. It is the very basis of life itself, and the Catholic Faith is the underlying postulate that must govern all of our thought and action. Anything less than that is simply a denial of our faith.

These are dark days for the Church and the world. But they are also days of tremendous opportunity. The message of the Oxford Conference stressed over and over again the phrase "Let the Church be the Church"—let her remain faithful to the trust committed to her by her Lord and stand foursquare upon her own firm foundation in these days when nations are rocking and civilization itself is at stake. This is the message of which we must not lose sight, individually or collectively, if we are to be faithful to our Christian vocation.

Thank You!

WE ARE delighted with the splendid way in which the first issue of THE LAYMAN'S MAGAZINE has been received by the Church. We have been literally deluged with messages of congratulation and appreciation, alike from old subscribers to THE LIVING CHURCH and from others who are for the first time finding in THE LAYMAN'S MAGAZINE the kind of Church periodical that really appeals to them.

Most encouraging, of course, is the tangible evidence of appreciation in the form of subscriptions. We are glad to report to our LIVING CHURCH FAMILY that a considerable proportion of these new subscribers want not simply the monthly LAYMAN'S MAGAZINE but the weekly LIVING CHURCH as well. Thus we are proud to report that today the circulation of THE LIVING CHURCH is higher than it has been at any time during the past 25 years and that it is rapidly growing.

In advertising, too, THE LIVING CHURCH is setting a new high record. With more display advertising than any other national periodical of the Episcopal Church, and more classified advertising than all of them combined, our columns testify to the confidence that is placed in THE LIVING CHURCH by men of business who want their message to reach the most active Church people.

These things make us very proud, but they also make us very humble. No preacher regularly addresses week by week a congregation of 8,000 to 10,000 Churchmen, with several thousand more once a month, as we do through our editorial columns. We recognize that this places upon us a tremendous responsibility for the faithful interpretation and practical application of the teachings of Christ and the Church. We make no claim to infallibility and it is inevitable that, with 52 leading editorials a year and two or three times as many secondary ones, we shall sometimes be wrong. We are aware that some of our readers think that we are wrong a considerable part of the time, but are nevertheless loyal supporters of THE LIVING

CHURCH. We can only continue to do our best, and pray that God will consecrate what we do to His service and to the advancement of His Kingdom. We have never written an editorial without a prayer to that effect, and we never intend to do so.

So we say thank you to our readers, our advertisers, and all who have so enthusiastically received our new venture, THE LAYMAN'S MAGAZINE, and who are so loyal to THE LIVING CHURCH. We shall do our best to improve both editions month by month, and to make this publication always a uniting and constructive influence in the life of the Church.

The Chaplain of the General Seminary

SELDOM does any member of a seminary faculty make such a place for himself, and that within the compass of only 12 years, as did the Rev. Frederic Curtiss Lauderburn as chaplain of the General theological seminary. All the students who passed through the seminary in that time were his friends, and he was the friend of all of them. He went his ways quietly; like a good pastor of the old school, he kept not only the major but also the minor confidences of his flock. He could be found in the chapel when spiritual counsel was desired; and he could be found in his study at tea time, ready to entertain any number of students every day. It is an interesting fact that, even after they were graduated and ordained and at work far away, they still referred to Fr. Lauderburn simply as "the chaplain," expecting everyone to know to whom the title referred. It is even more remarkable that most persons did know: they had heard about the work of this quiet priest from bishops or other clergy to whom seminarians had talked of him.

Fr. Lauderburn's death brought grief to earlier companies of Church people. He is vividly remembered by the older members of St. Stephen's church, Boston. In the days when few of the clergy gathered their people together for discussion of sociological problems, Fr. Lauderburn had such meetings at the parish house of St. Stephen's. While ministering to individuals, he always led them to see and to fulfil their responsibilities to the groups of which they were, or should be, members. More than one leader in present-day work for social justice has declared that he received from Fr. Lauderburn his first inspiration and—more significant still—courage to engage in such labors.

He will be missed, but his influence will continue, unbroken. Up until the last, he was "the chaplain," reassuring those about him almost with his final breath. May he be forever blessed!

Freedom in the Marketplace

TODAY the central theme of American life is liberty. Every day the status of liberty is debated from coast to coast. Every day the relation of liberty to the individual, to the family, to the Church, and to the State is considered by public opinion. This nation-wide concern for liberty is one of the encouraging and inspiring characteristics of American life today. It should lift our national spirit to heroic heights because the destiny of family life, of our educational institutions, and our Churches depends upon the composite opinion of millions of citizens. The fate of liberty is not being determined in Washington, or in newspaper offices, or over the radio, or in our schools and colleges, or in the pulpit. Mass opinion, rather than the opinion of intellectual and religious groups, is determining the course of current history. The fate of liberty is being decided in the marketplace, in thousands of communities.

—C. W. Ackerman.

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

First Sunday in Lent

AS I read in the Epistle for today how Paul prays that we "receive not the Grace of God in vain," I recall some words at a priests' retreat at Holy Cross: "The poor in spirit have a sense of need; the true nobility have a sense of *noblesse oblige*; the humble have a sense of God. Anyone of these may be keys wherewith to unlock the storehouse of God's help." It may be that what is chiefly wrong about us "Episcopalians" is that too many of us come from the climbing middle class—not poor, if rich only new-rich, not noble, and not spiritually sensitive. Jesus, when He walked the streets of earth, was never able to do much with such people; nor is He able to do so now. They will not permit Him to help them. If we are that sort of folk, the grace of God is given us in vain, and Lent will mean nothing that matters.

Well, I cannot much change, if I would, the Episcopal Church as a whole. God will attend to that. What I had better do, here at the start of this Holy Season, is to examine *myself* in respect to these three senses, the possession of which releases God's grace.

Have I a sense of need—of physical dependence, intellectual dependence, spiritual dependence? Hear what God says to the Laodiceans: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." I know a woman who has lived softly these many years, a brilliant star in a precious social heaven. Now she lies alone, slowly dying. "Why build the new barns? This night is thy soul required of thee." Do I know how poor I am, how utter is my need? If I do not know, then is the grace of God given me in vain.

Have I a sense of noblesse oblige? Poor thing that I am, God has given me much. To whom much is given, of him more is required. The wise are to lay down their lives for the unwise; the strong for the weak; the brave for the fearful; the rich for the poor; the clever for the foolish. The Gentiles call those who do exalt themselves, who accept privilege but deny responsibility, by the name of "benefactors"; "but it shall not be so with you. He who would be greatest among you, let him be the servant of all." Unless I am above the using of God's gifts for my own enrichment, I can never hope to move in the company of God's elect, that band of gentlepeople, gentle not by birth but by new-birth, whose King was enthroned on a Cross.

Have I a sense of God? Do I know that the seen is temporal, the unseen eternal? Do I perceive only the outer accidents, never the inner substance? Do I walk "as the other Gentiles walk, in the vanity of the mind, having the understanding darkened, alienated from the life of God because of a blindness of heart"?

If I am not in possession of these three most necessary senses, then let me pray that life will now be cruel to me, that out of me may be expelled that pride which until now has smothered them. Let God, who loves me, chasten. He may someday receive me, let me feel the bitter lash.

Contented industry is the mainspring of human happiness.
—Drs. Charles and William Mayo.

Arctic Cathedral

By Leon McCauley

SOME day history books will tell of June 29th, 1939, and what it means to the little Indian and Eskimo village of Aklavik far up in the North West Territory, 120 miles beyond the Arctic Circle, for on that day in that village occurred two events unique in the history of the world.

First, the Primate of All Canada, an Archbishop of the Church of England, paid an official visit to the little village. This was the first time in history that an archbishop had ever gone so far north.

And second, the Archbishop, the Most Rev. Dr. Derwyn T. Owen, consecrated All Saints' cathedral in Aklavik, making it the most northerly cathedral in the Anglican communion.

The Bishop of the Arctic, the Rt. Rev. Dr. A. L. Fleming, recently returned to Toronto after a northern tour on which he traveled 9,750 miles—4,000 on land, 1,005 on water, and 4,745 by air. He was in Aklavik when the Primate visited the village and consecrated the cathedral.

Dr. Fleming had only one complaint to make about his trip. In Aklavik, 120 miles north of the Arctic Circle, it was, he said, beastly hot. He told of standing around talking with old Eskimos, the sweat pouring down his face all the while.

Dr. Fleming pointed out that Eskimos the world over speak the same language but with many dialects. He himself speaks the Baffin Land dialect. In all his travels in the North he has experienced little difficulty in being understood, except in the delta of the Mackenzie river. There young Eskimos told him quite frankly that his Eskimo was not much good, and that they preferred to speak English. The Aklavik Eskimos understood him perfectly.

The new cathedral, the Arctic Bishop said, in describing the consecration, is a fairly recent building, but there are parts of it constructed of ancient oak brought from England. The walls are insulated to keep out heat in summer, and cold in winter. The cathedral holds 250 persons, and on the day of the consecration was crowded with Whites, Indians, and Eskimos.

The procession, a part of the consecration ceremony, interested him greatly. First came a robed choir of Indians and Eskimos. They wore scarlet cassocks, white surplices, and white ruffs.

John Doe, an Indian, followed, bearing a verger's wand made of pure white, polished narwhal ivory. An Eskimo in northern Baffin Land had fashioned it. Then came an assistant



WAITING FOR SERVICE

A group of Eskimos is shown above, sitting outside the Aklavik cathedral during the Indian service. When this service was over, another was conducted for them in the Eskimo language.

chief of the Loucheux Indians, followed by his chief, who wore a large silver medal he had received from King George V. He was dressed in a blue suit with red stripes, a brown belt, and gold braid.

Two Church wardens, an Eskimo and an Indian, walked abreast, trailed by two more Church wardens, this time an Indian and an Eskimo; and then came the canons of the Church. The Bishop of the Arctic brought up the procession, preceded by an Eskimo with a crozier.

WHEN the collection was taken up for the annual United Thank Offering, the ushers actually staggered down the aisle under the weight of it, Dr. Fleming recalled. The total amounted to \$716.60, of which \$584 was in the skins of trapped animals.

The Indians and Eskimos, extremely anxious to show their regard for the Primate of All Canada, showered him with gifts of their own making.

But to the Indians one of the most impressive sights during the consecration was an oil painting which hung above the altar. It is called Epiphany in the Snows, and recently came to the Arctic Circle from Australia, via London. Dr. Fleming explained why this picture was so well liked.

In the spring, some years before, the natives of the Peel river area had had a very close call with death. With the break-up of the ice in the river, water had flooded over the banks. The Indians had only reached high ground after a great struggle.

Soon after they were safe, an Indian conducted a service of the Church, using an impromptu prayer of thanksgiving for their deliverance. Later, while they were preparing the meal, another Indian expressed doubt that any Indian would ever get into heaven. He felt this way, he said, because he had never seen a picture about heaven with an Indian represented in it. The people in the picture were always Whites. "I think," he said, "that the White man will elbow us out in the Day of Judgment."

But this new picture shows the Lord surrounded by different races of people, including Whites, Indians, and Eskimos. As two of the Indians told Dr. Fleming after the consecration service, "We are thankful to the woman who made that pretty picture. We sure like it!"



REASSURING PAINTING

Visible evidence to Arctic Indians that they have a place in the divine scheme, this altarpiece at the Aklavik cathedral is useful as well as beautiful.

The Churches and the International Situation

A Statement

WE, the undersigned members of the Christian Church in America, desire to state our common convictions on the bearing of the Christian faith upon the present international conflicts and the relation of the United States to them. We are moved to do this partly because of our dissent from a position advanced by many who are regarded as spokesmen for the Churches, which seems to us to be due to intellectual confusion and to tend toward moral callousness and national self-righteousness and irresponsibility.

That position is that, since all war is unChristian, Christians in neutral nations should not discriminate between belligerents. It implies that Christian citizens of nations at war are disloyal to their Christian faith if they give support to their governments or armies. It ignores the reality of relative but important distinctions between the contending parties.

In contrast we offer the following interpretation:

(1) For the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility.

(2) This admission of common guilt as regards the *origins* of the present wars must not blind us to the incalculable issues at stake in the *outcome* of these wars. A distinction must always be made between moral accountability for conditions leading to war and moral obligation to deal with those conditions and their threatening consequences. In the present conflicts all nations are moved largely by national self-interest. But the fact that all are involved in a sinful situation, and that human justice is never perfect or human motives wholly pure cannot excuse Christians from seeking such justice as is attainable. Discriminate moral judgments are of the essence of the Christian's task in life.

More particularly, an interpretation of the present conflicts as "merely a clash of rival imperialism" can spring only from ignorance or moral confusion. The basic distinction between civilizations in which justice and freedom are still realities and those in which they have been displaced by ruthless tyranny cannot be ignored. To equate what the Soviet Republics are doing in Finland and what the Finns are doing to defend their liberties is to deny all ethical discriminations for the sake of a purely abstract perfection. To suggest that nothing of consequence is at stake in the success of Japanese, German, and Russian designs on China, Czecho-Slovakia, Poland, and the Baltic states, or in the successful resistance of these latter nations, is to be guilty of moral irresponsibility. A victory for the Allied powers or for China would not of itself assure the establishment of justice and peace, but the victory of Germany, Russia, or Japan would inevitably preclude the justice, freedom of thought and worship, and international coöperation which are fundamental to a Christian world order. Therefore, Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support.

(3) Christians throughout the world are agreed that "War is a particular demonstration of the power of sin in the world. . . . No justification of war must be allowed to conceal or minimize this fact" (Oxford Conference Report). Christians are divided as to the response which individuals and Churches should make when their nation becomes involved in armed conflict. In every recent world conference of the

Churches two alternative positions have been recognized as equally conscientious, honorable, and worthy of respect. Some Christians, holding that the use of violence in international relations is always sinful, declare that they can have no part in it. We respect the sincerity of those who hold this view and are ready to defend them against forcible constraint or persecution. Others, equally honest and peace-loving, believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order they must obey its call. Throughout Christian history the latter has been the view of the majority in the Churches. We believe it is so today.

It is mistaken to suggest that Christians have no alternative between total abstention from war on the one hand and the proclamation of a "holy war" on the other. We record with gratitude that many Christians in warring nations are facing this issue with a high sense of responsibility, are keeping alive the reality of a Christian community transcending all divisions, are cultivating contrition for the common guilt in which all nations share, are even now preparing for just and lasting peace, and are exalting, in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own.

(4) The Churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts.

This must begin with recognizing that the freedom from war which the United States now enjoys is not due to greater devotion to peace or superior moral excellence, but mainly to geographic security. It is no occasion for self-righteousness, but rather for thanksgiving and the assumption of a larger responsibility in the works of mercy and the building of peace.

The United States cannot hope to have a part in determining a just and stable peace unless, during the conflicts, she proves herself alive to the deeper issues involved, sympathetic with the warring peoples in their bitter struggles, and prepared to make her contribution to a better future. That contribution cannot be merely in terms of moral preachments and lofty ideals for the conduct of other nations, but rather of responsible national participation in the long and painful task of peaceful reconstruction.

The best elements in all belligerent nations are hoping and praying for a new international order. That order must promise to every people, aggressors no less than victims of aggression, justice, opportunity, and the realization of legitimate aspirations. No lesson from recent history is clearer than that such an order is impossible unless every nation is ready to accept some limitation upon unqualified national action in the interests of the welfare of all peoples. We believe that it is the business of the Christian Church in neutral as well as in warring nations to prepare their people for the necessary sacrifices and responsibilities. For this sacrifice of a measure of national self-interest to the higher ideal of the community of nations, the American people must be prepared. Here is the special task and obligation of Christian leadership at the present time.

These obligations spring from the very heart of Christian faith. That faith commits us to the ideal of a community of nations, designed to arrest the anarchy of nations and to raise the life of all peoples to a new level of security, and to rec-

ognition of the claims of humanity as superior to all particular national loyalties.

WILLIAM ADAMS BROWN; CHARLES C. BURLINGHAM*; HENRY SLOANE COFFIN; JOHN FOSTER DULLES; SHERWOOD EDDY; CHARLES W. GILKEY; HENRY W. HOBSON*; IVAN LEE HOLT; DOUGLAS HORTON; LYNN HAROLD HOUGH; W. P. LADD*; JOHN W. LANGDALE; MILDRED McAFEE; JOHN MACKAY; FRANCIS J. McCONNELL; ELIZABETH C. MORROW; JOHN R. MOTT; WILLIAM ALLEN NEILSON; REINHOLD NIEBUHR; JUSTIN WROE NIXON; EDWARD L.

PARSONS*; HOWARD CHANDLER ROBBINS*; G. BROMLEY OXNAM; WILLIAM SCARLETT*; CHARLES SEYMOUR; HENRY K. SHERRILL*; ROBERT E. SPEER; CHARLES P. TAFT*; NORRIS W. TIBBETTS; HENRY ST. GEORGE TUCKER*; HENRY P. VAN DUSEN; HENRY M. WRISTON.

(Christians, whether laymen or clergy, who desire to associate themselves with the above views are invited to send their names to any of the signatories or to Dr. H. P. Van Dusen, 99 Claremont Avenue, New York City.)

*Members of the Episcopal Church.

The Christian Church in Time of War

A Message to Canadian Clergy

THE Canadian Committee of the World Council of Churches (in process of formation) and the Joint Committee on the Evangelization of Canadian Life send greetings to those who minister in Christ's name in this Dominion.

The state of war which now exists seems to call for comment from the standpoint of a World Council of Churches and from that of all who strive to make Christ Lord of life in this land.

(1) JUDGMENT AND DUTY. We recognize that many forces outside of Germany have conspired with forces within to bring upon Europe the present distress and terror; and we accept our own share of responsibility. But the very standards by which we judge ourselves—the highest, the eternal, standards given us in Christianity—require us to condemn the high-handed, aggressive acts of the government which chose the way of the sword. The Christians of Canada who participate in this war do so with a sore heart. But they do it with determination, believing themselves bound by duty. The Church will do her utmost in the pastoral care of the men who fight for us and of their families; and she will do her utmost to bring to all who sit in confusion of mind and distress of soul the light and tranquility of the world above.

(2) HIS KINGDOM OVER ALL. While we affirm our membership in civil society as of divine appointment, and accept our civil duties as from God, our primary citizenship is in His supra-national kingdom. In this kingdom our loyalty is owed directly to God, and, under Him, to His world-wide family. We go on then in the faith that the deepest divisions among men—national and racial—are overcome in Christ. "He is our peace" (Ephesians 2: 14); there is no "wall of partition" between men that He will not break down, "reconciling both . . . by the Cross" (2: 16). There is no room for exclusiveness of race where God in Christ is "reconciling the world unto Himself" (II Corinthians 5: 19). So we teach and so we pray.

(3) THE CHURCH'S TASK AND OPPORTUNITY. To this ministry of reconciliation the Church is called—reconciliation in the largest sense. The individual, the home, the school, the community, the economic and the political orders are to be brought into subjection to Him who is our righteousness and our peace. It is a task that transcends the State. Without abating a jot of our condemnation of the greed for possession, the lust for power, and the actual persecution of minorities, without relaxing for a moment our commitment to liberty and justice, we must not let the Church become the organ of any civil society, even our own. The Church must hold her banner high. There is a judgment and a moral providence

that are higher than any country's cause. As Christians we may well stand unmoved and confident. "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne" (Psalm 97: 2). He is God of the end as of the beginning. A great day of opportunity has dawned; the Lord calls us to hold high ground for Him.

(4) MADE TO BE SIN FOR MEN. It is true that we are forgiven as we forgive others, it is equally true that we forgive because we are forgiven. The fact of war brings us all—ourselves as well as our enemies—under judgment, and calls us to repentance. The sin and misery of the state of war awakens us to a new sense of human guilt and shame. Like our Master we must live in and live through the evil and sorrow of sinful man's mad life. We begin to feel the force of St. Paul's awful words: "He made Him to be sin for us" (II Corinthians 5: 21). So we teach and so we pray.

(5) OUR ENEMIES AND OURSELVES. Our membership in the Great Church, Christ's Church of all ages and of all lands, binds us to all our fellow-Christians in our own land, in neutral lands, even in enemy countries. Our prayers for the Church must never leave any of them out, and our concern for the suffering must include all who suffer anywhere. There can be no place for hatred, nor for the spirit of vengeance. We should protect aliens in Canada and Canadians of foreign birth, as well as those of our own membership who hold divergent views, sharing with them our heritage of liberty and justice. Many Christians who are at war with us are, we believe, waiting for the outstretched hand. And our faith must always reach out in confidence to a fuller fellowship with them in Christ than we have known.

(6) PEACE IN THE HEAD AND IN THE HEART. If ever this earth is to see international relations maintained on Christian principles it must be on the basis of such brotherliness in the head and in the heart of innumerable individual Christians. Peace must make her home in the individual first. And even in the individual, it is to be observed that St. Paul describes peace as a "fruit" (Galatians 5: 22, 23): (1) it grows out of something else; (2) it grows out of the Spirit of Christ; (3) it comes after "love" and "joy," and is joined with "long-suffering, gentleness, goodness, faith, meekness, temperance." The war spirit will die when its roots find no nourishment. Similarly Isaiah affirms that peace in society is the effect of something else; "The effect of righteousness shall be peace" (Isaiah 32: 17). So we teach and so we pray.

(7) PEACE IN THE PARISH. To each of us who ministers in His name the Lord has committed a portion of His flock, making us responsible. Each must be shepherd to all his

(Continued on page 13)

The Stations of the Cross*

Intercessory Intentions for Wartime
Prepared by Charlotte Isabell Claffin

COLLECTS

ASSIST us mercifully with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou hast given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

Almighty God, whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before he was crucified; mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through the same Thy Son Jesus Christ our Lord. *Amen.*

I. JESUS IS SENTENCED TO DEATH

V. We adore Thee, O Christ, and we bless Thee;
R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all who, through no fault of their own, have been and are being sentenced by the rulers of this world to crucifixion and to death:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

II. THE CROSS IS LAID UPON JESUS

V. We adore Thee, O Christ, and we bless Thee;
R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all upon whom are being laid heavy burdens and grievous to be borne; burdens of military service, of labor, of taxation, of privation, of fear and of anguish:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

III. JESUS FALLS THE FIRST TIME

V. We adore Thee, O Christ, and we bless Thee;
R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all overwhelmed by burdens unaccustomed and unforeseen:

We beseech Thee to hear us, good Lord.

For all borne down by temptations to cowardice, treachery, cruelty, robbery, intemperance, unchastity, distrust, despair, and suicide:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

IV. JESUS MEETS HIS MOTHER

V. We adore Thee, O Christ, and we bless Thee;
R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all parted or parting from loved ones:

We beseech Thee to hear us, good Lord.

For mothers parted from the sons they have protected since their infancy, and for sons parted from the mothers they have protected since coming to manhood—neither of them able any longer to protect the other:

We beseech Thee to hear us, good Lord.

For husbands parted from wives; parents from children; teachers from pupils; for friends; and for the betrothed:

We beseech Thee to hear us, good Lord.

For all who must leave their homes, and for all who must see their homes in ruin:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

V. SIMON OF CYRENE IS COMPELLED TO HELP JESUS BEAR HIS CROSS

V. We adore Thee, O Christ, and we bless Thee;
R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all who have it in their power to lighten the burdens of others:

We beseech Thee to hear us, good Lord.

For all who have not yet realized the extent of their possession of such power:

We beseech Thee to hear us, good Lord.

For all whose consciousness of responsibility for the use of such power falls short of their possession of it:

We beseech Thee to hear us, good Lord.

For all who shrink from assuming their fair share of the total human load:

We beseech Thee to hear us, good Lord.

For all who are endeavoring to assume it:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

VI. ST. VERONICA WIPES THE FACE OF JESUS

V. We adore Thee, O Christ, and we bless Thee;
R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all whose privilege it is to minister to the suffering: to the wounded, the sick, the hungry, the homeless, the bereft and the bewildered:

We beseech Thee to hear us, good Lord.

For chaplains, surgeons, physicians, nurses, hospital tech-

*Copies of this service, reprinted in attractive 12-page pamphlet form, may be obtained from Morehouse-Gorham Co., 744 North Fourth street, Milwaukee, Wis. Price, 5 cts. a copy, \$3.00 a hundred. Postage additional.

nicians, and attendants, orderlies, stretcher-bearers, ambulance drivers; for relief and canteen workers; and for the Red Cross of every nation:

We beseech Thee to hear us, good Lord.

For all whose work and whose alms make possible the healing ministries of others:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

VII. JESUS FALLS THE SECOND TIME

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all who sink beneath the burden and heat of the long day:

We beseech Thee to hear us, good Lord.

For all who see their youth, with its opportunities of achievement and of service, passing from them wasted in the tasks of destruction:

We beseech Thee to hear us, good Lord.

For the blinded and the mutilated whose future on earth is bounded by the walls of their disability:

We beseech Thee to hear us, good Lord.

For those who, whether in hospitals and convalescent homes, or in prisons, penal colonies, and concentration camps, await in vain the hour of their release:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

VIII. THE DAUGHTERS OF JERUSALEM PITY JESUS, AND, WITH THEIR CHILDREN, ARE PITIED BY HIM

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all children, and for those who bear them and tend them; as for all who strive to assure to them health, play, schooling, happiness, and hope:

We beseech Thee to hear us, good Lord.

For children made orphans, and for parents whose children die before them:

We beseech Thee to hear us, good Lord.

For babes unborn, or born before their time, who suffer violence in the very womb of their mothers:

We beseech Thee to hear us, good Lord.

For babes taken from the breast of mothers who are slain or pressed into industry or whose milk is dried up with fear and hardship:

We beseech Thee to hear us, good Lord.

For women whose hope of motherhood is taken away:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

IX. JESUS FALLS THE THIRD TIME

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all who, knowing or unknowing, are near their life's end:

We beseech Thee to hear us, good Lord.

For those who approach it without faith and without hope:

We beseech Thee to hear us, good Lord.

For those who look back on lives ill spent, on life's work unaccomplished, or on life's work destroyed:

We beseech Thee to hear us, good Lord.

For those weighed down by sinful habit:

We beseech Thee to hear us, good Lord.

For those who find their strength failing them while their burdens remain or grow:

We beseech Thee to hear us, good Lord.

For those whose hearts are sick with hope deferred or hope betrayed:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

X. JESUS IS STRIPPED OF HIS GARMENTS

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all who are stripped of earthly security; of the savings of a lifetime; of provision for their old age and the future of those dependent on them:

We beseech Thee to hear us, good Lord.

For all who are stripped of pleasant things, in which they had delight—jewels, books, pictures, gardens, all the treasures that they cherished:

We beseech Thee to hear us, good Lord.

For all whose work has been, or was to have been, to guard earth's treasures of nature and of art, or to clothe her with new beauty:

We beseech Thee to hear us, good Lord.

For artists of every kind; for gardeners and foresters; for librarians and keepers of museums; for scholars and students; and for all on whom rests the saving of human culture:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

XI. JESUS IS NAILED TO THE CROSS

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all engaged in battle:

We beseech Thee to hear us, good Lord.

For all within the range of shot or shell, torpedo or bomb:

We beseech Thee to hear us, good Lord.

For the wounded:

We beseech Thee to hear us, good Lord.

For the sick in body or mind:

We beseech Thee to hear us, good Lord.

For those facing starvation:

We beseech Thee to hear us, good Lord.

For all of us who, by whatever act of commission or omission, have joined or are joining in nailing to this Cross the Son of Man:

We beseech Thee to hear us, good Lord.

"Father, forgive them, for they know not what they do."

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

XII. JESUS DIES UPON THE CROSS

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For the dying:

We beseech Thee to hear us, good Lord.

For those dying suddenly:

We beseech Thee to hear us, good Lord.

For those dying in agony:

We beseech Thee to hear us, good Lord.

For those dying in sin:

We beseech Thee to hear us, good Lord.

For those dying alone:

We beseech Thee to hear us, good Lord.

For those dying without help to body or to spirit:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

XIII. THE BODY OF JESUS IS LAID IN THE ARMS OF HIS MOTHER

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all who watch by death-beds:

We beseech Thee to hear us, good Lord.

For all who wait for news of those they love:

We beseech Thee to hear us, good Lord.

For all the bereaved:

We beseech Thee to hear us, good Lord.

For all who mourn, whether for their own losses, or for their country's losses; or for the world's:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

XIV. THE BODY OF JESUS IS LAID IN THE SEPULCHRE

V. We adore Thee, O Christ, and we bless Thee;

R. Because by Thy Holy Cross Thou hast redeemed the world.

Intercession:

For all the dead, whose lives, well or ill lived, well or ill closed, lie before the judgment of God:

We beseech Thee to hear us, good Lord.

For all on whom, in lives not yet ended, or not yet begun,

THE FULNESS OF CHRIST

CHRIST is a path—if any be misled;

He is a robe—if any naked be;

If any chance to hunger—He is bread;

If any be a bondman—strong is He!

GILES FLETCHER.

falls and will fall the task of working with God for the redemption and resurrection of the world:

We beseech Thee to hear us, good Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech Thee, O Lord.

COLLECT

O LORD Jesus Christ, who saidst unto Thine Apostles: "Peace I leave with you. My peace I give unto you"; regard not our sins, but the faith of Thy Church, and grant to her and all mankind that peace and unity which are according to Thy will; for Thine own merits' sake, who with the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. *Amen.*

The Christian Church in Time of War

(Continued from page 10)

own sheep, not just to those who are like-minded with himself, a group of pacifists, a group of militarists, or any other. No shepherd dare become the shepherd of only a section of his flock. His whole flock is his primary responsibility; what he may think about war is secondary. He should be quite frank with his views on war, but they matter less than his task of building peace in his own parish—that attitude of mind towards those who differ which refuses to let full Christian fellowship be broken. The people need us desperately. What ever happens in Europe, may we not hope to win the victory at home, "keeping the unity of the Spirit in the bond of peace" (Ephesians 4:3), and each in his parish of fifty or five hundred souls hear at the end the Chief Shepherd's voice: "Blessed are the peacemakers" (St. Matthew 5:9)?

(8) **THE PARAMOUNT TASK.** The Church is being recalled to her central task—to keep the Incarnate, crucified and living Lord continually before her eyes, to lead her children to the Upper Room where the Master may have His way with their souls in Word and Sacrament, to care for the sheep of his flock one by one, and to seek out the wandering and the lost. She is steward on earth of the everlasting Gospel. Therefore, let the Church in war-time be still the Church, testifying of the justice of God, of the love of God, and of the Cross of Christ. That is the witness the world needs in this tragic hour.

WILMOT (Bishop of) NIAGARA, Chairman; WILFRED C. LOCKHART, Secretary, *The Canadian Committee of the World Council of Churches* (In process of formation).

GEO. C. PIDGEON, Chairman; JOSEPH WASSON, Secretary, *The Joint Committee on Evangelization of Canadian Life.*

Worship of Mars

WHAT men had thought was peace, they now find was only an interruption of war, nothing but an armed truce, a lull between wars in order to prepare for more deadly strife.

War settles nothing; it upsets everything; and we have found, to our sorrow, that victory does not always end in peace.

So long as men love Mars more than God, we shall have the barbarism of hatred and bloodshed.

Peace is the world's need; not peace at any price, but at the only price of justice, liberty, and love. With this as a viewpoint, nations may come to see other nations in a better light and understand one another's motives in the best sense.

War has been a sickening failure, and experience has not taught the world how to avoid it. There is little hope of an abiding peace until nations build upon this foundation: "Love worketh no ill to his neighbor."

Bishop Woodcock.

Faith and Practice: Roman and Anglican

By Edward Rochie Hardy Jr.

General Theological Seminary

THE perennial Anglican-Roman controversy is still with us, for it is a necessary one. If the Pope is by divine appointment the ruler and teacher of the Catholic Church, no Christian should continue in separation from his communion. As long as we refuse to act on that premise, we must defend our claim that the non-autocratic Catholicism to which we adhere has a right to exist. No personal dissatisfaction with our own Church, if we chance to feel such, can settle for us the question: Is the Roman Church right? We believe that on the crucial questions it is not. But we also wish to approach that Church as fellow-Christians, interested in it, seeking to learn from it at its best, remembering the words spoken by Archbishop Temple at the Edinburgh Conference of 1937, that in division each of us "loses some spiritual treasure."

The lists of books and pamphlets here offered aim both to report on the present state of the controversy, and to provide some help in the more irenic approach.

I. HISTORY AND THEOLOGY

Union of Christendom, edited by Kenneth Mackenzie, pp. 702. Macmillan, 1938. \$3.00.

Faith and Practice, by Frank E. Wilson, pp. 320. Morehouse-Gorham. \$2.50.

THE essays edited by the Bishop of Brechin constitute the best recent treatment of the subject of which ours is part. Some of the essays are referred to below, since they are available in pamphlet form, but all of the essays are good.

A clear introduction to the subject may be found in the opening essay, *The Sin of Disunion*, by the Bishop of New York (pp. 13-36). Beside this we may put the Bishop of Eau Claire's book, a useful summary and guide to the faith and practice of the Catholic Church, as taught in our communion.

One Lord—One Faith, by Vernon C. Johnson, pp. 288. Sheed and Ward, 1929. \$2.00.

One God and Father of All, by Eric Milner-White and Wilfred Knox, pp. viii, 158. Morehouse, 1929. [Out of print.]*

The Anglican Armoury, by Humphry Beevor, pp. 127. Centenary Press, 1934. 2 shillings.

The Via Media, by C. P. S. Clarke, pp. 192. Longmans, Green, 1937. \$1.50.

The Rev. Vernon Johnson, formerly an Anglican and now a Roman secular priest, explained his conversion and the views of authority on which he based it. Two of his Cambridge friends replied, and in so doing provided a brief discussion of the points at issue. Fr. Beevor's book is a remarkably simple, yet scholarly statement of the Catholic claim of the Church of England, and Canon Clarke's an excellent defense of the Anglican position on authority. Together, these books cover the four fields of the Roman controversy—the New Testament, early Church History, the Reformation period, and the underlying doctrine of the Church.

The Roman Primacy to A.D. 461, by B. J. Kidd, pp. 159. Macmillan, 1936. \$1.75.

Religions of Authority and the Religion of the Spirit, by E. Cuthbert Butler, pp. 190. Sheed and Ward, 1930. \$1.50.

Anglican Church Principles, by F. J. Foakes Jackson, pp. xiv, 232. Macmillan, 1924. \$2.25.

The Growth of the Papacy, by A. W. James, pp. 85-108 in *Union of Christendom*.

Anglicanism, edited by Paul Elmer More and F. L. Cross, pp. lxxvi-811. Morehouse, 1935. \$5.00.

The Breach with Rome, by W. H. Nes, pp. vii, 61. Morehouse, 1924. 75 cts.

The position of the Roman See in the early Church has often been surveyed. Dr. Kidd, making full use of earlier studies, treats of its rise, concluding that the Roman Bishops exercised "a primacy of leadership: more than a primacy of honor, though less than a primacy of jurisdiction." Dom Butler's scholarly works are known and appreciated by all. In this volume of essays, the first, which gives the book its title, is a clear presentation of the case for the historic Catholic Christian tradition as opposed to the unhistoric liberalism of the last generation. The fifth, Bishop Lightfoot and the Early Roman See, probably says all that can be said for the existence of Roman authority in the first two centuries of Christianity. Mr. James summarizes the medieval history.

The Reformation period is discussed in Beevor's book and in histories of the English Church, among which Dr. Foakes Jackson's may be recommended as a volume of charming, yet no less scholarly, essays on English Church history. What needs to be said about the English Reformation may be found there, or more briefly summarized by Dean Nes. The anthology edited by More and Cross is a massive presentation of 17th century Anglicanism, to which Paul Elmer More prefixed a valuable essay on *The Spirit of Anglicanism*.

Essays and Letters on Orders and Jurisdiction, by F. W. Puller, pp. x-251. Longmans, 1925. \$4.50.

The First and Second Prayer Books of Edward VI. Everyman's Library. 90 cts.

THERE seems to be no point in stressing here the technical question of Anglican orders. The historical and theological points may both be found in Fr. Puller's volume of essays. On the whole, the question has now been forced back from the historical doubts once raised to the basic problem: Did the Church of England in 1550 and 1559 intend to continue the orders of bishop and priest as they had existed up to that time? On the basis of a fair reading of the ordinals of 1550 and 1552 (with which that of Queen Elizabeth's Prayer Book, 1559, is almost identical) there can be little doubt that it did.

The Church, by A. D. Sertillanges, pp. x-392. Benziger, 1922. [Out of print.]*

The Mystical Body of Christ, by Fulton J. Sheen. Sheed and Ward, 1935. \$2.50.

Of the Laws of Ecclesiastical Polity, by Richard Hooker, Everyman's Library. 2 vols. 90 cts. ea.

Essays Catholic and Critical, edited by E. G. Selwyn, pp. x-452. Macmillan, 1926. \$3.25.

The Living Temple, by William H. Dunphy, pp. xii-280. Morehouse, 1933. \$1.75.

The Orthodox Church, by Sergius Bulgakov, translated by Elizabeth C. Cram, pp. 224. Morehouse, 1935. \$3.50.

Sooner or later, the Anglican-Roman discussion becomes a discussion of the nature of the Church. Both sides now

*May be obtained second-hand or borrowed from seminary libraries.

*May be obtained second-hand or borrowed from seminary libraries.

TODAY

SO here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Out of Eternity
This new day is born;
Into Eternity
At night will return.

Behold it afore time,
No eye ever did:
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

THOMAS CARLYLE.

increasingly recognize the importance of the corporate life of the Body of Christ. The question is: Does that life require the leadership of an individual Living Voice on earth, or is it sufficiently strong and alive to work by its own, or rather God's, power? What Roman Catholics and Anglicans here have in common is more significant than that wherein they differ; yet the differences are important.

Of the books just listed, Sertillanges is a well-written scholarly presentation of the Roman Catholic point of view; Sheen, a more popular treatment of it. The "judicious Hooker" is the classic writer who laid on patristic and scholastic foundations the basis of modern Anglican theology. Although his work is specifically a defense against Calvinism, it is relevant to our subject and deserves to be read more than it is. The most important sections are Book I, which deals with the various kinds of law, and Book V, where the interrelation of the doctrines of the Incarnation, of the Church, and of the Sacraments are expounded. Several essays in the collection edited by Dean Selwyn relate to the nature of the Church, as do several essays in *Union of Christendom*. Dr. Dunphy's book is a clear statement of the Anglican doctrine of the Church and its relation to other questions. The Eastern Orthodox thought, by which he has been considerably influenced, is worth studying directly, and may be found well presented by Fr. Bulgakov.

The Possibility of a United Christendom from the Roman Catholic Standpoint, by H. Beevor; The Appeal to Scripture and Tradition, by Eric Graham, and Authority and Freedom, by Frederic Hood, pp. 351-380, 549-572, and 645-668 of *Union of Christendom*.

The Reformation in England, by F. Hermitage Day; and *Catholicism* by Clement F. Rogers. Pamphlets in the series *Little Books on Religion*. S.P.C.K. 12 cts.

Strange as it may seem, the most convenient short summary of the Roman position is to be found in Fr. Beevor's essay. The other essays and pamphlets listed above are mentioned as convenient brief Anglican statements.

The Malines conversations of 1921-1925 are of historic significance, as being the the first attempt of their kind. Although they were not official, the standing of such participants as Cardinal Mercier and Bishop Gore gave them great importance. They are reported in the following publications:

The Conversations at Malines, 1921-1925, pp. 95. Oxford University Press, 1927. \$1.00.

Recollections of Malines, by Walter Frere, C.R., pp. 119. Centenary Press, 1935. \$1.50.

The first is the report submitted to the Archbishop of Canterbury. Bishop Frere's recollections supplement it, with several valuable documents—among them Cardinal Mercier's famous Pastoral, in which occurs the phrase: "*Si la vérité a ses droits, la charité a ses devoirs*," a phrase which might well be commended as a motto to all participants in this discussion.

II. CHURCH LIFE AND PRACTICE

The Church, Catholic and Protestant, by William Adams Brown, pp. xix-421. Scribner's, 1935. \$2.75.

Anglo-Catholicism and Orthodoxy, by W. Visser t'Hooft, pp. 175. Student Christian Movement, 1933. 5 shillings.

SOMETIMES the fair view of an outsider is a valuable connective balance to the necessarily partial outlook of those inside. For this reason Dr. Brown's book is included here, mainly for its survey of Roman Catholicism. Dr. Brown has been one of the leaders in the increased attention to the importance of the visible Church among Protestant theologians today, a development which we cannot but welcome. Visser t'Hooft's book, originally written to inform Continental Protestants that there were other Christians besides Roman Catholics and themselves, is an equally sympathetic study of its field.

Within that City, by Arnold Lunn, pp. viii-285. Sheed and Ward, 1936. \$2.25.

Why I am and Why I am not a Catholic, by Hilaire Belloc and others, pp. 236. Macmillan, 1930. \$2.50.

Adherence to one Church or another, or transition from one Church to another, is usually more a matter of the acceptance of an attitude than of agreement to arguments. The extensive convert literature may therefore be represented by Mr. Lunn's post-conversion reflections, in which he uses pragmatic arguments more than a theologian would. Of the 10 statements included in *Why I am a Catholic* attention may be drawn to Mgr. Knox's rather bumptious and Sheila Kaye-Smith's straightforward reasons for leaving the Anglican Church, and to Professor Taylor's well-stated reasons for remaining in it. Needless to say, the Anglican writers, lay and clerical, prefix "Roman" to their negative statements.

The Catholic Church in Action, by Michael Williams, pp. 358. Macmillan, 1935. \$3.00.

Church and State in Contemporary America, by William Adams Brown, pp. xvii-360. Scribner's, 1936. \$2.75.

An Introduction to the Episcopal Church, by J. B. Bernardin, pp. 116. Morehouse-Gorham, 1935. \$1.00.

Constitution and Canons for the Government of the Protestant Episcopal Church, pp. 190. Printed for the Convention, 1937, with *Journal of the General Convention*, pp. 616. Paper, \$1.50. Cloth, \$2.00.

For those who want to know how the organization of the Roman Catholic Church is supposed to work, Michael Williams' book provides the information, together with minor points of interest such as what Pius XI used to have for lunch. Dr. Brown's discussion, while mainly concerned with the Protestant aspect of the Church-State question, contains fair chapters on the Roman Catholic Church and the American State, and on Church and State in Canada. Most of us will probably feel that we have this kind of information for our own Church.

Dr. Bernardin's manual of the teaching and practice of

the Episcopal Church contains a brief summary of its organization. And the Church's canon law should be better known than it is. While many of the canons are technical, mention may be made of 4, on the learning expected of the clergy; 21, on ministers and parishes; 25, on religious communities; 41, on matrimony; 43-48, relating to the Church's worship; and 59, on the National Council.

WE presumably read one or more of our own Church magazines. It would be useful if we read occasionally the outstanding Roman Catholic periodicals, such as the *Commonweal*, edited by a group of laymen, and *America*, published by the Society of Jesus. Both of these discuss current affairs and literature from a Catholic point of view, as well as strictly ecclesiastical matters.

The Spirit of Catholicism, by Karl Adam, pp. x-238. Sheed and Ward, 1929. \$1.50.

The Church and the Catholic, by Roman Guardini, pp. 211. Sheed and Ward, 1935. \$2.00.

The Inner Life of the Catholic, by Alban Goodier, S.J., pp. xvi-173. Longmans, Green, 1933. \$1.75.

The Flame of Prayer, by Edward Sedding, S.S.J.E. Morehouse. \$1.40.

The Mystery of Sacrifice, by Evelyn Underhill, pp. xix-75. Longmans, Green, 1938. \$1.00.

Worship, by Evelyn Underhill, pp. xxii-350. Harper's, 1937. \$3.00.

Holy Living and Holy Dying, by F. P. Harton, pp. 621-644 of *Union of Christendom*.

Problem Papers. Series of Tracts, Holy Cross Press. 10 cts. ea.

A number of references are here listed relating to the liturgical and devotional life of which the Anglican and Roman Churches have so much in common. Adam and Guardini represent the significant revival of corporate theology and liturgical devotion in the Roman Church; Goodier for Roman Catholics, and Harton for Anglicans, the tradition of ascetic theology. Fr. Sedding's charming book consists of lectures on prayer followed by a *catena* of Anglican devotions from Cranmer to Pusey. Miss Underhill's short book on the Eucharist deserves the highest recommendation, as does her longer study on worship. In the latter she considers both the general principles of worship and the contribution of the various Christian traditions of common prayer. The Holy Cross Problem Papers provide helpful treatments of many points of faith and practice, by American priests and laymen.

Liturgy and Society, by A. G. Hebert, S.S.M., pp. 267. Faber and Faber, 1933. \$5.00.

The Cross and the Crisis, by Fulton J. Sheen. Bruce, 1938. \$2.00.

The Centrality of Christ, by William Temple. Morehouse. 50 cts.

A Christian Social Order, by Bernard Iddings Bell, pp. 669-692 of *Union of Christendom*.

The topic of the Christian response to the political and social problems of the present day could not be neglected in this survey, nor, on the other hand, could it be covered in detail. The authors referred to are listed as writers who suggest how the Church's view of man and the world contrasts with the forces by which men are subjugated; detailed discussion of problems would be a large subject in itself. Mgr. Sheen is well qualified to present the Roman Catholic point of view; the Archbishop of York, the Anglican. Fr. Hebert's book is a brilliant treatment of the unity of faith, worship, and action. Finally, Dr. Bell's essay is a clear survey of the attitudes of different Christian groups today.

III.

I HAVE left for the end some slight expression of personal opinion. Can we not penetrate beyond the technical Roman controversy, necessary as that still is, to a positive appreciation of the part which the Roman See has played in Christian history? Without claiming that this is more than an allegory, I venture to apply one of the Petrine texts: "When thou art converted, strengthen thy brethren" (Luke 22:32). I believe that God offered to the Bishops of Rome (I need not here discuss how) a unique vocation of leadership in the Catholic Church. In so far as that has been replaced by the quest for dominion, they have weakened the brethren whom, like Peter, they were called on to strengthen and establish.

But let us not refuse to profit by what our fellow Christians and Catholics of the Roman obedience have added to the treasures of the Christian tradition. They may, like one of the papist martyrs of the Tudor period, refuse to say Amen to our prayers, and demand that we should not say Amen to theirs. The former action is in their power to take, although to the loss of both of us; but the latter they have neither right to demand nor power to enforce.

ACKNOWLEDGMENTS

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NEWS OF THE CHURCH

Louisiana Elects Rev. John Jackson

Diocesan Council Agrees After 4th Ballot; Bishop-Elect Visits New Orleans on February 2d

NEW ORLEANS—The Rev. John Long Jackson, rector of St. Martin's church, Charlotte, N. C., was elected bishop of the diocese of Louisiana at a special session of the diocesan council in New Orleans on January 23d.

He was elected on the fourth ballot, and the election was made unanimous upon motion. The bishop-elect later announced his intention to visit here on February 2d, at which time he will probably announce his decision.

The result of the fourth ballot was as follows: the Rev. John L. Jackson, clergy, 22; laity, 15½; the Rev. Donald H. Wattley, clergy, 11; laity, 5; the Rev. Edward F. Hayward, clergy, 2.

SERVED IN SOUTH

Mr. Jackson has been rector of St. Martin's church, Charlotte, N. C., since 1914. He was born in Baltimore and educated in the Episcopal high school, Alexandria, Va.; Johns Hopkins university, Baltimore; and the Virginia theological seminary, Alexandria. He was ordained deacon in 1908, and priest in 1909. He was married in 1913 to Miss Eleanor Crawford.

He served as assistant rector of Trinity church, Towson, Md., in 1908; assistant rector of St. Paul's church, Baltimore, 1909-10; rector of Emmanuel church, Harrisonburg, Va., 1910-14.

KANUGA DIRECTOR

For 10 years he has been director of the Kanuga adult conference of the Church, and on the board of education.

Mr. Jackson was nominated by John Hereford Percy of Baton Rouge.

MANY NOMINATED

Other nominees were: the Rev. James P. DeWolfe, Houston, Tex.; the Rev. Warner L. Forsythe, Birmingham, Mich.; the Rev. Churchill Gibson, Richmond, Va.; the Rev. Moultrie Guery, Norfolk, Va.; the Rev. Edward Hayward, Monroe, La.; the Rev. Girault M. Jones, New Orleans; the Rev. Robert Magill, Lynchburg, Va.; the Rev. Robert H. Mize, Hays, Kans.; the Rev. C. L. Monroe, New Orleans; the Very Rev. William H. Nes, New Orleans; the Very Rev. C. W. Sprouse, Kansas City, Mo.; the Rev. Sidney L. Vail, New Orleans; the Rev. Donald H. Wattley, New Orleans; the Rev. G. F. Wharton, Lake Charles; the Rev. Merritt F. Williams, Charleston, S. C.; and the Rev. Taylor Willis, Norfolk, Va.

Many of these nominees received complimentary votes on the first three ballots.

The committee on notification was composed of the following priests and laymen: the Rev. W. S. Slack of Alexandria, the Rev. J. M. Owens of Shreveport, the Rev. S. L. Vail of New Orleans; and Warren Kearny of New Orleans, and J. H. Percy of Baton Rouge.



REV. JEROME DAVIS

Mr. Davis was a speaker at the recent United Christian Council for Democracy conference in Cleveland.

Presiding Bishop Urges United Advance to Regain Lost Ground

TRENTON, N. J.—The retrogression of past decades must be recovered through an advance by Christians everywhere, Presiding Bishop Tucker told the annual meeting of the New Jersey branch of the Woman's Auxiliary, on January 10th, in Trinity cathedral.

Miss Edith C. Roberts, diocesan president, presided at the business meeting.

To Consider Resignation of Bishop of Philippines

NEW YORK—The resignation of the Rt. Rev. Gouverneur Frank Mosher as missionary bishop of the Philippine Islands has been received by the Presiding Bishop, for action by the House of Bishops at its meeting in Kansas City in October.

Bishop Mosher said:

"There can be only one reason for my taking this step and that is that I am no longer physically able to do the work required of the bishop of this diocese.

"As General Convention ends I shall be entering upon the 70th year of my age and completing my 44th year in the Church's missions in the Orient. I had hoped and entirely expected to spend all my life in missionary work but God has willed otherwise, and I am sure that now it is as much my duty to step aside, as I was sure in 1896 it was my duty to offer my life to the Church.

"It is my purpose to take up residence in the United States, as I am quite sure it is inadvisable for me to remain in this mission when I am unable to do my share of the work."

Left-Wing Christians View War Problems

United Christian Council Discusses Christian Teaching; "Patriotic" Groups See Red Menace

BY GERARD F. PATTERSON

CLEVELAND—Upwards of 500 men and women representing ten of the leading left-wing religious organizations of the country met in conference in Cleveland January 23d, 24th and 25th to discuss the teaching of the Christian religion concerning war and its relation to the life and future of the American people.

The program was under the auspices of the United Christian Council for Democracy. The Rev. W. B. Spofford and a half dozen other priests of the Episcopal Church took a large part in the discussion. Bishop McConnell and Dr. Harry F. Ward of the Methodists, the Rev. John Paul Jones of the Presbyterian Fellowship, Professors Arndt and Lehmann of the Evangelical and Reformed Church, and Dr. Reinhold Niebuhr of the Union seminary, New York, were headline speakers.

"PATRIOTS" SEE RED MENACE

Before the program had gotten under way, protests were circulated through the local newspapers of Cleveland by "patriotic" organizations such as the Young Americanist League, the American Legion, the Council of Fraternal and Patriotic Organizations Inc., warning the public against half a dozen of the major speakers scheduled and declaring them to be "fellow travellers" of the Communist party who should be exposed before the "good Churchmen" and the Cleveland public. Arrangements had been made to broadcast the addresses of Drs. Ward and Niebuhr of the Union seminary, New York. An effort was made by the complainants to have these broadcasts cancelled but the broadcasting company refused and the speakers "went on the air" at the scheduled time.

The first speaker on the program was the Rev. Dr. Clifford Stanley (Episcopalian) of Christ church, Cape Girardeau, Mo., on The Religious Bases of Christian Social Action.

"Christianity," he said, "can bring much peace and build better social orders than its alternatives, but even Christianity cannot altogether eliminate conflict nor build a permanent social order unmarked by any blemish. We labor for the best world that we can visualize, knowing that if we labor in the Lord our labor cannot be in vain."

In the afternoon of the first day the organizations constituting the Conference held their separate meetings; the Church League for Industrial Democracy was the

Episcopal Church organization. At a mass meeting in the evening, in the Euclid Avenue Baptist church, with Bishop Tucker of Ohio in the chair, Bishop Francis J. McConnell of the New York area of the Methodist Church and Dr. Bernard Claussen of Pittsburgh made addresses. Bishop McConnell stated:

"The best contribution America can make toward peace in Europe is by meeting the challenge at home; before we try to tell others how to make peace we ought first to make our American Democracy work and cure the inequalities and inequities in our own country, which are the deep roots underneath the problem of war."

Dr. Claussen was enthusiastically applauded at the end of his address in which he said:

"If we could employ the redeeming power which we waste in fruitless games and sports to the meeting of the challenge of unemployment and disorganized distribution, we should soon solve our pressing social problems."

DISCUSS WAR, CIVIL RIGHTS

The second day of the conference was occupied with commission meetings. One commission was nominated to discuss "The Christian Religion and War and Peace," and the other "The Christian Religion and Democratic Rights." The chief speakers at these meetings were the Rev. Dr. Joseph Fletcher (Episcopalian) of the School of Applied Religion, Cincinnati, Drs. Potat of Cleveland, Lothrop of Boston, Myers of New York, the Rev. Dr. DeWitt, and the Rev. W. B. Spofford. The commission on War and Peace considered these questions: What forces are trying to involve the United States in war; what part is our national self interest playing in the war situation and is national self-righteousness a dangerous factor; how can a peace be secured that will end aggression and imperialistic domination; how can we secure restitution for dispossessed nations and minorities; how can we bring about disarmament and meet the economic needs of nations by reciprocal arrangements?

The commission on The Christian Religion and Democratic Rights discussed the economic effects of the war on workers' standards of living; how to maintain the workers' right to organize and bargain collectively; and how to protect the National Labor Relations Act and the Fair Labor Standards Act.

"BRITISH PROPAGANDA"

Special reference was made to "British propaganda" in newspapers and magazines in the hope of arousing intervention sentiment; sentimental reaction to the invasion of Finland; in the activity of idealists, both Christian and non-Christian, trying to do what they can "to save civilization"; and the economic system compelling the United States in trend toward war.

Delegates in the war seminar had a difficult time in agreeing whether they were opposed to the present European war, all wars, or just some wars.

Dr. J. Warren Madden, chairman of the National Labor Relations Board, had prepared a paper which was read by Malcolm Ross, the board's director of information, since illness prevented Mr. Madden from attending the meeting.

"The improvement in the industrial situa-



RICHARD MORFORD
Speaker at UCCD convention.

tion in the country after the National Labor Relations Board was organized," the paper stated, "was immediate. The number of strikes in 1938—the first full year of the act's effective operation—was reduced by one half from that of 1937. The act was, in operation, a striking success in doing the very thing that it was designed to do—that is, to foster industrial peace."

MANUFACTURERS OBJECT

Immediate reaction was taken to this paper of Dr. Madden's by the National Association of Manufacturers, meeting in Cleveland at the same time. Telegrams were sent by the President of the National Association to many members of the conference, including Bishop Tucker of Ohio. Dr. Madden in his address had stated that "the constant agitation of a class struggle through an attempt of such organizations as the National Association of Manufacturers and the United States Chamber of Commerce to deprive American workers of rights which 'millions enjoy' was a menace to the public order."

Notice was immediately given by the conference that an opportunity would be given to the National Association to present their views at a meeting on Thursday morning.

At the mass meeting Wednesday evening the Rev. Dr. Niebuhr said:

"The serious nature of the crisis in which our whole democratic way of life stands in America is most perfectly illustrated by the fact that we are approaching the production of 1929 prosperity but have at least 8,000,000 instead of 1,000,000 unemployed. Efficiency in production, in other words, has made the labor of at least 7,000,000 men superfluous. Our economic system is destroying itself because it cannot distribute wealth as it creates it.

"IGNORANT REACTION"

"The weaknesses in our general political and cultural situations, it seems to me, are: (a) We have a particularly ignorant form of reaction in this country. The proof of that is that the next presidential campaign will be fought by the Republicans on the issue that prosperity would return if only taxes were

reduced and government interference in business were abolished. This is to ignore every significant fact in the economic situation. (b) The liberal forces behind the New Deal are tempted to move in the direction of reaction, particularly in their tendency to solve the social problem by increased armament expenditures. (c) The people on the whole are not aroused to the seriousness of our economic situation because they have been lulled to sleep by stop-gap arrangements which only postpone the necessity of facing the ultimate issue. In meeting this serious situation, it is not enough for religious leaders to deal with the problems of justice in terms of pious generalities. We must make the obligations disclosed to us by the faith we hold relevant to the historic and social situation in which we stand."

Professor Jerome Davis of the School for Social Research, New York, stated:

"The Roosevelt administration made some notable reforms but they have not touched the underlying difficulty of concentration of wealth and defective purchasing power for the mass of the people. Already the United States is much further on the road to reaction and repression than it was during a similar period before we entered the World war.

"The work of the Dies Committee is a symbol of this danger. The Dies Committee has indulged in all sorts of unwarranted attacks on any one who is connected with the New Deal and who has threatened the vested interests. In its attack on consumer organizations it did not even bother to have the committee as a whole vote on the matter. Dies has accepted testimony consisting of innuendos, guesses, hearsay, and all sorts of unsupported assertions without a shred of evidence to back them up. Those who have been attacked have not been able to defend themselves and if they write to the Committee may not even receive a reply.

"It is the duty of the Protestant clergy to stand up against this black wave of reaction. It is for the ministers to recognize that this is but one phase in the struggle which is now in progress between a decaying profit system and some adequate measure of collectivism. Christianity places the welfare of all the people above that of the wealthy few. It places the Golden Rule above the rule of gold. Christian ministers must be true to the basic spirit and teaching of Jesus. We cannot afford to become unconsciously tools of materialism under the guise of a sanctified mysticism."

DISCUSS FINDINGS

The last day of the conference was largely given over to a discussion of the findings recommended by the different commissions. The commission on Christian Religion and Democratic Rights presented the belief that the Christian Religion compels us to reject the method of the struggle for profits as the economic base of society and to substitute the method of social economic planning under democratic control. They stated further a belief that the Dies Committee has violated democratic procedure; that the National Labor Relations Act is effectively safeguarding the rights and privileges of the labor movement in the United States. The Commission expressed its disapproval of the stupendous increase in military appropriations, apparently at the expense of necessary social services and relief funds.

The Commission on Christian Religion, Peace and War recommended that the United States move to stop wars now in progress by calling on all belligerents to

(Continued on page 31)

Convention Upholds Security Extension

Diocese of Los Angeles Condemns Lotteries, Advises Aid to Finns, Temperance Sermons

LOS ANGELES—Inclusion of Church employes and the clergy in the social security program was one of the resolutions adopted during the 45th convention of the diocese of Los Angeles held January 25th and 26th at St. Paul's cathedral.

Other resolutions condemned lotteries, advised semi-annual temperance sermons, approved all aid that can legally be given Finland, and endorsed the consideration of the proposed Concordat.

The Most Rev. Dr. John William Charles Wand, archbishop of Brisbane and metropolitan of Queensland, was the guest of honor at the convention and preached the opening service stressing Church unity.

During the convention St. Christopher's chapel trailer, a project of the Daughters of the King, provided to carry the Gospel to the rural districts was dedicated by Suffragan Bishop Gooden of Los Angeles, assisted by Bishop Stevens of Los Angeles and Archbishop Wand. Mrs. W. W. Pedder, representing the Daughters of the King, presided at the ceremonies.

Elections resulted as follows:

Deputies to the General Convention: the Rev. C. Rankin Barnes, Stephen C. Clark jr., George Davidson, and William Cowans; and Merton A. Albee, Thomas Fleming jr., Colin M. Gair, and Carleton M. Winslow. Alternates: the Rev. Messrs. H. V. Harris, Edwin T. Lewis, John F. Scott, and Douglas Stuart, and George G. Entz, Wilfred M. Howard, William A. Monten, and Charles J. O'Connor.

Delegates to the provincial synod: the Rev. F. Eric Bloy, W. Ellwood Craig, Edwin T. Lewis, and Sidney A. Temple jr., and Merton A. Albee, St. Elmo Coombs, George G. Entz, and H. Ivor Thomas.

Alternate delegates to the Synod: the Rev. William Cowans, Donald Glazebrook, Henry Clark Smith, and Douglas Stuart; and John D. Edmundson, C. K. Hazen, Charles J. O'Connor, and Stanley W. Williams.

Members of the department of religious education: the Rev. George W. Barrett, James T. Fish, Donald Glazebrook, and John M. Krumm; and A. G. Bugbee, George G. Entz, G. R. Miller, and Reynold E. Blight.

The Rev. W. Ellwood Craig was elected to the executive council to replace the Rev. P. G. M. Austin. The Rev. Herbert V. Harris replaced the Rev. Ray O. Miller on the standing committee; and William A. Holt replaced M. A. Albee.

Better Business Bureau Warns Churches to Preview All Films

NEW YORK CITY—Following complaints that certain motion pictures for Church entertainment have been misrepresented in advertising, the National Better Business Bureau recently warned churches to require a preview before signing contracts for a film's exhibition.

In this way, the bureau stated, a church would know in advance the quality and condition of the film, the size of needed screen, and the nature of the sound equipment.

Episcopal Students Plan a University Club House

DELAND, FLA.—A student center and club house is being planned by 66 students in Stetson university who are members of the Episcopal Church.

In recognition of their work, the president of the college has offered two scholarships to young people of the Episcopal Church in South Florida. Each scholarship is valued at \$110 to be applied on the year's tuition.

Fr. Lauderburn, Chaplain of General Seminary, Dies

Served as Chaplain and Pastoral Theology Professor for 12 Years

NEW YORK—The Rev. Frederic Curtiss Lauderburn, chaplain of the General theological seminary for the past 12 years, died suddenly of heart failure on January 19th. He was in his 70th year.

Funeral services were held in the chapel of the seminary on January 22d. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, was the celebrant of the Requiem Mass. The sub-dean, the Rev. Dr. Charles N. Shepard, said the sentences of the Burial Office and the Rev. Dr. William W. Bellinger, vicar of St. Agnes' chapel, Trinity parish, read the Lesson. The entire seminary, faculty and students, were present, together with many friends and former students. Fr. Lauderburn was greatly loved by the whole community. His body, escorted by the dean, faculty and students, was borne through the close of the seminary to the East gate, after the services. Interment was private, following cremation.

BORN IN PENNSYLVANIA

Frederic Curtiss Lauderburn was born in Hazelton, Pa. He was graduated from Lehigh university in 1891, with the degree of Bachelor of Arts; and from the General theological seminary in 1897. He was made deacon in 1897 and advanced to the priesthood in 1898. From 1897 to 1901 he was rector of Christ church, Tamagua, Pa.; from 1901 to 1903, rector of St. Anne's church, Dorchester, Mass.; from 1903 to 1907, curate of All Saints' church, Worcester, Mass.; from 1907 to 1910, curate of St. Agnes' chapel, Trinity parish, New York City; and from 1910 to 1919 vicar of St. Stephen's church, Boston.

In 1919 he went to Berkeley divinity school as professor of pastoral theology. In 1923, he became curate of Trinity church, Pittsburgh, Pa.

He came from Pittsburgh in 1927 to the General seminary, where until his death he was chaplain and instructor in pastoral theology. Part of his work was the supervision of the field activities of the students.

Fr. Lauderburn is survived by a brother, Donald Ely Lauderburn, of Spartanburg, S. C., and by two sisters, Mrs. Herbert C. Conant and Mrs. George Hartwell, both of Wellesley, Mass.

Missionary Budget Faces \$250,000 Cut

Presiding Bishop Reports Diocesan Expectations Totaling \$50,000; No 1940 Emergency Drive Planned

NEW YORK—The prospect of a \$250,000 reduction in the missionary budget was announced recently by the Presiding Bishop in a financial summary of the national Church.

Bishop Tucker reported a better every member canvass than in several years and better financial returns on the whole, although increased expectations from a number of dioceses totaled only \$50,000 against \$300,000 needed to balance the budget and avoid serious reduction in mission appropriations.

Bishop Tucker stated that the National Council is not contemplating a Church-wide emergency drive as in 1939, but that dioceses which cannot possibly increase their expectations may undertake on their own initiative to raise additional sums for the missionary program.

EXTRA EFFORTS TO BE MADE

Objectives for such extra efforts should be reported to the Presiding Bishop before February 18th when the National Council meets to act finally on the 1940 budget.

The Presiding Bishop stated:

"It does seem to me we should let the Church know the situation now, and having done so, I feel confident many dioceses which have not yet increased their expectations will do so, or will undertake special efforts on their own initiative.

"If this is done and we can avoid a disastrous reduction in our missionary work, we will have begun a real step forward. It must be made clear, however, that unless far better reports are received by the time the Council meets on February 13th, drastic reductions in appropriations to mission fields must be made from a budget already at a minimum."

St. Paul's Announces Preachers for Lent Services in Baltimore

BALTIMORE—Out-of-town preachers at the midday Lent services at St. Paul's church were announced recently.

The series includes Bishops Strider of West Virginia and Retired Bishop Johnson of Colorado; the Rev. Drs. Theodore O. Wedel, A. Grant Noble, Arthur Lee Kinsolving, Shirley C. Hughson, S. Tagart Steele Jr., Granville M. Williams, and Arthur B. Kinsolving, rector; and the Rev. Walter O. Kinsolving.

Dedicate Nave Window

CANTON, OHIO—A nave window was dedicated on January 21st by the Rev. Dr. Herman S. Sidener at St. Paul's church to the memory of Edith Moore Pentz, long an active member of the parish, and late wife of Charles A. Pentz, formerly junior warden.

Finances Improve in Springfield Diocese

Synod Decides to Relinquish Aid of National Council and Begin Drive for University Chapel

CAIRO, ILL.—Relinquishing financial aid from the National Council and raising \$2,000 for a university chapel were among the plans laid at the synod of the diocese of Springfield on January 16th and 17th at the Church of the Redeemer.

The \$2,000 will be sent to the Chapel of St. John the Divine at the University of Illinois.

Deputies elected to the General Convention were the Rev. H. L. Miller, A. B. Cope, Jerry Wallace, and S. L. Hagan; as well as C. M. Hathaway, P. E. Hatch, H. M. Andre, and A. R. Knight. Alternates will be the Rev. R. H. Atchison, J. Rodger McColl, F. S. Arvedson, and W. W. Daup; as well as William Styan, C. A. Hamlin, Maynard Motz, and E. V. Gunn.

The Rev. A. B. Cope was secretary of the meeting, and Ernest Wilson was elected treasurer.

Many Join to Mark 30th Year of New York Priest

NEW YORK—Seldom has an anniversary been celebrated with so many events and such enthusiasm as the 30th anniversary of the Rev. Edward H. Schlueter as vicar of St. Luke's chapel, Trinity parish, on January 15th. Bishop Manning, all the clergy of Trinity parish, and many others took part.

The central event of the day was the Solemn High Mass and procession. Fr. Schlueter was the celebrant, his two acolytes being men who had, as boys, served his first Mass at St. Luke's, 30 years ago. Bishop Manning made a brief address, paying high tribute to Fr. Schlueter. In the procession were, in addition to other clergy, many young priests who had worked at St. Luke's as seminarians. The chapel was crowded.

A luncheon followed, Trinity church being the host and Fr. Schlueter being guest of honor. Dr. Fleming was toastmaster and speeches were made by the Rev. Allen G. Whittemore, Superior, OHC; the Rev. Dr. Leicester C. Lewis, who as a child was a member of St. Luke's; and by Fr. Schlueter.

At a supper given by St. Luke's chapel, Fr. Schlueter and his sister, Miss Hannah Schlueter received gifts from the various chapel organizations. Beside these, the whole congregation made a gift of figures for the rood-screen from designs of great beauty. Another gift from everyone at St. Luke's was a book, entitled *It Happened at St. Luke's*.

Convention Postponed

DALLAS, TEXAS—Cold weather and icy roads caused the postponement of the convention of the diocese of North Texas until the first week in April.



RECTORY COMPLETED

The new rectory adjoining St. Paul's church at Brainerd, Minn., cost \$6,000 without the lot, and was completely paid for when finished.

Business Section to Have Noon-day Lenten Services Sponsored by Brotherhood

PHILADELPHIA—Noon-day Lenten services in the heart of the business section will be sponsored by the Philadelphia Council of the Brotherhood of St. Andrew at the Locust street theater.

The Brotherhood sponsors these services annually. Many times the place of meeting has had to be changed to accommodate increasing audiences. The services are held from 12:30 to 12:55 every week-day.

Preachers this year include Bishops Taitt of Pennsylvania and Retired Bishop Fiske, formerly of Central New York; Deans Kirk B. O'Ferrall of Pittsburgh and Noble C. Powell of Washington; the Rev. Drs. D. Wilmot Gateson, Joseph Fort Newton, Franklin Joiner, and John R. Hart; and the Rev. Frederick W. Blatz, W. Brooke Stabler, E. Felix Kloman, Wm. Newman Parker, Louis W. Pitt, Charles H. Urban, John Craig Roak, Chauncey E. Snowden, Wallace E. Conkling, and Hugh E. Montgomery.

Cycle of Prayer Starts Drive for Conversion to Catholicism

PATERSON, N. J.—The Catholic Cycle of Prayer for the conversion of America to the Catholic religion started its new schedule on February 7th at the Church of the Holy Communion.

The Rev. Thomas Lee Brown, rector of the Church of the Holy Communion, was recently appointed by the American Church Union to take charge of this part of the work. Rectors who would like to be included in the Cycle of Prayer have been asked to write Fr. Brown.

[Assignments for observing days of prayer will be listed under the heading *American Church Union Cycle of Prayer* in THE LIVING CHURCH each week.]

Bronze Tablet Unveiled

RICHMOND, VA.—A bronze tablet to the memory of Lieutenant-General Leonidas Polk, the "Fighting Bishop" of the Southern Confederacy, was unveiled on January 21st, in the Monumental church where he spent the first year of his ministry in 1830 and 1831.

The service was read by the Rev. George Ossman, rector, and the sermon was preached by the Rev. Dr. Churchill J. Gibson, rector of St. James' church. The tablet was unveiled by Frank Lyon Polk, of New York, a grandson of the bishop.

Favors President's Church Peace Plan

Bishop Mann Endorses Conference of Religious Forces in Country; Supports Church Press

PITTSBURGH—President Roosevelt's plan for a conference of religious forces of the United States to discuss world peace was endorsed by Bishop Mann of Pittsburgh at the diocesan convention on January 23d and 24th in Trinity cathedral.

Bishop Mann also emphasized the importance of reading Church publications. He stated:

"If missions are to be to our people something more than a name, they must gain the necessary information by reading a national Church paper. They will be more intelligent Churchmen, as well as more loyal supporters of their own parishes, if every week, through the reading of a Church paper they learn something of what this Church is doing in the missionary districts of the United States and in its work abroad."

Bishop Hobson of Southern Ohio, the convention preacher, pointed out the relation of world peace to missions.

Deputies to the General Convention will be the Rev. Drs. Homer A. Flint, William Porkess, and William F. Shero; the Rev. Bernard C. Newman, and Hill Burgwin, Frank J. Chesterman, John A. Lathwood, and Ernest H. McKinley.

Supplemental deputies will be the Rev. Mortimer S. Ashton, Thomas H. Carson, Arthur L. Gaylord, and William H. Moore; and M. J. Chesmar, W. A. Caddick, John H. B. Phillips, and Frederic Schaefer.

Robert A. Applegate was added to the standing committee.

Anglican Society to Have General Convention Stall

NEW YORK CITY—A stall at the General Convention in October will display literature telling the aims of the Anglican Society and showing the arrangements of notable chancels and altars.

The convention stall is part of a publicity program suggested at the annual meeting of the American branch of the society on January 16th in the parish house of Trinity chapel.

Since its purpose is to further Prayer Book teaching and practice and to discourage blind following of alien rites, the society has printed for free distribution a leaflet by the Rev. Francis F. E. Blake, curate of St. Mark's Church, Philadelphia, A Synopsis of the Ceremonies of a Plain Celebration.

It has also published a pamphlet by the Rev. F. W. Fitts, rector of St. John's church, Roxbury, Mass., *The Altar and Its Ornaments*. It is sold by the Morehouse-Gorham company for 15c.

Altar Guild Sponsors Lecture

NEW YORK—A public lecture by the Rev. Dr. Cuthbert A. Simpson of the General theological seminary will be sponsored on February 8th at St. James' parish hall by the New York Altar Guild.

Captain Estabrook to Direct Church Army

New Leader Has Had Experience in All Types of Work; Other Officers Named to Regional Posts

NEW YORK—The board of directors of the Church Army, meeting on January 4th, elected Earl S. Estabrook as national director of Church Army, to succeed Captain B. Frank Mountford, recently retired. Captain Estabrook took up his new duties on February 1st, at Church Army Headquarters in this city.

Captain Estabrook was born in Worcester, Mass., on February 13, 1905. Before coming to Church Army, he engaged in Church work as Sunday school teacher and leader of young people under Bishop Hobson of Southern Ohio, at that time rector of All Saints' church, Worcester. In November 1927 Captain Estabrook applied for training and was commissioned as a Church Army Captain in 1928. He has had experience both in rural and in urban centers, doing all the various kinds of Church Army work. In 1936 Captain Estabrook was married to Miss Mary Lewis of Wheeling, West Va.

CAPTAIN CONDER ELECTED

Another election made by the Board of Directors on January 4th was that of Captain C. Leslie Conder as field representative of the Church Army. At a subsequent meeting of the Board it was decided not to have a field representative for the present, and Captain Conder will continue as Southern representative, stationed at the House of Happiness, Scottsboro, Ala., and in charge of all the places in the Southeast where Church Army workers are stationed.

Captain Conder was born in Yorkshire, England, on June 25th, 1906. He enrolled as a cadet in the Church Army in England in 1926, and was commissioned as a Captain in 1927. In 1928 he was officially transferred from the Church Army in England to the staff of Church Army in the United States. Captain Conder did much to set up the office routine of Church Army in its early days in this country. Since then, he has worked in various fields, leading in many activities. In 1936 he married Miss Mary Alves of Guntersville, Ala.

NEW MIDWEST REPRESENTATIVE

Still another election at the meeting on January 4th was that of Captain L. Hall as Midwest representative of the Church Army, with headquarters at Cincinnati, Ohio, where he is now in charge of St. Barnabas' mission.

Captain Hall was born in Walkerville, Canada, on June 28th, 1905. He came to the Church Army in 1930 and was commissioned in 1931. In 1933 he was married to a Church Army mission sister, Sadie Fleming, who is associated with him in all his work. Both Captain and Mrs. Hall are especially interested in rural life and work.

Miss Katharine Wells continues as associate director of the Church Army, stationed at headquarters in New York City.



CAPTAIN ESTABROOK
New Church Army national director.

Captain Albert Sayers will continue as training center captain. New plans for extension of the work were discussed and tentatively adopted. These include a division of labor which will lighten the duties of the national director and give scope to the several department leaders. The reports showed excellent work during 1939 with fine prospects for 1940.

Deaf Attend Installation

INDIANAPOLIS, IND.—The Deaf Citizens Church Club attended the installation of officers of the Woman's Auxiliary on January 14th because the entire morning service was interpreted for their benefit. The club for the deaf is sponsored by the cathedral and is the only one of its kind in the diocese of Indianapolis.



CAPTAIN CONDER
Southern representative of Church Army

Neutrality Without Indifference Urged

Bishop of Chicago Comments on Pacifism, Summarizes Highlights of Last Decade

CHICAGO—Although America should strive to remain neutral in the present world crisis, it should not be indifferent to the moral and ethical values involved, Bishop Stewart of Chicago told an assembly of 600 meeting at St. Peter's church on January 30th for the opening session of the 103rd diocesan convention.

Bishop Stewart coupled his declaration on war and neutrality with strong statements on absolute pacifism. He considered the latter "illogical, sentimental, fatuous, futile, and wicked."

In reporting some of the highlights of the last 10 years, Bishop Stewart disclosed an 11% increase in the number of communicants of the Church in the diocese during the past decade. He celebrates the 10th anniversary of his consecration on June 18th.

CONFIRMANDS INCREASE

He also reported that last year's confirmation total of 2,293 persons was the largest for any single year in the history of the local diocese.

In suggesting a course whereby even further gains could be made, Bishop Stewart roundly scored the apathy of "marginal Churchmen" whom, he declared, by setting a better example of their faith and interest, could do much to assist the Church in carrying forward its program. He stated:

"Too many who call themselves Churchmen are frozen stiff with respectability. Too many are smug, disgustingly so with an assumption of social superiority. We have enormous wealth in our constituency, yet our per capita giving for all purposes to Church causes outside of the parish is below almost all the larger communions.

"I am sure I do not exaggerate when I affirm that two-thirds of our nominal communicants are only marginal Churchmen.

"We are not idly condemning these pseudo-Churchmen. We are realistically facing their plight and urging that they should be our first missionary concern. Many of them are not far from the Kingdom if only a real effort were made to win them."

Bishop Stewart closed his convention address by urging clergy and laity alike to unite behind the program of the Church. He asked that an aggressive campaign be started in every parish and mission of the diocese, with small groups taking the leadership in a concentrated effort to promote and expand a Christian fellowship.

Elect Canon in Residence

OKLAHOMA CITY, OKLA.—The Rev. Paul R. Abbott, vicar of St. James' church, was recently elected canon in residence at St. Paul's cathedral. In addition to assisting Dean Mills, Mr. Abbott will continue to be in charge of St. James'.

Consecrate Bishop Brinker of Nebraska

10 Bishops, 50 Clergy Participate
in Colorful Ceremony at Trinity
Cathedral on St. Paul's Day

OMAHA, NEBR.—“Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands.”

With these traditional words from the ancient liturgy of the Church, the Rev. Howard R. Brinker, former rector of St. Bartholomew's church, Chicago, was consecrated Bishop of Nebraska in impressive ceremonies at Trinity cathedral on St. Paul's Day, January 25th.

Consecrator in the colorful rites was the Presiding Bishop, assisted by retired Bishop Shaylor of Nebraska and Bishop Beecher of Western Nebraska, co-consecrators.

TEN BISHOPS PARTICIPATE

Ten bishops of the Church and a group of 50 clergymen took part in the consecration, which began at 10:30 A.M., and lasted until noon. Over 400 men and women, a crowd which overflowed into the aisles and stood in the rear of the church, witnessed the ceremonies.

Although it was 15 degrees below zero, many people came from far distant sections of the diocese and from Western Nebraska, while a group of about 35 former parishioners and friends of the new bishop came from Chicago to attend the service.

Behind the Cathedral choir as it marched

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ENGLAND

Presiding Bishop Assists Peace Luncheon Proposal

NEW YORK—The Presiding Bishop has consented to share in the program of a luncheon “convocation” organized by the Foreign Missions Conference of North America, to be held March 16th at the Waldorf-Astoria hotel.

At the same time more than 500 similar luncheons will be held by interdenominational Christian groups all over the country. All of them will hear by radio an address by President Roosevelt on the subject of Christian influences for world peace.

The purpose of the luncheon meetings, as explained by Dr. Emory Ross, executive secretary of a special committee set up by the Foreign Missions Conference, is to launch “a nation-wide effort to mobilize the Christian forces of America in a campaign for world peace.”

in were representatives of nearly all diocesan organizations, including a group of uniformed nurses from Clarkson hospital. As the procession moved in to the swelling strains of The Church's One Foundation and Glorious Things of Thee Are Spoken, sunlight poured in through the beautiful stained glass windows of the cathedral.

After all in the procession had taken their places in the chancel and the reserved pews, Bishop Tucker began the Holy Eucharist. Then as the choir and congregation united their voices in another great hymn of the Church, Thou Hidden Love of God, Bishop George Craig Stewart of Chicago, the consecration preacher, took his place in the pulpit and delivered a ringing sermon on the text Romans I:1, telling of the conversion of St. Paul.

SET APART FOR GOD'S NEWS

“A servant of Jesus Christ, called to be an apostle, and set apart for the good news of God,” Bishop Stewart quoted. “Here is an example of what a bishop should be.” He added:

“A bishop needs three attributes: He should be soundly converted, surrendered to the Kingship of Christ; he should be an apostolic witness to the faith of the Church; he should be an indefatigable missionary.”

Bishop Stewart exhorted the laity and clergy of the diocese to give the new bishop not only their loyalty, but their consideration and companionship and love. He suggested this motto for Bishop Brinker: “Oversee in faith; overcome in love; overlook in love.”

He also recalled that three of the previous four bishops of Nebraska had served in Chicago, Bishops Clarkson, Williams, and Shaylor.

CERTIFICATES READ

At the conclusion of his sermon, Bishop Brinker was escorted to the altar, whereupon the Rev. Harold C. Gosnell read the certificate of election; the Rev. E. J. Secker, the canonical testimonial; John S. Hede-lund, the consents of the standing committees; the Rev. Garth E. Sibbald and H. E. Asboe, the evidence of ordinations; and the Rt. Rev. Stephen E. Keeler, Bishop

Winter Conference Breaks All Records

300 Attend First Session in Diocese
of Pennsylvania; Education and
Entertainment Offered

PHILADELPHIA—The winter conference sponsored by the diocese of Pennsylvania on Tuesday evenings from January 16th to February 13th is exceeding the highest expectations of its sponsors.

At the first meeting of the conference, more than 100 persons had to be sent to restaurants for their suppers, and additional leadership and space had to be hastily recruited to accommodate the crowds. Over 300 persons attended the first session.

The conference meets in the Church House, the offices of the diocese, and the adjoining parish house of Holy Trinity church.

CHAPLAIN'S HOUR

Each conference includes three 45-minute class periods and a “chaplain's hour” of 15 minutes. The first class begins at 5:45 P.M., and supper is served from 6:30 to 7:30. There is always some recreation.

The conference is divided into schools: the school for clergy, for youth, education, Church life, music, and a graduate school. A faculty of 32 priests and laymen has been recruited.

The Rev. Leicester C. Lewis is chairman of the program committee and the Rev. Ernest C. Earp is the chaplain. The Rev. Charles Martin, chairman of the diocesan commission on religious education is the president of the conference.

The schedule of speakers at the “chaplain's hour” includes Bishop Taft of Pennsylvania, the Rev. Dr. Salmon, and other eminent priests.

Coadjutor of Minnesota, the consents of the bishops.

Also participating in the service were: Bishop Roberts of South Dakota, Epistoler; Bishop Ivins, Milwaukee, Gospeler; Bishops Randall of Chicago and Ziegler of Wyoming, presenting bishops; Dean Rowland F. Philbrook of Davenport and the Rev. Dr. Harold Bowen, attending presbyters; the Rev. Linn W. McMillin, Lincoln, deputy registrar.

Dean Stephen E. McGinley of Trinity cathedral was the master of ceremonies, assisted by the Rev. Frederick W. Clayton and Robert D. Crawford. The Rev. Daniel J. Gallagher was chaplain to the Presiding Bishop.

Following the service, a testimonial luncheon in honor of Bishop Brinker was held at the Fontanelle Hotel with over 500 persons in attendance. Short addresses welcoming him to the diocese were made by leaders of the clergy and laity.

Religion for Youth Stressed

WASHINGTON—The importance of religious training for the youth of America was mentioned recently at the Conference on Children in a Democracy. Delegates intimated that this training might be brought about through the cooperation of churches and schools.

The Conference on Children in a Democracy met here from January 18th to 20th to discuss general child welfare.

Spiritual Movement Must Deliver World

Bishop Maxon Tells Convention That Church Must Lay Foundation for Lasting Christian Peace

NASHVILLE, TENN.—If men are to be held together in a secure and permanent peace, the Church must initiate a great spiritual movement which will build the foundation for Christian brotherhood, Bishop Maxon of Tennessee told the diocesan convention on January 24th at the Church of the Advent.

The bishop stated that men everywhere are in expectation, looking for a way out of this crisis, and all such crises in the future. He added:

"How petty to concern ourselves with resolutions denouncing abuses and injustices, here, there, and everywhere. Of course there are abuses and injustices. These abuses and injustices will continue so long as men are without God, and without Christ."

LIBERALISM ONLY NEGATIVE

He stated that liberalism is altogether negative, at its best sloughing off anachronisms, abuses, and superstitions from our political, economic, social and religious life:

"By no conceivable plan or program can world peace be realized only upon political and economic lines. These, of course, can help. But their part is secondary. They must be underlaid by the spiritual cement of Christian brotherhood."

In commenting on the status of the diocese, Bishop Maxon urged better support of Church periodicals. Noting that he rarely saw a Church paper in the homes of Church people, he observed that perhaps they "are kept in semi-sacred seclusion, hidden away from the eyes of the profane observer," adding: "I wish I could believe that. I don't."

He particularly commended the diocesan paper *Forward in Tennessee*, *Forth*, and *THE LAYMAN'S MAGAZINE*.

Confirmations increased 40% over a year ago. The combined confirmations of the bishop and Bishop Coadjutor Dandridge totaled 1179, the largest number ever confirmed in any one year in the history of the diocese.

TREASURER REPORTS

The treasurer reported collection of diocesan assessments for 1939 as 99.2% of the total, and apportionments as 98.3%, thought to be an all time high for the diocese.

A special committee was appointed to make a thorough study of the problem of work among college students, looking to the adoption of a unified policy.

One newly organized mission was admitted to union with the Convention, St. Bernard's, Gruetli, in the Sewanee region of the Cumberland mountains.

Diocesan officers generally were reflected or re-appointed. The Rev. Eugene N. Hopper succeeds the Rev. Louis C. Melcher, removed from the

Scholarship to Conference Offered to Colored Women Through Auxiliary Contest

RALEIGH, N. C.—First prize in an essay contest open to Colored women in the province of Sewanee will be a scholarship for the Adult Conference at St. Augustine's college.

The Woman's Auxiliary has selected as the subject of the paper, What is the Meaning of Holy Baptism?

Soon after April 1st, the papers will be judged by the Rev. Henry P. Scratchley, former acting professor of Church history at the General theological seminary in New York.

diocese, as dean of the Convocation of Knoxville.

New members of the bishop and council are the Rev. Messrs. Eugene N. Hopper, T. N. Carruthers, and William G. Gehri; and Charles M. Seymour sr., Hugh L. Webster, and Joseph M. Patten.

Deputies to General Convention: Clerical, the Rev. Messrs. James R. Sharp, Thorne Sparkman, Prentice A. Pugh, and Thomas N. Carruthers; lay, Z. C. Patten, S. Bartow Strang, Douglas M. Wright, and Charles S. Martin.

Alternate deputies to General Convention: Clerical, the Very Rev. Harold B. Hoag, and the Rev. Messrs. E. N. Hopper, Alfred Loaring-Clark, and William G. Gehri; lay, Dr. Alexander Guerry, Charles M. Seymour sr., E. W. Palmer, and P. Stenning Coate.

Celebrate Bishop's Day in Western New York

BUFFALO—Bishop's Day, the 10th anniversary of the consecration of Bishop Davis of Western New York, was celebrated January 23d at Trinity church, where the bishop was once rector.

A conference with the bishop in the parish house emphasized the importance of united action and self-examination on the part of the Church.

Devotions and meditations in the chapel, celebration of Holy Communion, and a luncheon rounded out the activities of the day.

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Conduct Funeral of Rev. H. A. Stowell

Rector Served Trinity Parish for 26 Years; Young Friends Assist Bishop Mitchell at Service

PINE BLUFF, ARK.—Funeral services for the Rev. Hanson Abbott Stowell, rector of Trinity parish for the last 26 years, were conducted on January 15th by Bishop Mitchell of Arkansas, assisted by three young clergymen who were influenced and guided by Mr. Stowell.

In the Burial Office the bishop was assisted by the Rev. George L. Stowell, of Emmanuel church in Lake Village, a distant cousin; and the Rev. Matthew A. Curry, of St. Stephen's church in Blytheville. At the Holy Communion for the parish, the bishop was assisted by the Rev. George C. Merkel of St. Alban's church in Stuttgart.

Mr. Stowell had tendered his resignation in September, effective December 31st, or when a new rector could take over, but since the Rev. Francis D. Daley accepted election as rector effective January 15th, the resignation of Mr. Stowell never went into effect. He died on January 13th.

ACTIVE CAREER ENDS

His is one of the longest careers in the diocese of Arkansas. He held almost every possible elective office. He was president of the standing committee for 15 years, a member of the board of examining chaplains, a delegate to every Provincial Synod since 1910, deputy to nine consecutive General Conventions, chairman of General Convention's Committee on Memorials to Deceased Members, and senior presbyter of the diocese.

His civic activities included membership in the Fraternal Order of Elks and honorary chairmanship in the Jefferson County Chapter of the American Red Cross, which he served as chairman for many years.

Mr. Stowell was born in 1871, in Tubingen, Germany, where his father was studying at the university. After his family returned to America, he attended the University of Illinois. He was graduated from the Western theological seminary in 1898.

He served in the dioceses of Springfield, Ill., and Missouri before coming to Arkansas in 1908 as rector of St. Paul's church in Batesville. He became rector of Trinity parish in 1913.

Study O. T. and Apocrypha

ORLANDO, FLA.—Bishop Wing's Lenten study course for the Young People's Service League is based this year on the *Outline of the Old Testament and the Apocrypha* by Bishop Wilson of Eau Claire.

26 Per Cent to Missions

INDIANAPOLIS, IND.—Twenty-six per cent of all receipts by All Saints' cathedral during 1939 were given to missionary projects, according to reports at the recent annual meeting.

Social Work Conferences to Meet in Grand Rapids

GRAND RAPIDS, MICH.—The Social Work Conference will meet this year at the Morton Hotel from May 25th to 31st, according to the Rev. Almon R. Pepper, executive secretary of the National Council's department of Christian Social Relations.

The Episcopal group will meet separately on the Saturday and Sunday preceding the National Conference of Social Work, and the remaining days will be devoted to sessions with the National Conference.

The general theme this year will be The Parish Church and its Community. Mr. Pepper recommends preparation by reading *The Church in Urban America*, by the Rev. Niles Carpenter and others.

Life Begins at 70 in the Parish of Grace Church, Elderly Rector Discovers

HASTINGS, N. Y.—Life begins at 70, it has been discovered by the Rev. Dr. J. E. Reilly, soon to enter his 77th year of age and his seventh year as rector of Grace church.

During the last six years Dr. Reilly has not missed a Sunday at church nor a meeting of the vestry.

The parish has reduced a long standing debt by \$12,000 out of parochial income, paid for a new pipe organ, dedicated four stained glass memorial windows, surprised the rector with an increase in salary, and overpaid its missionary apportionment for the first time.

Recently Dr. Reilly resigned, expecting to retire to his cottage on Sandy Hook Bay, but his vestry unanimously rejected his resignation. He and his wife will celebrate their 50th wedding anniversary on February 12th in the rectory.

Part of Southern Methodist Church to Remain Independent

COLUMBIA, S. C.—Opposing the recent unification of three branches of the Methodist Episcopal Church, a provisional conference was organized on January 14th to preserve an independent Methodist Episcopal Church, South.

The new body of churches will include all laymen, ministers, and bishops who oppose the union of the Northern, Southern, and Methodist Protestant branches.

The meeting was called by Dr. S. J. Summers of Cameron, president of the new organization. Four hundred representatives from all parts of South Carolina were present.

Roman Catholic Priest Received

ORLANDO, FLA.—A former Roman Catholic priest of the Marist order, Albert Peter Carroll, was admitted to the Episcopal ministry on January 20th by Bishop Wing of South Florida at St. Luke's cathedral. He has been appointed locum tenens at the Church of the Ascension, Clearwater, Fla.

Calls Christian Love Core of Social Work

Presiding Bishop Addresses CMH
Council Meeting; Fr. Nash Tells
of British Techniques

NEW YORK—"The application of Christian love to the social needs of human beings is the heart of social work," said the Most Rev. Henry St. George Tucker, Presiding Bishop, speaking at the annual meeting of the National Council, Church Mission of Help on January 22nd. The meeting included business in morning and afternoon sessions, a luncheon at which Bishop Tucker spoke, and addresses by the Rev. A. S. Nash, Miss Mary S. Brisley and Miss Edith Balmford.

Fr. Nash, chairman of the Moral Welfare Council of the Church of England and this year's visiting lecturer at Berkeley divinity school, said in part:

"One difference between the Americans and the English is that we are likely to do what we did last time, even if last time is 50 years ago. You are likely, on the contrary, to think of new ways. But we are changing. In 1883, a group of women was formed, its aim being to inculcate in men and boys the same moral standard as was binding upon women and girls. It aroused some opposition, there being a feeling that the single standard could not be maintained. But that little group persevered. Led by school masters, army and navy officers whose help they sought, and by the clergy, they did good work.

LITERATURE USED

"After the great war, they changed their method. Hitherto, the method had been mass meetings, with talks. They now began to produce literature, which could be used over wider areas by the clergy and others. There were two divisions of the organization. The Women's Division mostly worked along remedial lines; the Men's Division did educational work. Later, both joined in work for unmarried mothers and their children. The workers were called rescue workers, at first. Now they are called moral welfare workers. This sort of work calls for trained persons. That original small body of trained workers is now large, working in many places under Diocesan Councils for Rescue and Preventive Work.

"These workers were appalled by the ignorance of the English clergy in regard to the problems involved. It seemed that the higher the clergy ascended in the scale, the more ignorant they were. Lady Davidson, the wife of the then Archbishop of Canterbury, organized a committee the object of which was to inform the two Archbishops (of Canterbury and of York). This committee had its headquarters in Lambeth Palace. This was just before the great war.

"The present name of our association is the Church of England Moral Welfare Council. Our work really deals with marriage and the family, actual and potential. But we are not permitted to have that for our title. Our work is three-fold: (1) remedial, (2) preventive and protective, and (3) educational. We have two chairmen, of whom I am one. The other is a woman."

Attention at the business meeting centered on some slight revisions of the Constitution.

New Bishop Calls Diocese to Develop Negro Work

COLUMBIA, S. C.—A challenge to the diocese of Upper South Carolina to meet its missionary problem, especially among the Negroes, was sounded by Bishop Gravatt in his first annual address to the diocesan convention, which met here January 23d and 24th in Trinity church.

The convention also heard an address for laymen by E. W. Palmer, president of the Kingsport Press and an executive-committeeman of Rotary International. Severe weather delayed the appearance of Mr. Palmer and of a number of members of the convention.

At sessions on the following day, Bishop Gravatt announced that he was restoring the system of two convocations to further diocesan advancement.

The elections resulted as follows: standing committee: Rev. Lewis N. Taylor, president; Dr. J. Nelson Frierson, secretary; Rev. Messrs. Louis C. Melcher, Maurice Clark, and A. Rufus Morgan; Robert T. Phillips, Mr. W. S. Rice, Dr. Garden C. Stuart, Mr. James Y. Perry, Mr. John W. Arrington jr. Deputies to General Convention: Rev. Messrs. Louis C. Melcher, Lewis N. Taylor, Robert T. Phillips, Maurice Clark; Mr. Christie Benet, Dr. Garden C. Stuart, John W. Arrington jr., J. E. Boatwright. Alternates: Rev. Messrs. A. G. B. Bennett, T. P. Noe, Allan Clarkson, W. P. Peyton; Messrs. E. R. Heyward, Joseph E. Hart, Arthur St. John Simons, Fred L. Mays.

Debt Restriction Rejected by Maryland Convention

BALTIMORE—A set of canons restricting parish indebtedness was voted down by the annual convention of the diocese of Maryland, January 25th. The canons, recommended by the synod of the province of Washington, were believed to be inapplicable because of the Maryland vestry act, which leaves such matters largely in the hands of local vestries.

The gift of "Uplands" from the estate of the late Mary Frick Jacobs, to be used for a home for "Churchwomen unable to provide, in whole or in part, for their own maintenance and support," was accepted by the convention. Mrs. Jacobs also bequeathed one-third of her residuary estate (\$3,000,000) for the upkeep of the home, thus providing \$1,000,000 as an endowment.

The convention budget of \$27,650 and the diocesan budget of \$82,071 were adopted. The latter budget was reduced after receiving acceptances of apportionments from the parishes. It was hoped that \$90,000 could be raised for use in 1940.

Last year, it was proposed to change the date of the meeting of the convention from January to May but the definite amendment to the Constitution had to be brought up at this convention. It was voted by a large majority to change the date of meeting and the 157th convention will be held in May 1941.

Deputies to General Convention were elected as follows: Rev. Drs. Don Frank Fenn, Arthur B. Kinsolving, Philip J. Jensen, and William O. Smith jr.; Messrs. Henry D. Harlan, James A. Latane, Garner W. Denmead and Frederick A. Savage. The Rev. Richard T. Loring and Herbert M. Brune were elected to the standing committee, succeeding the Rev. T. S. Sparkman and Blanchard Randall.

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Funeral Service for Former Archbishop

Dr. Roper Ends Career of Service in Canada; Professor at General Theological Seminary

OTTAWA, ONTARIO—Funeral services for the Most Rev. Dr. John Charles Roper, former Archbishop of Ottawa, were held on January 29th at Christ church cathedral. He died on January 26th at the age of 81 years.

A devout and scholarly Churchman, Dr. Roper was born in Sussex, England, and educated at Tonbridge school and at Keble college, Oxford.

Ordained a priest in 1883 by Bishop Durnford of Chichester, he soon became chaplain and lecturer in theology at Brasenose college, Oxford. He left two years later for Canada to become Keble Professor of Divinity at the University of Toronto. From 1888 to 1897 he was vicar of St. Thomas' church, Toronto.

TAUGHT IN NEW YORK

Offered the position of professor of dogmatic theology at the General theological seminary in 1897, he accepted with a provision safeguarding his Canadian citizenship. He was a United States resident until 1912, when he returned to Canada to be consecrated Bishop of Columbia at Victoria, B. C.

Three years later he was translated to the diocese of Ottawa; and in 1933, elected president of the House of Bishops of the ecclesiastical province of Ontario, he became Archbishop of Ottawa and Metropolitan of Ontario. In 1936, he took part in the consecration of Bishop Van Dyck of Vermont.

Since his retirement last June, Dr. Roper made his home in Toronto.

Work of Ministry Told at Student Conference

CONCORD, N. H.—To explain to college students the work of the ministry and to point out the opportunities for specialization according to their interests and talent, the annual Conference on the Ministry was held from January 5th to 7th under the auspices of the Church Society for College Work.

Sixty-three men from 12 colleges attended the conference, many of them in order to decide whether to enter the ministry.

Speakers at the conference were Bishop Dallas of New Hampshire; the Rev. Arthur L. Kinsolving, Trinity church, Boston; the Rev. A. Grant Noble, chaplain of Williams college, Williamstown, Mass.; the Rev. Jesse Trotter, Grace church, Amherst, Mass.; the Rev. Truman Heminway, Mission Farm, Sherburne, Vt.; the Rev. Meredith Wood, St. Paul's school, Concord, N. H.; the Rev. Clifford G. Twombly, formerly at St. James' church, Lancaster, Pa.; the Rev. C. Leslie Glenn of Christ church, Cambridge, Mass.; and the Rev. Frederic B. Kellogg, chaplain at Harvard.

Lent Broadcasts to be Based on Lord's Prayer

NEW YORK—Radio broadcasts based on the Lord's Prayer and under the title, God in a Shaken World, will add interest and value to the Lenten program in the diocese of New York.

The diocesan publicity department has reserved a 15 minute interval on six successive Sundays beginning February 11th over WQXR of the Interstate Broadcasting company, from 5:00 to 5:15 P.M.

Speakers in the series include the Rev. John Gass, H. Ross Greer, Wilbur L. Caswell, C. Avery Mason, and Edmund Sills and Bishop Manning of New York.

North Texas Convocation Admits Lubbock Parish

AMARILLO, TEX.—Admission of St. Paul's mission, Lubbock, to the status of a parish and the scholarly sermon of Bishop Howden of New Mexico featured the 30th annual convocation of the district of North Texas held in Amarillo, January 14th and 15th.

St. Paul's culminated a steady growth over the past 10 years by petitioning for parish standing and the Council of Advice granted the petition. The Rev. John A. Winslow is rector. Mr. Winslow also was reappointed Student Pastor for Texas technological college in Lubbock by Bishop Seaman.

Bishop Howden presented an appealing picture of the attractiveness of the Christian religion to all people because of the personality of Jesus Christ.

Bishop Seaman in his annual report indicated considerable debt reduction, the building of a new church at Midland and a new chapel at Borger, the acquiring of a new rectory in Lubbock, the selling of the Dalhart rectory and the contemplated building of a parish hall in Dalhart, and considerable gain in stewardship in the proportion of paid-up assessments both for convocation and for the Church program.

All old officers of the district were reelected. The Rev. H. H. Black was elected to the executive committee replacing the Rev. A. D. Ellis, deceased. The Rev. P. K. Kemp was elected clerical deputy to General Convention and the Rev. J. A. Winslow as alternate. W. W. Rix, of Lubbock, was elected the lay deputy to General Convention and Edgar Lewis the alternate.

Named for Lenten Services at St. James' in Danbury, Conn.

DANBURY, CONN.—Guest preachers for the Lenten season were recently announced by St. James' church.

The Wednesday evening series will include Bishop Strider of West Virginia; Dean N. R. High Moor of Trinity cathedral, Pittsburgh; the Rev. Drs. Frederic S. Fleming, Charles W. Sheerin, and Roelif H. Brooks; and the Rev. Elmore McKee.

Maundy Thursday evening's preacher will be Bishop Ludlow, Suffragan of Newark while Dean Noble C. Powell of the National cathedral in Washington will preach on Good Friday.

NECROLOGY

† May they rest †
in peace.

SIDNEY R. S. GRAY, PRIEST

CHICAGO—Priest of the diocese of Chicago for many years and known by Churchmen throughout the nation, the Rev. Sidney R. S. Gray died January 11th after a long illness. He was 87 years of age.

Mr. Gray served as rector at St. Michael and All Angels', Berwyn; at St. James', Dundee, and at Grace church, Oak Park, during his ministry in the diocese.

He was born in England, the son of a famous naturalist, and was educated at Eton and Christ college, Oxford. As a young man he studied painting under Whistler and exhibited in the London Gallery. At 27 he married Alma Mecklenburg, daughter of the Duke of Mecklenburg, and they moved to Orcas Island, Bellingham Bay, Washington. He served actively as a priest of the Church until 1931, when he retired.

Funeral services were held at St. James', Dundee, with Suffragan Bishop Randall officiating. He is survived by two daughters, Mrs. August Reuter of Barrington, Ill., at whose home he died, and Mrs. Winifred Young of Woodstock, Ill.

JOSE SEVERO DA SILVA, PRIEST

PELOTAS, BRAZIL—The Church in the missionary district of Southern Brazil suffered a great loss on December 21st, when the Ven. Jose Severo da Silva, archdeacon of Pelotas, died suddenly.

He had been in Pelotas since the beginning of his ministry in 1908, and was a great influence in the city as well as at the mission. He served as editor of the diocesan paper for 25 years. He also founded an orphanage near Pelotas some years ago.

While serving as archdeacon, he was also priest-in-charge of Easter Chapel, Colonia Ramos, and rector of the Church of the Redeemer in Pelotas.

JOSEPHINE LYON, DEACONESS

NEW HAVEN, CONN.—Deaconess Josephine A. Lyon died at St. Hilda's house here on January 10th, after a long illness. A Requiem and the Burial Office were said in Christ church on January 12th.

Deaconess Lyon was trained at the New York training school for deaconesses and was set apart in 1898. She was on the staff of Christ church from 1910 until her last illness. During one interval she was at Trinity church, New Haven, and for another period a missionary in Puerto Rico. Her chief work, however, was in New Haven. She was one of the two deaconesses to open St. Hilda's house in 1911, which thereafter was her home.

Deaconess Lyon was one of the most beloved deaconesses in the American Church. Quiet and retiring, her influence was astonishing to all who worked with her and saw her power to bring out the best in all who came near her.

HELEN MARIA KEEN

RIVERTON, N. J.—Helen Maria Keen, aged 92 years, died January 16th at the home of her daughter, Mrs. Robert F. White, with whom she lived during recent years.

She was the widow of the late William W. Keen III, and the oldest daughter of the late Rev. Dr. Thomas Coffin Yarnall, who for 53 years was rector of St. Mary's church, Hamilton Village, Philadelphia; and sister of the Rev. Francis Yarnall, vicar of Epiphany chapel, Washington.

Even in recent years Mrs. Keen attended church regularly.

She is survived by two daughters, Mrs. Elliott G. Emery of Seattle, and Mrs. White; and two sons, Thomas B. Keen of Old Greenwich, Conn., and Charles Yarnall Keen of Cincinnati. Another daughter, the late Mrs. James Gardner Crowell, died in 1922.

LILLIAN C. LUTES

VALLEY FORGE, PA.—Miss Lillian Cronise Lutes died on January 13th in her apartment at the Christian Settlement House where she was the assistant superintendent for the past seven years.

Born in Tiffin, Ohio, she was the daughter of Nelson B. and Nettie C. Lutes, the first woman admitted to the bar in Ohio. She was a graduate of Ursinus college; a member of the Valley Forge Historical Society and New York State Historical Association; and legislative editor and business manager of the *Tocsin*, Republican party organ.

Funeral services were held at the Christian Settlement House and at the Washington memorial chapel. She is survived by her sisters, Miss Elinor S. Lutes and Miss Evelyn L. Lutes.

ELISABETH MOCKRIDGE

PHILADELPHIA—Miss Elisabeth Mockridge, daughter of the Rev. and Mrs. John Mockridge, died on January 15th at the rectory of St. James' church after an illness of two weeks. She was 41 years of age.

Miss Mockridge was a member of St. James' Altar Guild and assisted in directing children's activities in the Church.

Beside her parents, she is survived by two brothers and a sister. Funeral services were held January 17th at St. James' church.

Training Classes for Lay Readers to Meet During Lent in Colorado Diocese

DENVER, COLO.—A training school for lay readers will be held on five Wednesday evenings in Lent in the choir room of St. John's cathedral.

Those who pass an examination by Bishop Ingle of Colorado at the end of the course will receive a special license to use their own addresses in the diocese of Colorado.

The course includes study of the contents of the Bible and the Prayer Book, of Church history, Church music, and the use of the voice. The Rev. Charles F. Brooks, rector of All Saints' parish, is the principal of the training school.

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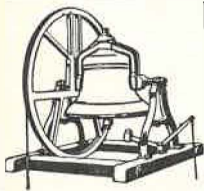
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EST. 1857

Okahoma Holds 3d Diocesan Convention

Bishop Tucker Preaches at Opening Service; New Parishes Reported, Forward Group Named

MUSKOGEE, OKLA.—Presiding Bishop Tucker preached at the opening service of the third annual convention of the diocese of Okahoma in Grace church on January 17th with Bishop Casady of Okahoma as celebrant.

The responsibility of ministering to others in the name of Christ was stressed by the Presiding Bishop who showed how Christianity is different from most religions in that it is not self-centered.

The Presiding Bishop attended convention sessions and offered advice when requested. On the evening of January 18th, he was the guest of honor in Tulsa at a dinner for all denominations sponsored by Trinity church chapter of the Laymen's League.

ACCEPT NEW PARISHES

One of the highlights of the convention was the reception of two new parishes from the status of missions: St. John's church, Okahoma City, of which the Rev. Paul R. Palmer is rector; and Emmanuel church, Shawnee, of which the Rev. Arthur H. Beardsley is rector.

A new Forward Movement committee to publicize the missionary work within the diocese was set up consisting of the Rev. Paul R. Palmer, Walton W. Davis, Edwin A. Morton, and Charles M. Hill.

To give greater publicity to national and extra-territorial work, the committee on Church program was appointed by Bishop Casady with the Rev. Robert H. Stetler as chairman. It is also responsible for the collection of funds to meet the diocesan pledge to the National Council.

Deputies to the next General Convention, which will be the first in which Okahoma has been represented as a full diocese, are the Rev. Hugh J. Llwyd, Samuel U. J. Peard, and Edward H. Eckel jr.; the Very Rev. James Mills; as well as T. D. Harris, J. Bruce McClelland jr., C. W. Tomlinson, and A. D. Cochran.

As alternates the following were elected: The Rev. Alvin S. Hock, Arthur H. Beardsley, Edward M. Lindgren, and J. Arthur Klein; lay representatives, R. U. Patterson, Rush Greenslade, Louis W. Pratt, and E. T. Noble.

Frank Hathaway replaced C. P. Gotwals on the standing committee, and other officers were re-elected.

WOMEN ELECT OFFICERS

The women of Okahoma are in step with the National Auxiliary as the result of the adoption of a new Constitution and By-laws. Instead of operating, as in missionary district days, under officers appointed by the bishop, new officers were elected by the House of Churchwomen at the diocesan convention. Results of the election:

President, Mrs. James Powell; vice-president, Mrs. R. T. Sherwood; treasurer, Mrs. Walter Lybrand; corresponding secretary, Mrs. Russell Ruby; and chairman of the committee on Christian Education, Mrs. Paul R. Palmer. Other officers were re-elected.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BLANDY, Rev. GRAY M., formerly on the staff of Christ Church, Cambridge, Mass.; is rector of St. John's Church, Troy, N. Y. (A.).

DALEY, Rev. FRANCIS D., formerly rector of St. Luke's Church, Altoona, Pa. (Har.); is rector of Trinity Church, Pine Bluff, Ark.

DAVIS, Rev. JOHN C., formerly rector of St. Matthias' Church, Asheville, N. C. (W. N. C.); is assistant at St. Philip's Church, New York City. Address, 215 W. 133d St.

GRATIOT, Rev. DONALD H., formerly rector of St. James' Church, Albion, Mich. (W. M.); is curate of Christ Church, Rochester, N. Y. (Roch.). Address Colonial Village, Brighton, Rochester, N. Y.

HILL, Rev. LESLIE B., formerly in charge of St. John's Mission, Chula Vista, Calif. (L. A.); is in charge of St. John's Mission, Centraña, Wash. (O.).

HODGKIN, Rev. W. R. H., formerly rector of Regional Parish of Contra Costa, Calif.; is chaplain of diocesan institutions and St. Luke's Hospital, with address, 36 Roanoke Rd., Berkeley, Calif.

MCLANE, Rev. JAMES L., formerly associate rector of the Church of the Ascension, Denver, Colo.; is now rector of that parish.

NICOLA, Rev. MILTON G., formerly rector of Grace Church, Mansfield, Ohio; to be rector of Grace Church, Ravenna, Ohio, effective March 1st.

NORTON, Rev. DAVID, W. J., formerly rector of Holy Trinity Church, Marlborough, Mass.; to be associate priest at the Church of the Advent, Brimmer St., Boston, Mass., effective April 1st.

PREIFFER, Rev. ROBERT, formerly curate of All Saints' Church, Pasadena, Calif.; to be rector of Christ Church, Tacoma, Wash. (O.), effective March 1st.

SEYMOUR, Rev. CHARLES M., Jr., formerly rector of Holy Trinity Church, Memphis, Tenn.; is associate rector of Trinity Church, Columbia, S. C. (U. S. C.), and in charge of student work at the University of South Carolina, and of missions at Ridgeway and Winnsboro. Address, 820 Henderson, Columbia, S. C.

TORREY, Rev. ARTHUR J., formerly locum tenens of St. Mary's Church, Charleroi, and of Trinity, Monessen, Pa. (P.); is in charge of St. Simon's and The Cross, Concord, Staten Island, N. Y.

YOUNG, Rev. GATES E. M., formerly chaplain of Soldiers Home, Sandusky, Ohio; is rector of St. Andrew's Church, Youngstown, Ohio.

NEW ADDRESSES

BRINKER, Rt. Rev. HOWARD R., Office, 301 Elks Club Bldg.; Residence, 5200 Izzard St., Omaha, Nebr.

EVANS, Rev. RAY A., rector of Calvary Church, Sandusky, and of Christ Church, Huron, should be addressed at Box 483, Huron, Ohio.

GRINDON, Rev. HOWARD A. L., formerly 2400 Library Ave.; 3509 Riverside Ave., Cleveland, Ohio.

RESIGNATION

FOSTER, Rev. HENRY S., as rector of the Church of the Ascension, Denver, Colo., for nearly 28 years; to be rector emeritus.

CORRECTIONS

MORRISON, LEWIS CHESTER, is in charge of the Church of the Good Shepherd, Berlin, N. J. In the General Clergy List of *The Living Church Annual*, his name appears incorrectly as Morris.

ORMSBEE, Rev. ROLAND C., should be addressed at Long Beach, L. I., N. Y., instead of Long Branch, N. Y., as is given in *The Living Church Annual* for 1940.

ORDINATIONS

PRIESTS

EAST CAROLINA—The Rev. JOHN STERLING ARMFIELD was advanced to the priesthood by Bishop Darst of East Carolina in St. John's Church,

Fayetteville, N. C., December 31st. The ordinand was presented by the Rev. Dr. B. F. Huske, and is rector of St. John's, Winton, and in charge of St. Thomas', Ahoskie and of St. Barnabas', Murfreesboro, with address at Ahoskie, N. C. The Rev. W. Tate Young preached the sermon.

KANSAS—The Rev. DONALD O. WEATHERBEE was advanced to the priesthood by Bishop Fenner of Kansas in St. James' Church, Wichita, December 21st. He was presented by the Rev. Samuel E. West who also preached the sermon. The Rev. Mr. Weatherbee is curate at St. James' Church. Address, 3750 E. Douglas Ave.

MILWAUKEE—The Rev. LLOYD EVANS THATCHER was advanced to the priesthood by Bishop Ivins of Milwaukee in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., January 19th. The ordinand was presented by the Rev. Dr. Frank H. Hallock, and will remain at Nashotah House as warden of Bishop Webb Hall for the remainder of the school year.

NEWARK—The Rev. MARLAND W. ZIMMERMAN of Warren County Mission was ordained to the priesthood by Bishop Washburn of Newark in Grace Church, Orange, N. J., December 17th. He was presented by the Rev. W. Francis Allison, and the Rev. Dr. Charles W. Sheerin preached the sermon.

OHIO—The Rev. FORREST E. VAUGHAN was advanced to the priesthood by Bishop Tucker of Ohio in Trinity Cathedral, Cleveland, January 22d. The ordinand was presented by the Rev. Theodore H. Evans, and is rector of Christ Church, Madison, Ind. The Rev. Dr. Corwin Roach preached the sermon.

OKLAHOMA—The Rev. WALTON WILLETT DAVIS was advanced to the priesthood by Bishop Casady of Oklahoma in Christ Memorial Church, El Reno, January 12th. The ordinand was presented by the Rev. Paul R. Abbott, and is vicar of Christ Church with address at 309 E. Wade St. The Rev. Paul R. Palmer preached the sermon.

DEACONS

SOUTHERN BRAZIL—LIBERO VENTURINI CORDOVA and SIRIO JOEL DE MORAES were ordained deacons by Bishop Thomas of Southern Brazil in the Church of the Ascension, Porto Alegre, December 20th. The Rev. Mr. Cordova was presented by the Rev. Jessé K. Appel, and is assistant at Holy Spirit Chapel, Montenegro, R. G. S., Brazil. The Rev. Mr. de Moraes was presented by the Rev. Orlando Baptista, and is assistant at the Church of the Saviour, with address at General Netto, 382, Rio Grande, R. G. S., Brazil. The Rev. Jessé K. Appel preached the sermon.

MARRIAGES

KUPSH, Rev. HENRY R., priest in charge of Trinity Church, Astoria, L. I., N. Y., and Miss Alice E. Schmidt were married on January 9th in Queens Village, N. Y.

MCDONALD, Rev. PENCE N., rector of the Church of the Ascension, and Miss Mary McQueen, daughter of the late Rev. Stewart McQueen. The ceremony was performed on January 9th at the Church of the Ascension, Montgomery, Ala., by Bishop Carpenter.

Indianapolis Begins Series of Lent Services on Ash Wednesday

INDIANAPOLIS, IND.—Noonday Lenten Services at Christ church, will be continued this year with the rector, the Rev. E. Ainger Powell conducting the first service, on Ash Wednesday.

Other preachers who will assist at these services include Dean Sidney E. Sweet of Christ church cathedral; Bishops Carpenter of Alabama, and Wilson of Eau Claire; and the Rev. George G. Burbanck, Ray E. Carr, and Prentice A. Pugh.

Day School Grows

TAMPA, FLA.—A day school under the direction of St. James' mission for Colored people, which opened in September with 13 pupils, had an enrollment of 77 students in January.

2,000 Soldiers of National Guard March at Washington Cathedral

WASHINGTON—Nearly 2,000 soldiers of the District National Guard marched into the Great Crossing of the unfinished Washington cathedral on January 21st to the strains of Onward Christian Soldiers.

The sermon for the second annual National Guard service was then preached by the Rev. Dr. Churchill Gibson of St. James' church in Richmond.

Gen. Albert Cox, commander of the district, Bishop Freeman of Washington, and Dean Noble C. Powell of the cathedral were among those participating.

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C L A S S I F I E D



ANNOUNCEMENTS

Appeals

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ST. MARY-OF-THE-ANGELS SONG SCHOOL, Ad-lestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibility. Send your check to the REV. DESMOND MORSE-BOYCOTT at St. Mary-of-the-Angels Song School.

Died

COE—Entered into Life Eternal January 21st at her home in Worcester, Mass., MARY ELLEN (Boyden) COE, widow of the late S. Hamilton Coe, and mother of Deaconess Elizabeth Hamilton Coe. "The strife is o'er, the battle done, The victory of life is won, Alleluia."

Memorials

HORSFIELD, the Rev. F. H. T., of the diocese of North Carolina, retired, entered into Life Eternal on St. John Evangelist's day, December 27, 1939, at Pass Christian, Miss., where he was spending the winter. His home was with his daughter in Lexington, Ky.

Born in New York City, July 8, 1852, he was one of the oldest living alumni of St. Stephen's college, and of the General theological seminary, New York. He was ordained priest December 24, 1876, in Trinity chapel, New York City.

He is survived by two sons, the Rev. Geoffrey Horsfield and Basil Horsfield; and two daughters, Miss Margaret Horsfield, and Miss Mona M. Horsfield of New York; and five grandchildren, Basil Jr., Alice, Edith, Francis, and Christopher of Pittsburgh.

Mr. Horsfield was always a student of the Bible, especially the Psalms, and a deep theologian and scholar in the ancient languages. But above all he was a loyal, living disciple of his Lord, and his Priest in the most devoted sense of the office. The Church and her welfare were dearer to his heart than all secular distractions and allurements. His duties as priest and rector were always paramount to all attractions of the world.

Truly the Church has suffered a great loss, but, thanks be to God, the example and work of this holy man will live on for generations. He taught his people in the deep spiritual truths with so much love and understanding and sympathy that he will live in the hearts of all who knew him. He has now shown us another mystery—how to live his last years of infirmity, with patience and close communion with God, and to enter Life Eternal with a victorious Faith in the Resurrection. He is at rest, and may Light perpetual shine upon him!

A memorial service for Mr. Horsfield was held in St. Stephen's church, Oxford, N. C., by the rector, the Rev. C. A. Cole, on January 14th.

HUNTING—In loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada, who entered into Paradise February 6, 1924. "Well done, good and faithful servant, enter thou into the joy of the Lord."

ANNOUNCEMENTS

Resolutions

CARLILE, THOMAS J., a warden of St. George's church, Hempstead, L. I., died on November 26, 1939. Upon his coming to Hempstead he affiliated with St. George's church, and since 1917 was a member of the vestry as vestryman and warden.

He came of a family deeply attached to the Church and acquired an intelligent appreciation of its spirit and services. Few laymen were better informed as to Church history and doctrine. Few laymen were more loyal and devoted in the work of the Church and attendance at its services.

Although accustomed to deal with large affairs in his profession as an engineer, no task for his Church was too slight for his consideration and no labor too arduous for his performance. His interest did not stop at the limits of the parish. He had the true missionary spirit in the highest sense, ever mindful of the needs of others, both spiritual and physical, yet never slighting his duty to his parish church.

In his contacts he was kindly and generous. His judgment in personal matters and in business matters was sound. His devoted Christian character, loyal Churchmanship, and outstanding personality made him a most valuable member of the vestry, and in his death we lose a devoted Churchman, a wise counsellor, and beloved friend whose memory we will long cherish. A great man has gone from among us.

RECTOR, WARDENS, and VESTRYMAN.

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Left-Wing Christians Discuss War Problems

Continued from page 18

state the terms upon which they will negotiate, and lead in bringing neutral pressure upon the belligerents to negotiate. Opposition to the projected war-time industrial mobilization plan was voiced and it was recommended that the army and navy group now organizing should be made responsible to Congress and not to the President. The commission affirmed the rights of all conscientious objectors to refuse to cooperate with the state in war, and favored an embargo on the export of arms to all countries at all times.

Concurrence was clearly unanimous on most of the recommendations for action by the commissions but lively discussion preceded almost every point. Propositions that the United States should completely disarm regardless of what other nations

do, and that this conference should go on record favoring immediate freedom of India and the Phillipines were definitely rejected.

Considerable difficulty was encountered in arriving at a statement on war and peace comprehensive enough to cover the various points of view that were presented on the floor.

ASK COUGHLIN INVESTIGATION

The conference asked for federal investigation of the activities of the Rev. Charles E. Coughlin, and especially in reference to his alleged affiliation with the Christian Front, and voiced decided opposition to the Dies Committee and approval, in its place, of a presidential commission of fact-finding experts.

Resolutions were adopted in favor of the anti-lynching bill now before Congress, and condemnation of anti-Semitism and all utterances tending to prejudice class against class or race against race.

CHURCH CALENDAR

FEBRUARY

- 7. Ash Wednesday.
- 11. First Sunday in Lent.
- 14, 16, 17. Ember Days.
- 18. Second Sunday in Lent.
- 24. St. Matthias. (Saturday.)
- 25. Third Sunday in Lent.
- 29. (Thursday.)

COMING EVENTS

FEBRUARY

- 18. National Council.
- 22. Convocation of Panama Canal Zone, Ancon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

FEBRUARY

- 7. Church of the Holy Communion, Paterson, N. J.
- 8. Grace Church, Newark, N. J.
- 9. St. Peter's, Westchester, New York City.
- 10. St. Paul's, Doylestown, Pa.
- 11-17. Order of the Holy Cross, West Park, N. Y.

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Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

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Sunday Masses: 8 A.M. and 11 A.M.
Daily Masses: 8 A.M.
Benediction, Last Sunday of Month, 8 P.M.

MASSACHUSETTS

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Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturday 5-6.

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New York City

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

NEW YORK—Continued

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

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

Sunday Services
8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; 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: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

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

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

College Services

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland

THE REV. GEORGE W. PARSONS, S.T.B., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
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