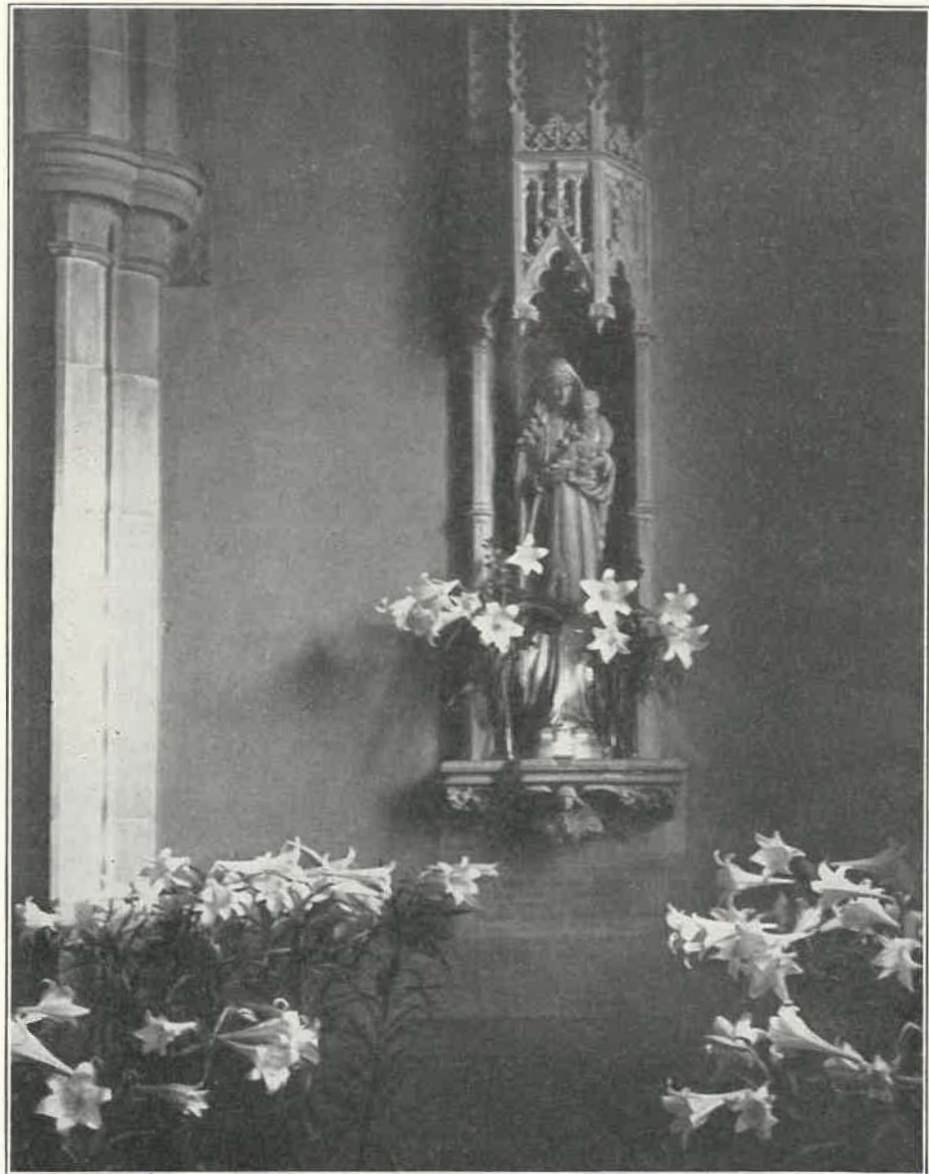
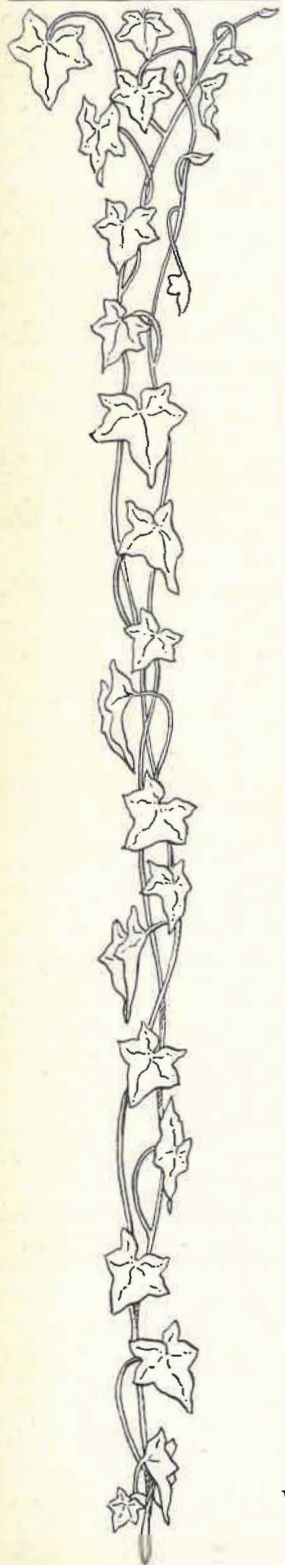


January 15, 1941



The Living Church



MADONNA AND CHILD

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Vol. CIII, No. 3

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Bishop Wyatt-Brown

TO THE EDITOR: Last summer my adult children asked me to make arrangements so that the family name of Wyatt could be their name as well as my own. The only way I could comply with their request was to bring back into use the name Hunter which I received in baptism, and to combine the two family names into one. When I returned to Harrisburg I consulted Judge Reese of the Cumberland County Court.

I realize of course that this legal change of the family name is of no interest except to my children who desired it. I write this for the information of those who in the ordinary work of the Church find occasion to use the changed address. ✠ H. WYATT-BROWN,
Harrisburg, Pa. Bishop of Harrisburg.

Negotiations With Presbyterians

TO THE EDITOR: This is in response to your request for opinions in regard to union with the Presbyterians. It always seemed to me a strange thing that our powers that be, whoever they are, should, of all Protestant denominations, have picked the Presbyterians for engaging in an intensive campaign toward unity.

There is a subject that has been strangely kept out of sight in all these negotiations; I do not ever remember seeing it referred to; it has been carefully and closely kept in the closet. I refer to Calvinism. Such teaching as that the human race is totally bad, and necessarily headed for hell; and that God has arbitrarily chosen out certain ones to whom He gives such irresistible grace that they have to be saved whether they want to or not—and much besides, all of which has been rejected by the Catholic Church (see the Council of Orange, 529 A.D., the Council of Mentz, 848 A.D., the Council of Quierzy, 849 A.D., and the Thirty-Nine Articles, 1571 A.D.).

The confessors and martyrs of the 17th century resisted even unto blood, Hebrews 12:4, that this teaching might not be foisted on the Anglican communion; and now our leaders and rulers apparently intend to swallow it wholesale; at least I have never heard a voice raised against it.

It seems to me that the Presbyterians should definitely throw Calvinism overboard before we should even consider entering into any union with them.

Duluth, Minn. (Rev.) EDWIN D. WEED.

General Convention

TO THE EDITOR: Two ideas shine out, for me, from General Convention. They were torches in several addresses, in remarks during discussions. They are expressed in two words: Unity and Purpose.

Unity in and of a parish, in and of all its services and activities; unity in and of a diocese, a province, the National Church; in, of, and with all Christian communions. Unity, also, in and of all men of good will throughout the world. Unity of all men.

But the stirring thought, the inspiration in and for unity, arises from Purpose. Purpose! The purpose of the Church imbuing every member! Picture every group, from the smallest parish committee to the largest gathering, orientating its thoughts, hopes, plans, and work to the chief purpose of the Church. Each conference table is an altar. When two or three, meeting on the street, chat about a need or a project, though no words of worship are spoken, they feel within themselves the Presence of a cheering Spirit.

Well. This is but a flash of enthusiasm ignited by General Convention? These

are dreams, visions, ideals for a remote realization? Not only, not merely. They are realities that we, looking, can see, now. Sooner perhaps to be conspicuously real than we can, now, foresee. BENJAMIN S. BROWN.
Kansas City, Mo.

Food for Europe

TO THE EDITOR: In criticizing the statement of some of our bishops and others in opposing former President Hoover's proposal for the feeding of the oppressed of Europe in THE LIVING CHURCH of December 11th, your quoting of Scripture is an example of how easy it is to use the letter to the killing of the spirit. Surely He who spoke them would not have us interpret them to the enslavement of the souls of men.

The British themselves are sacrificing their lives and all that is materially dear rather than submit to a cruel enslavement of their souls; and all who are followers of Him who poured out His blood to deliver mankind from the slavery of sin should not smugly turn Scripture to the weakening of their gallant defense of liberty.

(Rev.) ARTHUR R. PRICE.
New Orleans, La.

Church Growth

TO THE EDITOR: Boasting of a growth in communicant strength of 23% during the last decade, while the state's population increased 8%, Colorado Churchpeople ask in THE LIVING CHURCH of January 1st, "Has anyone a better record?"

The answer is "yes." While the population of the state of Oklahoma decreased 3% during the same decade, the Church grew from 5,111 communicants to 7,040—an increase of 35.8%—and became a self-supporting diocese in the same period.

Tulsa, Okla. (Rev.) E. H. ECKEL.

President of Deputies

TO THE EDITOR: Far be it from me to detract from any honors accorded Dr. ZeBarney T. Phillips, but you have made a misstatement of fact about him which he will not like. You say, "He has served faithfully as presiding officer of the House of Deputies for more conventions than any other man in the history of our Church. . . ."

The Editor of THE LIVING CHURCH ANNUAL and not the Editor of THE LIVING CHURCH should probably be held responsible for the above statement, for if the former had published the complete Table of General Conventions which used to appear in former editions of the ANNUAL, the latter would have been able to look the matter up for confirmation.

Dr. Phillips has been president of the House of Deputies for five Conventions: 1928, 1931, 1934, 1937, 1940. Three others have equalled this record and one has surpassed it:

Dr. Morgan Dix, five Conventions; Dr. James Craik, five; Dr. William H. Wilmer, 5; Dr. William E. Wyatt of Baltimore, eight Conventions.

We all hope that Dr. Phillips will surpass Dr. Wyatt's record, but he has not yet done so. (Rev.) WALTER H. STOWE.

New Brunswick, N. J.

Editor's Comment:

We stand corrected. In our youth and ignorance we thought Dr. Phillips was such a permanent fixture that we failed to exercise our usual care in verifying our references.



NATIONAL

FORWARD IN SERVICE

Key Figures in Movement to Meet in Washington

The Presiding Bishop has called together for a first meeting the newly-appointed group of bishops, priests, laymen, and women, who will be key figures in the movement Forward in Service which he launched at General Convention, calling for a ten-year period of advance. The meeting will be held February 18th and 19th at the College of Preachers in Washington.

Bishop Tucker has explained that it was necessary to take certain initial steps immediately after General Convention, before it was possible to hold a meeting. He expects therefore, that the group will survey what has been done in this post-Convention period and proceed with further planning.

As at present constituted, the group includes, with Bishop Tucker, four officers of the National Council, the executive secretary of the Woman's Auxiliary, six bishops, six other clergy, four laymen, and two women [L. C. December 18th].

Virginia to Apply Principles

A broad outline of the movement Forward in Service was presented by the

Presiding Bishop to the clergy of his own diocese of Virginia at a conference held December 30th and 31st at St. Stephen's Church, Richmond. In spite of its taking place in Christmas week, the meeting was attended by 90% of the clergy active in the diocese.

Bishop Goodwin, Coadjutor of Virginia, explained the tentative plans for advance in the diocese. The executive committee of the Diocesan Missionary Society, which is actually the diocese in action between annual meetings of the Diocesan Council, will attack and endeavor to solve problems, and to meet opportunities of development and growth in the most important new fields within the diocese: the fast-growing suburban sections adjacent to the District of Columbia and the city of Richmond; the under-privileged groups in rural parishes, that could be approached by women workers; backward mountain missions; and the Colored missionary jurisdiction of the diocese. This plan of extension was heartily approved by the conference, and, after further study will be presented to the annual diocesan council in May.

The Forward Movement, as applied to Virginia parishes and congregations, and approved by the conference, sets forth the Church-wide roll-call of communicants as the most important event of the year, to be held in every parish during the Easter season, after the training of workers during Lent. The roll-call is to culminate in "Rededication Sunday" on May 11th.

which Bishop Wilner, Suffragan of the Philippines, is vice-chairman.

"In spite of the tragedy all about us in the world today, there are certain comforting realities for which we may feel profoundly thankful and which may serve to make our Christmas glad," Mr. Sayre stated. "The Nazi reign of terror cannot endure. Furthermore, in spite of present breakdown and suffering, by our effort the evil can be transmuted into good and a happier and better world result. Those are tremendous facts.

A "TREMENDOUS" MESSAGE

"Yet, the message of Christmas is still more tremendous. It comes down to this: that the world in which we live is a moral world, and that nothing inconsistent with its moral laws can ultimately survive. Man is a creature who inherently and in the long last is won by good and repelled by evil. That is no idealistic dream. It is one of the most inescapable and irrefutable facts of the universe.

"In other words, the world in which we live is God's world. If this be true, nothing that man can do in such a world can ultimately frustrate God's will. God is supreme power. And the joyful fact is that also God is supreme goodness. It follows that goodness is bound to prevail ultimately over evil.

"On Christmas we celebrate the manifestation of God to mankind. That God so

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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CHURCH AND STATE

"With God's Help it Lies in Man's Power to Evolve a Better World"

"We can rejoice in the very teeth of world tragedy and know that with God's help it lies in man's own power to make the present breakdown and catastrophe serve as an opportunity to evolve a better and a happier world." This was the opinion advanced recently by a Churchman prominent in public life—the U. S. High Commissioner to the Philippines, the Hon. Francis B. Sayre, who spoke at the Christmas meeting of the Rotary Club of Manila.

The meeting at which Mr. Sayre spoke on the part of Christians in the coming peace was arranged by the International Service Committee of the Rotary Club, of

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deeply cares for us that He sent the Christ-Child to earth . . . is the abiding reality which gives us profound hope and cheer when all else fails. We may cut ourselves off from His saving love; we may fail Him; but He can never fail us, and His love and His power abide. That is what Christmas means."

GIRLS' FRIENDLY

A New Plan for the Training of Leaders

As a result of a survey which the Girls' Friendly Society made last spring under the direction of an expert in the field of leadership training, the GFS has launched a plan which has not previously been tried by any organization in the Church. The GFS is holding a series of institutes throughout the country for picked leaders who, in turn, will train parish leaders.

The institutes are open to leaders of other youth organizations, directors of religious education, and members of the Woman's Auxiliary interested in working with young people. The cooperation of all organizations is being enlisted, so that wherever training is given, all organizations may benefit.

The new plan was inaugurated the weekend before General Convention with an institute which Miss Frances P. Arnold, program advisor of the Girls' Friendly Society, gave for the newly-formed Girls' Work Council of the diocese of Ohio. In November, three-day institutes were held in New York City and in Lenox, Mass., for leaders in neighboring dioceses. The national GFS board of directors also met for a one-day institute preceding its December meeting. Miss Arnold was, at the December board meeting, relieved of program responsibilities so that she might devote her entire time to leadership training during the winter and spring.

UNITED YOUTH PLAN

To promote the united youth program initiated at General Convention, the Girls' Friendly Society has been asked by the Youth Department of the National Council to share its field secretaries, Miss Emily P. Wilson and Miss Lois Greenwood, with the department for part-time field work. The new unified schedule will commence officially in January when Miss Wilson begins work for four months in the Fourth province and Miss Greenwood in the Eighth province. Both will develop general youth work, help to plan a coordinated youth program, and do GFS field work.

Another new step this fall has been the publication of program material in pamphlet form instead of in the GFS *Record* as formerly. The successfulness of the change, which had been recommended by the survey committee, was reported at the December board meeting by Mrs. Orrin F. Judd, national head of activities. Mrs. Judd pointed out that this new Cue Program Series represents definite growth in the cooperation which has been steadily increasing in recent years between the Girls' Friendly Society and the Woman's Auxiliary on one

hand, and with the Youth Department on the other.

Mrs. Harold E. Woodward of St. Louis, national president of the GFS, presided at the board meetings and at the dinner on December 5th in the Parkside Hotel, New York. Speakers at the dinner included Dr. Elizabeth Langer, formerly of Vienna and now a resident of Windham House, and Mrs. Claude M. Lee of St. Andrew's Hospital, Wusih, China.

AID TO BRITAIN

Ten Mobile Kitchens are Sent to Bombed Areas of England

Ten mobile kitchens were assembled in front of the City Hall of New York on December 17th for the inspection of Mayor La Guardia. After the mayor's inspection, the fleet of kitchens, the gifts of various groups and individuals, were blessed by Bishop Manning of New York and taken to a pier in the port of New York for immediate transportation to the bombed areas of Great Britain.

Bishop Manning spoke feelingly of the great help which such units are to the homeless and distressed. Two hundred persons can be fed at one time at one of these kitchens, and this can be done very quickly and the kitchen made ready to minister to still more groups of 200.

Five of the 10 kitchens were given by the Architects and Decorators of Chicago; one was given by friends in memory of Percy Chubb, well known for his friendship for England; the other four were given by Employees of the United Fruit Company, Greenwich, Conn., the committee of the British War Relief Association, the Interior Decorators of Boston, and the Okonite-Callender Cable Company of New York. The Church of the Ascension in New York, through its branch of the Woman's Auxiliary, is also raising \$2,000 for the gift of such a kitchen.

Ambulances for England

Last spring, Mrs. Gordon Michler, a parishioner of Christ Church, Greenwich, Conn., invited to her home a small group of persons interested in forming a local branch of the British War Relief Society. Since that meeting the Greenwich branch, with headquarters at the Christ Church parish house, has raised a total of more than \$19,500. Three ambulances, an X-ray unit, 31 fully-equipped hospital beds, 2,700 bandages, \$2,000 worth of knitted articles, 15 tons of worn clothing, and five crates of hospital garments and baby layettes have been sent to England.

During the eight months between May and December, the parish group met regularly four days and two evenings each week, knitting, sewing, and planning new methods of raising money. One after another 591 members were enrolled, paying dues in the sum of \$2,327. Donations solicited and unsolicited, amounted to \$8,500. Benefits which the branch organized brought in \$6,662. The sale of emblems added another \$2,066.

CMH

The Effect of Defense Plans on Social Programs

The effect of defense plans on social agency programs will be among the principal topics of discussion at the annual meeting and biennial conference of the Church Mission of Help in New York from February 3d to 5th.

Plans for the meeting, discussed by the board of directors early in December, include such other topics as the improvement of CMH publicity, the coordination of the work of Episcopal agencies within the diocese, the problems of unmarried mothers, and the place of religion in case work.

At its December meeting, the board of directors adopted a resolution memorializing the late Mrs. John M. Glenn, one of the founders of the organization, saying:

"Mrs. Glenn was not only a founder of Church Mission of Help when it began its work in New York City, but she was the chief influence in promoting the case work method on which its success has principally been achieved. She was also the inspirer of the first units of the work in the neighboring dioceses and as the first president of the National Council, Church Mission of Help, formed of the branches existing in 1919, she was for many years the radiant center of all its national developments.

"Mrs. Glenn's life of social work in all its attainment, its national and international recognition, was a simple story of pressing social science into the loving service of her fellow men."

CHINESE RELIEF

American Children Pick Cotton to Earn Offering Money

Two gifts for China relief have been received by the treasurer of the National Council—both of the kind which are immeasurably large judged by Christian standards, regardless of their amount in dollars and cents.

Children of the Mission of the Resurrection, Leatherwood, where the Rev. J. M. Stoney of Anniston, Ala., is in charge, picked cotton so that they might make a missionary gift of their own.

Cotton picking brings 50 cts. a hundred pounds. The little group, aged nine and ten years, picked 250 pounds and presented their offering individually at the chancel steps, a total of \$1.27, mostly in pennies. Having learned that their cotton picking will pay two days' care for a Chinese child in a hospital, or will feed a child in a mission welfare center for nearly a month, they have designated their offering for medical work in China.

From a communicant of Grace Church, Plainfield, N. J., came \$11 designated for China Civilian Relief. The donor says, "I only wish it could be for a larger amount. It comes from my Thanksgiving Day table—less expensive food and the generosity of guests—and is to help China as much as it can, and as seems best to those who carry the anxiety of her care."

ENGLAND

"We are Learning to Value More the Old, Abiding Things"

The British censor now allows it to be disclosed that, among famous London churches damaged in air raids are those of St. Martin-in-the-Fields, Trafalgar Square (which awaits the appointment of a successor to the popular radio priest, the late Canon Pat McCormick); St. James', Piccadilly; and St. Leonard's, the parish church of the South London suburb of Streatham.

When St. Martin's was bombed, 600 people were being sheltered in the crypt, but all escaped injury. The bomb tore a hole in the church pavement, and all the windows on one side were blown in or damaged. St. James', Piccadilly, a Wren church, was almost demolished by a large bomb which fell in the forecourt. The adjoining rectory was also destroyed, and the verger was killed. A high explosive bomb fell in the churchyard of St. Leonard's, where Dr. Johnson had worshiped when he was on one of his frequent visits to his friends, the Thrales. The chancel, organ and roof were badly damaged, but the altar was untouched, and no one was hurt.

The Archbishop of Canterbury had drawn attention to the fact that, owing to the extension of so-called "summer-time" in Great Britain, all early celebrations of Holy Communion at Christmas-time, even those at eight o'clock, would come within the hours of the black-out. Except where all windows of a church had been effectually darkened, the only permissible lights, said his Grace, were "such as would enable the celebrant to read the service, and such few dimmed or hooded lights as would enable the congregation to find their way to and from their places."

In a message to his diocese, Dr. Lang wrote: "I do not hesitate, in spite of these dark and stern days, to wish you all a happy Christmas. We are learning (are we not?) just because of the changes and chances of the time, to value more than ever the old abiding things: home, friendship, love. At Christmas-tide, when they receive their deepest consecration, let them fill and cheer our hearts. We shall rejoice that its light is still shining all the clearer against the background of the darkness which covers the earth."

The catalogue of churches damaged by German bombardment of London from the air reads like a sight-seer's handbook. Especially destructive was the recent Sunday (December 30th) incendiary attack on the ancient City of London.

The churches of St. Brides, St. Mary Aldermary, St. Andrew's by the Wardrobe, and St. Lawrence Jewry were completely destroyed. Badly damaged were St. Stephen's in Coleman street, St. Vedast's in Cheapside, and St. Anne and St. Agnes in Gresham street, three Wren structures; and St. Mary Woolnoth, first erected in 1191 and several times rebuilt.

Majestic St. Paul's Cathedral was several times threatened by the flames, but

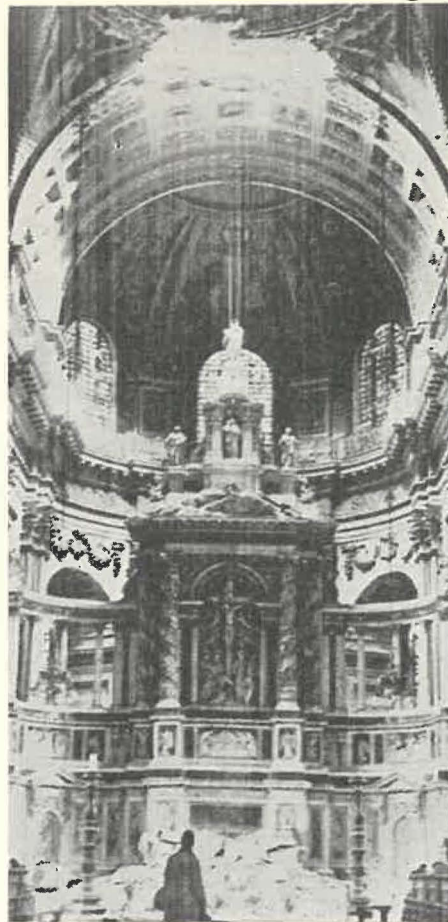
saved by firemen who poured millions of gallons of water on adjacent buildings.

The damage to these historic landmarks, however, is only a tiny part of the harm done to London's Church life by Nazi bombs. What of the ordinary parish churches that carry the main load of bringing the Church's faith and sacraments to everyday people? An estimate in answer to this crucial question is given below by the Rev. William G. Peck, noted Christian sociologist and a frequent contributor to *THE LIVING CHURCH*. The situation is believed not to have changed substantially since the day, near the end of November, Fr. Peck's report was written.

London and Its Churches

BY THE REV. WILLIAM G. PECK, S.T.D.

I read in my newspaper this morning—a morning near the end of November—that the Germans claim to have "wiped out" Bristol. The human misery and the material damage produced by any large scale aerial bombardment may be grievous; but in estimating the effects of the more or less indiscriminate night bombing which Britain has now endured for three months, it is very necessary to see it in its true proportions. I do not know how much damage has been done in Bristol, but I can easily believe the newspaper's assertion that the people of Bristol are quite unaware



Acme
ST. PAUL'S: "Standing, though scarred."

that their city has been "wiped out." For, nearly three months ago, the Germans announced that London was a "smoking ruin"; yet London is most manifestly and recognizably still London. The experts declared that it would take 20 years of such bombing as we suffered in the first month of the blitzkrieg to destroy London; and that rate of destruction has not been maintained. At the present rate it might take 50 years.

It is possible to go for long bus rides in our capital, and to see only very small indications of war. The sky-line is not noticeably changed. St. Paul's, Westminster Abbey, the Roman Catholic cathedral, the Houses of Parliament, Buckingham Palace, the Tower of London, the Tower Bridge, and all the other bridges (only one has been damaged), Nelson's Column, the National Gallery, the Mansion House, the Bank of England, the Royal Exchange, and countless famous buildings are standing, though some of them are scarred. There are scores of thousands of houses and shops completely untouched. There are great thoroughfares and wide neighborhoods where no signs of disaster are visible to the passer by. On the other hand, there are some districts where the destruction has been great and the ruins, until they are cleared away, are depressing.

You may see, in such places, rows of shattered houses, a block of flats partly demolished, craters in the road which workmen are rapidly filling in. The damage in some parts of our East End is pitiable. In some parts of our West End it is quite impressive: some of London's greatest stores were badly knocked about, and one or two demolished. Here and there a famous square is to be seen, its fine houses askew, some in ruins, some with their facades cracked and disfigured. Theatres and cinemas have been unfortunate. Railway stations have been a natural target; though the rapidity with which their services are restored is amazing.

HOSPITALS AND CHURCHES

What has chiefly surprised and angered Londoners is the entirely disproportionate measure of ruin that has fallen upon hospitals and churches. I will not undertake to say why this has happened. Hospitals cover a good deal of ground. Churches are usually lofty, upstanding buildings. It may be argued that when German raiders are rushing through our darkened skies, themselves half terrified by our barrage and dropping their bombs wildly, it is not surprising that hospitals and churches received many of the missiles. And yet somehow I am not satisfied with that argument. The incidence of damage to hospitals and churches is too fantastic. I think there is no great hospital in London which has not suffered to some extent, and some have been horribly injured. Perhaps the most lamentable instance is the noble edifice of St. Thomas'. That great series of buildings is a sad spectacle. It has been bombed four times. My own daughter is a staff nurse of St. Thomas', and I could write at length of the heroism and determination of the doctors and nurses who are still healing

the sick amidst the shattered walls. My daughter, like other nurses, has lived and worked and slept for weeks in a basement, with only occasional glimpses of the sun. When I have seen her, she has been exactly her normal jolly self.

Church people, however, in America as elsewhere, will be specially concerned for

concerned are London, Southwark, Chelmsford, and Rochester, and their bishops are facing a stupendous task. Yet, somehow, the Church's work goes on. I think the clergy are more popular in England than they have been for centuries. You discover curates scouring the hospitals in the early hours of the morning, looking for parish-

been torn in the roof, and the rain has been pouring in. One morning, arriving to say Mass, I found several pieces of shrapnel lying on the altar. The church hall is a ruin. You will gather that unpleasant things have happened in our vicinity. But the windows have been boarded up—thus solving very successfully the black-out problem. The roof has been temporarily repaired. Mass is said daily, and all the other services go on as usual. I hope to preach a course of Advent sermons in that church, entitled, "For our salvation." We do not forget, even now, that the message of the Church is the salvation of mankind.

CHINA

"Leadership Secure; Workers Enthusiastic"

One of the first acts of the newly-consecrated bishops in China, Bishops Craighill of Anking and Chen, his Assistant, was to call a round table conference of the clergy, missionaries, and visiting bishops.

The purpose of the meeting was to lay plans for the conservation of the work in the long-established centers of the Church in occupied China and for the vigorous expansion into the free parts of the district hitherto neglected. The morning of December 2d was spent in listening to the experiences recounted by Bishops Scott of North China and Tsen of Honan. Bishop Chen then told of his travels through the Central and Western provinces. With this excellent background, the afternoon was given to a realistic discussion of the future of the diocese.

The spirit of both the Chinese and foreign workers at the conference was summed up in the final words of the cable sent to America: "Leadership secure; workers enthusiastic."

A Double Consecration Unique in Church History

Unique in the history of the Chung Hwa Sheng Kung Hui (Holy Catholic Church in China) was the consecration of two bishops at St. Lioba's Church in Wuhu on St. Andrew's Day, November 30th. Not only were two bishops to be consecrated on the same day, but one of the new bishops was consecrated as the first Chinese bishop for an American diocese.

The Rt. Rev. Lloyd R. Craighill, who was consecrated to the office of Bishop of the missionary district of Anking, and the Rt. Rev. Dr. Robin T. S. Chen, who was consecrated as Assistant Bishop, have now taken over the duties of Bishop Huntington, the first bishop of the diocese, whose resignation was accepted by the 1940 General Convention. Bishop Huntington began his work as Bishop in 1912.

UNCERTAINTY

There was a time of uncertainty during the early weeks of November where, if at all, the double consecration could be held on November 30th. Both Bishops Scott of North China and Roberts of Shanghai were pledged to come, but three bishops are re-



BOMBED CHURCH: "What has chiefly surprised and angered Londoners is the entirely disproportionate measure of ruin that has fallen on hospitals and churches."

London's churches. I will say at once the problem is a heavy one. Both in Central London and in the outlying areas of the capital, the destruction has been cruel and calamitous. There was recently published a list of public buildings destroyed or badly damaged, including perhaps 30 or 40 churches. These, however, were the better-known churches, and the total number is very greatly in excess of these figures. The list includes some buildings well known to American visitors: St. Paul's Cathedral, wonderfully delivered from destruction by a huge delayed-action bomb, afterwards suffered the demolition of its high altar. St. Martin's in the Fields has been injured. St. Clement Dane's, Dr. Johnson's church, has been struck, and the Johnson window is destroyed. St. Margaret's Westminster, hard by the Abbey, St. James' Piccadilly, St. Giles' Cripplegate, and many other famous and historical houses of prayer have been partially or completely obliterated. Roman Catholics and nonconformists have had their share of the bombing. I know of one Roman church, a remarkably beautiful and very costly building completed not long before the war broke out, which is now splinters and ashes.

PARISH CHURCHES

To my mind, the worst of the sorrow is not that "show churches," however beautiful, interesting or important, should have been reduced to rubble, but that dozens of parish churches, ordinary rank and file places doing ordinary work among their ordinary people, with their parish-halls and sometimes with their vicarages or schools, should have been shattered beyond use. This is throwing a tremendous burden of anxiety and difficulty upon the clergy and the faithful. The dioceses chiefly

ioners who have "disappeared" in an air-raid. You see clergy in the shelters and down on the underground stations, night after night, talking to all and sundry. Some of them did heroic work in the desolation of the East End.

When a parish church has become ruinous, or, as has happened in some cases, when it has been simply knocked flat, arrangements are made for the people to worship at a church in some neighboring parish. In some instance, Anglicans and nonconformists are sharing a building, holding their services at different hours but working together in comradeship. Where a parish hall has been wrecked the vicar holds meetings, "socials," and even "sing-songs" in his vicarage, if that is still capable of keeping out the wind and the weather. We all know that the task of rebuilding is going to be tremendous. We do not know how it is to be done; but we are quite sure that somehow it will be done. The houses of God will rise again, and will still be pointing the eyes of men to heaven, long after the spirit of Naziism has been sent back to hell.

Yet, although the churches of London have suffered so sadly, I must not overpaint the picture of destruction. The parishes of London are a mighty host, and there are scores of churches standing serene, untouched, beneath these menacing skies. We thank God for them. But we thank God even more fervently for the spiritual courage of the clergy and people of the afflicted parishes. I can speak freely of all this, because I am not a parish priest and am not personally involved in the problem. But in the parish where I live we have our troubles.

The windows of our church have been blown to smithereens. Great holes have

quired for the consecration of a new bishop. A telegram to Bishop Tsen of Honan, North China, brought no answer for days. This is not surprising, for autumn is likely to find a bishop on his diocesan travels.

After days of suspense, however, the answer came, an affirmative one: Bishop Tsen would be able to come to his old home, Wuhu, and participate in the consecration of his spiritual son, as he had participated in his ordination to the priesthood. (The relation between these two is particularly close. Bishop Tsen was principal of St. James' Middle School, Wuhu, 30 years ago when the present Bishop Chen, then a non-Christian, came to St. James' School as a student. His father had sent him to this school to learn English.)

The weather, a most important factor on such occasions, was all that could be desired, and the nave of St. Lioba's Church was filled to the doors with members of the two Wuhu parishes, guests from other Wuhu churches, missionary and community friends, and out of town guests. The service lasted for two hours and forty minutes, unmarred by anyone's leaving before the Communion service was finished.

Shortly before ten o'clock on Saturday morning, November 30th, the procession assembled in St. Lioba's parish house. It was not a very long procession, but even so, it was the largest representative gathering to be held within the diocese since the beginning of the present war. Under ordinary conditions—that is, in the pre-war days—the procession would easily have been three or four times as long, for there would have been many more than 10 lay delegates, and all of the clergy would have been present. (Twelve of the 30 clergy and the one foreign priest in the diocese were in the procession.)

"These two did not care for their lives, but only for the name of the Lord Jesus Christ" is the literal translation from the Chinese of Acts 15:26, the text of Bishop Tsen's stirring sermon, used throughout as a refrain. The words were written of Paul and Barnabas.

Bishop Tsen began his sermon with a tribute to Bishop Huntington and a summary of the history of the diocese, mentioning by name the Rev. Franz E. Lund and others who laid the foundations of the educational, medical, and evangelistic work. Then, returning to the text, he spoke of the two apostles—especially of Paul who, before his conversion did not care for the lives of others, but who, after his conversion, did not care for his own life. (The English Bible uses "hazarded"; the Chinese, "pu ku hsin" or "did not care.") And because Paul and Barnabas and other apostles and Christians did not care for their own individual lives, they were able to see the corporate life of the Church grow and abound, Bishop Tsen said.

After the sermon, Fr. Craighill was led forward by his attending presbyters, the Rev. Y. M. Li and the Rev. Hunter C. C. Yen, to Bishop Roberts, who had been appointed consecrator by the Presiding Bishop of the Church in the United States. Credentials from the American Church and from the House of Bishops in China were duly presented and read.

The consecrator's chair was then taken

by Bishop Scott, who is also chairman of the China House of Bishops of the Chung Hwa Sheng Kung Hui; and Dr. Chen was escorted forward by his attending presbyters, the Rev. Arthur Tao-en Wu and the Rev. Ralph Hwei-ming Chang. The proper credentials from the Chinese Church were presented and read.

The Litany followed, led by the litanist, the Rev. Rankin T. S. Rao, after which came the vesting of the bishops and the ceremonial of the laying on of hands. "Three consecrated two" was the laconic wording of the telegram sent by Bishop Scott to Bishop Norris. Actually, however, three consecrated one—Bishop Craighill—and then, the newly consecrated bishop rose and participated in the consecration of the assistant bishop.

The Communion service, celebrated by Bishop Scott, who was assisted by Bishop Roberts, closed, as always the impressive and colorful ceremony of consecration.

President of St. John's University Resigns Post

The Rev. Francis Lister Hawks Pott has resigned as president of St. John's University. His successor has not yet been announced.

Dr. Pott, who has been president of the university since 1888, went to China immediately after his graduation from the General Theological Seminary in 1886. Soon after his arrival he took over a small boarding school which had been opened at Jessfield by the Episcopal mission. From this nucleus he built St. John's University, the foremost Christian university in China, numbering among its alumni several of China's ambassadors to foreign capitals, a

the Japanese army immediately after the capture of Nanking.

Since that time American Churchwomen have been leaving China, most of them quite reluctantly. They do not like such chivalrous solicitude and as missionaries would prefer to take their chances with the men in the event of an outbreak of war between the United States and Japan.

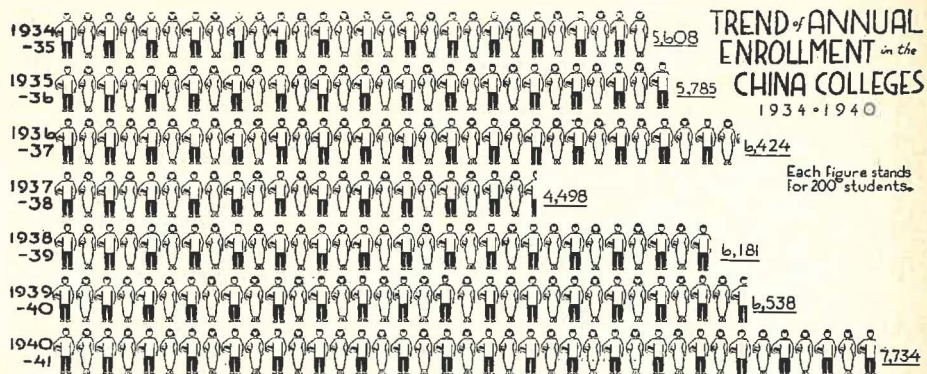
Gradually hospitals and educational institutions are now being forced to suspend or curtail their activities. A number of girls' schools, among them St. Mary's Hall, are continuing their work entirely under Chinese administration.

Thus far the war has not seriously weakened the dozen or so Christian colleges in China. As a group the colleges met with fewer new difficulties during 1940 than during either of the two previous war years. Their position was for the most part one of stalemate, of patiently enduring an unsatisfactory situation, hoping that more normal conditions might soon be restored. The enrolment of students in Christian colleges in September exceeded all previous records, reaching a total of 7,734, which was about 1,200 more than the record established the year before.

WEST INDIES

Greek Orthodox Priest Takes Part in Laying on of Hands

Having conferred with the authorities of the American Church in New York concerning their proposal to assist the province of the West Indies as part of the effort to aid British missions, the Most Rev. Dr. E. Arthur Dunn, primate of the West Indies, has returned to his home in



CHRISTIAN COLLEGES: After a two-year setback, enrolment in Christian colleges in China has surpassed all previous records.

prime minister of the Chinese Republic, and other prominent figures in the national government.

Evacuation of American Women Affects Schools, Hospitals

The evacuation of all American women connected with the work of the Church in China has been urged during the past several months by the American Department of State and by mission authorities who had in mind the outrages committed by

Belize, British Honduras. His Grace traveled via Jamaica and the Honduras Republic, since he was interested in the plans for establishing an American defense base in Jamaica, and the prospect of co-operation there in the work of the Church.

In Honduras the Archbishop landed at La Ceiba, where he ordained to the priesthood the Rev. Christopher Pooley. It was the first time an ordination had taken place in this mission, and a note of Christian unity was added to the impressive service by the presence of a Greek Orthodox priest who took part in the laying on of hands.

WEST MISSOURI

Even Residents of Old People's Homes Respond to the Call

Typical of the immediate and unstinted giving of American Churchpeople on behalf of British missions is the response of West Missouri to a special appeal which Bishop Spencer of West Missouri sent through the mail to all Churchpeople in his diocese.

Less than a month after mailing the letter Bishop Spencer was able to notify the Presiding Bishop that the diocese had raised \$1,550, oversubscribing the objective of \$1,250 to aid British missions. Many of the contributors also wrote to thank the Bishop for reminding them of Britain's need. Even residents of old people's homes and persons receiving WPA relief sent small gifts.

"I think this has been the most ready response to any appeal we have ever made," Bishop Spencer said. "And I am confident that this will be true of the whole Church."

Bishop Spencer's appeal was worded as follows:

"It was here in West Missouri that our Church resolved to help our Mother Church in England to carry on her missionary work in this hour of desperate need. Naturally we should be among the first to respond to that resolve to raise \$300,000 for the help of the missionary society which planted the Episcopal Church in our country and nourished it until we became a nation.

THREE REASONS

"I am humbly suggesting three reasons why we should personally and individually respond to this call:

"First, we have been deeply stirred by Bishop Hudson, who came here under great hardship and danger on the invitation of our Presiding Bishop. We must have made the resolution that we would help. That resolution ought to result in a personal gift, however large or small, rather than in a general collection in which we might not have the opportunity to contribute, or in corporate action which we may have to take later to secure West Missouri's share.

"Second, if we believe in the value of religion to strengthen a people's morale, then it is deperately imperative that the British Commonwealth of Nations have the Church everywhere in this hour. Does anyone doubt that the stability of England and her Church affects in a vital degree America and our Church?

"Third, this Advent call comes to us with a singular pertinence. With all the Christian world we are looking forward to the Mother of Christ and her Babe. British missions and our Missions in their beginnings are the child of the Church of England. Another Herod is seeking that Child's life today. Shall not . . . 'the shepherds and kings' lay their tribute at His feet? If you believe in this, will you help? We cannot, and we need not, let our own work suffer. This is the little more—and how much it is! This must not be the little less—and what worlds of failure away!

"It is time we began. Other dioceses are under way. On the basis of our responsibility arrived at, our share will be a minimum of \$1,200. We hope to raise \$1,500. Sorry to end with figures, but God's business is business, too."

ARKANSAS

Bishop Tucker to Present Details of Ten-Year Plan

To enable the Presiding Bishop to attend the annual convention of Arkansas, diocesan officials have changed the convention dates to January 29th and 30th. The place of meeting will be St. Luke's Church, Hot Springs.

The Presiding Bishop, the convention preacher, will present his ten-year plan for going forward in service and will conduct a devotional hour for the meeting of the Women's Auxiliary, which will be held concurrently with the convention.

CHICAGO

Bishop-Elect Conkling to be Consecrated Late in February

February 24th, St. Matthias' Day, has been tentatively set as the date on which the Rev. Wallace Edmonds Conkling of Germantown, Pa., will be consecrated as seventh Bishop of Chicago, according to present plans.

Announcement to this effect has been made by Bishop-elect Conkling in a letter to the people of the diocese, his first official pronouncement since his acceptance message. In selecting this date, the Bishop-elect pointed out that it was not only a day of great significance in itself, but that it was also the 41st anniversary of the day when the late Rt. Rev. Charles Palmerston Anderson was consecrated as spiritual leader of the diocese.

Although the church at which the impressive ceremonies will be held has not been announced as yet, arrangements call for the consecration to take place in Chicago. A definite announcement in this regard is expected to be made about the middle of January, when Fr. and Mrs. Conkling come to Chicago for a visit and to seek a suitable residence.

HONORARY DOCTORATE

When he comes here on that occasion, an honorary degree of Doctor of Sacred Theology will be conferred upon him by Seabury-Western Theological Seminary at a special convocation to be held in Anderson Memorial Chapel on January 13th. Bishop McElwain of Minnesota, dean of the seminary, will confer the degree at a special ceremony to which the trustees of the diocese have been invited. After the service, a dinner will be held at the seminary with Dr. and Mrs. Conkling and Bishop and Mrs. Randall as guests of honor.

In his message to the people of the diocese, Bishop-elect Conkling asked that the

consecration be approached as a great religious act. He expressly urged that no gatherings of a social character be held previous to the service and that any that seem fitting and desirable afterward be distinctly separate from the ceremonies.

"During these weeks, until the day when by the will and act of God I am to become your pastor, I dare not think of myself, nor of what I must sacrifice here in my beloved parish, nor even too deeply of the great obligations and solemn privileges that are soon to be given," said the Bishop-elect. "I am greatly helped by the power of your prayers and those of my people here, as well as by the prospect of your continuing and deepening affection and loyalty and your unflinching assistance in service.

CONSENT REQUIRED

"I trust you will understand the necessity for the present delay. The required consents of the standing committees and the bishops of the Church will probably not be obtained much before the end of January. Nor can I hope to prepare to take up my work among you and be able to bring my important parish work to a close within two months of the date of my acceptance of the election."

The Bishop-elect then stated that it was his hope to be consecrated on February 24th and that the event would be approached as a great religious act.

He concluded with a plea that the clergy urge the people of the diocese to keep the day before the consecration as a day of silent intercession in the churches.

"Where possible there should be an opportunity for Holy Communion," he said. "I trust that it is not too much for me to ask that each priest spend at least one hour of prayer in church, and the laity a half-hour likewise. A bishop of the Church of God is to be consecrated. I pray that a diocese is also to be consecrated!"

CUBA

The Problems of a Long, Narrow Diocese

Bishop Blankingship of Cuba held a meeting recently of the four archdeacons in Cuba at the Hotel Plaza in Camagüey to define their work and to take counsel of ways in which they might be of further use. Cuba is over 700 miles long and averages about 50 miles wide; thus the 70 parishes and missions in the six provinces of Cuba are strung out over a large territory, and some of the clergy and lay readers are rather isolated.

Archdeacons will now make quarterly official visits to each station to confer with the clergy and workers on the state of the work and to report to the Bishop, who will continue to make one or two visits a year to almost all of the missions. Encouragement and supervision of this kind will be especially appreciated by lay workers and those of the native clergy who have had no thorough preparation in seminaries or colleges.

As there are four archdeacons and six

provinces, the Bishop has appointed the Ven. Jorge H. Piloto to have oversight of the work in Santa Clara as well as Matanzas, and the Ven. Ricardo Barrios, Pinar del Rio as well as Habana. The Ven. Romualdo Gonzalez-Aqueros has been assigned to Oriente, and the Ven. John H. Townsend jr., Camaguey.

BISHOP'S SECRETARY

Another forward step is the official appointment of A. R. Wagstaff as secretary to the Bishop and treasurer of the missionary district. Mr. Wagstaff has been a resident of Cuba for many years and has long handled the funds which the National Council sends to Cuba. This more general appointment makes him an official member of the missionary staff in Cuba and is equivalent to making him business manager of the district.

The plan of the Church's work in Cuba is built around lay readers and catechists and school teachers. Almost every priest has three or more places to look after, and often in one mission there will be different racial groups which have to be treated at present as different congregations using the same building. They are not homogeneous in language, background, culture, or race. The secret is to have strong lay workers of each group and diplomatic clergy. One willing priest can in this way cover a lot of ground in this pioneer field that includes hundreds of thousands of unchurched souls of various nationalities.

CALIFORNIA

SSJE Resumes Charge of Church in San Francisco

At the invitation of the wardens and vestry of the Church of the Advent, San Francisco, and with the consent of Bishop Block, Coadjutor of California, the Society of St. John the Evangelist has resumed charge of the church until the election and institution of a rector.

The Rev. Oliver B. Dale, Assistant Superior, SSJE, will be priest in charge and will have as his associates the Rev. Earle H. Maddux, SSJE, and Brother Herbert Francis, SSJE. Each is well known in the parish, having previously served on the staff while the Cowley Fathers were in charge of the Church. Fr. Dale was rector from 1934 to 1936.

NORTH CAROLINA

A Church Dedicated to the Doubting Apostle

Because the builders were so beset with difficulties that they doubted that the structure could be completed, they named the small wooden church built in Sanford, N. C., in 1896 St. Thomas' Church for the doubting Apostle.

Not only was the first structure completed, but in December of 1940 there was consecrated the beautiful new building of Gothic design which was completed on another site in 1930. Bishop Penick of North Carolina officiated; and among the clergy

present were the Rev. F. Craighill Brown, priest in charge, and the Rev. Dr. T. A. Cheatham and the Rev. R. G. Shannonhouse, who had previously served St. Thomas' Church.

WEST TEXAS

Change Meeting Place, Date of Annual Council

The 37th annual council of the diocese of West Texas will meet at St. Mark's Church, San Antonio, Tex., from January 21st to 23d, instead of at Harlingen, Tex., from January 19th to 21st, as previously announced.

WESTERN NEBRASKA

Twenty-Two Japanese Confirmed

Twenty-two Japanese boys and girls were confirmed recently at St. Andrew's Church, Scottsbluff, Nebr., by Bishop Beecher of Western Nebraska. They were prepared and presented by the Rev. Hiram Kano, Japanese priest.

"Most of them are graduates of the high school," said Bishop Beecher. "Several were young Japanese who had returned from the universities and colleges for the Christmas holidays."

PITTSBURGH

Christian Life in Times of Storm

The relation of Christianity to democracy and the totalitarian revolution was discussed by the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Christian Education in the National Council, in an address before the Church Club of Pittsburgh. Speaking in the same vein, Dr. McGregor also addressed the Young Churchmen of the diocese, meeting at Calvary Church in Pittsburgh; his subject was Christian Life in Times of Storm.

PHILIPPINES

New Novice Clothed in Native Sisterhood

Early in November, Miss Paula Dolo was clothed and took the name of Mary Francis, as another novice of the native Sisterhood of St. Mary the Virgin in Sagada.

The service was inspiring and beautiful. In the words of a writer for the *Anglican Churchman*, "My! you just couldn't imagine how most of us side-eyed her when she passed on her way to the altar. Most of us even stopped singing just to look at her—for she looked so holy."

There took place also the profession of two Sisters—Teresa and Estrella, who, for four years, have been trained by the Sisters of St. Mary. Suffragan Bishop Wilner received their vows and Fr. Gowen of Besao preached at the profession.

The two professions and the clothing of the novice are believed to put the order on

a firm basis as a native Philippine religious community.

Editor's Comment:

The development of this native Philippine sisterhood is a cause for rejoicing on the part of the whole Church. May there be many vocations to this new order, as to all the religious orders of our Church, both at home and in the mission fields.

LONG ISLAND

Death Takes Canon Duffield, Retired Archdeacon

Canon Roy Farrel Duffield of the Cathedral of the Incarnation in Garden City, N. Y., retired archdeacon of Queens and Nassau in the diocese of Long Island, died at his home in Garden City on December 22d in his 64th year.

For more than 20 years Canon Duffield had had the oversight of the missions of the archdeaconry and those of the cathedral, supervising the planning and financing of Church extension work. At one time he had 33 missions under his care. He was particularly successful in his work, and nine of the missions became self-supporting parishes under his administration. He founded not less than 20 missions in new communities.

At the same time, he was chaplain of the convalescent home of St. Giles for crippled children and secretary of the provincial synod of New York and New Jersey. He was four times elected a deputy to General Convention; and in 1925, when the diocese of Long Island elected a bishop coadjutor, Canon Duffield received the largest vote from both clergy and laity on the first three ballots.

His funeral was held in the cathedral on Christmas Eve. About 20 of the clergy, the cathedral choir, and a large congregation were present. Bishop Stires of Long Island and the Very Rev. George A. Robertshaw, dean of the cathedral, read the burial office. A Requiem Eucharist was celebrated by the Rev. Charles Henry Webb, with the Rev. Irving S. Pollard reading the Epistle, Dean Robertshaw the Gospel, and Bishop Stires the Absolution and the Benediction. Interment was in Flushing Cemetery, with the Rev. Benjamin Mottram officiating.

ATLANTA

New Canon Begins Work at Cathedral of St. Philip

Canon Robert Littlefield Crandall, successor as canon to Rev. Charles F. Schilling, began his work at the Cathedral of St. Philip in Atlanta, Ga., on January 1st. He will continue his services and duties at Kirkwood, where he has been minister in charge of St. Timothy's Church since his graduation from the Virginia Theological Seminary in June. Mr. Schilling left on December 31st for St. Augustine, Fla., where he is now rector of Trinity Church.

Manifestations of Christ

WE are in the midst of the Epiphany season—the time of year devoted by the Church to commemoration of the manifestation of Christ to the Gentiles.

Modern Christians have lost much of the significance of the Epiphany season. Too often it is a mere prolongation of the Christmas festivities—a half-hearted “Twelfth Night,” sometimes observed by a candlelight service from which much of the significance has been abstracted, often distinguished by nothing except the throwing away of the family Christmas tree.

Even the three Wise Men, astride their camels, following the mysterious star, have somehow pushed their way forward, using the Christmas card as their magic carpet, until they have rather surprisingly arrived at the stable in Bethlehem simultaneously with the shepherds, on the very night of our Saviour’s birth. Actually, the Wise Men do not belong to Christmas at all but to Epiphany, for their pilgrimage to worship the Infant Jesus marked His first manifestation to the non-Jewish world.

But Epiphanytide is not concerned solely with our Lord’s manifestation or self-revelation to the Wise Men. The Gospels appointed for the Sundays after Epiphany tell something of His other early self-revelations. The Gospel for the First Sunday after Epiphany tells how as a boy of 12 He revealed something of His divine nature to the doctors and priests in the temple at Jerusalem. That for the Second Sunday tells of His submission to the baptism of John in the River Jordan, when the voice from heaven proclaimed Him to be the Son of God. The Gospel for the Third Sunday after Epiphany tells of the beginning of His miracles in the marriage feast at Cana, and the Gospels for the remaining Epiphanytide Sundays reveal Him in His miracles and in His parables.

The many-sidedness of the Epiphany message should not be lost to view, for it has a special significance to us today. We are the Gentiles, and Christ is revealing Himself to us constantly in many different ways.

Just as He revealed Himself to the Wise Men who followed the leading of the star, so today he reveals Himself to wise men and women who seek Him diligently regardless of their personal comfort or convenience, following the star wherever it may lead them—even though it may be to the modern martyrdom of the concentration camp.

Just as our Lord revealed Himself in the temple to the doctors and priests, so today He reveals Himself in those who study His word, who follow His teaching, who worship in His Church and diligently seek to find Him in prayer and meditation, whereby indeed they talk with God.

Just as our Lord was revealed in His baptism in the River Jordan, the forerunner of the Christian sacrament of baptism, so today He reveals Himself to those who seek Him in the Holy Sacraments—in the water of Holy Baptism, in the Bread and Wine of Holy Communion, in the laying-on of hands in confirmation and ordination, in the blessing of Holy Matrimony, in the forgiveness of the confessional, and in the anointing of the sick.

Just as He manifested Himself in the miracle that He performed at the wedding feast at Cana and in His other

miracles and the stories that He told, so He shows Himself today to those who seek Him in the common things of life—in the constantly recurring miracles of the changing seasons, in the loyalties of friendship and human love, in the beauty of the Christian family life, in the love of country and the greater love of humanity that extends across the boundaries of nation, race, and creed.

Christ did not manifest Himself once and for all 2,000 years ago and then depart for some shadowy other-world existence, leaving this world to shift for itself. He reveals Himself in every age and to all people. We can find Him whenever we will; it is only the blindness of our sins and the short-sightedness of our concern with daily routine that keep us from finding Him more frequently.

“O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord.”

We are the Gentiles to whom our Lord is revealing Himself today. We can lay hold on that manifestation if we will. Through it we may perceive and know what things we ought to do, and by His grace we may have power faithfully to fulfil the same. That is the message of this Epiphanytide to us.

Methodist Journalism

NEWEST, yet one of the oldest, of religious periodicals is the *Christian Advocate*. The first issue of the new *Christian Advocate* as the unified organ of united Methodism was that of January 2, 1941, under the able editorship of Dr. Roy L. Smith. This combined weekly official organ of the Methodist Church, with an initial circulation of over 250,000, combines seven periodicals that formerly served the three separate denominations of Methodism. Now there remain only two or three independent periodicals in the Methodist Church, of which *Zion’s Herald* of Boston is the principal one.

Methodist journalism has had a long and honorable history. The new publication stands in a long line of succession, going back to the *Wesleyan Repository* in 1821 and other early Methodist publications. Many of these have borne the name *Christian Advocate*, or some variation of it, and among their editors have been some of the most distinguished religious journalists of the past century.

Although the new *Christian Advocate* is an official organ designed to exercise a journalistic ministry to the 8,000,000 members of the Methodist Church, it is not intended that it shall become a bureaucratic or totalitarian ecclesiastical house organ. According to an editorial in the first issue: “By the action of the General Conference, and of the Board of Publication, the editor of the *Christian Advocate* has been left absolutely free to express his own convictions. No religious editor has ever set out upon his task with the assurance of greater freedom than has been given to the one who is responsible for the policies and pronouncements of this paper.”

Dr. Smith, the new editor, and Dr. T. Otto Nall, the new managing editor, are well qualified to exercise this religious

freedom. Frankly, we are somewhat skeptical as to the possibility of conducting a really independent Church periodical under official sponsorship. The experiment has been tried before and has rarely, if ever, succeeded; but we shall watch the present experiment with great interest and hopefulness.

We wish the new *Christian Advocate* every success, and we trust that it may have many years of success and prosperity, and of service in the building of the Kingdom of God.

Bishop Parsons, Bishop Block

SOMEWHAT belatedly but none the less sincerely, we want to add our tribute to the many that have been paid to the Rt. Rev. Edward Lambe Parsons on his retirement as Bishop of California.

Bishop Parsons has made a notable record as one of the foremost liturgical scholars in the Church, as an unceasing advocate of social justice, and as a persistent seeker after the unity of Christendom. To all of these causes he has made his unique contribution.

During recent years this editor has had an increasingly friendly relationship with Bishop Parsons. Sometimes we have found ourselves in sharp disagreement with him, and we have had more than one editorial battle with him because of our widely divergent views in regard to methods of approach to Christian unity. Surprisingly often we have found ourselves in agreement with him. But whether in agreement or in disagreement we have always found Bishop Parsons courteous and understanding. We can readily appreciate the tribute paid him by an Anglo-Catholic priest of his diocese who said that he was diametrically opposed to his Bishop in almost every particular but was proud to acknowledge him as his Father in God.

To Bishop Parsons we extend our best wishes as he relinquishes his active leadership of the diocese of California.

And to Bishop Block, his able successor, who has already proved his ability and resourcefulness as Bishop Coadjutor, we extend our best wishes for a long and fruitful ministry as Bishop of California and as one of the growing leaders of Christianity on the west coast.

"Black and White"

THE LIVING CHURCH feels greatly honored by the reprinting of our Christmas editorial as a front-page feature of the Christmas edition of the Miami *Times*, the leading colored weekly of south Florida. One of our own clergy, the Rev. John E. Culmer, writes a regular column for this progressive paper. Entitled "Black and White," Fr. Culmer's column is devoted "to the creation, cultivation, promotion, and maintenance of a fairer and healthier bi-racial understanding." The column is well done, and is an effective journalistic agency of understanding and goodwill between the races, thoroughly Christian and constructive in its tone.

War Advertisements

RECENTLY we had an hour to spare in the periodical room of a great library and we looked over a number of the late issues of English periodicals. It is amazing to note the regularity with which publications of all kinds have been issued in London, even during the height of the bombing. Sometimes, as in the case of the *Church Times*, a sudden change of type seems to indicate that a hit rather too close to the

office of publication has necessitated a bit of outside composition, but rarely is there any news of such a catastrophe and never is there a word of complaint.

Advertisements in English periodicals have always fascinated us. Where else could one get away with such a slogan as "Hot it up with Edwards' Dessicated Soup?" The war advertisements are no exception and because they give an interesting insight into the adjustment of the typical Englishman to war conditions we quote a few of them:

Decorate your Dugout

Turn your dugout top into a rockery and send for our selection of plants which will camouflage and beautify that ugly yet necessary addition to your garden.

—*Gayborder Nurseries Ltd.*

Dogs' Gas Masks

Approved and recommended by leading veterinary surgeons and kennels. . . . Horses' masks.

Learn a New Language This Winter

" . . . now, when there are so many things one *can't* do, is the time to prepare for future benefits and pleasures. . . ." [Among the languages recommended are Italian and German!]

Banish Blackout Eyestrain with a Terry Lamp Sleep on Somnus Bedding

. . . the finest restorative for tired limbs and overwrought nerves.

Nervousness

" . . . this wonderful book . . . simple inexpensive home treatment for self-consciousness, blushing, depression, worry, insomnia, weak nerves, morbid fears. . . ."

Plasticine ear plugs for A.R.P. A genuine safeguard against noise during air raids. . . . Also Special Quality A.R.P. *Plasticine* for sealing windows and doors in gas-proof rooms.

Sleep de luxe

for Mr. and Mrs. Everyman in their air-raid shelters.

—*Dunlopillo Sleeping Bag.*

For your Emergency Store

In an emergency, the whole family could live on *Horlick's* for an indefinite period. . . . It needs mixing with water only and can be taken cold if gas or electricity supplies fail.

The Eyes Suffer Most!

General nervous strain . . . loss of sleep . . . long hours at work . . . poor lighting . . . stuffy blacked-out rooms—these are the factors which place enormous strain on your eyes.

—*Optrex Eye Lotion.*

And here is the announcement of a night club in a little amusement magazine entitled *What's On in London!* "*Le Suivi*. . . . Earlier opening allows for dinners to be served. Service includes a safe shelter and—novelty—cars to drive you home."

Business as usual, in the "nation of shop-keepers"!

Through the Editor's Window

MINOR MYSTERY: *Journal of General Convention*, 1940, page 139, records a "cable from Tokyo addressed You and Tucker." Who is You?

The Essential Function of the Ministry

By the Rt. Rev. Frank E. Wilson, S.T.D.

Bishop of Eau Claire

THE essential function of the ministry is something which is easy to designate but far more difficult to explain. Stated briefly and simply the essential function of the ministry is the priesthood. This, however, is not to exclude other functions, of which there are several. The ministry also includes teaching and preaching, the administration of temporalities and the exercise of the Church's discipline, the organization of Christian activities, and the manifold aspects of pastoral care. One might compare it with the work of a physician. His primary function is the preservation of human life. But along with this is the teaching of health requirements, the improvement of sanitary conditions, research and experiment, surgery, psychiatry, diabetics—and so on. These various functions may be specialized without being segregated. They are all interwoven but the preservation of human life is basic to all the others. Similarly in the Christian ministry the several functions are closely related but the priesthood is basic to all of them.

Such an analogy is significant because it points at once to the biological character of the Christian revelation. Christianity is not the religion of a book but the religion of a Person. God works through human life. In the Old Testament dispensation He did not rest His case in a system of philosophy, a code of doctrine, or a sacred literature. He revealed Himself preëminently through a race of people and He reached those people through judges, priests, and prophets—that is through persons. To be sure the time came when Judaism lost its hold on the biological principle and fell away into a system of legalism. The inevitable result was deterioration and decay. The rescue was effected by the Incarnation—the reëstablishment of the biological principle—God working through a Person.

PRIESTHOOD OF CHRIST.

In full harmony with all that had preceded our Blessed Lord spent His brief earthly ministry in training people. He wrote nothing, He produced no set of rules and regulations. He trained, taught, inspired, and commissioned certain persons as the nucleus of His Church. We call those persons the Apostles and we call the Church the Body of Christ. He Himself is the center of it all. He is the great High Priest. He is the Mediator. He made the one "full, perfect, and sufficient sacrifice" with Himself as the victim. He bore that eternal sacrifice into the heavenly places "where He ever liveth to make intercession" for us. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." This eternal priesthood of our Blessed Lord is the heart of the Christian

Gospel and the imperishable fruit of the Incarnation.

But human beings do not live in heaven. They live on earth. If the heavenly and eternal priesthood of our Lord is to be anything more than a lovely theory, it must be channeled through some agency whereby it may be available to men and women.

PRIESTHOOD OF THE CHURCH

That is the real reason for the existence of the Church. The Church exists in the heavenly places and reaches down into human life. Our Lord's priesthood pervades all of it and, in accordance with the biological principle, expresses itself through the ministry of the Church on earth. It is important to remember that this whole ministry is resident in the Church. It is not the private possession of any individual or of any individuals. Says St. Peter, speaking to the whole company of the faithful, "ye are . . . a royal priesthood." And again in the Apocalypse a song is addressed to our Lord which says "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

We sometimes speak of the "priesthood of the laity" to which they are ordained in Confirmation. This is true enough as indicating their share in the priesthood of the whole Church. It is clearly illustrated in the supreme offering of the Holy Eucharist. All liturgies speak in the plural. The officiating priest does not say "I" but "we." It is "these Thy holy gifts which *we* offer unto Thee," "and *we* most humbly beseech Thee, O merciful Father, to hear us," "here *we* offer and present unto Thee, O Lord, ourselves, our souls and bodies." Christ, of course, is the true Minister of every sacrament and the Church acts only in His name.

The ministry, then, is embodied in the whole Church and it is the counterpart in human life of our Lord's eternal priesthood. Apart from the Church the ministry loses its authority. That's why a priest clandestinely ordained is not recognized in his ministry—because the spiritual gift belongs to the Church, not to an individual. That's why three or more bishops commonly join in the consecration of a bishop, as witness to the fact that it is the Church which consecrates. That is also why a deposed priest cannot continue to exercise his office, because he would be doing so apart from the Church which has denied him the right.

As a matter of fact, if all the clergy were to disappear tomorrow, it is conceivable that the Church could reconstitute a thoroughly satisfactory ministry in full apostolic succession because the spiritual power would continue to reside in the Church. That, however, is a theoretical situation which does not absolve us from the re-

sponsibility of maintaining the normal process wherever and whenever it is possible.

THE APOSTOLIC MINISTRY

And there is such a normal process. In its ministry it is the Church which acts but it acts through its appointed and accredited agents. In the human body seeing and hearing are acts of the whole man but the eyes and the ears are the necessary organs through which the whole man sees and hears. It is the biological principle all over again. Just as the Incarnation was accomplished through a human life, so the continuance of the Incarnation was realized through human lives. Our Lord did not perfect an organization or erect a system. He trained and prepared certain men, commissioned them and invested them with ministerial and priestly powers. This was not a gift to each or any one of them as individuals but to the leadership of the Church with which they were entrusted. The most casual reading of the New Testament shows the peculiar position of the Apostles in the Christian community. They bore an authority which they did not hesitate to use and which was freely recognized by the faithful. The ministry resided in the Church and operated through the Apostles. Questions of doctrine, of discipline, and of Order were regularly referred to them. This was not because the Christians thought it would be a convenient method but because our Lord had made it so.

Now however you may think of the Bishops as successors of the Apostles, it is quite clear that early in the second century the plenitude of the apostolic ministry was found in the Bishops. They were the authorized teachers. They offered the Holy Eucharist and the sacrament was carried from the Bishop's Eucharist to be administered to the faithful. They ordained as agents for the Church. As the Christian movement spread and the numbers of Christians increased, certain of these powers were delegated to the presbyters but the power of ordination remained with the Bishops and all ministerial authority emanated from them.

THE EARLY DEVELOPMENT

The development of this ministry into the traditional three Orders was not immediate and was not identical in all sections of the Church. Deacons appeared when conditions demanded them. The presbyter-bishop and the college of presbyters may have met the needs in diverse communities. Qualified scholars, such as I do not pretend to be, may discuss the significance of such local variations in administration. The records are fragmentary and not always clear. But at a very early date the bishops emerged in a position quite consonant with apostolic precedents and there is no evidence of any violent change in practice between the time

of the Apostles and the time of recognized episcopal oversight.

Here is a point which I think must be borne in mind. The Christian ministry went through a settling process not unlike that of the New Testament Scriptures and the historic Creeds. We know that there were other writings besides those of the New Testament canon which were current among Christians in the early days and that it took several generations before the canonical books were sifted out and accepted by common consent. Indeed it was not until the Third Council of Carthage in the year 397 that the canon of the New Testament was formally closed. It took a long time for the Christian community to give us our Christian Bible. Similarly with the Creeds. There were many local creeds which finally evolved into the official symbols which we call the Apostles' and the Nicene Creeds. The earliest form of the Apostles' Creed comes from the middle of the second century and it did not reach its final form until two centuries later or about the same time as the Nicene Creed. In other words it took a long time for the Church to hammer out its formal confession of faith as it met and struggled with early heretical teachings. Yet who would say that the doctrine of the Creeds and the writings of the New Testament are not thoroughly consonant with the Gospel as enunciated by our Lord and the faith as proclaimed by the Apostles?

Well, the same may be said of the ministry. In the days of the Apostles Christian congregations multiplied rapidly. No doubt many of them sprang up spontaneously as people travelled hither and thither and spread their Christian convictions. Under such circumstances one could scarcely expect a carefully articulated Order throughout the growing movement. Variations were sure to occur but in the course of time they would be accommodated to the generally accepted norm. This is what the records seem to show. But in the case of the ministry the traditional Order was settled long before either the Scriptures or the Creeds. Therefore it hardly seems reasonable to accept the Scriptures and the Creeds as satisfactorily apostolic and at the same time question the apostolic character of the historic ministry. More than that the three-fold ministry with its bishops and its priesthood was well established long before the contents of the New Testament were determined. To appeal to the New Testament in order to disprove the historic ministry would seem to be an irrational way of going about it. It was the Church with its historic ministry which produced the New Testament and set its seal upon it as the authoritative Christian record. It is hardly likely that the Church would have approved the Sacred Writings if they contradicted the very ministry under which the Church was operating at the time of its approval.

THE MIDDLE AGES

This ministry, then, with the priesthood at its center, was the ministry which prevailed through Christendom down to the time of the Reformation. But in the later Middle Ages it was thrown somewhat out of balance. The priesthood which had been

the essential function of the ministry came to be regarded almost as its only function. Instead of a priesthood resident in the Church and expressed through appointed and ordained agents, there developed a priestly caste and a hierarchy of spiritual privilege. Against this the reformers revolted and rightly so. But the Protestant Reformation as a whole swung to the opposite extreme in its reaction. For all practical purposes it abolished the priesthood and restricted its ministry to the preaching of the Word and pastoral ministrations. The sacrificial element which pervades the very conception of priesthood was ignored or repudiated and a new kind of truncated ministry resulted.

Anglican compromise is often a subject for levity but it does have its points. Over and over again the same kind of thing occurred. Exaggerations of medieval Romanism were removed in good Reformation fashion but the substance of the faith was retained intact. The sacramental system was purified but it was not emasculated. The Liturgy was cleansed and refreshed but it was not abandoned. In like manner the ministry was restored to balance while still retaining its apostolic character and without the loss of its essential functions. The priesthood with its sacrificial character was carefully preserved and at the same time the preaching of the Word and pastoral ministrations were welcomed to their rightful places of importance among the functions of the ministry.

Nowhere does it appear more clearly than in the ministry that the Anglican Church clung fast to its Catholic heritage and at the same time participated generously in the benefits of the Reformation movement. In all our conversations today with our Protestant neighbors on the subject of Church unity, the very mention of the priesthood always produces perplexity on their part. Whether deliberately or otherwise it seems to have been erased from their conception of the Christian ministry.

THE ANGLICAN POSITION

But it still remains central in the Anglican Church as the essential function of the ministry. We have kept the terminology, we have preserved the Order, and we perform the duties of the priesthood. The Ordinal states this clearly and the theme is recurrent throughout the Prayer Book. Distinctions of function within the ministry are unmistakably noted in the offices of the Book of Common Prayer. Ordination and Confirmation are restricted exclusively to the episcopal Order. Offering of the Holy Eucharist, the pronouncing of absolution, and the giving of benedictions are reserved only for those who are in priest's Orders. Other functions of the ministry may be performed by deacons.

The reality of the priesthood in the Anglican ministry was unequivocally stated in 1897 by the English archbishops when Pope Leo XIII denied the validity of Anglican Orders. In his encyclical "*Apostolicae Curæ*" he had sought to prove that the Anglican Church had abandoned the priesthood because no mention was made of the offering of sacrifice in the Anglican ordinal. The reply of the archbishops was

exhaustive and conclusive. They showed that the specific mention of sacrifice was a late importation in the Roman Pontificale but that the sacrificial element had always been recognized in the priesthood and was still present in Anglican formularies. "But we answer as regards the passages quoted by the Pope, that we make provision with the greatest reverence for the consecration of the Holy Eucharist and commit it only to properly ordained priests and to no other ministers of the Church. Further we truly teach the doctrine of Eucharistic sacrifice and do not believe it to be a 'nude commemoration of the Sacrifice of the Cross,' an opinion which seems to be attributed to us by the quotation made from that Council (of Trent). . . . For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic sacrifice."

To this might be added the additional comment taken from the report of discussions with the Orthodox at the last Lambeth Conference; "the Anglican Church teaches the doctrine of Eucharistic sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII on Anglican Ordinations; and also that in the offering of the Eucharistic Sacrifice the Anglican Church prays that 'by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion,' as including the whole company of faithful people, living and departed."

As against this the words of Article XXXI have sometimes been quoted: "Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." But it is to be noted that the wording here was carefully chosen. The Sacrifice of the Mass is not denied. As the archbishops pointed out it was scrupulously preserved in the Anglican Liturgy. What was condemned was the "sacrifices of Masses," referring to the solitary Masses of the chantry priests as part of the medieval system of Indulgences and the Treasury of Merit. As a safeguard against this abuse the Prayer Book has provided for at least a token representation of the congregation at every celebration of the Holy Eucharist and forbids a priest to offer the Eucharist alone.

THE AMERICAN CHURCH

That these priestly functions were carried over into the American branch of the Anglican communion is witnessed by the incorporation in the American Prayer Book of the Office of Institution of Ministers—

a service which is unique in the American Book and which was introduced in 1804 and amended in 1808, years before the Oxford Movement was ever heard of. In this Office the minister is declared to be "possessed of full power to perform every Act of sacerdotal Function." This Office also contains the significant prayer "O Holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the

sacrifices of prayer and praise to thee in this house, which is called by Thy Name. May the words of his mouth and the meditation of his heart be always acceptable in Thy sight, O Lord, our strength and our Redeemer."

Thus it would appear that the Anglican Church looks to the priesthood as the essential function of the Christian ministry. The Christian religion is always a two-way experience—from God to man and from man to God—God's grace conveyed to man and man's response in faith, loyalty and service. The priesthood conforms accurately

to this principle. It is a two-way ministry—from God to man and from man to God. The priest makes offerings to God in the name of the people and he pronounces blessings upon the people in the name of God. This is symbolized by his position at the altar. When he speaks to God for the people, he faces the altar, when he speaks to the people in the name of God he faces the congregation. There is nothing magical about it. He acts in a representative capacity. God projects the Church. The priesthood is an agency of the Church and the priest is the Church's agent.

Another Prodigal Son

By Howard R. Patch

NOW there was another prodigal son. He had nothing whatever to do with the story which is so familiar to us all and so beloved. But he too left his home and wasted his substance in riotous living. He too lived centuries ago and is living among us today. What happened to him is no addition to the story we know so well and cannot detract from it; but what he learned may touch upon and illuminate some of the experiences we have all of us had. After a long period of wandering he too came back to what he had left, and when he met his father he exclaimed: "Father, I have sinned against heaven and before thee." And when his father moved to embrace him, he added: "That is, in the terminology of our old home I have sinned. I will not trouble thee, father, by dwelling upon the relativity of words and ideas. In thy terms I have sinned and that is enough. In the ideology of thy generation I am no more worthy to be called thy son."

The father seemed to accept what the young man said. There was feasting and rejoicing at his return, and all appeared to be well. The younger son gazed with obvious happiness upon the walls and hearth of the old home, and he listened with marked courtesy to all that his father and his brother said. If his attitude was not wholly respectful—for a secret amusement seemed from time to time to play about his lips—his manner was nevertheless kindly.

And after the feast the brothers drew a little apart from the rest, and the elder son put a question to the younger: "Tell me, brother, what is it that hath brought thee home to us again? For whilst I find thee a little worn with thy journey, a little thinner perhaps, belike thy looks are not so meager and thy living not so lean as thou wouldst have us to believe. Verily, I observe a serenity in thine eye that was foreign to thee in the old days of our childhood."

REWARDS OF UNRIGHTEOUSNESS

And the younger son made reply: "Brother, if thou thinkest that it was dissatisfaction with my lot in the world that made me leave it and return home, in

truth thou hast another think coming. Thou hast often heard it remarked that no one is fully contented in a life of sin. I should like to amend that observation by another—that no one is fully satisfied with life until he has sinned. Let us lay aside for the while the velvet mantle of dignity, and talk freely, thou and I.

"I went forth from this house to seek my fortune, and though I return penniless and in poverty, I tell thee truly I have found it. No lack of entertainment or diversion led me hither. My funds, it is true, are reduced for the time; I thought a square meal would make me more equable; and I would fain remind myself of the achievements I have gained since first I left these venerable walls. It is good to look back once or twice into the past in order to recall the emptiness and foolishness we have left behind, and to measure the full stature that has come to us in the interval of our wanderings.

"Dost thou remember how Lot's wife gazed upon the burning city of her childish vagaries? The story goes that she was solidified into a pillar of salt thereby. Now we know, however, the proper meaning of the story. It is just an allegory to the effect that as she gazed her thoughts were crystallized into salt, and always thereafter she added a real tang to every intellectual or spiritual feast to which she gave the privilege of her company. The salt of life, in other words, comes with reflection.

"Now let us look back indeed and measure our gain. And yet I confess that another impulse has moved me. I have been mindful also of the predicament in which thou thyself art at present. I know the shackles that still bind thee to thy home, the apron string—however well woven and fancifully made—that I clearly see is still about thy neck."

At these words the elder son turned a little pale with astonishment and regarded his brother with a look suggesting fear. "Then thou dost not wish to abide with us further? Oh, brother, life without thee on this farm has been dull indeed. I have missed thee sorely. In thy heart is there no real repentance for what thou hast done? In all thy prodigal waste—about which, I

may say, our father has over and over again preached to me—hast thou found no want?"

OF SOWING WILD OATS

The younger son laughed a gentle laugh, and presently in an idiom of his speech for which we have only a poor equivalent today he said: "Skip it! Skip it, brother! For all that I have lavished of the substance of my inheritance on trifles in the gaudy lanes of Vanity Fair, I have been amply repaid. The wild oats I have scattered fell upon a well-tilled soil and I have received a hundred fold. Sit thee for a moment in peace, and let me open thine eyes. This hour is mine and I will have it." And as he spoke he held up a warning hand to prevent his brother's attempt to interrupt.

"In the old days when thou didst steal my top and get away with it, when I did hanker after thy gun but was told I was far too young for such things, when, in a word, thou didst have all and I was just a younger son, then I plotted a dire revenge against thee. I plotted to go away and win vast wealth, and then to return and flaunt my power in thine eyes. Well, I have a sweeter revenge, my brother, sweeter than thou canst guess. I return with wealth, but not with gold. I return older than thou, but not in years. I return to put coals of fire on thy head, and, as I now gaze upon thee, I would gladly crown thee, my brother—yea, I would crown thee. But I will crown thee with wisdom and strive to make some of it penetrate within."

The elder son seeing that an important disclosure was about to begin, relaxed a little and sank back into his seat, not however, without a provocative gleam of curiosity in his eye.

"Hearken to me," continued the younger son. "When I left home I was fired with rebellious energy. I was, as we say, fed up with the rules and restrictions of our rather Victorian home life. More than all that I was satiated with the nauseous piety which like an oily dressing was poured over our speech, our very existence, as if to make palatable a spiritual nourishment in itself drier than the driest of the diet to

which I have recently become accustomed. Believe me, the husks that the swine rejected were more honest food than the sentimentality that flowed round us in our home under the pretense of being celestial milk and honey.

THE GREAT DISCOVERY

"For a time I lived a wild life and spent with extravagance. I looked into lovely Oriental eyes and forgot the precepts that had threatened to dry up my youth. I ate the cherries of Baalbek and I swung upon the hanging gardens of Babylon. The summer moon now bears my image; even the temple bells are reminiscent of me. But soon my rebellious energy was transmuted into a fire for experiment and research. I tried everything I could lay my hands on. And at last I made a great discovery—in fact I made a succession of great discoveries and these I will attempt to impart to thee.

"In the first place, I came to realize that at home there is a profound conspiracy to prevent growth. Everything is done to keep us children. The apple of knowledge is withheld lest we taste for ourselves that full flavor of life that allows us to assume the stature of manhood. Brother, I know how thou hast spent thy days and thy nights: Thou hast been so occupied with duty that thou hast never had a moment's plain everyday fun. And what is the result?

"The result is that thou hast never matured; thou art still an infant, thou art a case of arrested adolescence—brother, thou are all wet behind the ears. Accepting the rules, the way of life, the religion of our father, thou hast clung to the outworn ideas of day before yesterday. Thou hast questioned nothing and therefore thou hast never made anything thine own. Thou hast, as it were, lived by a set of directions spoken by authority. And these directions, these moral codes, these dogmas, hang about thy neck and tie thee to our family like an umbilical cord that no longer conveys life and yet allots no freedom. By accepting everything, thou hast received nothing. How canst thou be truly good, if thou hast never savored to the full the delights of evil? What does renunciation mean, if thou hast no real knowledge of what it is thou dost renounce?

"And the second truth follows hard upon the first. If we try every variety of experience in order to make the good our own and reject the evil, there is no end to the delightful process. We make the fascinating discovery that we can never reach the end of experience in order to formulate rules for our conduct. For the pilgrim who essays to try all the delights of good and evil soon learns that good is often a bore, and that evil is such a resourceful mistress she turns a wholly different face to him every time he stoops for her kiss. Well may we renounce yesterday's evil, but tomorrow's is yet to be sampled. How can we abjure what we know not of? And so we go on, from evil to evil, from varicolored flower to varicolored flower, until experience becomes so warm and living, the blood flows so freely in our veins, that for the first time in our lives we begin to know that we are creatures of a living God. Or better let me say of a responsive life-force.

We have given ourselves to no static code but to life itself, life with all its manifold shades of joy. Brother, what living or loving God could wish for thee the arid existence thou hast been enduring all these years or dry up the pulse in thy veins with all this interlaced web of dogma and duty?

FALSE RULES DENOUNCED

"And so, my brother, and so I have learned something more. I have learned that all these old rules and all these ideas they taught us at home were false. Not one of them was true. Honesty, for example, is *not always* the best policy. Anybody knows about white lies. White lies are what you tell when the truth seems inconvenient. Deception is the life of tact, of amusement, of art. It is fiction, it is the creative. Clever people are never bound by the truth: only the dull. And again, it is seldom wise to love our neighbors as ourselves. If we do, they are spoiled with attention, or they lose respect for us. No one is a more general burden on society than the unselfish person. Most of the people who lead self-sacrificing lives are neurotics. They go about being helpful and spread a kind of tacit criticism of everybody else. An enlightened selfishness is much easier to live with.

"So with all the virtues and all the vices. A little arrogance protects a person who has sound convictions and is far better to work with than humility. Take anger—we all admire the man with spirit or spunk. A good outburst of anger is like a thunderstorm, it clears the air. Malice lends a proper edge to irony and the right seasoning to gossip. Most of the really mellow people I know never bother with virtues

or ideals. They conduct the vices that interest them with a pleasant lack of ostentation in just the proper degree to release their pent up energy or to satisfy their desires; and by and large they are by far the least disturbing members of society that I know.

"But the good people, the good people! For one thing they are bores. Canst thou hold converse with a good person for more than half an hour without flagging interest? Dost thou not long for some honest liquor to dissolve the righteousness and to call forth the genial warmth of animal life? And then they are always bothering other people with reforms of one kind or another: if it isn't religion or social justice, it's peace parades and moral rearmament. But then is anyone truly good after all? We are all out to save our own skins, here or hereafter. People who are foolish enough to hanker after the next world are so feeble about enjoying this one that they are poor neighbors. Remember it is the good women in the Gospel who spent their time looking into an empty tomb.

"CHOOSE THY OWN SECT"

"Yea, and that reminds me. Take religion. When thou leavest thy home and throwest off the nursing bonds of authority, thou wilt discover a fact of sovereign importance. Thou wilt find how marvelously all is arranged in religion. Today there are some six hundred different churches or sects, and thou canst pick and choose whatever suits thy palate. Choose among them if thou wilt: the truth is that thou canst choose the one that gives thee back again thine own thoughts, thine own opinions, all with a heavenly seal. Thou canst choose the one that lets thee do as thou wilt, and at the same time thou canst cherish the assurance that it is steering thee into the bliss of heaven. Can God Himself be more liberal than that! But even so much is unnecessary. If thou wilt have a religion, thou canst start a sect all thine own, with thine own morality, and by lifting the proper hymns and the right ritual from someone else thou canst get enough followers to make thyself famous from coast to coast and get a good living to boot. Whatever sin appeals to thee, preach it as a virtue. If thou dost prefer shady tricks of finance, preach the doctrine of a man's world and a fine business sense. If adultery is to thy taste, preach the right to be happy, insist that as we are built so must we act, talk about being realistic and throw in some remarks about spiritual freedom and the higher love.

OF WOMEN AND LOVE

"Ah, but by the way, by the way, talking of marriage! Let us pause upon that theme, dear brother, for a little while. Hast thou never asked thyself why it is thou hast never married? Stop and contemplate the thought. Thy mother's love—how far has that absorbed all thy life and thy energy? Didn't our mother strive to keep thee everlastingly hers and didn't she constantly talk about her 'little boy'? Did she not hide from thee the interesting things in life? And now why is it that no woman of thine own years finds thee important? Is it not true that wherever thou goest and with

ACKNOWLEDGMENTS

Aid for British Missions

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whatever woman thou dost chance to meet, she turns a maternal eye upon thee as much as to say 'My little boy' and thou dost find pleasure therein? Ah, how well thou knowest the feminine look that begins with curiosity, changes to contempt, and finally melts into the maternal! How little thou hast known of that sweet conquest by which the woman who first fears and resists thee is won in spite of herself, by looks in place of words, by the entreaty of thought and smile, to desire that very surrender against which her whole nature had once risen in protest! I remember full well a damsel in Thebes to whom I myself gave a child's utter devotion. She consented at first to be a mother to me, and then she led me on to an awareness that in the long run a man's nature craves mastery even more than it yearns to be cherished. Let me give thee no offense, my brother, but is it not true that the women among whom thou mightest find a wife, regard thee as a little monotonous and thy technique a little tame? Do not be a fool!

Men like thee who do only what they should, who lead a life of rectitude scarce knowing what it is all about, who cannot see that all of art, all of poetry and drama, is built upon lawlessness and vice as the very stuff of which it is made, who cannot observe that even the lily springs from the mire and that therefore good filthy mire is essential to life, good men like thee are the secret amusement of the world, a consolation to weary parents, and a heating pad for the feet of the aged. After some years of loneliness and boredom, after a few pathetic instances of bloodless self-indulgence, thou too wilt retire to the bed of old age, counting thine acts of goodness as a miser counts his false coin not realizing that it is all a cheat until it is properly spent.

"I YEARN OVER THEE"

"Now I have almost done. But first let me beg thee not to be angry with me for letting the light in upon thee thus abruptly. It is my concern for thee that prompts this

long discourse. I need not have delivered it to thee. I might have finished my glass of port, touched the old man for a couple of bucks, and gone on my way. But I yearn over thee, dear brother, with a strange yearning. Thou art the image of what I might have been if I had squandered my true patrimony by lingering here to indulge my father's weakness for me and if I had stayed with him to grow up as one more credulous peasant who has never known what it is really like to wear clothes, to taste life, to see—as poets, dreamers, artists see—the lustre of creation.

"Permit me to gratify my sense of my own kindness further by giving thee a brotherly pat on the shoulder in farewell."

With these words and with a generous embrace, he departed.

AFTER THE EARTHQUAKE

For a moment the elder brother sat in deep confusion. Grief seemed to fall over and about him like the gentle shower of a universe disintegrating into rain. He turned to look at the empty house. . . . It was true, he thought, that every word of his brother's discourse was marked with a profound concern for *self*—it came back again and again to what had to do with *self*. But what about life? what about life? what about life? That was what the elder brother longed for, and all round him was the empty house. . . . Where was his father? His father must have gone back to the fields to work, and there was no sound of the gracious old voice.

"His father, it is true, had always stayed on the farm and had been the very soul of self-sacrifice. His personality seemed rich in its quality, untouched with anything that one might condemn as meager. What had his life been like? That was what the elder brother craved—life in all its fullness, life, and now there was emptiness all round him except for the words so recently spoken, words that the younger son had made so eloquent, ringing still in vacant spaces. . . .

The elder son rose slowly to his feet. What it all true? The world was in chaos, but—after the earthquake, after the fire, was it all true?

But after the earthquake, after the fire, a still small voice:

"I am come that they might have life, and that they might have it more abundantly." (St. John, x: 10.)

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (St. Matthew, x: 39.)

"Therefore I say unto you, take no thought for your life; what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . .

"But seek ye first the kingdom of God. . . ." (St. Matthew, vi: 25-33.)

"Greater love hath no man than this, that a man lay down his life for his friends." (St. John, xv: 13.)

"A man's life consisteth not in the abundance of the things he possesseth." (St. Luke, xii: 15.)

"Jesus saith . . . I am the way, the truth and the life: no man cometh unto the Father, but by me." (St. John, xiv: 6.)

And there were the wounds in hands and feet and side, and the crown of thorns.

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BOOKS

ELIZABETH McCracken, Editor

A Book for Serious Students

THE SEARCH FOR THE REAL JESUS. By C. C. McCown. Scribners. \$2.50.

It is 35 years since Dr. Schweitzer published *From Reimarus to Wrede*, the first real attempt to write the history of the attempts to write the facts of the Gospel story. It had great merits—and great defects; among the latter, a quite inadequate grasp on the synoptic problem and, what was more serious, an eschatological presupposition that was so thorough-going as to leave the author the sole survival on the eschatological battlefield.

Now Dr. McCown undertakes the same task with incomparably better critical equipment and with far saner judgment, realizing that devotion to any preconceived single explanation spells disaster. And there have been so many preconceived single explanations! Dr. McCown does his best to classify them into philosophical, philological, "liberal," mythical, sociological, and other groups, and succeeds about as well as anyone can succeed in so utterly complex and bewildering a subject.

The serious student will owe him a real debt. But the non-professional reader, if he manages to read the book through, will emerge from it in utter confusion; do not all these conflicting theories cancel each other out? And is there really any purpose in this study? May we not either accept the Gospels whole or reject them whole, in either case with as much right as if we followed "critical" conclusions on which other "critics" fall with tooth and nail?

One reason for the confusion is the amount of attention Dr. McCown feels he must give to every shade of opinion, when many of the opinions hardly deserve such attention. Why should a learned professor of law, a competent psychiatrist, an expert mathematician, be thought able to write authoritatively on Gospel history? Or why should "freak" books written by New Testament specialists who ought to know better be set alongside of works by judicious scholars? Dr. McCown was right in listing them, and he is right in his prolific use of "dilettante," but the tyro in this work may hold that Drews, Couchoud, Loisy, and their ilk have "as much right to their views" as Dr. McCown (which of course they haven't).

If the reader, then, will take the trouble to pick out the really serious books, he will see—if he looks deeply enough—that underlying all the confusion there has been a steady and definite progress, precisely as there has been in any other subject. In medicine, for instance, the past century has seen a plethora of books by cranks, including those who denounce all medical science as humbug and racketeering. Theories that have proved correct were attacked savagely by very competent specialists, and very competent specialists have advanced theories now seen to be utterly wrong. But who will say that the physician of 1940 is no more skillful than his colleague of 1840? Dr. McCown knows this perfectly well—none better—but he has not emphasized it so that the amateur can see it unmistakably.

A word about the author's own opinions, which he writes very clearly in his final summary. It is quite true that historical science can form only historical judgments. It is absolutely true that a Christianity wholly detached from history is no Christianity at all. But neither can man live by history alone—nor does Dr. McCown. When he says that Jesus "brought the essentials of religion and morality together in the simplest, most direct, and most appealing manner of any, and He embodied them in His life as no other has done," (page 303) moral and religious judgments are involved as well as historical. When Dr. McCown objects to the "theological Christologies," he evidently means those implicitly Apollinarian, for he too holds a "Christology" and a "theological" Christology at that. **BURTON SCOTT EASTON.**

After "Juvenile Delinquency"

JUVENILE DELINQUENTS GROWN UP. By Sheldon and Eleanor Glueck. Commonwealth Fund. \$2.50.

In recent years much detailed attention has been given to the treatment of juvenile delinquents, but little or none to what becomes of the delinquents when grown up. This study was made by the same authors whose earlier study commanded the attention and praise of students of the problem. The present book contains the results of their investigation and is designed to answer such questions as: What happens to youngsters who go through the correctional mills—juvenile courts, probation periods, industrial schools, reformatories, prisons, parole? As they grow older, how many of them become law-abiding, instead of continuing in criminal aggressions? What are the crucial factors that turn them one way or the other? How may existing procedures be improved to give greater promise of success?

So far as I recall, this is the first time in the history of criminology that a large group of juvenile delinquents (1,000 at the beginning of the investigation) has been followed for 15 years, from their early juvenile court experience, at an average age of 14, through the years of growing up to an average age of 29. On the basis of these findings, these trained and intelligent investigators have constructed original prediction tables to make possible the forecasting of the behavior of offenders not only after treatment, but also during specific types of treatment, whether inside or outside of institutions; whether on "straight probation" or probation under suspended sentence; whether during incarceration in correctional schools, reformatories, jails, or prisons, or at large on parole.

Winthrop D. Lane, one time parole officer for New Jersey, sums up the study in this way: "The implications for the work of juvenile courts, probation agencies, institutions for delinquents, and other attempts by society to reform bad boys are not agreeable. These agencies usually claim credit for reform if there is reform. Maybe they haven't as much to do with it as they

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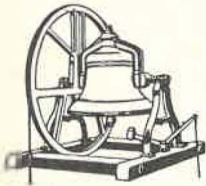
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think. One would almost imagine, from the conclusions of the Gluecks, that it wouldn't make any difference if these agencies had never seen the children. That is too drastic a conclusion, but certainly most of them still have a great deal to learn."

This is a volume in the series of the Harvard Law School of Crime and Criminal Justice.

CLINTON ROGERS WOODRUFF.

The Correspondence of St. Boniface

THE LETTERS OF ST. BONIFACE. Translated with an Introduction by Ephraim Emerton. No. XXXI of the Records of Civilization. Columbia University Press. Pp. 204. \$3.00.

The correspondence of St. Boniface, the letters including many written to him as well as those written by him, is valuable from many points of view. It not only makes a contribution to the ecclesiastical history of the eighth century, but it further reflects the moral and social conditions of the age in Germany and in England. It is the most extensive collection of his letters so far published in English translation. The edition by Edward Kylie (Chatto and Windus, 1911), referred to as of 1924 by Dr. Emerton in his Introduction, contained but 48 letters compared with the 92 of the present volume.

The most worthy of note in the new material are the letters by the various Popes under whom St. Boniface served. An even earlier translation, printed together with the Latin and not mentioned by either of the later editors, was a "First and Only Translation of the Complete Letters of St. Boniface," by the Rev. C. H. Sharpe and Cuthbert Hamilton Turner, which began to appear in 1913 in the *More Hall Quarterly*, a periodical which unfortunately came to an untimely end. It is not known to the reviewer whether more than half a dozen instalments were printed.

It must be remembered that in the days of St. Boniface the Church throughout Europe, including Anglo-Saxon England, was one Church under the primacy of the Popes of Rome. St. Boniface, brought up in the tradition of St. Augustine of Canterbury, sought and obtained authority from Rome to enter upon his missionary labors as "Apostle of the Germans." To one Pope after another he set forth his problems and difficulties and obtained their often wise and always statesmanlike advice. It may be

noted, however, that on one occasion St. Boniface did not hesitate to accuse a Pope of simony (p. 97), and Pope Zacharias instead of rebuking the missionary bishop, undertook to deny the charge and to pray his "dearest brother never in future to write anything of the sort."

The chief trials of St. Boniface lay with the irregularities and loose morals of the Frankish clergy, and we are led to infer that similar immoralities prevailed amongst the clergy of his homeland. The letters reveal a man of broad sympathies and warm affection. He kept up correspondence and exchanged gifts with many men and women, chiefly clergy and nuns. He reveals his griefs and asks their prayers.

He was faithful unto death in the prosecution of his missionary plans and at the last in his old age went forth in a renewed effort to convert the still pagan district of Friesland. He was slain by a band of heathens and was at once acclaimed by his contemporaries as a martyr. Dr. Emerton sums up his appraisal of St. Boniface in these words: "His is a broadly human figure, a man conscious of a great mission, conscious also of his own limitations and overcoming them by the power of an unconquerable faith." All this is revealed in the letters.

A comparison of the English of certain of the letters in this edition with the Latin original reveals a good translation of a very free kind; to gain this smoothness and facility, however, the flavor of the original has been sacrificed. St. Boniface had a certain quaintness and even awkwardness in his way of writing, which a more literal rendering might have indicated, as was the case in the Sharpe and Turner translation. It is, however, far superior to the Kylie *Correspondence*, in which the very free English included some mistranslations.

MOTHER MARY MAUDE, C.S.M.

Fr. Wilbur's Last Book

ESSAYS AND VERSES. By Russell Wilbur. Sheed and Ward. Pp. viii-129. \$1.75.

Fr. Wilbur died last summer. Here are some miscellaneous papers and a few poems, charming and sometimes very profound indeed. Although he had entered the Roman obedience, Wilbur had a certain breadth and geniality which manifests itself now and again; once in a while, even, he sounds like von Hügel or some other writer of the friendlier Roman kind.

The first paper, in the form of a letter, is especially memorable. One would like to quote it all; perhaps this will suffice: "Holiness is simply rational morality . . . as found in the life of one who is smitten through and through by a sense of the terrible beauty and strangeness, the deep unfathomed mystery, the august yet somehow homely loveliness, of Life itself." If one omits a reference or two to the Papacy (and somehow, these do not quite fit this fine letter, we think), one might say that in the first 20 pages of this book we have as nobly stated and sensitive a formulation of important central Catholic truths as one might want.

W. NORMAN PITTINGER.

COLLEGE WORK

Delegates Represented Their Churches With Complete Loyalty

The Inter-Church Student Conference, which was held in December at North Central College in Naperville, Ill., is the only student conference in the United States based upon Church membership. Delegates to the conference are expected to represent



FR. KELLEY: "Minimal non-denominationalism" is on the way out.

their respective Churches with complete loyalty; and, as the Rev. Alden Drew Kelley, secretary of the National Council's Division of College Work, has pointed out, "the conference foreshadows a day of real inter-denominational cooperation rather than minimal non-denominationalism."

Ten students from 10 colleges and universities represented the Episcopal Church at this second annual conference, held under the auspices of the National Commission on University Work and the Council of Church Boards of Education. Delegates were selected by college pastors, Fr. Kelley said, in order that the delegates might be persons well qualified to represent

their Church and to make the benefits of the conference available to other students.

Episcopal speakers on the program, which was devoted to The Christian Community on the Campus, included Fr. Kelley, who was also elected chairman of the conference commission on university work; the Rev. Dr. Theodore O. Wedel, canon chancellor of the Washington Cathedral; William Clark, a student of Ann Arbor, Mich.; and the Rev. Luther Tucker, secretary of the World's Student Christian Association.

Other speakers and discussion leaders at the conference included Georgia Harkness, of the Garrett Biblical Institute; Dr. John A. Mackay, president of Princeton Theological Seminary; Lynn Rohrbach, director of the Cooperative Recreation Service; R. H. Edwin Espy, of the Student Volunteer Movement; and Gould Wickey, Council of Church Boards of Education.

SECONDARY SCHOOLS

New England Boys Visit Social Service Institutions of New York

Fifteen boys from four New England Church schools arrived in New York on January 3d, to study first-hand under the guidance of the Rev. Meredith B. Wood and the Rev. Elmore McN. McKee, a number of Church and municipal social service institutions.

The visitors on this two-day conducted tour were from St. George's School, Middletown, R. I.; the Lenox School, Lenox, Mass.; the Pomfret School, Pomfret, Conn.; and St. Paul's School, Concord, N. H. They stayed at Rainsford House, a hostel on East 16th Street operated by St. George's Church.

Dr. McKee explained the social service activities of St. George's parish; then came visits to the Children's Court, Bellevue Hospital, the Seamen's Church Institute, the Bowery YMCA, the Henry Street Settlement, the Boys' Club at Avenue A and 10th Street, and a city Night Court. One of the Juvenile Court judges was also scheduled to speak to the group about the city's methods in preventing and handling juvenile delinquency.

The visitors from St. George's School included William N. Schill jr., James B. Congdon, Daniel Demarest, Joseph Caldwell; Lenox School, Sidney Paige, Thomas Johnston, Richard Cholmley-Jones, Spencer Kennard; Pomfret School, George W. Helm jr., James Peabody, Edward Wilson; from St. Paul's School, Gilman Blake, William Close, John McElwaine, Terry McGovern.

Party for Crippled Children

One hundred crippled children from Royal Oak and Birmingham, Mich., attended the annual party at Cranbrook School, Bloomfield Hills, on December 14th. They were entertained with movie shorts and a mummies' play. Toys, many of which were made by boys of the first and second form in the shop, were distributed among them.

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DEATHS

Quinter Kephart, Priest

Stricken with a heart attack as he was giving Communion during the midnight Mass early on Christmas morning, the Rev. Quinter Kephart, priest in charge of St. Paul's Church in LaSalle, Ill., died a few minutes later at the foot of the altar, still robed in his vestments.

Fr. Kephart, who had been in failing health for several months, participated in the Christmas services against the advice of his physician. "My duty to my people," he had said, "is stronger than my duty to myself." Fr. Kephart distributed the Communion wafers to the fourth group of communicants and returned to the altar for the chalice when he was stricken. Efforts to revive him were made by his wife, several men of the church, and a trained nurse who was attending the service, but Fr. Kephart did not regain consciousness.

The 54-year-old priest had been at St. Paul's since 1930, shortly before his ordination in June of the same year. He was widely known for his writings as an anti-vivisectionist, and in winter he would frequently request his parishioners to set out bits of food for the birds. He was also a member of the association of circus chaplains.

For the first time in 10 years transients spending Christmas at the LaSalle city jail went without the Christmas dinner which Fr. Kephart had provided each year at a local restaurant for as many transients as he was able to find at the jail and on the streets. Determined to perpetuate this kindly act as a memorial to their lodge chaplain, the LaSalle-Peru Elks club on Christmas Day decided to carry on with the custom. On Christmas Day a number of transients came to the jail to inquire about Fr. Kephart, and then to express their sorrow at his death.

Funeral services were held on December 27th with Bishop Randall, Suffragan of Chicago, as celebrant at a Requiem Eucharist, assisted by the Rev. Joseph S. Minnis and the Ven. Norman B. Quigg. Burial took place in the Carson Valley Cemetery in Altoona, Pa.

Charles G. Reade, Priest

Canon Charles G. Reade, 75, who formerly served Old St. Paul's Cathedral in Cincinnati, died of a heart ailment on Christmas Eve. In ill health for several years, Mr. Reade had retired from the active ministry in 1935, serving during the last 13 years of his ministry as rector of St. Stephen's Church, Winton Place, Cincinnati.

Charles George Reade was born in London, not far from Lambeth Palace, in 1865. He was the son of Charles Anderson Reade, F.R.H.S., and Rebecca Fisher Reade, both literary personalities. As a young man, Canon Reade had desired to enter the Royal Navy; disqualified because of vision, he entered the civil service instead. He came to America in 1883, and found employment in a wholesale firm in Dayton, Ohio.

Later he was a reporter on the Dayton

Daily Democrat, and within six months of his entry into journalism became city editor. Later he was editor of the *Dayton Daily News*. He resigned in 1892 to become educational director of the Dayton YMCA.

He was an active layman in the Church, being a member of the Ohio board of the Brotherhood of St. Andrew and a lay reader of Christ Church, Dayton. He also served as lay reader in St. Andrew's Church, Dayton, where he was superintendent of the church school and choir director.

In 1906, the year after he was advanced to the priesthood, Canon Reade was elected canon of St. Paul's Cathedral, Cincinnati, assistant to the former Dean Matthews, now a retired Bishop. He succeeded Dean Matthews in the rectorship of St. Paul's Cathedral, and was also archdeacon of the Cincinnati convocation, a member of the cathedral chapter, and superintendent of the City Mission Society.

He remained at St. Paul's Cathedral until 1922, when he became rector of St. Stephen's Church, serving there until his retirement. He was widely and affectionately known as "Canon" Reade throughout the city and diocese, and was a familiar figure at church meetings even after ill health had forced his retirement.

Mrs. Reade, the former Miss Norah Cornelia Bolton, died in 1934. He is survived by a son, Capt. Lewis Bolton Reade, pilot and master on Ohio River steamboats; a brother, the Rev. Sidney P. Reade of Oxfordshire, England; and a sister, Miss Nora W. V. Reade. A younger brother,

CLASSIFIED

POSITIONS WANTED

ORGANIST-CHOIRMASTER. Large experience, church and cathedral choirs. Expert with boys. Highest references. Box H-1504, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG COUPLE—qualified teachers, cottage parents, social service workers. Man: M.A., Columbia T. C. Educational Administration; social studies, English, biological sciences. Wife: B.A., Mt. Holyoke; music, sociology, ten years camping experience; trained secretary. Exceptional backgrounds. Box O-1505, THE LIVING CHURCH, Milwaukee, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other *solid* copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

DEATHS

the Rev. John V. H. Reade, died in 1929. Funeral services were held in St. Stephen's Church, Winton Place, on December 27th, with Bishop Hobson officiating. A great throng of people filled the church and the streets in tribute to the priest who was greatly loved by all sorts and conditions of men. Burial was in Spring Grove Cemetery.

George S. Vest, Priest

The Rev. George S. Vest, who retired in November, died at his home in Norfolk, Va., on December 20th, aged 71 years. Mr. Vest studied at the Virginia Theological Seminary; and after spending several years in the Western missionary field, returned to Virginia and held various charges in the diocese of Southern Virginia and Virginia. The last 12 years of his ministry were spent as rector of Emmanuel Church, Alexandria, Va.

He married Mrs. Nancy R. Crawford in November, 1913, and is survived by his wife, one son, a daughter, and a stepson.

The funeral was held on December 21st at Norfolk with interment at Chatham, Va.

Evelyn Garnett Ashby

Mrs. Evelyn Garnett Ashby, wife of the Rev. Charles A. Ashby, rector of St. Paul's Church, Edenton, N. C., died on December 29th. Funeral services were held on December 31st at St. Paul's, with Bishop

Darst of East Carolina, the Rev. E. T. Pillson, and the Rev. E. R. Cogner officiating. Burial was in the church cemetery.

Mrs. Ashby was married to her husband in 1909, when he was a practising lawyer in Newport News, Va. The same year Mr. Ashby began to study at the Virginia Theological Seminary. He later served churches in Amherst, Va.; Elizabeth City and Raleigh, N. C.; Jacksonville, Fla.; and Edenton.

Beside her husband, Mrs. Ashby is survived by two sons, Clarence Garnett Ashby and Charles Aylett Ashby jr., a sister, Mrs. Richard Morris Nelson, and a brother, William S. Garnett.

Kate Stevens Francis

Mrs. Kate Stevens Francis, widow of the Rt. Rev. Joseph Marshall Francis, late Bishop of Indianapolis, died quietly in her sleep on January 1st at her home. She had been an invalid for the past several years. The Burial Office was read in All Saints' Cathedral, Indianapolis, Ind., on January 3d, and interment was in Crown Hill Cemetery.

Mrs. Francis was born in Milwaukee in 1864 and was married in 1887. From 1884 to 1887, Bishop Francis had been canon of All Saints' Cathedral in Milwaukee. They lived for a number of years in Japan where her husband served as a missionary and as a professor of dogmatic theology and sub-dean at the Trinity Divinity School in Tokyo. Just before he was elected Bishop of Indianapolis, the Bishop served as the rector of St. Paul's Church in Evansville, Ind.

Mary Elizabeth Lynch

Mrs. Mary Elizabeth Lynch, wife of the Rev. Dr. J. Hollister Lynch, a retired priest, died on December 21st after a brief illness in a hospital at Tifton, Ga. Dr. and Mrs. Lynch were enroute to Florida, where they had planned to spend the winter, when Mrs. Lynch was taken ill suddenly.

Mrs. Lynch, the former Miss Mary Elizabeth Harbach, was graduated from Oberlin College in 1888, and the following year was married to Dr. Lynch. Serving with her husband throughout his ministry, she lived in New York state, Chicago, Ottumwa, Ia., St. Louis, Mo., and in Cincinnati. Dr. Lynch was rector of the Church of Our Saviour in Cincinnati until his retirement two years ago.

Beside her husband, Mrs. Lynch is survived by two sons, Harold Arthur Lynch, associate editor of *Readers' Digest*; Major Frederick D. Lynch of the U. S. Army Air Service, Honolulu, Hawaii; and three daughters, Mrs. Beatrice Nesbit, Mrs. Margaret Chamberlin, and Mrs. Dorothea Bauer.

Funeral services were held on December 23d, in the Church of Our Saviour, with Bishop Hobson of Southern Ohio officiating. Burial was in Spring Grove cemetery.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

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

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

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

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

NEW YORK

St. Paul's Cathedral, Buffalo, N. Y.

THE VERY REV. AUSTIN PARDUE, D.D., Dean
THE REV. FRANCIS W. BLACKWELDER, B.D.

Weekdays: 8:00 A.M. Holy Communion

12:05 P.M. Noontday Service.

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

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

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

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

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

4:00 P.M., Evensong, Special Music.

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

AMERICAN CHURCH UNION

CYCLE OF PRAYER

JANUARY

19-25. St. Ann's Convent, Arlington Heights, Mass.

CHURCH SERVICES

NEW YORK—Continued

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., 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, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

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

8 P.M., Choral Evensong and Sermon.

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

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

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

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, D.D., Rector

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

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

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

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

St. Thomas' Church, New York

Fifth avenue and 53d street

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

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

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

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

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

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

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

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

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

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

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

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

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).

CHANGES

Appointments Accepted

BERKELEY, Rev. EDMUND, formerly rector of churches in Buena Vista, Glasgow, and Buchanan, Va. (Sw.V.); is rector of All Saints' Church, Roanoke Rapids, N. C.

BUTT, Rev. E. DARGAN, formerly in charge of Holy Cross Church, Valle Crucis, N. C. (W.N.C.); is in charge of Trinity Church, Winchester, Tenn.

CONDIT, Rev. ROBERT Y., formerly rector of St. John's Church, Fort Hamilton, Brooklyn, N. Y. (L. I.); to be rector of St. Gabriel's Church, Hollis, N. Y. (L. I.), effective January 12th.

COX, Rev. A. HUME, formerly rector of Rivanna Parish, with address at Columbia, Va. (Va.); to be rector of Grace Memorial Church, Lynchburg, Va. (Sw. V.), effective February 1st.

HANSON, Rev. ALEX. B., formerly rector of the Church of the Epiphany, Concordia, Kans. (Sa.); is in charge of churches in Hutchinson, Kingman, and Anthony, Kans. (Sa.). Address, P. O. Box 449, Hutchinson, Kans.

HILL, Rev. KEPPEL W., formerly rector of St. Matthew's Church, Enid, Okla.; is vicar of St. Luke's Church, Hollister, Calif.

LAWS, Rev. HERBERT N., formerly rector of the Church of the Good Shepherd, South Richmond, Va. (S.V.); to be rector of Lynnhaven Parish and of Epiphany Church, Norfolk, Va. (S.V.), effective February 1st. Address, Lynnhaven, Va.

MARTIN, Rev. RICHARD S., formerly rector of Christ Church, Blacksburg, Va. (Sw.V.); to be rector of St. Paul's Church, Fayetteville, Ark.

MASON, Rev. OTIS L., formerly in charge of Emmanuel Church, Somerville, Mass.; is rector of Trinity Church, Saco, and in charge of St. Stephen's, Waterboro, Me. Address, 30 Pleasant St., Saco, Me.

MOWRY, Rev. HARRIS J., JR., formerly vicar of Christ Church, Chattanooga, Tenn.; to be rector of Christ Church, Springfield, Ohio (S. O.), effective February 15th. Address, 409 E. High St.

NEAL, Rev. JOHN S., formerly rector of St. Timothy's Church, Gering, Nebr. (W. Neb.); to be rector of the Church of the Ascension, Sierra Madre, Calif. (L. A.), effective January 15th.

NELSON, Rev. HARRY E., formerly in charge of St. Mark's Church, Grand Rapids, Minn.; is rector of St. Matthew's Church, St. Paul, Minn. Address, 2337 Carter Ave.

PURDY, Rev. RICHARD S., of the diocese of Long Island, is chaplain of Farm Colony, and assistant chaplain of Seaview Hospital, with address at Farm Colony, Staten Island, N. Y.

ROSE, Rev. LAWRENCE, formerly at Central Theological Seminary, Ikebukuro, Japan; is temporarily in charge of St. James' Church, Deer Lodge, Mont.

SHIRLEY, Rev. JOHN G., formerly in charge of Grace Church, Elkins, W. Va.; to be rector of St. Stephen's Parish, Beckley, W. Va., effective January 15th.

STOVER, Rev. J. DANIEL, formerly rector of All Saints' Church, Elizabeth, N. J.; to be rector of Holy Trinity Church, Collingswood, N. J., effective February 1st. Address, 861 Haddon Ave.

WALDRON, Rev. KENNETH R., formerly rector of St. James' Church, Painesville, Ohio; to be rector of the Church of the Epiphany, Bellevue, Pa. (P.), effective January 15th. Address, 336 S. Home Ave., Avalon, Pittsburgh, Pa.

WARD, Rev. ARTHUR B., formerly in charge of the Whitefish Mission field, Whitefish, Mont.; to be rector of St. James' Church, Lewistown, Mont., effective February 1st. Address, 414 W. Montana St.

New Addresses

BINSTED, Rt. Rev. NORMAN S., D.D., Bishop in charge of the Philippine Islands, should be addressed at Bishopstod, 567 Calle Isaac Peral, Manila, P. I.

BREWSTER, Rt. Rev. BENJAMIN, D.D., formerly 143 State St.; 20 Gray St., Portland, Maine.

JESSETT, Rev. THOMAS E., formerly 310 W. 16th St.; 904 Washington St., Olympia, Wash.

MOFFAT, Rev. WALTER G., formerly 500 S. Virgil Ave.; 622 S. Serrano Ave., Los Angeles, Calif.



BRIDEGROOM: *On the afternoon of January 1st, Bishop Strider of West Virginia (above) and Miss Ethel Knorr Stover were united in marriage in a ceremony which took place in St. Matthew's Church, Wheeling, W. Va. The Rev. John H. A. Bomberger, rector of St. Matthew's, officiated.*

THOMPSON, Rev. BENJAMIN F., retired, should be addressed at 6 Elm Terrace, Dover, Del.

WILMER, Rev. Dr. CARY B., formerly Rt. 2, Box 1070; 617 S. Oregon Ave., Tampa, Fla.

Resignation

COOPER, Rev. ALBERT S., as rector of St. Mary's Church, Franklin, La.; retired because of ill health. Address, 910 2d St., Franklin, La.

Depositions

SMITH, JOSEPH W., Deacon, by the Bishop of Duluth, December 4, 1940. Deposed at his own request. Denunciation of the Ministry.

WAUKAZO, FRANK, Deacon, by the Bishop of Duluth, December 4, 1940. Deposed at his own request. Renunciation of the Ministry.

Ordinations

PRIESTS

DOMINICAN REPUBLIC—The Rev. THOMAS OSWALD BASDEN was advanced to the priesthood by Bishop Kroll of Liberia, acting for the Rt. Rev. Harry Roberts Carson, D.D., in St. Stephen's Church, San Pedro de Macoris, D. R., December 15th. He was presented by the Ven. A. H. Beer.

MASSACHUSETTS—The Rev. DONALD R. WOODWARD was advanced to the priesthood by Bishop Gilbert, Suffragan Bishop of New York, acting for Bishop Sherrill of Massachusetts, in St. James' Chapel in the Cathedral of St. John the Divine, New York City, December 19th. He was presented by the Rev. Henry M. Medary, and is curate in Trinity Parish at the Chapel of the Intercession, New York City. The Rev. Dr. Frederic S. Fleming preached the sermon.

MONTANA—The Rev. NORMAN L. FOOTE was advanced to the priesthood by Bishop Daniels of Montana in St. James' Church, Bozeman, December 18th. He was presented by the Rev. Arthur S. Ward, and is in charge of Virginia City mission field, with address at St. Paul's Rectory, Virginia City, Mont. Bishop Daniels preached the sermon.

NEW JERSEY—The Rev. RICHARD SLAUGHT BAILEY and the Rev. SAMUEL STEINMETZ, JR., were advanced to the priesthood by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, December 21st. The Rev. Dr. Samuel Steinmetz preached the sermon.

The Rev. Mr. Bailey was presented by the Rev. James Richards, and is assistant at Grace Church,

Merchantville, and Holy Trinity Church, Delair, with address at 11 E. Maple Ave., Delair, N. J.

The Rev. Mr. Steinmetz, Jr., was presented by the Rev. Dr. Samuel Steinmetz, and is assistant at St. Michael's Church and at St. Paul's Church, Trenton, with address at 320 W. State St., Trenton, N. J.

PENNSYLVANIA—The Rev. WILLIAM COLLIN LEE, and the Rev. JAMES A. McCLINTOCK, JR., were advanced to the priesthood by Bishop Taitt of Pennsylvania in St. Peter's Church, Philadelphia, December 23d. The Rev. Frederick W. Blatz preached the sermon.

The Rev. Mr. Lee was presented by the Very Rev. Charles E. Eder, and is in charge of St. Ann's Mission, Willow Grove, Pa.

The Rev. Mr. McClintock was presented by the Rev. William O. Roome, Jr., and is curate at Calvary Church, Summit, N. J.

TOHOKU—The Rev. KEN IMAI was advanced to the priesthood by the Rt. Rev. Norman S. Binsted, D.D., in Christ Church, Sendai, Japan, December 10th. He was presented by the Rev. L. S. Maekawa, and is assistant at Christ Church, Sendai. The Rt. Rev. Paul Shinji Sasaki, Bishop of Mid-Japan, preached the sermon.

WYOMING—The Rev. JOHN FLAGG McLAUGHLIN was advanced to the priesthood by Bishop Ziegler of Wyoming in St. Andrew's Church, Basin, Wyo., December 18th. He was presented by the Ven. R. P. Frazier, and is in charge of St. Andrew's, and of St. Thomas', Lovell. Address, St. Thomas' Rectory, Lovell, Wyo. The Rev. David T. Eaton preached the sermon.

DEACONS

ALBANY—WILLIAM MAURICE LANGE, JR., was ordained to the diaconate by Bishop Oldham of Albany in St. Paul's Church, Albany, December 28th. He was presented by the Rev. Dr. C. V. Kling, and is assistant to the Rev. H. C. Merrill, missionary to the deaf. Address, 57 Dove St., Albany, N. Y. The Rev. Herbert C. Merrill preached the sermon.

MINNESOTA—MARSDEN I. WHITFORD was ordained to the diaconate by Bishop Keeler, Coadjutor of Minnesota, in Grace Church, Pine Island, December 29th. He was presented by the Rev. Hubert G. Wrinch, and is continuing his studies at Nashotah House. The Rev. Dr. G. C. Menefee preached the sermon.

SOUTH FLORIDA—ROBERT CHESTER KILBOURN was ordained deacon in St. Luke's Cathedral, Orlando, Fla., by Bishop Wing of South Florida on December 27th. He was presented by the Very Rev. Melville E. Johnson, and will continue his studies at the University of the South. The Rev. William F. Moses preached the sermon.

FRANK RAPHAEL ALVAREZ was ordained deacon in St. Paul's Church, Key West, Fla., on January 1st, by Bishop Wing of South Florida. He was presented by the Rev. Arthur B. Dimmick, and will continue his studies at Nashotah House, Nashotah, Wis. Bishop Wing preached the sermon.

TOHOKU—KENJI UEMATSU was ordained deacon by the Rt. Rev. Norman S. Binsted, D.D., in Christ Church, Sendai, Japan, December 10th. He was presented by the Rev. Timothy Nakamura, and is assistant at the Church of the Ascension, Hiro-saki. The Rt. Rev. Paul Shinji Sasaki, Bishop of Mid-Japan, preached the sermon.

Marriages

CHAMBERLAIN, THE REV. OREN V. T., rector of St. Paul's parish, Weston, W. Va., and Miss Elsie Blanche Cole were married on November 30th in Emmanuel Chapel of the Virginia Theological Seminary in Alexandria.

LYLES, MISS HELEN, United Thank Offering worker doing student work at the University of Oregon in Eugene, was married in St. Mary's Church, Eugene, on December 14th to Paul Sutley, who is engaged in student work for the YMCA. Mrs. Sutley will continue her UTO work for the present.

Degree Conferred

THE AMERICAN THEOLOGICAL SEMINARY, Wilmington, Dela., has conferred the degree of Doctor of Divinity upon the Rev. Matthew H. Imrie of the Church of the Heavenly Rest and Beloved Disciple in New York.

CHURCH SERVICES NEAR COLLEGES

AMHERST COLLEGE

Grace Church
Amherst, Mass.

THE REV. JESSE M. TROTTER, Rector
Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine

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

BROWN UNIVERSITY

St. Stephen's Church by the Campus
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector
THE REV. GEORGE P. HUNTINGTON
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.,
and 5 P.M.

DARTMOUTH COLLEGE

St. Thomas Church, Hanover, N. H.

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

EVANSVILLE COLLEGE

St. Paul's Church
Evansville, Ind.

THE REV. J. G. MOORE, Rector
THE REV. RAY O'BRIEN
Sunday Services: 7:30, 9, 10:45 A.M., 6 P.M.
Weekdays: 7 A.M. on Monday, Tuesday, Thursday,
and Saturday; 10 A.M. on Wednesday and
Friday.
Preparation: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIVERSITY

St. John's Church
Lafayette Square, Washington

REV. C. LESLIE GLENN, Rector
Sunday Services, 7:30, 9:30, and 11:00 A.M.,
8:00 P.M.
Week Days: Wednesday and Friday, 7:30 Holy
Communion; Thursday, 12:00 Noon; Saints
Days, 7:30 and 12:00.

GOUCHER COLLEGE

Church of St. Michael and All Angels
St. Paul and Twentieth streets
Baltimore, Md.

THE REV. DON FRANK FENN, D.D., Rector
THE REV. HARVEY P. KNUDSEN, B.D., Curate
Sunday Services
7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon from
Advent Through Easter
Celebration of Holy Communion Daily.

HARVARD UNIVERSITY RADCLIFFE COLLEGE

Christ Church, Cambridge

REV. FREDERIC B. KELLOGG, Chaplain
Sunday: 7:45 and 9:00 Holy Communion; 10:00
and 11:15 Morning Prayer; 7:30 Evening
Prayer.
Weekdays: 7:45 Holy Communion; 8:45 Rad-
cliffe College Prayers; 10:10 Holy Communion
(Saints' Days, Holy Days, and Tuesdays)

"Pro Christo per Ecclesiam"



The Church Society for College Work

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**A union for prayer and work and
giving of all who care about the
work of the Church in schools
and colleges.**

•
Mount Saint Alban

Washington D. C.

LEHIGH UNIVERSITY

Trinity Church
Bethlehem, Pa., North Side

THE REV. MERRILL MILES MOORE, Rector
Sunday Services: 7:45 A.M. and 11:00 A.M.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland

THE REV. NATHANIEL C. ACTON, B.D., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
Episcopal Club: Wednesdays, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.
306 North Division Street

Henry Lewis Frederick W. Leech
Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00
P.M., Student meeting in Harris Hall, State and
Huron streets.

MICHIGAN STATE COLLEGE

St. Paul's Church
Lansing, Michigan

THE REV. CLARENCE W. BRICKMAN, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Canterbury House, 445 Abbott Rd., E. Lansing,
Sundays at 5 and as announced.

MILWAUKEE DOWNER COLLEGE STATE TEACHERS' COLLEGE

St. Mark's Church, Milwaukee, Wis.

Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.
REV. KILLIAN STIMPSON, REV. C. A. WEATHERBY

NORTHWESTERN UNIVERSITY

Howe's Memorial Chapel
Evanston, Illinois

THE REV. JOHN HEUSS, Chaplain
Holy Communion, Tuesday, 7:15 A.M.

PRINCETON UNIVERSITY

The University Chapel

THE REV. WOOD CARPER
Chaplain to Episcopal Students
THE REV. ROBERT MERRY, Assistant
Sundays: 9:30 A.M., Holy Communion
Weekdays: 7:30 A.M., Holy Communion
Holy Days: 7:30 and 9:00 A.M., Holy Communion

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

Whitit avenue and 27th street
3 blocks from campus
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