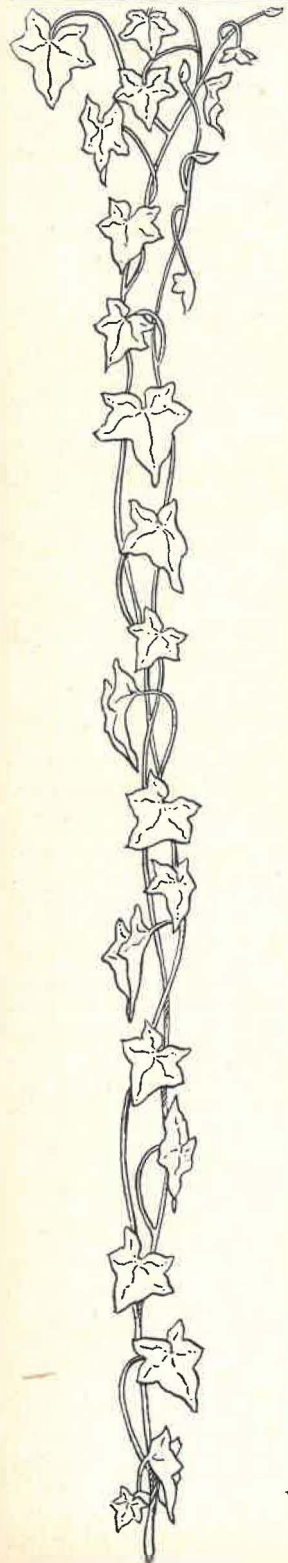
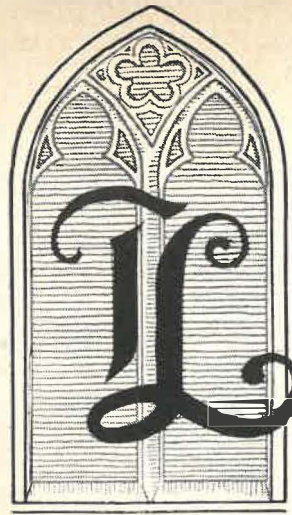
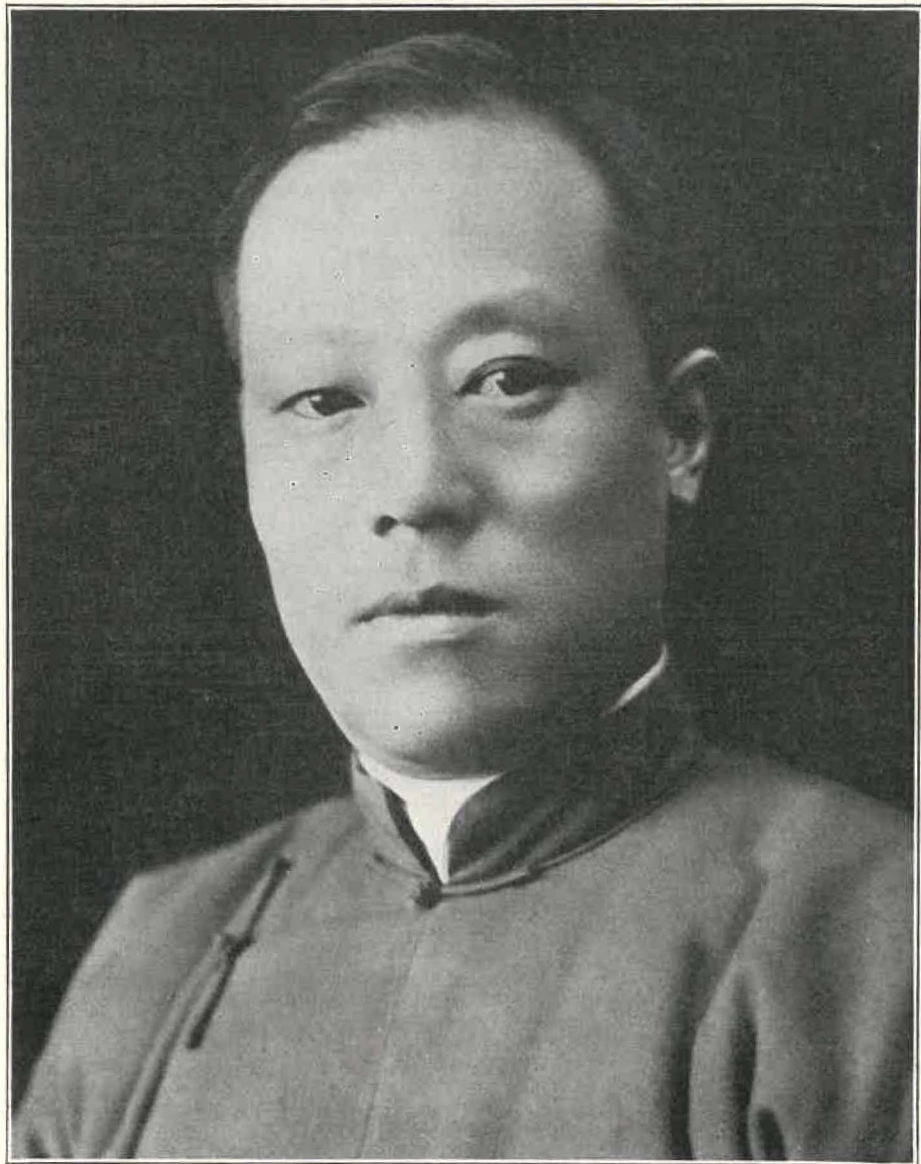


January 22, 1941



The Living Church



NEW SUFFRAGAN BISHOP OF ANKING

The above is believed to be the first photograph of the Rt. Rev. Robin Chen published in this country since his recent consecration (See L. C., January 15th).

The Church in Paris

TO THE EDITOR: Probably never before has a vestry meeting been held 3,000 miles distant from the parish which it represents, but on November 26th the vestry of Holy Trinity, Paris, met in New York to transact regular business. Those present included all the officers and two other vestrymen, *viz.*, the Very Rev. Dr. Frederick Beekman, presiding; Messrs. A. K. Mackay and E. A. Sumner, wardens; J. Ridgeley Carter, treasurer; Dr. Harmon A. Vedder, secretary and assistant treasurer; and Walter B. Holden and Candler Cobb, vestrymen. Two vestrymen, one in California, were prevented from attending. Of the remaining four, two were in Paris, and two in unoccupied France.

A full statement was made by the dean of the reasons which impelled him to return home "in order to arouse America to the danger to democracy and Christianity of the success of the Axis powers, failing America's precious aid," together with a report of his sermons at Church services of intercession for Britain; addresses and broadcasts for the White Committee to Defend America, British War Relief, Bundles for Britain, McAll Mission, Emergency Aid of Pennsylvania (August 1st to date); and his attendance as clerical deputy to the General Convention.

The vestry, by unanimous vote, passed the following resolution:

"RESOLVED that the wardens and vestrymen unanimously approve the decision of the dean to leave Paris and to return to the United States at the time of the entry of the German troops into Paris, reached only after what we, the said wardens and vestrymen, know must have been a prayerful and soul-searching ordeal, in seeking to determine his highest duty; and

"FURTHER RESOLVED that the action of the dean in leaving Mr. Whipp in charge of the cathedral premises and Church services be (and it is hereby) unanimously approved; and

"FURTHER RESOLVED that we, the said wardens and vestrymen, unanimously and heartily approve and commend the work done and continuing to be done by the dean in his writings, preaching, and speaking throughout the United States on the war and its significance to Christianity in general and especially to the United States of America."

Before his departure, the dean arranged that the church should remain open, with regular services to be held by Lawrence K. Whipp, lay reader and church organist, who resides in the deanery. Holy Communion has been celebrated regularly by an elderly English clergyman.

At the German occupation, less than 10 communicant members were in Paris. Later this number was increased by those returning from the south and west of France. Recently, many returned to the United States, so that now there are no more than 12.

HARMON A. VEDDER.

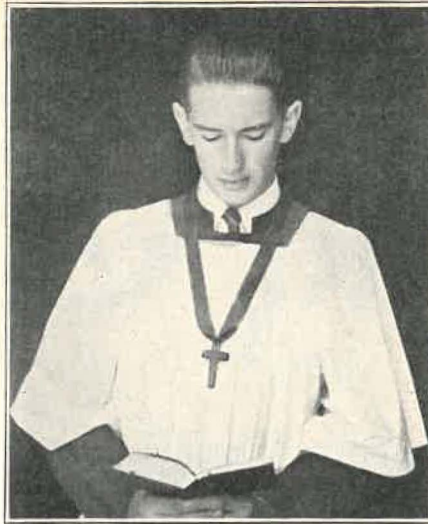
New York.

Junior Lay Readers

TO THE EDITOR: We have formed an order for junior lay readers at Trinity Cathedral, Phoenix, Ariz., to read the services at the church school services.

There would seem to be a place for a national order of this sort, and it occurs to me to write you, suggesting that you publish this letter, so that any clergy desiring to cooperate in such a movement might write to me.

We have created an emblem of a very attractive wooden cross, two inches long,



CROSS: For junior lay readers.

pendant on a purple ribbon, to be worn around the neck over the surplice. It can be supplied very inexpensively.

(Very Rev.) EDWIN S. LANE.

Phoenix, Ariz.

Dr. Cirlot Replies to Canon Quick

TO THE EDITOR: I regret that the pressure of parish work at Christmas time has so long delayed the abridging of my reply to Dr. Quick's courteous and charitable letter, which you found too long to publish. The subject is too practically vital, however, to let the matter rest where it now stands.

The Cypriatic passages to which I was referred do not deny the possibility of a suspension of intercommunion between different local Churches without one or the other being thereby put outside the one true Church. They deny the possibility of two different bishops and flocks in the same local Church being both at the same time in the true Church.

On page 141 of *The Christian Sacraments* (Morehouse edition), it is clearly implied that Dr. Quick's theory can be justified by "a return toward older theories (obviously the Cypriatic), and a restatement of their implications." I deny *in toto* that his theory can justly be called "the implications" of the Cypriatic theory. And when arguing as to implications, the logic of the theory is distinctly relevant. The exact contradictory of the explicit tenets of a theory cannot possibly be its implications.

Even in his letter, he claims that his theory is a "reëxamination and restatement of the Catholic doctrine." But since it is admittedly no restatement of the present theories of East or West, it must be a restatement of the Cypriatic theory, or it has no claim to be Catholic at all. For no fourth theory has any real claim to be genuinely Catholic.

I did not say or imply that the usual Anglo-Catholic position includes the acceptance of the papal claims. I was merely refuting his assertion that the Anglo-Catholic position seeks to prove the Catholicity of the Churches of the Anglican communion by merely proving the validity of their Orders. A theory that admits the possibility of valid Orders outside the Church *could not possibly* argue thus. Other things must be proved in addition.

Dr. Quick thinks it self-evident that to assert the partial invalidity of all Orders

implies their partial validity. There is an inadvertent verbal joker here. Any Orders that are *only* partially invalid must indeed be partially valid also. But Dr. Quick tries to pass from the alleged conclusion that no Orders are completely valid in a divided Church to the conclusion that therefore no attempted "Orders" can be completely valid. This is a flagrant *non-sequitur*.

Whether or not Dr. Quick accepts the distinction between Orders and jurisdiction, his argument moves entirely within the sphere of a flaw which springs from being outside the Church; and at least the West holds that this flaw can be remedied without reordination. But all three Catholic theories hold that the lack of the necessary minister is an invalidating defect, and one that only reordination can remedy. How can we help remedy *this* defect by making *the other* more serious than the West considers it?

I shall not pause to argue about my analogy to which Dr. Quick objects, though I believe his criticisms unsound. The main point I was trying to make can be stated in abstract form, apart from all examples, and is indisputably valid. It is that where more than one constituent element is needed to compose the essence of a product, that essence is not present at all, in any degree, as long as *any single one* of the essential elements is totally lacking.

(Rev.) FELIX L. CIRLOT.

Buffalo, N. Y.

Conscientious Objectors

TO THE EDITOR: It is with considerable dismay that I have read in the correspondence columns of the religious press comments approving the action of those eight students of the Union Theological Seminary by prominent Christians. These writers, whatever may be their qualifications in other spheres, show a sentimentality and a lack of objectivity that seems to disqualify them as guides for youth in the present crisis.

In *THE LIVING CHURCH* of December 11th, the Rev. A. L. Byron-Curtis compares these young men to the isolated Christians in the heathen mass of the Roman Empire, who refused to offer divine honors to a depraved ruler and thereby suffered martyrdom. These eight young men are the product of a Christian social civilization and of a democratic society to which they owe their privileges, and to which they refuse to render any return even of a non-combatant nature. They could have registered and would have been entitled to exemption as conscientious objectors, but instead their natures demanded the gratification of a spurious martyrdom and the notoriety it attracted.

To compare defensive warfare against a barbarous and unscrupulous aggression with the licensing of vice is a surprising stand for a minister of the Christian Church to take.

The tax which supported the brutal Roman dictatorship, which killed Jesus, was paid by him as a tribute owed to Caesar. Just as Jesus did not condemn the faithful centurion for carrying out Roman law, so He cannot be quoted as endorsing a refusal to obey the laws necessary to orderly society.

Suppose the brigands had returned and attacked the Good Samaritan as he was attending their victim. Would Jesus have urged the Samaritan to offer passive resistance to the bandits, or would Jesus have suggested following His own example in driving the swindlers from the temple?

There can be no peace except among men of good will, and until those of good will are stronger than the aggressors, bandits, local or international, will have to be subdued by force as our local communities control

the lawless elements which prey upon them.

These eight young men were unintentionally risking the lives and liberties of their fellow citizens as much as if they had refused to help put out a fire raging nearby.

Let us hope and pray that Woodrow Wilson's vision will become a reality and that a world police force will control aggression as forest rangers put out forest fires. Then humanity through the Christian Church will begin to catch a glimpse of The Kingdom of God on earth. E. AGNEW WEBSTER.
Greenville, S. C.

A Liturgical Approach

TO THE EDITOR: Your recent editorial, What about Presbyterians? [L. C. December 11th], asks for constructive suggestions looking toward unity with that body and other Christian communions, insofar as it can be done on the basis of Catholic Faith and Order. Emboldened by your request, may I propose a possible liturgical way of approach to unity, which, I believe, would tend to increase mutual knowledge and understanding without doing violence to either Faith or Order.

Would it be possible to conduct the service of the Holy Communion, at certain times, according to the published liturgy of the Presbyterian Church (in their *Book of Common Worship*) in an Episcopal church by an Episcopal minister for a congregation predominantly Episcopalian? Conversely, why could not the Episcopal Communion Service be used, at certain times, by Presbyterian ministers in a Presbyterian church for a Presbyterian congregation? You will see that this does not involve inter-denominational Communion or union services of the usual type. No difficulties on that score would arise, because there would be no question of ordination or extension of ordination, but such a service would emphasize and visualize the essential unity of Eucharistic worship. If properly and reverently conducted, such a service would awaken a new sense of fellowship and be a demonstration of a unity which lies deeper than our present divided liturgical practice permits us to grasp.

For, as the visible unity of the Church has been broken, so too has the unity of its original liturgy been broken into a variety of rites and usages. But liturgical scholarship points to a time when there existed "*una sancta catholica et apostolica liturgia*," as truly as there existed one Holy, Catholic, and Apostolic Church; and that unity subsisted not in precise similarity of language or ceremonial, but in one pattern and purpose, one intention and result. As long ago as the third century, Firmilian of Caesarea writing to St. Cyprian in Africa says: "Concerning many divine sacraments there are differences nor are all things observed at Rome as at Jerusalem, indeed in each province many things are varied according to the difference of men and places; yet there is no schism from the peace and unity of the Catholic Church because of this."

And only last year a Roman Catholic speaker said at the Pax Romana Congress in Washington, when the Eucharist was celebrated according to other rites than the Roman and in other languages than Latin: "As the Church is not Latin or Greek or Slavic but Catholic, so is the liturgy Catholic no matter what language or rite it is celebrated in."

The Eucharist is truly an "apostolic succession" which has never failed, and whether we call it "Mass," "Lord's Supper," or "Holy Communion" (the name does not matter), it is today, as it was to the apostolic Church, one and the same service in essence; and a clearer realization of this fact should be a

contributing cause of Christian unity. This central act of Christian worship, persisting unbroken from the night before the Crucifixion, through all times and in all places gives thanks to God the Father, and binds the sundered Church of today to her Founder in an historical as well as in a mystical sense, for as Fr. Gregory Dix says (in *The Parish Communion*): "The Eucharist is not the 'expression' of the Church's unity, it is its *cause*. The Bread which we break, is it not a partaking of the Body of Christ? *Because* the Bread is one, we being many are one Body, for we all partake of the one Bread."

Now the Anglican Church has long regarded itself as a "bridge" Church, allied on the one hand with the great Catholic Church of the ages, and on the other hand keeping in close touch with the Reformed Churches of the Reformation. If I have spoken hitherto particularly of the Presbyterian Church and its liturgy, it is because of the present efforts toward an understanding with that body of Christians: but I would go farther and reach out in the other direction also, toward the Eastern Orthodox Churches, with whom many friendly contacts have already been made. Nothing surely would prevent the use, on certain appropriate occasions, of the venerable and beautiful liturgy of St. John Chrysostom, to which, as every one knows, our own Prayer Book owes much. An English version of that ancient Catholic liturgy might be employed in our churches, even if we cannot look for reciprocity on the part of the Orthodox.

Two cautions suggest themselves: first, to prevent such a service from becoming merely a show or a spectacle without real participation by the congregation in the worship, it would be necessary to provide convenient and inexpensive pamphlet editions of the form to be used; and, secondly, any clergyman planning to conduct such a service, strange to him, should first acquaint himself thoroughly with all its details of phrase and action, so that the result will be really devotional and not artificial. Finally, I suppose, the consent of the ordinary would be necessary in our Church at least, a permission which, I believe, no Catholic-minded Bishop would withhold.

Would not this, the liturgical way, offer a practical means of approach toward the building up of a consciousness of Christian unity, the unity of Eucharistic worship?

Washington. STEPHEN A. HURLBUT.

Federal Council

TO THE EDITOR: Thank you for your editorial, The Church and the Federal Council, in the issue of December 4th. Your moderation and your resolve to suspend judgment until further developments indicate more clearly a basis of contact should be helpful to those, who like myself, have been unable to find a point of agreement sufficient to warrant this experiment.

My own experience with Presbyterians has been fairly wide. Among them I number some of the most intelligent and thoughtful friends that I have. They cherish exceptionally high ideals, but they have no comprehension of the meaning, to us, of the history and traditions of the Church, nor the interpretation of the Scriptures, other than by individual preference. They do not understand our concept of the Church as an organism, and not as an organization. There is a wide cleavage in the viewpoint of our own people, and it is difficult to see how anything can be gained by increasing the problem.

May it be that by cooperation our friends will come to understand us better? There is no subject upon which men differ with such warmth of feeling and such tenacity, as in

HELP TO SAVE BRITAIN'S CHILDREN!

Save the Children Federation has been asked to provide supplemental aid for 10,000 children in Great Britain

TYPES OF CHILDREN



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London, England

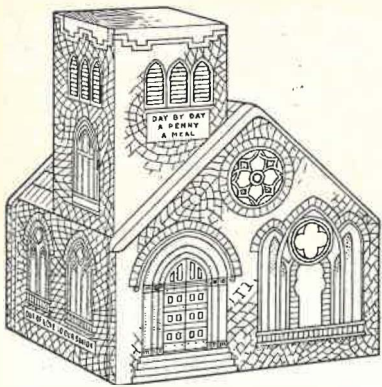
Supervision of British Save the Children Fund, London, England

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\$2.50 a Month
Donor receives name, brief description and in most cases picture of child.

In addition to British children there are thousands of French, Dutch, Belgian and other nationals who found shelter in England. These children must remain in England and be cared for over there.

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LETTERS

their interpretation of truth. We who "profess and call ourselves Christians" will have need of all our reserves of wisdom and understanding, to hold fast that which is good "in the bond of peace."
A. G. TRUSLOW.

Westfield, N. J.

Sunday Before Advent

TO THE EDITOR: The Rev. F. E. Aitkins is quite correct in his letter in your issue of December 4th. The Sunday Next Before Advent does belong to the Advent group. It is one of the five Sundays "Before the Nativity" which are found as a unit in the Gelasian Sacramentary and in all the liturgical Lectionaries until the 11th century.

The local Roman use had never accepted more than four Sundays in Advent, opposing Gallican tendencies to erect Advent into a second Lent, with six or perhaps on occasion seven Sundays, and a bi-weekly fast. So when Gregory VII finally admitted the Fifth Sunday Before the Nativity to the Roman year, he rechristened it the Last after Pentecost.

The Sarum Missal however called it *Proxima ante Adventum*. But Cranmer, seeking schematic simplicity, entitled it the 25th after Trinity; appending a rubric directing this service to be used always on the Sunday next before Advent. And this remained the usage of all Anglican books until the American Prayer Book of 1892 reverted to the Sarum practice by restoring the name from the rubric to the title. The latest English and Scottish revisions have followed our lead.

This Sunday protests against its classification in Trinity-tide by the fact that in various years it may actually require a serial number all the way from Trinity XXII to XXVII.

Likewise, the "wandering Sundays" of Epiphany V and VI are properly never in and of the Trinity season. They are not really added on to the Trinity series, but interpolated between it and the five Advent Sundays: to which their eschatological teaching makes them a suitable preparation. Their rubric puzzles many people, by directing that Trinity XXV shall have the service of Epiphany VI when there are 26 Sundays "after Trinity," but shall take Epiphany V when there are 27 Sundays. A version of the rubric which might make plain their real function as pre-Advent rather than post-Trinity, and clarify the principle of their use, might read:

"If in any year there be more than 25 Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Second Sunday before Advent. If there be 27, the service for the Fifth Sunday after the Epiphany shall be used on the Third Sunday before Advent."

Thus it is interesting to note that Advent sometimes has a feature which Lent always does, namely an introductory season of three Sundays. Again, like Lent, this is a sort of historical "high-water-mark," reflecting a former extreme extension of the season.

Sewanee, Tenn. (Rev.) BAYARD H. JONES.

The Last Gospel

TO THE EDITOR: The letter of J. Hartley Merrick [L. C., November 13th] on the "Second Gospel" shows an interest in the subject of worship, and at the same time helps reveal our failure as clergy to teach little things as well as big things in the course of our pastoral work.

The practice of saying the Last Gospel silently is as unjustifiable as that of saying the Preparation silently. Both should be said, if at all, in an audible voice, and there is a growing custom of having the congregation join with the priest in saying the Preparation.

Three logical positions are open to us on this subject.

1. To follow the rubrics of the Prayer Book

and nothing else. According to this rule, neither the Preparation nor the Last Gospel would be said at all.

2. To interpret the Prayer Book in the light of the English Medieval usages which prevailed just before the first Prayer Book appeared. According to this rule, the Preparation would be said aloud, and the Last Gospel silently while the priest was returning to the sacristy. The only evidence for saying the Gospel silently is based on the fact that normally the Divine Office (Terce, Sext, or None) was to be recited immediately after the dismissal, and accordingly the priest would not try to shout down the choir.

3. To follow the post-Reformation Roman rule, which is to say the Preparation aloud, and the Last Gospel at the altar aloud.

It would seem obvious as a general liturgical principle, that if we do a Roman thing, we should do it in the Roman way. It isn't fitting, for example, to take Roman Mass vestments and wear them in choir; to wear Roman birettas for funeral purposes only, etc. And the only authority there is for saying the Last Gospel at the altar is Roman; *ergo*, if it is said at the altar it should be said there aloud.

The Last Gospel is a part of the Mass rite, not a part of the priest's private devotion. To be sure, it has become so in comparatively recent years, but that is also true of the Blessing, which is not found in the Sarum or other English pre-Reformation missals. It is true of the Gloria in Excelsis and of the Creed, which did not become normal parts of even a festival Mass celebrated by a priest until the 11th century.

Rule 3 has the disadvantage of being Roman, and "Roman" is still a swear-word with many Episcopalians. But Rule 1 would leave us hopelessly adrift, and in practice is not followed by anyone; Rule 2 would involve us in endless disputes between the various schools of antiquarian research, so it does look as if we would be forced to flee to Rule 3 in spite of all uncharitable prejudice. After all, it was the basis, in spirit, of Rule 2.

(Rev.) H. BAXTER LIEBLER.

Old Greenwich, Conn.

Rural Work

TO THE EDITOR: A recent article in *Current History* on Catholic Converts tells of the successful work being carried on by Roman Catholic groups in rural parts of our land. It bears out my contention of years, that the unchurched in country districts would respond to efforts of evangelization for sane, deep, and sincere piety, such as our Church can so well impart.

Instead, we leave it to ranters, fanatics, Holy Rollers, and the like, whose converts are bleached out in a generation or less. In the early 1920's our board at "281" dumped half a million dollars into starting that stringy paper, *The Church at Work*. I said and wrote at the time that if "281" had used the money in rural work and kept it up, we would have trebled our communicants in 25 years (in addition to the good we would do for immortal souls).

A lecturer at the University of Michigan this year, on the Church in America, said the Methodists were on the job when the only way to get about was on foot and horseback; the Presbyterians followed with the advent of railroads; the Episcopalians appeared with the Pullman coaches. Of course, Bishops Kemper and Hare belie that. Yet in the main our Church neglected and neglects the blessed opportunities awaiting to bring the Gospel afresh to the countryside, so largely abandoned by pioneer religious propagandists. It constitutes a challenge to our Presiding Bishop and Council.

Atwell, N. Y.

A. L. BYRON-CURTIS.



NATIONAL

ARMED FORCES

Clergy Called to Active Duty as Army Chaplains

As camp accommodations are improved and more young men are called for military training, an increasing number of clergymen who have offered their services as chaplains are being called to minister to the troops.

Among the clergy who have temporarily left their parishes, missions, or offices for government service in Army camps is the Very Rev. John Williamson, dean of Trinity Cathedral, Little Rock, Ark., chaplain in the Arkansas National Guard, who was called with his regiment for induction in the Army early in January and will be stationed at Fort Bliss, Tex., for a year. The Rev. Fordyce E. Eastburn, assistant at Christ Church, Houston, Tex., will be the priest in charge of Trinity Cathedral during Dean Williamson's leave of absence.

OTHER ASSIGNMENTS

The Rev. Stephen Webster, rector of St. Peter's Church, Weston, Mass., and chaplain of the Boston Psychopathic Hospital, has been assigned to the 211th Coast Artillery (Anti-Aircraft). His new address is Camp Hulén, Palacios, Tex.

The Rev. Justin S. Edwards, vicar of St. Luke's, Grants Pass, Ore., is now on

duty at Camp Murray, Washington. The Rev. William M. Latta, captain and for six years chaplain in the 252d Coast Artillery at Fort Moultrie, S. C., is now stationed at Fort Screven, Ga.; he is on a leave of absence from Calvary Church, Wadesboro, N. C.

A major in the Engineer Reserves, the Rev. L. Herdman Harris III, is now at Indiantown Gap, Pa.; and the Rev. Lee W. Heaton and the Rev. J. H. Chillington jr. are among the chaplains stationed at Camp Robinson on the outskirts of Little Rock, Ark.

In the territory of Hawaii, Canon Edward M. Pennell, of St. Andrew's Cathedral in Honolulu is among those called to active duty as chaplains. Canon Pennell is with the 298th Infantry, stationed at Schofield Barracks, Oahu.

"Composite chapels," equipped to take care of the needs of each Church body, are being established in military camps throughout the country. In each training camp persons of all faiths will use the same building for worship, but at different times.

OBJECTORS TO WAR

Fruitless Efforts to Modify Sentences of Non-Registrants

The National Committee on Conscientious Objectors, an affiliate of the American Civil Liberties Union, has revealed that efforts on the part of chairman Ernest Angell to modify the sentences of men who refused to register have thus far been fruitless.

Mr. Angell wrote recently to Attorney General Robert H. Jackson describing the sentencing of eight Union Theological Seminary students to a year and a day in federal prison as "exceedingly severe." In replying to his request for a more lenient policy, the Attorney General declined to intervene.

The 30 objectors throughout the country who refused to register and have been convicted received sentences ranging from three months to five years. Twenty-six non-registrants are still awaiting trial. According to Selective Service officials in Washington, an estimated 1% of the first 800,000 draftees called filed questionnaires as conscientious objectors.

CHURCH PRESS

New Religious Journal Committed to Halting Aggression

A new religious publication is soon to make its appearance, committed to the policy that the halting of totalitarian aggression is prerequisite to world peace and order, and that ethical issues are at stake in the wars abroad which claim the sympathy and support of American Christians.

The eight-page bi-weekly, which will appear for the first time on February 7th, has as its sponsors about 23 clergymen and 15 laymen. Among members of the Episcopal Church sponsoring the journal are the Presiding Bishop; Bishop Parsons, retired Bishop of California, who is a member of the journal's executive board; Bishops Hobson of Southern Ohio, Scarlett of Missouri, and Sherrill of Massachusetts; the Very Rev. Dr. William Palmer Ladd, dean of the Berkeley Divinity School; the Rev. Dr. Howard Chandler Robbins, professor of pastoral theology at the General Theological Seminary; Elizabeth C. Morrow; and Charles P. Taft.

LESSER EVIL

In their circular introducing the paper, the sponsors said: "When men or nations must choose between two great evils, the choice of the lesser evil becomes their duty. We hold that the halting of totalitarian

The Living Church

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Established 1878

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

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

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aggression is prerequisite to world peace and order.

"Twice in recent months the undersigned have joined in public statements based on these principles. The response indicates that they voiced the sentiments of large numbers of persons at present without adequate channels of expression.

WORLD VIEW

"*Christianity and Crisis* will hold the whole world and especially the world Church steadily within its view. It will concentrate upon world events in their bearing upon the life of the Church. It will interpret contemporary events in the light of the above convictions.

"Communication with Christian leaders in all lands will keep readers apprised of the most important developments. Contacts here and abroad should furnish information not adequately reported elsewhere.

"*Christianity and Crisis* will hold to the historic Protestant position that the attempt to practise an abstract perfection may betray men into evils even greater than war. While attempting no simple answers to the perplexing problems of our day, it will seek to help Christians in their search for right decisions.

"*Christianity and Crisis* will not parallel existing religious journals. Small in size, distinctive in function, it will adhere closely to its special purpose. We invite all who share our concern to join us in this venture."

The journal is designed to appeal to the large group of Christian ministers and laymen who are vitally concerned with the religious bases of the national and international problems of the day. A special, introductory offer for a charter subscription is \$1.00 a year.

DR. NIEBUHR EDITOR

The chairman of the editorial board is Dr. Reinhold Niebuhr, who was, 25 years ago, ordained in the ministry of the Evangelical Synod of North America and has since 1930 been professor of applied Christianity at the Union Theological Seminary. Dr. Niebuhr is the author of a number of religious books and is a contributing editor of *Christian Century*.

Other members of the editorial board include, beside Bishop Parsons, Charles C. Burlingham, an Episcopal Churchman and a New York lawyer; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Henry P. Van Dusen, professor at the Union Theological Seminary; Rhoda E. McCulloch, editor of the *Woman's Press Magazine*; and Francis P. Miller, director of organization of the Council on Foreign Relations.

FORWARD IN SERVICE

Clergy to Familiarize Themselves With Forward Movement Aims

In preparation for the Forward in Service program inaugurated by the Presiding Bishop, a series of clergy conferences will be held in January and February for the purpose of studying the program and laying definite plans for carrying it out. The con-

ferences will run two days in most cases.

Dioceses in which arrangements have been made for these conferences include Washington, Western Michigan, Bethlehem, Rochester, Indianapolis, Western Massachusetts, Fond du Lac, Oklahoma, Mississippi, Kansas, New Jersey, Minnesota, Duluth, Connecticut, East Carolina, Erie, Lexington, Iowa, Ohio, Central New York, Southern Ohio, South Dakota, and Georgia.

At each conference will be presented a general outline of the Church's call to the 10-year plan, with study of objectives, motives, and methods. A handbook for clergy, *The Source of Power*, will be studied and discussed.

The clergy will consider "the need of beginning with ourselves," with the setting up of clergy standards, a rule of life including prayer, study, self-examination, and the meaning of God's call in this world situation to the clergy who are leaders of their people.

The conferences will discuss methods of presenting the plan to the laity of the Church, including adequate use of the Lenten season and the training of selected parish groups for a parish roll call. Plans include also the conduct of a roll call, use of the post-Lenten period, parish programs of service, and a service of rededication.

AID TO ENGLAND

"Courage Will Not Suffice"

Declaring that courage alone will not suffice Great Britain, more than 150 prominent Protestant, Roman Catholic, and Jewish clergymen from every section of the country have organized an Inter-faith Committee for Aid to the Democracies. Among the Episcopal members of this group are Bishops Manning of New York and Oldham of Albany.

The committee has already urged the President to "call a conference of the representatives of all democratic peoples (both those whose lands have been invaded and those still independent) to counsel together for the defense of our liberties and to set forth our common purpose to achieve a world in which free men can live."

England, they declared, must be supplied with planes, ships, munitions, and food—"freely given or lent" by the United States.

"This is No Time for Haggling About Payment or Danger"

The large congregation assembled in the Cathedral of St. John the Divine on the Eve of the Epiphany, January 5th, were visibly stirred by Bishop Manning's sermon, which exceeded in power even his address at the Service of Intercession for Greece.

"We know, all of us, what Hitlerism, Fascism, and Communism stand for," Bishop Manning declared. "We know this by their open, shameless avowals and we know it still more by their infamous and hideous deeds. If any American still imagines that there can be peace while this power dominates and rules men, let him consider the inhuman persecution of Ger-

man citizens of Jewish blood; let him look at that concrete wall erected in Warsaw inside which Jews are condemned to live or die; let him read the heart-rending appeal of the women of Poland to the women of America sent out secretly, but by authentic agents, and published recently in the press in this city; let him consider the spectacle of free, peace-loving, unoffending nations now lying under the heel of the invader; let him look at brave, heroic Greece, defending her homes and her freedom against ruthless, unprovoked assault; let him look at Great Britain, the one remaining barrier between this assault and our own land, with her cities murderously and indiscriminately bombed and her people, with a spirit which is an inspiration to the world, giving their lives and all that they have for the ideals of human life which we hold in common with them and upon which our life as a nation depends. . . .

"The President of the United States has called us to action. We must now give our aid to Britain without stint or limit. This is no time for haggling and niggling about terms of payment or the degree of danger involved. . . . It is this course of unlimited help to Britain which gives us the one hope of keeping this war from our own country; but we must give this aid not only for our own protection, we must do this because it is right, because it is the only course that is worthy of us as Americans, because it is the only course which will bring peace to this world—true peace, with justice, righteousness, and human liberty. . . ."

THE DEAF

Increase of Fund to Aid Deaf

The Rev. A. O. Steidemann, treasurer of the Conference of Church Workers Among the Deaf, has reported that during the year 1940 \$877.23 was added to the fund to aid deaf persons studying for the ministry and otherwise to reinforce work among the deaf. The fund now amounts to \$19,282.57; and it is hoped that the objective of \$30,000 will be reached in the near future.

For the first time under the present arrangement, after paying all expenses, the *Silent Missionary*, official organ of the conference, has a substantial balance in its treasury.

Ordained to Diaconate

A young deaf man, William Maurice Lange jr., was ordained to the diaconate by Bishop Oldham of Albany in St. Paul's Church, Albany, N. Y., on December 28th. The candidate was presented by the Rev. Dr. Clarence V. Kling, under whose direction he has been pursuing his studies. The sermon was preached by the Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York, Rochester, and Western New York.

Mr. Lange, who is married and has two small children, may assist Mr. Merrill in his extensive field while continuing his studies.



PAUL RUSCH: Only foreign official of the Japanese BSA, which is now reorganized and renamed.

JAPAN

Change Name of Brotherhood of St. Andrew

Falling in line with the movement to free religious organizations from foreign connections, the Brotherhood of St. Andrew in Japan has changed its name to one designed to be more easily understood by the Japanese.

As a result of action taken on November 12th at the annual council meeting of the organization, the BSA will be known as the Nippon Seikokwai Seinen Dobokwai, which means literally, the Young Men's Brotherhood of the Holy Catholic Church of Japan. The old name of the group was the Sei Andere Dobokwai.

Other action taken at the council meeting included the election of Bishop Naide of Osaka, Japanese Presiding Bishop of the Nippon Seikokwai, as honorary president of the BSA. Elected president of the organization was Dr. Shigeharu Kimura, principal of Keimei Gakuen, a secondary school for Japanese youngsters who have begun their education abroad and need some educational adjustment before entering Japanese schools.

The Rev. Dr. P. O. Yamagata, chairman of the council of the Nippon Seikokwai, the Episcopal Church in Japan, was reelected chaplain for the 10th consecutive time. Yoshio Fujita was elected treasurer; Tadao Kaneko, general secretary; Seiichi Takuma, associate general secretary, and Shogo Sekiguchi, associate secretary.

Four bishops and three laymen were elected honorary vice-presidents: Bishops

Matsui of Tokyo, Sasaki of Mid Japan, Yashiro of Kobe, and Yanagihara, Assistant Bishop of Osaka; Dr. Yoshitaro Negishi, first president of the movement, Tsumoru Matsuura, retiring president, and Paul Rusch, founder of the Brotherhood in Japan, who is an American citizen, and the only foreign official of the BSA. Six other Japanese clergymen and 20 laymen were also elected to the council.

The annual service of rededication and the presentation of the annual thank offering took place on December 1st at All Saint's Chapel of Rikkyo (St. Paul's University) in Tokyo.

THE BALKANS

Nazis Plan to Use Eastern Orthodox Church as Tool

German efforts to swing the enormous influence of the Eastern Orthodox Church into line with the Nazi plans for Balkan domination are described in a bulletin of the religious division of the British ministry of information, in an article by Canon J. A. Douglas.

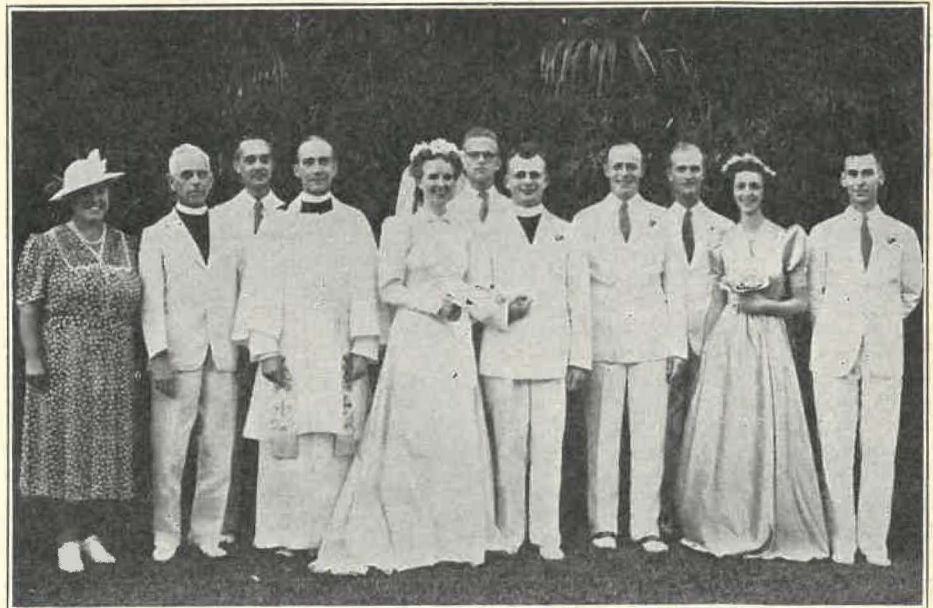
"The plan by which the Nazis intend to use the Orthodox Churches of the Balkans as the tool of their conquest," Canon Douglas says, "is becoming plain. Some time ago a German Protestant, named Lade, obtained admission to the Russian Church, and, though married, managed to receive consecration as a bishop of the so-called Orthodox Church of the Ukraine, hiding his real nationality with the name Seraphim. Seraphim Lade proceeded to Berlin and was welcomed by the Nazis as Bishop

of the Russian Exiles in Germany, being given much money and other support by Hitler. He has now been used to form a so-called Orthodox Church of Germany which is to rank as equal with the Ecumenical and other Patriarchates.

"All Orthodox in Germany, in Poland, Czechoslovakia, and other lands forcibly made part of its 'Lebensraum' have been compelled to accept this new Church and Seraphim Lade as their head. Parishes and dioceses which refuse to do so are declared illegal. Bishops and clergy who refuse to accept Seraphim Lade are liable to punishment. All Orthodox dispersions in France, Belgium and other lands in the power of Germany are invited to accept Seraphim Lade as their representative in dealing with the Nazi invaders. If they do so, they are promised favorable treatment. If they refuse, they are to suffer unfavorable treatment."

"The Orthodox in Hungary, and especially the Orthodox Rumanians in Transylvania, are assured protection and favorable treatment through Nazi influence if they will recognize Seraphim Lade and the new Church of Germany. Pressure is put upon the Rumanian Patriarchate to recognize the new Orthodox Church of Germany and to come under the influence of Seraphim Lade, who is to secure the gradual deposition of all Rumanian higher clergy whom he distrusts as unwilling to be the tools of the Nazis, and their replacement by Seraphim Lade's nominees.

"The Serb, Bulgarian, and Greek Churches as soon as possible are to be induced or forced to recognize the new Orthodox Church of Germany and to come under the influence of Seraphim Lade."



WEDDING IN SHANGHAI: The marriage of Elizabeth Anne Slusser and the Rev. A. Ervine Swift, late in 1940, brought together a smiling group of Church workers. Left to right they are: Grace Brady, organist; Rev. Dr. Cameron MacRae; Dr. Walter Pott; Rev. Francis Cox; Miss Slusser, the bride; M. P. Walker, III; Fr. Swift, who is a missionary on the staff of the district of Hankow; Rev. David Poston, best man; Foster Teevan; Mrs. Poston, matron of honor; and Dr. D. B. Cousey. The ceremony took place at St. John's Pro-Cathedral, Shanghai.

NEW YORK

**G. Forrest Butterworth
Appointed as Chancellor**

Bishop Manning of New York has appointed G. Forrest Butterworth as chancellor of the diocese of New York, to succeed Robert W. B. Elliott, who retired last May and removed to the University of the South, Sewanee, Tenn. Mr. Butterworth has accepted the appointment.

Mr. Butterworth is a member of the standing committee of the diocese, a trustee of the Cathedral of St. John the Divine and a member of several important diocesan boards and committees. He lives in Rye, N. Y., and is a vestryman of the historic parish of Christ Church in that town. He is a member of the law firm of Cadwalader, Wickersham, and Taft.

Mr. Elliott was chancellor from 1931 to 1940. He was appointed by Bishop Manning, succeeding George Zabriskie, who was appointed by Bishop Greer in 1916 when this office was created. Mr. Butterworth, therefore, is the third chancellor in the history of the diocese. Like his two predecessors, he is a lawyer and a Churchman of distinction.

Canon VII of the diocese of New York, under which the chancellor is appointed, reads as follows: "The chancellor of the diocese shall hold his office under the appointment and during the pleasure of the Bishop. He shall be the legal advisor and assessor of the Bishop in all cases and upon all questions in which his advice shall be asked by him in his official capacity, provided that no expense shall be imposed upon the diocese under or in pursuance of this canon."

The official advice of the chancellor is given only to the Bishop and not to the diocese nor to the parishes except in special cases in which the Bishop requests him as chancellor to give such advice.

Why the Budget?

The Woman's Auxiliary of the diocese of New York, meeting in St. Bartholomew's Community House on January 7th, heard Dr. John W. Wood speak on *Why the Budget?* and Mrs. Harold B. Brinig of the migrant committee of the Council of Women on Home Missions, on *The Migrants*. The offering was for the budget of the National Council and was large. There was an unusually large attendance, members coming from many parishes outside the city limits.

**Church Club to Celebrate
Bishop's Anniversaries**

The Church Club of New York, at its 54th annual dinner at the Hotel Waldorf-Astoria on February 4th, will celebrate the 50th anniversary of Bishop Manning's ordination to the priesthood and the 20th anniversary of his consecration as Bishop of New York.

Bishop Manning and the Hon. Thomas



Portrait by G. B. Coale

BISHOP MANNING: *To be honored on 50th Anniversary.*

E. Dewey, District Attorney of New York County, will be the guests of honor and the speakers. William E. Sims, president of the Church Club, will preside.

OHIO

**Presiding Bishop
to Address Convention**

The Presiding Bishop will speak on the evening of February 4th during the annual convention of the diocese of Ohio meeting in Cleveland. The two-day convention will begin at 10 A.M. on February 4th with a service at Trinity Cathedral.

Distribute Lenten Supplies

The annual distribution of thousands of packets of supplies used in connection with the Lenten offering of the church schools has begun from Church headquarters in New York.

Two posters in color, *Chinese Friends* and *China Trek*, advertise the offering and the study topic of the Lenten period. One portrays a Chinese family at mealtime; the other, the removal of the China colleges to the West.

There is also a *Litany for Peace*, and a *Leader's Book* on each of the poster subjects.

MICHIGAN

The Gift of a Rectory

St. Alban's parish in Highland Park, Mich., has announced receiving the gift of a rectory from Mrs. Mary A. Findley, one of the founders of the parish. It is a memorial to her son, who served for several years as a vestryman and clerk of the parish, and will be known as the Benjamin Franklin Mulford Memorial. The new rectory is a fine 11-room residence on the park adjoining the church and is valued at about \$18,000. The gift also releases the two lots next to the church as the site for a parish house, and the sale of the residence used as the present rectory

will form the nucleus of the building fund.

In the 32 years of its existence, the parish has seen Highland Park change from a village of 1,800 to a city of apartment houses with a population of 80,000, entirely surrounded by Detroit. The gift of the new rectory is the key to the future development of St. Alban's parish, according to the Rev. Milton S. Kanaga, Rector.

CHICAGO

**A New Center for Welfare
and Training Work**

Establishment of a new center for welfare and training work in the diocese has been announced by Bishop Randall, Suffragan of Chicago. A residence property on the West side has been purchased to house the Chicago Church Training School and to be the headquarters of social service work conducted by deaconesses of the city missions staff.

The residence is now being renovated and altered to suitably accommodate the staff of workers, who were formerly living at Chase House, across the street from the new headquarters. The Church Training School, which provides training for young women desiring to enter religious work as deaconesses, will resume its sessions when the renovation is completed.

The new center will give the diocese improved facilities for its work in city hospitals and institutions, and through its working connections with the Church of the Epiphany nearby and Chase House, it will also make possible a greatly expanded program of activities.

Work at the new center will be directed by Bishop Randall, who is superintendent of city missions. Associated with him will be the Rev. Donald W. Blackwell, priest in charge of the Epiphany, and Julian P. Hargrove, director of Chase House.

ALASKA

Muskrats for Missions

A dry summer had yielded smaller garden crops than usual; the caribou run in the fall was the smallest in years; and fur is scarce. All things considered, this is a hungry winter for the people of Fort Yukon, Alaska, and the upper river country.

Adapting themselves to the physical hardships exacted by climate, the Alaska Churchpeople are, nevertheless, doing their part to help meet the National Council's budget. Far north of Fort Yukon, deep in the wilderness of the Interior, Indians at Arctic Village have contributed 29 muskrat skins to the Church. The muskrat skins were sent by the Indian deacon, the Rev. A. E. Tritt, to his priest in charge, the Rev. C. P. Shelton, of Norfolk, Va., who sold them and credited the money to Arctic Village.

Typical of the hardy missionaries who are building the work of the Church in the outposts is Bishop Bentley, Suffragan of Alaska, also editor of the *Alaskan Church-*

man. Bishop Bentley began his work as editor five years ago in order to revive a "definitely doomed" publication which had not appeared for four years. Now the quarterly is paying its way from subscriptions; there are no advertisers.

CALIFORNIA

Churchmen of Various Races Join in Honoring Bishop Parsons

All parish churches in the diocese, including Chinese, Japanese, and Colored groups, were represented by singers participating in the service held on December 29th in Grace Cathedral, San Francisco, in honor of retiring Bishop Parsons of California. The great cathedral was crowded with people, and many stood during the service.

An announcement was made at this service that a carved white stone pulpit would be placed in the cathedral by the friends and admirers of Bishop Parsons in thankfulness for his many years of devoted leadership. The preacher was Bishop Scarlett of Missouri.

GEORGIA

The Game Must be Played According to the Creator's Rules

Democracy and Christianity will win out in the battle against evil, because the world is God-created and life's game must therefore be played according to the rules of God, stated Bishop Carpenter of Alabama during the three-day centennial celebration of St. John's, the largest church in Savannah and in the diocese of Georgia. Democracy and Christianity, said this former rector of St. John's, are practically synonymous. Among the other speakers at the centennial celebration were Bishops Mikell of Atlanta and Wing of South Florida.



BISHOP CARPENTER: "Democracy and Christianity will win out in the battle against evil."

WEST VIRGINIA

"Where to Turn in the Diocese"

For the benefit of the clergy and others who are seeking information about social service activities in the diocese, a pamphlet entitled, *Where to Turn in West Virginia*, has been issued by the diocesan department of Christian social relations. The department, which is under the chairmanship of the Rev. Arthur K. Fenton, was recently recommended by the executive secretary of the national department, the Rev. Almon R. Pepper, for its excellent projects.

Official Photographer

The Rev. Duncan E. Mann, son of Bishop Mann of Pittsburgh, has been appointed official photographer of the diocese of West Virginia by the executive board. Fr. Mann, who is the rector of St. Luke's Church, Wheeling, W. Va., is widely known for his ability as an amateur photographer.



NAVAJO BABIES: Their superintendent is now an archdeacon.

ARIZONA

Extension of Indian Work

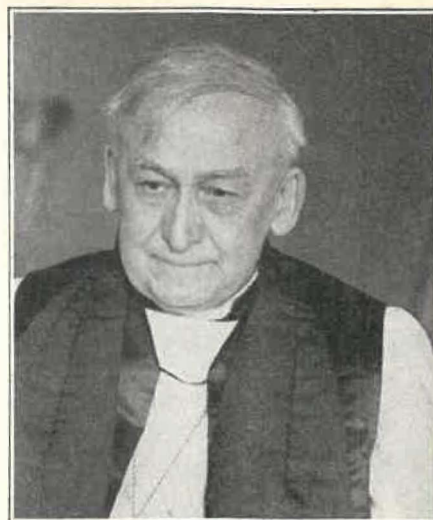
An archdeacon for Indian work has been appointed in Arizona, since the time seems ripe to extend the work of the Church to new tribes that should be reached. The appointee, the Rev. James R. Helms, has for a number of years been superintendent of the Hospital of the Good Shepherd at Fort Defiance, Ariz., working with the Navajos.

A new superintendent will be found for Fort Defiance, and Mr. Helms will give his full time to evangelistic work. Ministrations have already begun among the Hava-Supai tribe at the bottom of the Grand Canyon, where the famous song, *The Land of the Sky Blue Waters*, was written.

PENNSYLVANIA

Monday Evening Club

As part of the celebration of his 79th birthday, Bishop Taitt of Pennsylvania entertained at dinner in Philadelphia on the evening of January 6th, members of the Monday Evening Club, clergymen of several faiths who meet regularly for discussion, literary advancement, and the pro-



BISHOP TAITT: Clergy of several faiths help keep his birthday.

motion of fellowship. This dinner for the group on the Monday after January 3d is each year part of the Bishop's birthday observance.

New Hospital Superintendent

Dr. Lucius R. Wilson, widely known hospital administrator and for the last 12 years superintendent of John Sealy Hospital, Galveston, Tex., has taken up his duties as superintendent of the Episcopal Hospital in Philadelphia, succeeding Robert L. Gill, who recently resigned.

The hospital, one of the largest in Philadelphia, opened its doors 88 years ago, just two weeks before the outbreak of the terrible typhus epidemic on Christmas Eve, 1852. Ten years later, almost immediately after completion of a new building, the hospital was turned over to the government for the care of sick and wounded soldiers of the Union Army; in nine months more than 700 soldiers were admitted.

In 1939 the hospital, which receives no aid from the state, gave 129,867 days' care to approximately 8500 patients; a large part of this service was free.

MILWAUKEE

Applying General Principles to the Diocese

The application of general principles of church school education to the diocese of Milwaukee was the subject of an institute conducted on the Tuesday evenings during January at All Saints' Cathedral in Milwaukee. Leaders of the institute were local Churchpeople familiar with the field.

The institute was open to all persons interested in the work of the church schools. Each session consisted of two lectures and two discussion groups; and tuition for the four sessions was 50 cents.

Speakers included the Very Rev. Dr. Edmund J. Nutter, dean of Nashotah House; the Rev. Messrs. Clarence Lund, G. F. White, Daniel Corrigan, and K. A. Stimpson; and Mrs. P. S. Lewis.

“Arsenal of Democracy”

WE KNOW now what President Roosevelt meant when he said that America was to be the “arsenal of democracy.” The Administration’s lease-lend bill, presented to the new Congress with an appeal for all possible speed of enactment, makes it crystal-clear. Curiously enough, the bill’s official designation, “H. R. 1776,” bears a number of high significance in American history.

What the President contemplates is no longer a chain-store cash-and-carry arsenal, operated on the “*caveat emptor*” principle, but a completely equipped department-store of death-dealing devices, with telephone and delivery service, easy lease-lend credit, free gift wrapping, and a personal shopping service for those too busy to make their own selections.

There is only one restriction—customers must have a charge-a-plate signifying that they are democracies in good standing. This is obtainable on application from an approved democrat—such as Metaxis or Chiang Kai Shek—endorsed by Credit Manager Roosevelt. If that can be obtained, the sky is the limit. Customers may even bring in articles purchased elsewhere for repair and reconditioning with a “like new” guarantee.

Payment, if any, will be on a “when, as, and if” basis.

Advocates of this unprecedented delegation of power to the President declare that it is the only effective way that the United States can render full assistance to the anti-Axis powers, and that it is actually the best insurance to keep this country out of war—a war in which we might perhaps have to fight alone against a victorious combination of enemies dominated by the triumphant Nazis.

Opponents of the measure declare that it is actually a “streamlined declaration of war” nullifying the Neutrality Act, the Johnson Act forbidding credit to defaulting debtor nations, and the right of Congress to have its say in the conduct of foreign affairs.

The lines are drawn, and there will undoubtedly be a sharp fight before the measure is voted upon, with many harsh things said on either side, both within and without Congress.

Christian citizens will do well to approach the problem in a Christian manner. The situation is too serious to be settled on the basis of personalities or party politics. With the world torn by a life and death struggle between two diametrically opposed philosophies, with most of the fundamental principles for which this country stands at stake, it is not only futile but almost criminal to hurl anew the invectives of the recent bitter presidential campaign and make national defense a party football. Fortunately the qualified endorsement of the President’s proposal by his defeated opponent, Mr. Willkie, goes far toward taking the question out of the political arena.

The Christian necessarily starts from the premise that all war is evil. Authoritative Christian bodies, including our own House of Bishops, have so declared again and again.

But war is not the only evil. The cruelty, harshness, intolerance, and destruction of personality involved in the totalitarian philosophy of life is also evil—and most of us believe that this is the greater of the two evils.

To say that something is evil is not necessarily to say that it is sinful. Where one must choose between two evils, it is no

sin to choose the lesser of the two. If it were there would be no possibility of virtue in a world in which one must continually make such choices.

Herein lies the fundamental error of the pacifist. He reasons that war is always evil and therefore is always sinful. Consequently he draws the conclusion that the Christian must never engage in war, even though the alternative may be more evil than war itself. This undoubtedly simplifies the problem but for most of us it does not solve it.

If, therefore, we in America have come to the point where we must choose between yielding to an evil and heretical philosophy or boldly making war against it, we must make the choice prayerfully on the basis of fundamental Christian principles.

We rather wish that the President had put the issue before us squarely in that manner. We agree with *America* that the President has failed to draw a logical conclusion from the premises set forth in his message of December 29th. As that periodical observes: “If his premises were true and correct, if the reasons for his attitude were sound, he was justified in drawing no other conclusion than that of advocating war immediately.”

The present proposal looks very much like a back-door approach to war. It would authorize that which is clearly forbidden by international law and would virtually destroy all vestiges of our proclaimed neutrality, practically involving us in an undeclared war against Germany, Italy, and perhaps Japan.

Time and again we have condemned the violation of international law by other nations and have expressed our abhorrence of undeclared wars. Shall we now resort, ourselves, to these tactics that we have condemned in others?

THAT is one side of the question. The other side is this: If Britain is actually fighting with her back to the wall and if the battle that she is fighting is ours as much as hers, shall we stand by idly and contemplate with complacency her possible defeat? Shall we not rather do everything in our power to prevent that defeat and turn it to ultimate victory over the aggressor nations?

We wish we were among those who could give an easy answer. We wish we had sufficient clairvoyance to be able to foresee whether America could best serve the cause of decency and democracy by entering into the conflict or by remaining apart from it in order to preserve at least an island of sanity in a world gone mad.

But we do know this: Democracy cannot be saved by an abandonment of it, and Christianity cannot be preserved by rejecting Christian principles. Every problem has a Christian solution, but that solution is rarely if ever the easy way out.

Whatever may be the ultimate decision, we hope that it will be reached by the American way of full and free discussion, and that Congress in such delegation of powers as it may make will take care to preserve the democratic principles in the name of which our far-reaching defense program is being undertaken.

As Americans and as Christians we are called upon to make

momentous decisions these days. May we all, both before our altars and in our private devotions, fervently use the prayers for Congress and for our country set forth in our Book of Common Prayer, beseeching God's guidance in these days "as for the people of these United States in general so especially for their Senate and representatives in Congress assembled," that their actions may not be selfish or nationalistic but rather that they may be for the advancement of God's glory, the good of His Church, and the safety, honor, and welfare of His people throughout the world. Only in that way can we have justice and peace at home and show forth God's praise among the nations of the earth.

Hearst versus History

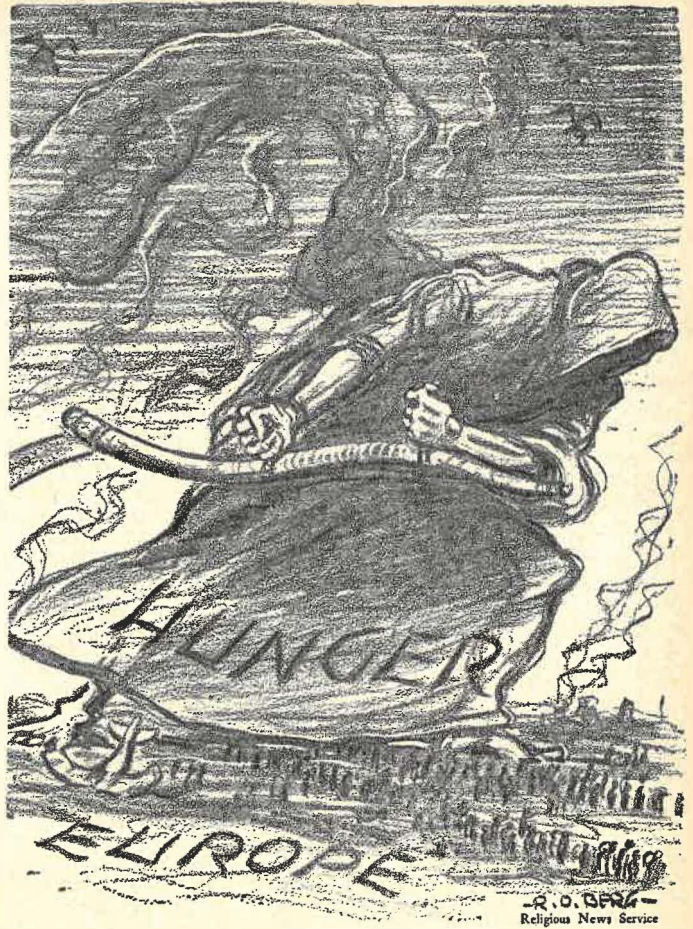
MANY readers have urged us to reply to the letter from Dudley Field Malone to William Randolph Hearst, published in Mr. Hearst's column "In the News" in his chain of papers from coast to coast early this month. In that letter Mr. Malone discusses what he terms "the well-known fact that the Church of England was founded in order to secure for Henry VIII the divorce from Catharine of Aragon, which the Catholic Church refused him." To bolster up his case, Mr. Malone quotes what he terms "the cold, colorless account of Henry VIII's reign" from the *International Encyclopedia*, together with a very carefully picked paragraph from the *Encyclopedia Britannica*.

To try to counter the influence of the Hearst press, which reaches millions of readers, with an editorial in a Church paper having a circulation of 12,000 seems rather futile, particularly as both Mr. Hearst and Mr. Malone are recognized as controversialists rather than historians. The historical record is clear for those who are not blinded by invincible ignorance, and there would be no value in rehashing the controversy in our editorial columns.

We categorically deny that the Church of England was founded by Henry VIII or by any of the other English monarchs to which its foundation is variously ascribed by Roman Catholic controversialists. We further deny that the thoroughly reprehensible Henry's "divorce" was the cause of the Reformation in England. Those canards have been disproved so often and so conclusively that even Mr. Hearst and Mr. Malone must be aware that they have worn pretty thin even for controversial purposes.

The Rev. Henry E. Olivier, honorary canon of Canterbury and examining chaplain to the Bishop of Ely, has thus evaluated the oft repeated slander now given new circulation by Mr. Malone and Mr. Hearst:

"It is natural that those who want to discredit the Reformation should endeavor to describe it as the result of bed-chamber intrigues in the royal palace. But the student of history knows that all revolutions, whether civil or ecclesiastical, are brought about by a long-drawn-out succession of insurrectionary impulses. No one would be such a fool as to say that the cause of the French Revolution was Marie Antoinette's 'diamond necklace' incident; but it was that scandal which brought the anti-dynastic feeling in France to boiling point. And the historian regards Henry VIII's matrimonial irregularities in much the same light; as the immediate occasion of the repudiation of Papal authority; but the real cause was something of much deeper significance: it was the assertion of a claim to independence on the part of the Church of England, which had been a fundamental note of her Catholicism from the first."



WINTER HARVEST

(*What Happened at the Reformation*, by Henry E. Olivier, Morehouse Publishing Co., 1928, page 13.)

Mr. Hearst has been subjecting his long-suffering readers to a great deal of more or less accurate history in his column, all of it taken over uncritically from secondary sources. No one questions his right to use the front pages of the papers that he owns for that purpose, but it is reasonable to expect him to use some care in permitting his columns to be used for attack on the Church of two million Americans, many of whom are subscribers to and advertisers in his publications.

Through the Editor's Window

THE BRITISH have not lost their sense of humor under pressure of nightly bombings. Here are some typical war jokes gleamed from recent issues of *Punch*:

"'Santa Claus will be here this year as usual,' says a writer. Many children, we understand, have volunteered to act as roof-spotters."

"A French farmer arrested by the Gestapo was allowed to go free on giving an officer a basket of potatoes. Justice tempered with Murphies."

"Roosevelt's victory caused gloom in Germany, although it was explained in high Nazi circles that he only got in as the result of an old-fashioned democratic election."

"On his recent visit to Madrid, Gestapo Chief Herr Himmler saw a bullfight. It isn't often a German gets a chance to see such a large piece of beef nowadays."

The Seminary's Aim

By the Very Rev. Alexander C. Zabriskie, S.T.D.

Dean of the Virginia Theological Seminary

THERE has been much talk about the virtues and vices of seminaries, about what they are doing, and what they ought to do. If any faculty followed all the contradictory suggestions made to them, Babel would be a harmoniously integrated whole in comparison with that seminary.

Yet it is profoundly good for the seminaries to be subjected to such criticism, and my main fear is that the foolishness of much of it will lead us to shut our ears to all of it. Everyone needs to have his faults pointed out periodically, if only to remind him that he is not God, and for my part I am sincerely grateful to our critics.

Off and on for 14 years, and more intensely for the last four, I have been asking myself—"Just what are we trying to do in the seminary?" We are obviously trying to train men for the ministry; and not just for any ministry at any time, but for the ministry of the Episcopal Church in the 20th century. Then, what sort of person do we think can best do the work of the ministry today? Which is the same as asking; What kind of person do we want to turn out? That is the subject of this paper: What sort of a man do we want our seminaries to produce?

I. PROFESSIONAL COMPETENCE

Obviously, we want men who are professionally competent.

A clergyman's most conspicuous functions are the conduct of public worship and preaching. Worship can be the most creative thing in the world, but a great deal of its power depends on its being properly led. A friend of mine said to me, "I think many Episcopal parsons are among the world's greatest criminals. You are given a vehicle of worship which is superbly fitted to do the one thing most needed—to lead men into the presence of God and to help them see themselves and all life from His perspective; and the majority of you so butcher that service by carelessness, atrocious reading, and sheer slovenliness that upon many of us laymen the net effect is not to lead us Godward, but simply to irritate us." There is a tragic deal of truth in that charge. We want our men to be creative artists in the conduct of public worship. And as preachers we want them to know how to say what they want to say in the manner best calculated to produce the desired results.

A clergyman is an educator. He is responsible for a church school; he usually teaches Bible classes and confirmation classes; his sermons are in part didactic. He ought to know *how* such things are best done, just as any teacher ought to know the technique of his profession. One may have the truest understanding of Christianity, but if one does not know how to get it across one will be ineffective. When administered rightly the X-ray is very beneficial; when used wrongly it destroys.

A clergyman has to deal with people in every sort of distress of soul. If he knows his job, he can help them lay hold on forgiveness, power, poise and become useful servants of God. If he be inept, he can ruin them.

We want men who have the technical skills needed for their work.

II. THEOLOGICAL COMPETENCE

We want men theologically competent; that is, men who can proclaim the Christian Faith cogently and persuasively, who know what they believe and why they believe it, so thoroughly that they can convince others.

The Christian Church exists to witness to a particular attitude toward God, the world, human life. These views were apprehended in the first instance by those who had felt the impact of Jesus, and then were proclaimed by them to others, both Jews and Gentiles. They were written down at various times, together with accounts of the facts upon which they were based. They were handed on to subsequent centuries by the living testimony of successive generations of Christians and by the Bible in which they had been recorded.

The Christian convictions are not those of our contemporary culture. If they are to be proclaimed with the slightest effect, a minister needs not only the arts of writing and speech. Far more than that he needs so clear an understanding of the Christian faith that he can approach it from any angle without losing his way; that he can express it in the common speech of ordinary men without changing its content, for that is the only language most people understand. To proclaim Christianity simply and convincingly demands wide and precise knowledge, especially of the Bible, the history of Christian thought, and systematic divinity.

The Christian convictions are so out of keeping with most contemporary thinking that the evangelist is constantly going to be disputed. To carry any weight, he has got to be able to defend his position from many angles; and this can be done only if he has wide and deep knowledge—especially philosophical.

The Christian minister is in duty bound to give his people such help as he can in applying their faith to the concrete issues of everyday life. This does not mean that he ought to tell his people how to vote; he ought to help them appraise measures and parties from Christ's perspective. It does not mean that he ought to dictate about the details of their private lives; but he ought to help them make decisions in the light of their Faith. To do this demands wide and deep knowledge—especially of ethics and moral theology.

The Christian minister is privileged to help people grow in the life of prayer. A devotional program that may be precisely right for one person may be precisely wrong for another. To guide wisely in this essen-

tial field demands wide and deep knowledge both of the person in question and of the whole field of prayer and ascetical theology. Yes, we want our seminary graduates to be theologically competent.

III. DEEP CHURCHMEN

We want our graduates to be deep Churchmen.

A leader of our Church once said, "I don't care about high Churchmanship, or low Churchmanship, but only about deep Churchmanship." It is difficult to find a better phrase to describe men whose devotion to the Church is not a partisan affair, nor based on sentimental considerations or obscurantism, but rather is rooted in such profound religion and theology that it is very strong and realistic and humble and, though not eliminating all differences, does away with the narrowness and bitterness and the secondary causes of division.

We want the devoted Churchmanship which is the expression of a deep Christianity, which consists of such a loyalty to the whole company of Christ's followers as conditions all other loyalties and of such a profound attachment to our own branch as produces adherence to its genius and its ways and efforts to make them more effective.

We want a repentant Churchmanship which honestly admits all the Church's grievous faults—which because of its very love for the Church is more concerned about its faults than are most people—and yet is convinced that the Church is the primary sphere of God's saving activity and so the hope of mankind, and therefore merits an allegiance prior to every other allegiance. We feel thus about the Church because its constitutive element is the Holy Spirit released within people who respond to the advance of God in Christ, uniting them to God and to each other; because there is continual ferment going on within it due to the workings of the Holy Spirit; because it acknowledges obedience to Christ as its Lord and Master, always in the theory and recurrently in practice, because it has these inner principles of self-judgment and reform.

We want a bold Churchmanship which expresses our conviction as to the supreme importance of the Church and our desire to make it effective in our age; which is ready to experiment with new methods in every sphere of its activity rather than simply repeating what has always been done, thereby fulfilling Canon Barry's definition of the genius of Anglicanism, "experimentalism tempered by tradition"; which is prepared to run grave risks in contending valiantly for its Lord against a hostile world.

We want a humble Churchmanship which realizes that none of us, nor all of us together, can comprehend the mind of God, that all our thinking may be faulty,

that the great Church is probably something far different from any of our ideas about it; a humble attitude which refuses to divinize its own views, and always knows itself to be under the discerning eye of God and responsible to Him alone.

We want a non-controversial Churchmanship. Controversies are nearly entirely bad. Much of the bickering between groups in our communion, or between different communions, is over secondary matters like ceremonial, organization, questions of taste, indeterminable points of doctrine. Becoming controversial over these issues results in our being diverted from the basic questions, in our becoming embittered and divided from our fellow disciples in the face of a hostile culture, in each party's being made more set in its own views and, in order to combat the dogmatism of the other, divinizing its own prejudices. I am not decrying the sort of discussion in which each party is primarily concerned for the truth and consequently is willing to learn from the other. I am decrying the sort of thing that happens when each party is convinced it has the whole truth and must impose it on the other. Conference may enlighten; controversy never does. As Dr. Cosby Bell once put it, "When controversialists begin to whet their pens on their inkstands, Truth goes South for the season."

Controversy between Christians grows out of a haughty spirit, the divinizing of our own views and the identification of the part with the whole. We each see one small part of Truth; we think it to be the whole; and therefore we regard any views which differ from ours as entirely wrong, whereas they are probably supplementary. The remedy I think, is three-fold. First to recall constantly Cromwell's famous remark, "I beseech you by the bowels of Christ to entertain the thought that you may be wrong." Second, to recall that there never has been one completely uniform view of Christianity, that different temperaments and experiences have always led to different emphases and understandings, that Paul and Hebrews and John were in the very beginning, and that comparable differences have existed ever since within *orthodox* Christianity, that the Great Central Tradition is greater than and inclusive of all of them. Third, always to strive for the inclusive view. In every debate about which I know, thesis and antithesis have both had elements of truth in them and the real job of the Christian—above all the Christian preacher—is to strive for the synthesis.

We want deep Churchmen, devoted, repentant, bold, humble, non-controversial Churchmen.

IV. MEN INFLUENCED BY CHRIST

But far and away our main concern is that seminary graduates be deeply Christian men—men who have been vividly apprehended by Jesus Christ; men whose lives have been so deeply infected by His faith in and obedience to God and His love for His fellow men that they will never get over it; men who have been so profoundly influenced by the Master that they know they must forever try to live under the control of God, in dependence upon Him,

in communion with Him; men whose lives have been permanently changed in motivation and criteria and quality by the impact of Christ.

We want men whose whole lives, every aspiration and every energy, are forever identified with Christ and the God He reveals. Some people regard God with awe, but in an essentially detached manner, we want our graduates to *know* and *feel* in the deeps of their hearts that their whole career is indissolubly bound up with what God has done and is doing; who are so dependent upon Him that He is their sole reliance; who are so devoted to Him and His purposes that whatever affects Him affects them; who feel themselves personally implicated in all He does and all that is done to Him.

We want men who *know* God. Some learned people can tell us a great deal about God, but in the same way that they could tell us much about George Washington. We want seminary graduates to be able to tell not only about what God has done in nature and ancient times and in the world around, but also what great things God has done in *them*. Some men know much about the creator and Sovereign Judge before whom they prostrate themselves in awe and penitence. That is good; but we want our graduates to know Him also as a man knows One with whom he is in constant communion. Only so can they continue that activity of "manifesting Him to the Gentiles," the beginning of which we commemorate at the Epiphany season.

Yes, we want theologians, more and better ones, among our clergy. But God is vastly greater than the greatest theology. And He can come crashing into one's life no matter how erroneous may have been one's thinking about Him and no matter how ill constructed one's system of theology. We can never admit the subjective view that holds God's action upon men to be wholly dependent upon their theology. Therefore we are much more concerned that God shall have broken through into the lives of men and set His mark upon them than we are for their theology or anything else. That is why I am not primarily concerned whether a man be Catholic or Protestant, Modernist or Fundamentalist; for all are but partial apprehensions of the illimitable God. If God has touched a man, that is the main thing, and his theology will probably straighten out; but, if God has not touched him, the truest theology ever formulated cannot make him an adequate minister.

This primary concern that graduates be men who are identified with Christ and know Him involves several other matters.

We want them to be men of prayer—not men who just "go through" the services, but men who take definite and regular time apart from other activities to contemplate Him, to look at themselves from His point of view, to adore Him with their whole beings, to commune with Him. We cannot hold for a second with those who tell us to pray only when the Spirit moves us—which usually means only when the mood is upon us; for the odds are that if one adopts that course, the *mood* will come less

frequently and prayer will become increasingly rare. The hidden activity of devotion needs a structure to guide its development. We all need a definite scheme of devotional activities. Every relationship has to be expressed; recurrently the *feeling* element wanes; but one continues to write letters and shake hands and view life from one's friend's angle. Similarly, in our relation with God, the feeling element wanes, but none the less one must take time regularly to concentrate one's whole attention upon Him, to take the results of one's studies and assimilate and apply them to oneself; to dedicate oneself and reorient oneself; to speak to Him of His concerns and one's own; to be very still and listen to Him. So shall one expose oneself to His transforming touch. There may have been great ecclesiastics and great thinkers who were not men of regular and persistent prayer; I do not believe there ever has been a great Christian personality who was not a man of *regular* and *spacious* prayer. For it is in prayer that we open our lives to God; it is in prayer that we fight the battle of adjusting our lives to God; it is in prayer that He enters in the deep places of our lives—below conscious thinking or willing—to do His gracious work. It is in prayer that we know Him as *our own* Father—not just the Father of humanity—*our* Judge, *our* Guide, *our* Strength, *our* Saviour.

Every person has to make the pilgrimage from self to God; that is to say, the very center and determining thing in his life has to be changed from self to God, the Creator and Lover, so that He controls us and lives in us. It is essential that the recurrent Christian miracle occur in every priest; that Christ be born in him. A life in which this happens is no longer merely an example of human friendliness and courage, but the very love and persistence of God pours forth from it, as it did in supreme degree from St. Francis. This new redemptive energy and staying power, which is love, is the gift of God to a soul that has persisted in the pilgrimage from self to Him. And that which enables men to see the path and keeps them in it, that which enables them to hold themselves to the journey and sustains their flagging vigor, is God's Spirit; and it is in prayer that they open their lives to His entry.

A second implication is that we want graduates to be missionary-minded. For one cannot feel oneself involved in God's purposes, or have Him living in one's heart by faith, without being led into His eternal missionary activity. The chief missionary enterprise of all times was the Incarnation. No one is deeply Christian who is not missionary-minded; who does not want to make God as revealed in Christ known, obeyed, and loved everywhere. The Church does its best to hammer that fact home by having the Epiphany as one of the major feasts of the Christian year.

I do not mean merely what is usually called foreign missions, though I emphatically do include that. We do wrong to separate the work at home from the work overseas. I mean the desire, wherever we are, to win men to His allegiance—abroad, in the country districts of Virginia, or the

slums of New York, or the mining camps of the West; in their home life and in their business and politics and social entertainments, and not least in their Church activities. I mean the spirit that is ever unsatisfied while there is any area of human life that has not been brought within the sphere of Christ's salvation. The life of army officers in peace time is a career. They have to fill a post and do it reasonably well or they lose promotion. In war time it is an offering. Their army must win. They do not merely fill a post, they have a job that must be done—a bit of the line to hold, a sector to be captured, a unit to be fitted for campaign. Considerations of promotion or comfort are banned. The only consideration is that the assignment be completed. Some parsons are like officers in peace time—holding down a job, concerned with the details of the profession and advancement. They never are worth much. Others are like soldiers in war, whose one concern is that the cause of Christ be forwarded. That is the sort we want our seminary graduates to be.

V. HARD YEARS OF SEMINARY

Do seminaries at all achieve this goal? That is for the students to say. If it is achieved, it is because the students have toiled and suffered. No teaching can make them theologians apart from their work. And no teaching at all can make them Christian, only their own commitment to Christ. Seminary is for many men the hardest part of their lives. The inner struggles incurred cause more sheer discomfort and pain than overseas service in the war. For one thing, they see new visions of God and have to come to terms with them. They have to die to self that He may live. Again, the studies bring inner tension. In a graduate school one can pursue studies with relative detachment. It does not make much difference to one emotionally if Bacon wrote Shakespeare or if Einstein be true or not. But that is not so in seminary. Men cannot pursue their studies in purely objective fashion. The results affect them too deeply, and by what they are persuaded to be true they must live. Inner tension is inevitable in other ways also—decisions as to future work; the necessity to study and the desire to serve the needs of folk on missions or to convert the colleges. In every way it is a difficult period.

But it is because they have in the seminary fought out momentous battles in their souls that its alumni are so grateful to the place. If the current generation of students do the same, not only will the faculty rejoice (which is not very important), but the men themselves will look back to their student days as days when their feet were planted firmly upon the road, and most of all, the Master Himself will rejoice with joy unspeakable and full of hope.

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BOOKS

ELIZABETH McCracken, EDITOR

An Editor's Valuable Contribution

WHAT IS CHRISTIANITY? By Charles Clayton Morrison. Willett, Clark. Pp. viii-32. \$3.00.

The editor of the *Christian Century* has written in this volume one of the really important contributions to theology—perhaps the most important in Protestant circles since Barth's dialectic theology broke on the world. This statement we venture to make without any fear of contradiction. The reason for it can be put quite simply: Dr. Morrison has here announced the collapse of the Protestant theology and the Protestant theory of the Church; and he has given the direction along which any new work is to be done in the non-Catholic theological world. He would quarrel with this way of putting it; but he would accept the fact, at least.

The thesis of this book is that the living Church, which is the Body of Christ, is the carrier of Christian revelation; the Bible is ancillary to it (sometimes Dr. Morrison takes an almost cavalier attitude to the Bible, failing to see it as *part* of the tradition), and so is everything else. Christianity is a historical religion, which means that it finds God in history and human life as it meets events and happenings; all of its aspects, including worship, doctrine, conduct, are part of the response of the community to its historical revelation of God.

Were we to review this book adequately, noting sections with which we agree and sections to which we take sharp exception, it would take columns of space. It must suffice, therefore, to point out that, on the whole, we agree with the main thesis, and feel that Dr. Morrison works it out satisfactorily. He is not very different in this matter from the theologians of the liturgical movement. It is astonishing (and gratifying) to find him saying that he sees "no other way to recover the Church's lost catholicity at this point than by the acceptance of the historic episcopate which the Anglican communion offers"; even though he goes on to suggest the South India scheme as the method for effecting that acceptance. He writes, a great part of the time, like a liberal-minded Anglican Catholic.

His book has been severely attacked by Dr. Mackintosh of Yale, in a review in Dr. Morrison's own magazine. One ventures to think that the reviewer was not quite fair. Dr. Morrison was concerned with one large and important question; he was not endeavoring to discuss the truth value of Christianity, although he insists (p. 311) that this must find its place. He was not concerned with knowledge of the historic Jesus as He walked on earth, nor with the quality of His ethical and spiritual insight; this would be highly important for him, but he was interested in the result of the impact of that whole Life on men, as it was taken up into their communal experience and as it re-created that experience on a new level. There is much in this incidental discussion which seems wrong-headed, much with which we should disagree, many questions we should raise;

but we insist that the book is extremely important, and that it should be widely read.

There are two problems, however, which are sufficiently central to be mentioned here. The first concerns the *locus* of revelation. Dr. Morrison seems to us to be confused, or confusing, on this: Does he mean that he finds revelation in an event, in the community which recognizes the event, in the results of the event in communal life, or just where? He seems to say all of these things; we should prefer to say, with Dr. Temple, that revelation is coincidence of divinely guided historical event and divinely inspired apprehension by person and community, with all of the results which follow in the shaping and molding of the communal life towards God. Secondly, why must we be treated to such sharp dichotomies as: Church and Jesus, tradition and Bible, real presence in Church, and in elements, etc.? A rather more balanced attitude would have been more "Catholic" even in Dr. Morrison's own sense of the word.

In conclusion, we must say that nobody will agree with all that this book says; but reading it will be a stimulating experience, and will alter, to a surprising degree, one's way of looking at Christianity.

W. NORMAN PITTINGER.

A Timely Book for Teachers

THE SOCIAL GOSPEL REEXAMINED. F. Ernest Johnson. Harpers. \$2.00.

This volume is based on the Rauschenbusch Lectures for 1939. Dr. Johnson explains that he attempted to consider the net result of the impact of recent theological changes upon what has been known in America as the social gospel: "I have written both as a critic of 'liberal social Christianity' and as one who nevertheless believes that there is something authentic in what may be called the Rauschenbusch tradition which it is all-important to preserve. The term 'social gospel' is retained advisedly, though with a full appreciation of the freight of misunderstanding that it carries." In brief, the theme is this: The social scene has changed. Men who have been out of the seminary 10 years find the message that they learned about bringing Christianity to bear on society and its problems does not jibe with the facts. Yet this does not mean that a vigorous social ethic is irrelevant to the rediscovering of the roots of liberal social Christianity in the historic Christian faith. There are chapters on the uses of theology, on Christianity and democracy, the Divine Society, and Christianity and war.

The chapter, Our Secular Culture, makes some suggestions in regard to religious education. These are of peculiar interest just now. It is the author's conviction that the main obstacle in American life to the growth of an effective social ethic is the disease which he calls the secularization of the mind. The remedy may be found in part in the recovery of our common religious heritage in our educational system. To do this we must have an interfaith

approach in the local community to the whole question. The religious leaders have a right and a duty to appraise the consequences of present educational policies in religious terms. When the various faiths can say to the educators: "There is no longer any obstacle to your giving religion the same recognition that other phases of our common culture receive," they will have put the responsibility of devising educational procedures on the school where it belongs. The place to start this is in the social studies program; to look at churches as one looks at industries and governments. As for specifically religious subject matter, the Bible, especially the Old Testament, would be studied. This approach to religion in the schools would of course involve the preparation of teachers. I have known scores—hundreds, I think—of teachers in training who would have been glad to add to their preparation the ability to teach religious classics on their particular professional level.

This program is set over against another method carried out in some communities where the minister comes to the school and does the teaching. To quote from this book: "The Church has no business to dictate what shall be taught. Personally I regard current efforts to introduce sectarian instruction into the schools by bringing in priests, rabbis, and ministers to teach the children of their respective faiths as an intrusion by the Church. I hope that we shall not prejudice the situation with reference to the relation of religion to public education by an injudicious breaking down of the principle of the separation of Church and State in America. The giving of sectarian instruction is no business of the schools." This review is not the place to criticize or affirm this general attitude. It is enough to say that it is one of the important issues raised in the book and is presented in a provocative manner, and is of special interest at the present moment, when proposals that children be given religious instruction in "school time," though not in nor by the schools, are being enacted into law, as in New York.

ROBERT L. CLAYTON.

The Bible and the Liturgy

THE ENGLISH LITURGY IN THE LIGHT OF THE BIBLE. By W. K. Lowther Clarke. Macmillan. 75 cts.

Probably no one but Dr. Clarke could offer so much in so little space and with no suggestion of overcrowding. First he gives the Biblical evidence, with the Jewish background adequately explained; then the historic liturgies are summarized. And then he goes through the service in the English Prayer Book, section by section, with a running commentary, partly historical and partly devotional.

He regrets, of course, that the English service has not the perfection of the Scottish or the American, but he sees real merit in English conservatism. After all, such things do not matter very greatly. "Lift up your hearts," he says, "marks the point in the service when we put ourselves deliberately in the heavenly places and time's barriers drop away." B.S.E.

A New Book on the Psalms

THE PSALMS. Translated with text-critical and exegetical notes. By W. O. E. Oesterley. Macmillan. 2 volumes. Pp. xi-99. \$8.00.

This commentary follows more or less conventional lines. There are the usual chapters on the origin and growth of the Psalter, the titles of the Psalms, and text and versions. Another deals usefully with the forms of Hebrew poetry. Others discuss the religious teaching of the Psalms, and set them against the background of the literatures and ideas of the ancient East. The use of the Psalms in the New Testament is described, followed by an account of their place in the worship of the synagogue and of the Christian Church. A chapter on the history of the exegesis of the Psalms concludes the introductory material.

In the treatment of each Psalm there is first a description of its nature and contents; this is followed by a new translation (with text-critical notes), the exegesis, and a brief section on its religious teaching. The whole is designed for the general reader, as well as for the advanced student.

Those whose interest is chiefly in the Psalms in their final form will find the commentary useful and satisfactory, despite a tendency here and there to present certain recently advanced theories as though they had already gained general acceptance among specialists. On the other hand, the treatment of the text is so conservative throughout that it throws little light upon the problems of form and is of small help in tracing that development of ideas within the present structure of individual Psalms which is so significant and of such interest to the student of the Psalter.

CUTHBERT A. SIMPSON.

An Elongated Column

THE AMERICAN STAKES. By John Chamberlain. Carrick and Evans. \$2.75.

This is the day of the columnist, both in the newspapers and in books, for this new volume by John Chamberlain is essentially an elongated column. It is cleverly and interestingly written. It is dramatic and suggestive. While one cannot agree with the publishers' blurb that it is "a required book for all who would understand the present and future of the United States political economy," one must admit that those who desire to have an intelligent survey of present-day conditions will find it useful.

Chamberlain's appraisal of public men is penetrating. In many cases, he sums up their value and standing in a sentence. In others, his longer efforts, like those about President Roosevelt and Mayor LaGuardia, represent substantial contributions to an understanding of their attitudes and contributions. In describing what he calls the latter's political fanfaronnade, he points out that "his dramatics are generally functional; they have the intent of a parable."

But Chamberlain is not what one would call an optimist. In closing his book, he maintains that the problem confronting

America is not a youth problem, but calls for a new prime mover for an economy that will absorb youth into jobs as they come out of school. If such a prime mover is not discovered, "then youth—not the older unemployed, not the Townsends—will take on the storm-trooper mentality, and our democracy will disappear."

The book is blessed with a good index.

CLINTON ROGERS WOODRUFF.

An Easily Read Volume

A PHILOSOPHY OF THE CHRISTIAN REVELATION. By Edwin Lewis. Harpers. Pp. xii-356. \$3.00.

This book just misses being something which we very much need—a popularly presented, soundly reasoned work on the general presuppositions and consequences of Christian revelation as the "new orthodoxy" understands it. It fails because it does not adequately establish the grounds for distinguishing revelation (a reading of Dr. Temple's recent writings is "indicated," as medical men would say); and it fails because in some of the chapters the critical faculties have not been permitted to work upon the historical evidence and the dogmatic structure (and here a reading of Nathaniel Micklem's *What is the Faith?* is "indicated").

In general, then, one likes this easily read volume; the style is flowing and clear, the points are well made, and the position is, on the whole, a sound one (with surprising stress, at times, for a Methodist; as, for example, on the Church as "extension of the Incarnation"). One dislikes the actual technical philosophy of the author—a sort of idealism; but that is not so important, since he makes the right use of it. One queries some of his assertions, as in the chapter on The Supreme Acquiescence, where Micklem's book would once again have helped. One welcomes his zeal, almost impassioned concern for the restoration of a right balance in Christian teaching, after the slipshod humanisms and wrongly termed "liberalisms" of recent years.

There are a number of misprints which we noticed; it would be tedious to list them, yet it does irk the informed reader a little when initials of theologians are incorrectly given, and when Leon Bloy is mentioned with other writers who are still living.

W. NORMAN PITTINGER.

Priestley's Delightful New Story

LET THE PEOPLE SING. By J. B. Priestley. Harper. \$2.50.

There is no such thing as "spare time" for a man, there is only "time"; the pursuit of beauty, wisdom, and love is not something to be undertaken after the "serious business" of the world has been accomplished, this pursuit is the serious business of the world. This is the moral of Mr. Priestley's allegory, which on the surface does not appear to be an allegory, at all; only a romping, riotous tale of comedy, unafraid of excursions into the realms of the wildest farce and downright clowning. E.



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REV. JOHN W. NORRIS, EDITOR

ENRICHING THE SERVICE

The Congregation Will Sing if the Music is Well Chosen

¶ This week's music section is given over to a contributed article sketching the basic purpose and proper use of Church music, by the rector of St. Andrew's Church, Belmont, Mass.

BY THE REV. CUTHBERT FOWLER

In our discussions of ways in which we may improve or enrich the services, why do we give so little attention to the music? Here is an element in worship quite as important as the careful selection of the service material. No matter how happily the priest may conduct the Prayer Book services, or how wisely he may draw upon the rich treasury of devotional literature to supplement that which is prescribed, the effectiveness of the act of public worship is heavily discounted if the music is ill-chosen or badly performed. A meandering voluntary, a noisy processional sung without expression or intelligent understanding is a bad beginning; and a jerky, loud Venite, a perfunctory Te Deum of mediocre composition, a half-familiar, tawdry hymn, for which the organist draws all the stops in the organ in a vain effort to induce congregational singing, leaves the service in a condition from which the anthem—goal of the choir's ardent industry—cannot reclaim it.

AWAKENED IMAGINATION

The ground soil for any real improvement in music as a vehicle of devotional expression is an awakened imagination and a vivid liturgical sense. Arthur Benson wrote of evensong in a cathedral:

"I love to sit silent while the great bell hums in the roof, and gathering footsteps patter through the echoing aisles. . . . The holy service proceeds with a sense of exquisite deliberation, leading me, as by a ladder, through the ancient ways up to the message of today. Through psalm and canticle and lesson the solemnity passes on. . . . Then falls the rich monotone of prayer, and the organ wakes again for one last message, pouring a flood of melody from its golden throats, and dying away by soft gradations into the melodious bourdon of its close. . . . I left the cathedral, through the gathering twilight, peaceful, hopeful, and invigorated. . . . While music is in the world, God abides among us."

The daily evensong in Ely Cathedral or York Minster is different in character, as it is in intention, from the Sunday morning service in an American city church; but in all its infinite variety, the service—in St. Thomas' in New York or in the country mission church in Maine or Oklahoma, with the ceremonial splendor of High Mass or the most evangelical monthly Communion—is a solemn liturgy. Neither minister nor musician can build the structure of appealing word and inspiring song till

both have felt the majesty, the exaltation, the solemn awe of an ordered worship which proceeds through murmured confession, outburst of praise, antiphony of response, unison of congregational singing to its appointed end. We must think of the service as a whole; and we must think of it with imagination—"the holy Church throughout all the world" before God in adoration.

That means, if you want a practical application, that back of the perfect technique of a Bach fugue before the service will be the fitness of the selected music to begin an Advent service in the mood of expectant faith, or an Epiphany service with the sound of new-born gladness and a world's rejoicing. It means that back of the most beautiful musical Communion Service will be the consciousness of a progression of varied emotions through Kyrie, Creed, Offertory and Sanctus to the culmination of adoration in the solemn presentation of the great memorial.

JOINT PARTICIPATION

When we view the whole act of worship in the light of imagination and reverence, practical suggestions will come crowding one upon another. First, it will occur clearly and definitely to the musical director that the choir and the organ are joint participants; that the latter must not be allowed to dominate, either by noisy self-assertion or with the more generous motive of dragging a reluctant congregation or hesitant chorus into action.

The choir (and why not the congregation, too?) should learn to sing often without any organ accompaniment at all. Ninety-five per cent of the congregation do not know it, but one thing they wait for and even long for, in the routine of Sunday worship, is occasional release from the reeds and the pedal bourdon, for one happy moment of quiet singing or chanting without even the placid calm of the diapasons! A third participating unit is the congregation, which should have a part in the music as the choir has its part in the recited portions of the service.

The people's part is chiefly, but should not be exclusively, the singing of the hymns. With this in mind, the hymns should be carefully chosen, with a view to their content, their musical merit, as well as their power to grip and inspire the congregation. One hymn at least in each service should be a hearty and thrilling offering of united praise. Even a fine and noble hymn, if long, may become monotonous. The congregation will welcome the request to sing an occasional verse alone, and to remain silent while the choir sings the next; the momentary rest stimulates further effort and the antiphony adds to the interest.

Most congregations and choirs would enjoy the occasional use of discants and faux-bourdon, though these should be sparingly introduced. If you want to try an experiment in this direction, let the choir sing the third verse of All people that on earth do dwell, unaccompanied, to the faux-bourdon by Dowland (found in the English Hymnal); the "tune" is carried by the tenors, the congregation continuing to sing the melody with the tenors. It is a thrilling processional!

If we really believe in congregational singing and use intelligence rather than a deafening full organ to produce it, we can lead the people on from hymns to participation in the canticles, the responses, and the simpler portions of the Eucharist. But no zeal for congregational singing should lead us to the conclusion that all the music in church should be the united voice of people and choir. Both for the glory of God and for the uplifting of the congregation as worshipers, the choir should contribute that exquisite and thrilling moment when human harmony rises to its noblest height and vicariously, for the assembly, joins the Church's tribute of praise with that of angels and archangels and all the company of heaven.

EDUCATED MUSICAL SENSE

Needless to say, the music must be good. It often is not, either in performance or in composition. But the smallest and poorest church may have good music as well as the city parish which pays lavishly for it. Whatever the limitations of the choir, its music can be, and should be, good. What is needed on the part of the musical director or the minister, preferably both, is the imagination and vision already alluded to, plus an educated musical sense. And there is no excuse for the clergy having so little of this last. The clergy ought to know Church music far better than they do! Every priest should know the great names in music as he knows the preachers or the theologians of each age, and ought to know their output even better. Taste and judgment, though they have to be cultivated, are as important as organizational ability. Why should we be using so much of the tattered music which, though loved by the organist of a generation ago, ought now to be reverently burned? Or why should a young, inexperienced volunteer organist be set to "practice up" on mushy hymn and canticle tunes by a rector who confuses sweetness with over-ripeness? Or why, because of a parson's prejudice, should an unwilling parish be limited to the use of plainsong, lovely as it is, because he has heard too much of the cheap and flashy music that the Victorian era produced so freely?

But the reformer's axe must not fall too freely! Much really good music seems bad only because it is badly performed or over-worked. That is specially true of Victorian music, which is too indiscriminately damned by up-to-date musicians. Why should it be taken for granted that only an arid desert lies between Purcell and Holst? All Stainer is not good, and at the same time all is not bad. Back of Stainer and Barnby lies a noble heritage of English Church music; it is our inheritance. Attwood, Walmisley, the Wesleys, Smart, and Goss of the earlier period, Garrett, Monk, Sullivan, Roberts, and Foster following them, writing for the English Church in the atmosphere of chaste and consecrated devotion, have given us music which, judged by religious or by musical standards, compares with the best of classical composers; they should be studied before we settle down too complacently to the exclusive enjoyment of Bach, Palestrina, and the modern exploitation of the Church modes.

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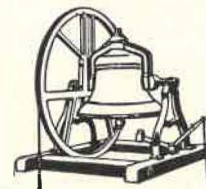
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Charles Paterson-Smyth, Priest

The Rev. Charles Paterson-Smyth, rector of Emmanuel Church, Elmira, N. Y., and priest in charge of St. Matthew's Church, Horseheads, died unexpectedly on December 31st after a very brief illness.

Mr. Paterson-Smyth was born in Dublin, Ireland, in 1887 and was educated at Trent College, Derbyshire, England. After he moved to Canada with his parents, he studied at McGill University, the University of Toronto, and Trinity College, Toronto.

He served for several years as rector of St. John's Church, Prescott, Ont., and then, from 1931 to 1937, as rector of Grace Church, Syracuse, N. Y. As student chaplain at Syracuse University, he organized the Seabury Club for Church students and interested them in the Church's work at the Onondaga Indian Reservation. A plan for a recreation hall on the reservation, initiated by the Seabury Club, was carried to completion by the Laymen's Club and the Woman's Auxiliary of the Syracuse area.

In 1916 Mr. Paterson-Smyth was married to Miss Winifrede Roberts, by whom he is survived together with a son and daughter. The funeral service was held at Emmanuel Church on January 2d, with a Requiem celebration of the Holy Communion at which Bishop Peabody, Coadjutor of Central New York, officiated, assisted by the Rev. Beecher M. Rutledge and the Rev. Theodore J. Dewees.

Thomas Wilson Dickey

Judge Thomas Wilson Dickey, senior warden of Trinity Church, New Castle, Pa., for 10 years a member of the committee on canons of the diocese of Erie, and since 1935 a member of its board of trustees, died on January 3d after an illness of six weeks. He was first elected to the vestry of Trinity Church in 1920 and served as treasurer for 15 years.

Judge Dickey was born in 1877, and, after graduating from the Law School of the University of Pennsylvania, became a junior partner of the late Harry K. Gregory, for many years chancellor of the diocese of Erie.

Judge Dickey participated in many campaigns for the benefit of the Red Cross, the YMCA, the Community Chest, and the Chamber of Commerce. His favorite office was that of treasurer for the Margaret Henry Home for Children, a post he held for 15 years.

He is survived by his wife, Mrs. Katharyn Byers Dickey; a son, T. W. Dickey jr.; a daughter, Mrs. George Browne Zahniser; and two grandchildren, Emily Dickey Zahniser and Margarethe Browne Zahniser.

On January 6th 450 people crowded into Trinity Church for the burial service conducted by the Rev. Philip C. Pearson, assisted by the Rev. F. S. Clifford, pastor of St. Alphonsius Roman Catholic Church, Murrinsville, Pa., a close friend of the late jurist. The Lawrence County Bar Association attended in a body, as did the

Judges of the courts in Beaver, Butler, Lawrence, and Mercer Counties. Interment was in Oak Park Cemetery.

Phoebe Herbert Elliott

Christ Church in Savannah, Ga., lost a devoted communicant, the community a beloved citizen, and the state one of its most prominent women, when Miss Phoebe Herbert Elliott died suddenly on December 19th.

"Miss Phoebe" as she was affectionately called, had taught at Christ Church Sunday school for 50 years. Another project into which she put much of her time and talents was teaching at a mission of Christ Church, St. Andrew's Mission, located in one of the poorer sections of the city. There with the assistance of others, she had cooking and sewing classes and various recreational activities for old and young. Miss Elliott's youthful outlook on life made her popular; she was also a good story-teller and often was called upon to entertain the children on Friday afternoons in the Savannah Public Library.

Miss Elliott was a devoted admirer of Gen. Robert E. Lee and used all her in-

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DEATHS

fluence to keep alive the old traditions of the South. She was a member of the Daughters of the Confederacy and served several years as president of the Savannah Chapter. At the time of her death she was honorary president of the Georgia division of the United Daughters of the Confederacy. A few years ago she was appointed adjutant general and chief of staff with rank of Lieutenant Colonel by the commanding officer of South Georgia Brigade of the United Confederate Veterans.

She is survived by a brother, Harry Elliott, and a sister, Mrs. Clifford Carlton. Funeral services were from Christ Church and were conducted by the rector, the Rev. David Cady Wright.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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EDUCATIONAL

COLLEGE WORK

A Conference for Women to be Held in Alabama

The College Commission of the province of Sewanee has announced a conference for women, on Christian Vocations, to be held January 24th, 25th, and 26th, at the University of Alabama in Tuscaloosa, where the Rev. Richard Watson is in charge of Episcopal student work.

From the National Council, New York, the Rev. Dr. Alden Drew Kelley and Miss Ellen Gammack will attend, presenting the



MISS GAMMACK: To address women's vocational conference.

vocational opportunities offered to women in the Episcopal Church. Dr. Adelaide Case, member of the executive board of the Woman's Auxiliary and on the faculty of Teachers' College, Columbia University, New York, is to lead a panel discussion on woman's work in general.

Bishop Carpenter of Alabama will speak, and at the opening session, it is expected that Dr. Kathryn T. Abbey of the Florida State College for Women will be the featured speaker.

A Class in Beginning Chinese at Carleton College

A class in beginning Chinese is being conducted at Carleton College this year by Robert Chen, a Carleton junior from Tientsin, China. Dr. Richard D. Weigle, who formerly taught in China, is acting as faculty supervisor, and assisting Mr. Chen in teaching the class are two other Carleton students from China, Miss Josephine Yen and Miss Mei-Yu Kuo.

Fifteen students who are interested in learning to read, write, and speak Chinese, have enrolled in the class, which meets every Tuesday evening.

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ANNOUNCEMENTS

Memorials

ANDERSON—Entered into life, January 17th, 1919—Augustine Hugo Wells Anderson, Priest. "God rest his body where it lies. Christ bless his soul in Paradise."

CRITTENTON—The following resolution was duly spread upon the Records of the Vestry of Christ Episcopal Church, Canon City, Colo., at its meeting on December 2nd, 1940:

WHEREAS, Our beloved Rector, Father Lawrence A. Crittenton, has been called to a greater service in the Kingdom of our Lord Jesus Christ in the World Beyond:

AND WHEREAS, He has given of the best years of his life and of the longest portion of his ministry on Earth to the service of Christ Church Parish as our Priest, Pastor, Teacher and Friend:

AND WHEREAS, He has served us faithfully, lovingly, conscientiously and untiringly, even unto death:

NOW THEREFORE, It is fitting and proper that, in token of the esteem, love and reverence in which we hold the memory of our beloved Rector, and of our appreciation and thanks for his years of devotion and service to this Parish, we cause to be spread upon the minutes of this Vestry our sincere expression of gratitude to Almighty God for his goodness in granting unto us the privilege of the guidance and care of so wise and good a Shepherd and so holy and devoted a priest.

Vestry of Christ Episcopal Parish,
Canon City, Colo.

SMITH—In ever-loving memory of Allen Kendall Smith, priest, who entered into Life, January 17th, 1913.

TOWLE—In loving memory of Elizabeth Adelaide Towle, a devoted Churchwoman and communicant of Grace Church, Salem, Mass., who entered into the eternal life, December 13, 1930. "Eternal rest grant unto her, O Lord, and may light perpetual shine upon her!"

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PARISH LIFE

MEMORIALS

Costly Gifts are Not Required

Convinced that memorials need not be costly, the Rev. Harold M. Wilson, rector of Trinity Church, Morgantown, W. Va., instituted the plan of inexpensive memorials.

Literature, including an offering envelope, was sent throughout the parish, and people were given an opportunity to give, even in small amounts. The literature explained that any sum, large or small, could be placed in the envelope and placed in the offering plate, that such articles as wafers and wine, candles, purificators, choir or pew Hymnals and Prayer Books, choir music, or any other article might be designated as the desired memorial, and that appropriate prayers would be used on the occasion of presentation.

One large check was given by a communicant who had wanted to give a memorial and had not consulted with Fr. Wilson as to procedure. On one Sunday the sum of \$125 was given, the amounts ranging from 25 cts. to \$50.

CONFIRMATION

A Personal Message of Welcome

A personal message of welcome is printed on the back of each of the diocesan Confirmation certificates from Bishop Strider of West Virginia. The new certificates state:

"On this your Confirmation day, I extend to you an intimate word of greeting and of congratulation. I hope you will be happy within our Christian fellowship, that you will be loyal in thought, word, and act to the Church, which is the Body of Christ; and that your mind and heart will be ever open to receive the illumination of the Holy Spirit promised to those who trust Him.

"And especially is it my hope and prayer that coming frequently to the Holy Communion, the Feast of the Savior's love, your spirit will find refreshment, and all you have and are be so rededicated to the doing of the Father's will that the witness of your Christian life may shine forth, like a beacon, into the darkness of the world. May God bless and keep you always."

MARRIED COUPLES

A Non-Sectarian Parish Club

A parish club without "organization," dues, and religious restrictions is the Young Marrieds Club of St. Paul's Church in Norwalk, Conn. This purely social club has flourished for more than a year with the Rev. Sewall Emerson acting as secretary and the holder of any pennies which remain after the expenses of the meetings have been covered.

Each month a committee of three couples is appointed to plan the meeting for the next month. In most cases, couples new to the group have been immediately put on the committee, with the result that, almost without exception, they have served well

and have thereafter taken an active part in the group's activities: arranging pet shows and auction sales and otherwise assisting in parish projects.

Although the group remains officially non-sectarian and independent of the parish organization, a number of couples have become interested in the Church through membership in the club. Some of the couples have begun sending their children to church school or even coming to church themselves.

Programs have varied all the way from silly games and stunts to discussion of controversial questions, such as the place of general clinics in the public health program of Norwalk. Talks on current events, the international situation, and the family have also been included.

During the year and a quarter of the club's existence, 34 couples have taken part in the meetings. About 20 couples are now actively enrolled.

CHURCH SCHOOLS

Education in a Small Town Parish

Second in the series of articles on parish life by Dr. Bell is this account of how a church school in a small town improved its teaching methods. Dr. Bell's first article, Child-Centered Parish, appeared in THE LIVING CHURCH of December 18th.

BY THE REV. B. I. BELL, D.D., LITT.D.

The Church of the Visitation is situated in a town of 14,000 people, most of whom are Methodists, Baptists, and United Brethren. There are six Evangelical Protestant congregations, each with a large and energetic Sunday school. What is learned in them is another question, the answer to which is, one fears, "mostly nothing much." The Roman Catholics, for the greater part Germans, have a parochial school. The Episcopal church had, two years ago, 214 communicants, an average Sunday attendance of 120 people, one priest, and a Sunday school that was at once the laughing-stock of the town, a shameful thought to the parishioners, and a source of sleepless nights to the rector. In it were enrolled 38 children, from 3 to 15 years of age; and the usual attendance was about half of that.

Three problems vexed the rector in respect to that Sunday school.

One problem was that of teachers. He had just as good ones as the Methodists had, he felt sure. The trouble was that he expected *his* to *teach something*. They did not know enough to do that, about formal religion, the spiritual life, the Bible, theology, the Church, liturgics. They tried hard to learn. Maybe their efforts helped *them*; but they were of small use to the children.

A second problem was that of material for the teachers and pupils to use. He had tried this, that, and the other sort of lessons. The ones that were not babyish were apparently designed for schools adequately housed (he had only a one-room parish house), staffed with trained instructors, and equipped with all the devices

of a pampered public school. Also, they pre-supposed grading (you can't "grade" 20 children), and they set out to teach so much about so many things that, somehow, God seemed to get lost in the hubbub.

PROBLEM OF TIME

The third problem, and in some ways, the most serious, was that of time. He had an early celebration at 8 and a later one with a sermon at 11. He simply could not take on, in addition, a devotional service for the children as well as "teach a class" (and sometimes two or three classes at once, when teachers failed to appear). But there was no one else competent *really* to conduct a school service. Nor could he get decent music for such a service. As a result, there was no Sunday school service. The children got no training in worship, especially since they all went home the instant Sunday school was out, in the fashion of their Protestant friends.

All these things kept worrying the rector until finally he scrapped the conventional sort of "school" and did something which seemed to him (and to me when I looked in on him last year) vastly more sensible.

His children now come at 10, instead of 9:30 as before.

Those under eight years of age (there are seven of them) use the parish house. They have their own little altar and, under the direction of a friendly young woman, they first of all "play Church." Then they play games, mostly "acting." They have often sailed tempestuous seas with Noah in an ark made of chairs back to back in a circle. They have taken the Christ Child to Egypt (little Willie Smith roars beautifully as a desert lion to whom St. Joseph shows the Baby, a doll, and so turns him into a peaceful follower of the Holy Family. And so on. And they learn simple prayers, by heart. At 10:45 they go home, each "with a picture."

Meanwhile, all the rest of the children are in the Church, being taught by the rector, assisted by three "helpers" (the once-on-a-time "teachers"). What does he do with them? Here is his schedule:

From 10 to 10:15 he tells them a story about our Lord and works it into a liturgical or devotional frame. For example, the miracle of Cana, with plenty of detail, partly out of Edersheim's *Life of Christ*, partly out of his own imagination. This he ties up, obviously, with the miracle of the Sacrament. Or perhaps the story is about the healing of the repentant paralytic. That he connects up with absolution as a prerequisite for health of mind and body. The story is normally from the Gospel for the Day.

From 10:15 to 10:30 he teaches a four-question catechism for the day. He writes it himself. He finds all the printed ones too "theological." Here is the one he began with:

Q. What is a Christian?

A. A Christian is one whose Lord and God is Jesus Christ. (Comment is on St. Thomas' Confession after Easter.)

Q. What is the word "Jesus" and what does it mean?

A. "Jesus" is a name, and means "Jehovah is the Saviour." (Comment is on

"Thou Shalt call His name Jesus," at Annunciation.)

Q. What is the word "Christ" and what does it mean?

A. "Christ" is a title, and means "King." (Comment is on the anointing of the King of England before coronation.)

Q. How do we treat King Jesus?

A. We kneel before King Jesus, and we obey Him. (Comment is on "Every knee shall bow.")

At the close of this 15 minutes, a copy of the questions and answers, mimeographed, is given each pupil, together with citation of the Bible passage back of each of the "comments" to be studied further at home.

DIVIDING INTO GROUPS

From 10:30 to 10:45, the pupils split into sections by age: from 8 to 10, from 10 to 12, and over 12. These, each under a helper, work as follows: The smaller group retells the morning's story and then examines things in the Church; the altar, the cross, everything on or about the altar, the altar breads, the wine and water cruets, the vestments—one thing each Sunday—to learn what it is for. The middle group, which is pre-confirmation, learns the Church catechism by heart, so as to be ready for the rector's instructions before the Bishop comes. The older group, over 12, is going through the Prayer Book, Office by Office, looking for Holy Scripture used or cited in it.

There is a recess from 10:45 to 11:00. The choir boys vest for Church. The rest with their "helpers" decorously wait for Church, outdoors in nice weather.

From 11:00 to 11:45 the Church service is held. The sermon, Communion service or not, is always at the end. The organ plays until such children as desire to do so retire, leaving the adults to be preached to, for 20 minutes more. And that ends the morning session.

This school is growing. It is double the size it was when the new method was started. The children find it great fun. The parents have discovered that their children learn something. Everybody worships God in His Church, as the Church's law requires. The "helpers" are not asked to do more than they can. And there is no fussing about with "material." The rector thinks he has solved *that* problem, anyway.

(Note: What happens to the kindergarten children at 10:45? Do not their older brothers and sisters have to take them home? No. Two vestrymen are on hand with their motor cars at 10:40. They deliver each "tiny toddler" to his home and are back for Church at 11. That is easy. It is a small town.)

CHILDREN'S ALTAR

In West Missouri Cathedral

A children's altar will be built at Grace and Holy Trinity Cathedral in Kansas City, Mo., on the south side of the nave, replacing the temporary altar built there for use during General Convention. The Rev. Dr. Claude W. Sprouse is dean of the cathedral.

CLASSIFIED

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

LENDING LIBRARY

MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

MISSAL WANTED

YOUNG MAN desires to purchase American Missal. Box M-1507, THE LIVING CHURCH, Milwaukee, Wis.

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.

RETREATS

RETREAT FOR PRIESTS will be conducted from January 27th to 31st at the Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge, Mass., under the auspices of the Society of St. John the Evangelist (the Cowley Fathers). The conductor of the retreat will be the Rev. E. Frank Salmon, D.D., rector of Holy Trinity Church, Philadelphia. Applications should be made to the Retreat Master, SSJE.

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.

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. Noonday 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.

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.

CHANGES

Appointments Accepted

BURNZ, Rev. EDGAR C., formerly vicar of St. Andrew's Church, Tucson, Ariz.; is rector of Messiah Church, Gonzales, Texas (W.T.).

CARMAN, Rev. JAMES W. F., rector of Ascension Church, Pueblo, Colo., has been appointed dean of southern Colorado.

CROSBY, Rev. Dr. KENNETH O., is on the Chicago city mission staff, 65 E. Huron St. Residence: 6818 Constance Ave., Chicago, Ill.

DICUS, Rev. R. EARL, formerly vicar of Buen Samaritano Mission, Phoenix, Ariz.; is vicar of St. Andrew's Church, Tucson, Ariz. Address, 209 E. 16th St.

LUKENS, Rev. ALEXANDER M., rector of St. Luke's Church, Fort Collins, Colo., has been appointed dean of northern Colorado.

PATTERSON, Rev. LEO K. D., formerly of the Order of St. Benedict, St. Gregory's House, Valparaiso, Ind.; is rector of St. James' Church, Goshen, and in charge of St. John's, Bristol and Trinity Mission, Kendallville, Ind. (N.I.). Address, 218 E. Lincoln Way, Goshen, Ind.

PINCKNEY, Rev. JOHN A., formerly rector of St. Paul's Church, Charleston, S. C.; to be rector and student worker at Trinity Parish, Clemson College, S. C. (U.S.C.), effective January 30th.

POTTER, Rev. GEORGE L., of the district of Arizona, is in charge of St. Mark's Mission, Hood River, Oreg. (E.O.).

SMITH, Rev. RUSH, W. D., formerly rector of St. Paul's Church, Gardner, Mass. (W.Ma.); is vicar of the Church of the Good Shepherd, West Springfield, Mass (W.Ma.). Address, 37 Beauview Terrace.

SUTTON, Rev. FRED PERRY, rector of St. Luke's Church, Westville, N. J., was elected dean of the Camden-Woodbury Convocation.

TOCHER, Rev. GEORGE A. A., formerly rector of Trinity Church, Tallulah, La.; to be rector of St. Stephen's Parish, Sherman, Texas (Dal.), effective February 1st. Address, 409 S. Crockett St.

TUCKER, Rev. A. CAMPBELL, formerly rector of Johns Memorial Church, Farmville, Va. (S. V.); to be rector of Gibson Parish, and in charge of Stanardsville District Mountain Missions (Va.), effective February 1st. Address, Stanardsville, Va.

New Addresses

HALL, Rev. EMERSON K., vicar of the Church of the Resurrection, Norwood, R. I., should be addressed at 283 Pontiac Ave., Cranston, R. I.

HINDRY, Rev. L. FITZ-JAMES, retired, should be addressed at P. O. Box 3, St. Augustine, Fla.

KNIGHT, Rev. GEORGE W., formerly 116 E. 30th St., New York City; 195 Nassau Rd., Roosevelt, L. I., N. Y.

MOORE, Rev. Dr. GERALD G., formerly 412 Lee St., Evanston, Ill.; 604 W. 10th St., Dallas, Texas.

PENDLETON, Rev. Dr. WILLIAM H. K., retired, should be addressed at Spartanburg, S. C.

SHERMAN, Rev. Dr. ARTHUR M., formerly 406 or 412 Sycamore St., Cincinnati, Ohio; Church Missions House, 281 Fourth Ave., New York City.

Resignation

NOE, Rev. THOMAS P., as superintendent of the Church Home Orphanage, York, S. C.; retired. Address, 510 Market St., Wilmington, N. C.

Deposition

[Corrected Notice]

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

Ordinations

PRIESTS

HONOLULU—The Rev. RICHARD M. LUNDBERG was advanced to the priesthood in St. Andrew's

Cathedral, Honolulu, by Bishop Littell on December 28th. He was presented by the Rev. Albert H. Stone, and is acting chaplain at Iolani School, with address at 1522 Alewa Dr., Honolulu, Hawaii. The Rev. Dr. E. Tanner Brown preached the sermon.

KENTUCKY—The Rev. JAMES WILVER CONNER was ordained to the priesthood by Bishop Clingman of Kentucky in St. Luke's Church, Anchorage, December 30th. He was presented by the Rev. Robert C. Board, and is curate at St. Luke's Church, and also is serving rural missions. Address, Indian Hills, Louisville, Ky. The Rev. Harry S. Musson preached the sermon.

MASSACHUSETTS—The Rev. FREDERICK DEWOLFE BOLMAN, JR., assistant at St. Mary's Church, Manhattanville, New York City, was advanced to the priesthood by Bishop Sherrill of Massachusetts on December 20th, in St. James' Church, Somerville, Mass. Address, 99 Claremont Ave., New York City.

PITTSBURGH—The Rev. JAMES OAKLEY CARSON, JR., was advanced to the priesthood by Bishop Mann of Pittsburgh in St. Stephen's Church, Sewickley, Pa., January 6th. He was presented by the Rev. Hugh S. Clark, and is vice-rector at St. James' School, Washington County, Md. The Very Rev. H. R. H. Moor preached the sermon.

CHURCH SERVICES

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

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.).

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

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.

Whitis avenue and 27th street
3 blocks from campus
THE REV. CHESTER L. HULTS, Rector
Sundays: Holy Communion 6:30, 7:30, and on
first Sunday 11:00 A.M.; Morning Prayer and
Sermon 11:00 A.M.; Student Vespers 6 P.M.;
Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00
A.M.

TRINITY COLLEGE

Trinity College Chapel
Hartford, Conn.

Sunday Services: 8 and 11 A.M.; 5 P.M.

TUFTS COLLEGE

Grace Church, Medford, Mass.

THE REV. CHARLES FRANCIS HALL, Rector
Sunday Services: 8:00 A.M. Holy Communion;
11:00 A.M., Morning Prayer and Sermon, first
Sunday in month, Holy Communion.
Saints' Days: Holy Communion, 10:00 A.M.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center
1001 University avenue, Madison, Wis.
THE REV. CHARLES F. BOYNTON, Chaplain
Sunday Services: Holy Eucharist 8:00 and 10:30
A.M.; Evensong 7:00 P.M. Weekdays: Holy
Eucharist, Monday, Wednesday, Saturday, 8:00
A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.
Evensong, 5 P.M. Daily.

PRE-LENT BOOK SELECTIONS

FAITH AND PRACTICE BY BISHOP WILSON

The Rev. H. Ross Greer, Rector of Groce Episcopal Church, Millbrook, N. Y., loaned a copy of this book to one of his parishioners and received the following note from the person who read it —

"This book is an achievement. It is all so clear, and ordinarily you would have to read fifty books to acquire so much information. I should think it would be invaluable for confirmation classes. I am going to get myself a copy."

Many others have written similar letters. The book has been hailed as the most valuable book produced by the American Church for a long time." 320 pages, beautifully bound, price, \$2.50

OUR LIFE OF PRAYER

BY THE REV. J. WILSON SUTTON

This book, written for those who are conscious that their prayer life needs to be deepened and enriched, deals with prayer not merely as a religious exercise but as a life, as a living out of our relationship with God. The writer discusses the nature, the purpose, the spirit, and the method of prayer, and then deals one by one with its essential elements; namely, confession, petition, intercession, thanksgiving, worship, and meditation. Price, \$1.25

Books by the Late Bishop Stewart

THE CALL OF CHRIST

"The messages spring out of a warm-hearted, evangelical, and semi-mystical background. The call of Christ to our allegiance, to fellowship in the church, to service, to communion, and to sacrifice is set forth with earnestness and vigor."—**Religious Education** Price, 25 cts.

THE FACE OF CHRIST

There are, Bishop Stewart points out, many different pictures of Christ in the art galleries of the world. But to each of us, when we close our eyes, there appears a different picture—the face of Christ as we have pictured Him for ourselves. These are inspirational sermons with a prayer following each. Price, 25 cts.

SIX ALTARS

Here Bishop Stewart considers the altar in nature, in the Old Testament, on Calvary, in the Church, in the home and in life. The central theme of this book is sacrifice. Price, 25 cts.

THE CROSS, OUR HOPE

BY THE REV. J. WILSON SUTTON

Says the **Church Times** (Milwaukee), "The book is written in clear-cut, terse, understandable English. It is scholarly, but not laden with technical terms. It is orthodox, but in a manner that makes it sensible, logical and persuasive. . . . Taken as a whole the seven chapters are seven golden strands aglow with the truths of the Seven Last Words." Price, \$1.25

CHRISTIANITY IN THOUGHT AND PRACTICE

BY ARCHBISHOP TEMPLE (LONDON)

"Archbishop Temple's mind operates philosophically. He is concerned to interpret Christ, the doctrines of the Christian Faith, the Christian life in the light of our convictions concerning a God who is good. He finds the distinctive emphasis of the Christian religion, as contrasted with other faiths, in its convictions concerning the being and character of God."—**Journal of Religion** Price, 50 cts.

THE GIFTS OF THE HOLY GHOST

BY THE REV. F. H. HALLOCK

If you are interested in a deeper knowledge of the Third Person of the Blessed Trinity, you will wish to have this authoritative treatment written for laymen by Dr. Hallock.

Says the author, "Next to the incarnation of the Son of God . . . the greatest thing that God ever did to the world is the giving to us the Holy Ghost: and possibly this is the consummation and perfection of the other." Price, \$1.00