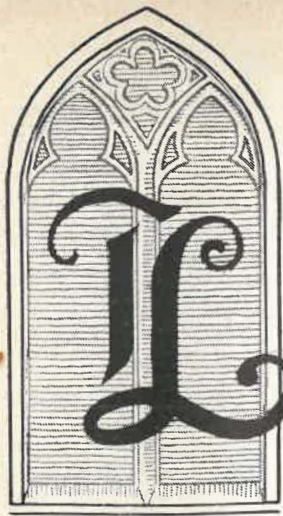
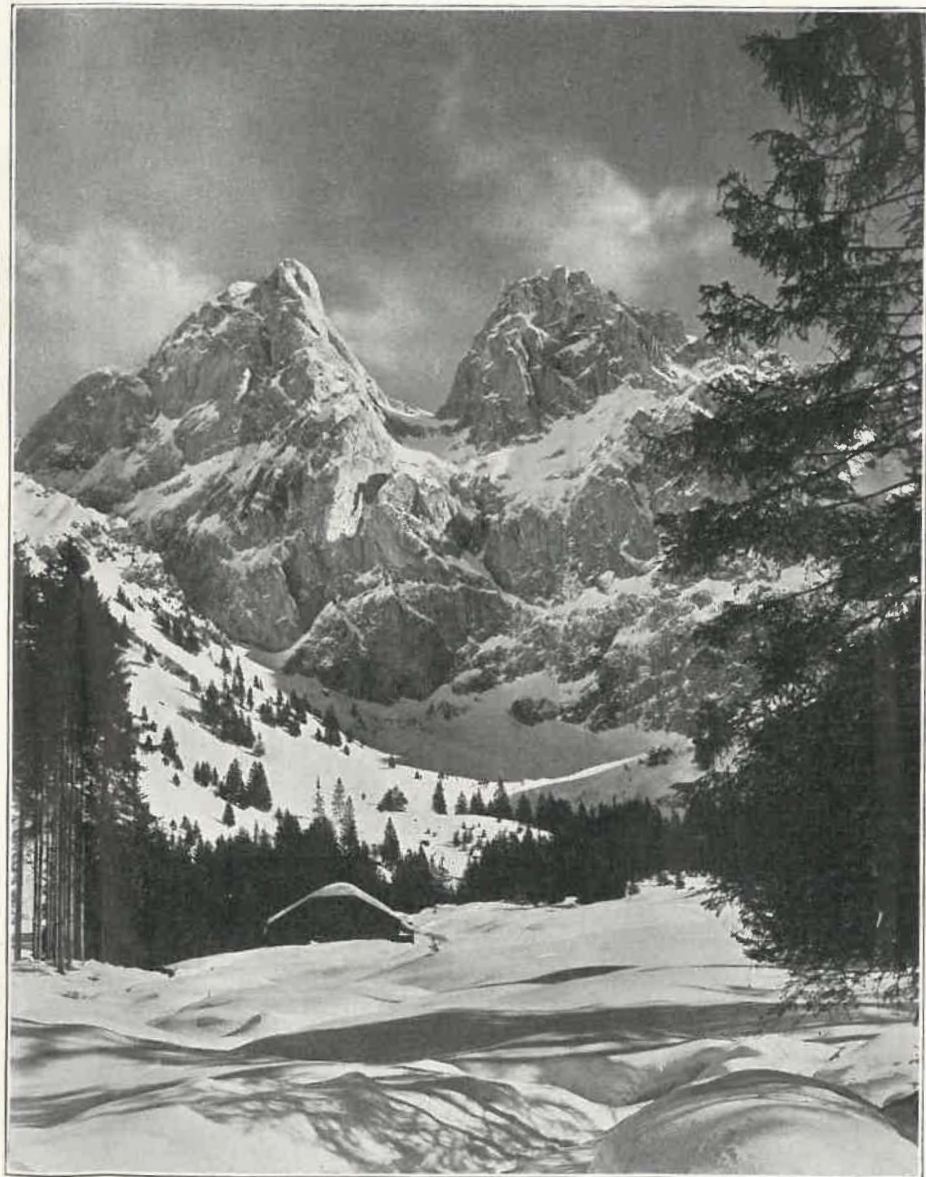
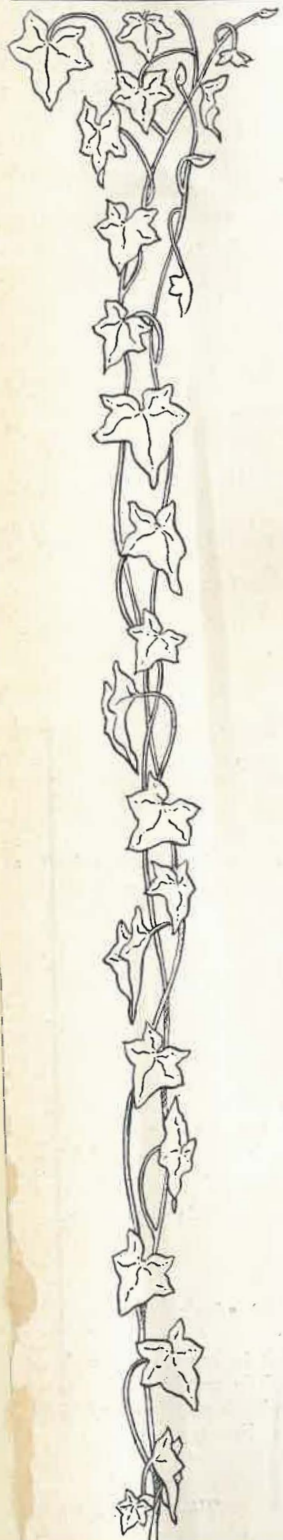


January 8, 1941



The Living Church



G. Neidl

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Vol. CIII, No. 2

Price 10 Cents

Let Us Gird Up Our Loins!

We've all been blest with a most unusually happy and satisfying Christmas, but in The Church, despite the rapid succession of feast days, there generally comes at this particular time a decided let-down in our ecclesiastical morale, as it were. We build up to Christmas as a high spot, — then slump — and lots of churches and church people sag until Lent picks them up again. That won't go for *this* year, however, *Get that straight!* It isn't going to be that kind of a year. We're heading God only knows where, and if we as a Church and Church people don't jealously and zealously guard and use our religious privileges in these days to come — then — (and get *this* straight also) we will deserve any and all of the terrible jolts that come out of such troublous times as have already afflicted our blood-brothers across the seas.

Let's get ourselves together, let's throw off our accustomed post-Christmas slump, let's be ashamed — priests and people alike — to come up to our Lent utterly unprepared, and as a result flop and flounder with and through it, with the natural and to be expected results.

We have had a couple of good nights of sleep after the long Christmas over-time rush, and we are ready to discuss the needs of your pre-Lent and Lenten season. What memorials are you planning — what improvements do you desire completed by Easter — what reading must you do? Won't you let the time soon come when we won't have to reiterate that we do and have *everything* for The Episcopal Church *except vestments*, and by that we mean that our most unusual organization is geared to do the finer, lovelier, and bigger monied projects in our churches, as well as to supply the cute little gew-gaws of religion. We frankly ask for the privilege of bidding on your bigger and more elaborate bits of work, as well as on the incidentals. Don't concern yourselves about our ability. WE ARE ABLE!

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LETTERS

Conscientious Objectors

TO THE EDITOR: The Rev. Fr. Smith who wrote of conscientious objectors in the correspondence section of *THE LIVING CHURCH* of December 18th, appears to be unacquainted with the pacifist movement. Pacifists happen to be people who believe that God is a God of Love; that violence, and therefore war, is contrary to the will of God. They believe that "nothing really good can ever come out of violence, because violence creates something akin to itself—more violence." Believing this, they do what believing people do always—bear witness to their belief.

He wonders if it may not be a matter of selfishness. Surely it is not selfish to refuse to join in an action which we believe to be sinful. And if Fr. Smith ever tried to practice pacifism, he would find that the mental sufferings, through subtle persecutions and isolation, required a higher sort of courage than that of the soldier.

He wonders what would happen to the nation, etc., if all acted in this manner. What would happen is that that nation would finally begin to practice Christianity. We must remember that not "the nation" but "the nations" are of greater import. More than that—as Christians, our chief and only care is to make God's will prevail on earth. If the cost of practicing Christianity, of brotherly love and the brotherhood of man means the destruction of what we call "civilization," than it merely proves that the foundation of it is wrong.

These men are probably idealists, dreamers of dreams—such as a Young Galilean had. We should thank God that there be men to whom the Holy Spirit has been able to speak so clearly.

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

The Last Gospel

TO THE EDITOR: On the matter of the Last Gospel, the following quotation from the late Dr. Adrian Fortescue's authoritative work, *The Mass, A Study of the Roman Liturgy*, may be pertinent.

"The Last Gospel is one of the latest additions to the Mass. The beginning of St. John's Gospel (St. John 1:1-14) was the object of special devotion from the time of the Fathers. . . . In the middle ages there were all manner of curious, often superstitious, practices connected with it. . . . Then as a favorite devotion, it was said (among the thanksgiving prayers) by priests after Mass. This was its state throughout the Middle Ages. It became more and more a recognized part of the Gratiarum Actio (like the Benedicite, etc., now), but it was in no wise an element of the Mass.

"Durandus has nothing to say about it at all. In the Sarum Missal it is to be said on the way back to the sacristy. Then, very late, this Gospel began to be said at the altar, before the celebrant retires; but still as part of his thanksgiving, rather than as part of the Mass. John Burchard in his ceremonial (1502) allows this: there are other cases in which it is so recited, at about the same time. Pius V in his reformed missal (1570) for the first time admits it as part of the Mass; but even later its position is still uncertain in places. Indeed it may still be questioned how far the Last Gospel is to be considered an element of the Mass, or rather of the prayers after Mass."

I am far from being of the opinion that the Use of Sarum is binding on our clergy today;

but if the Last Gospel was first admitted as a part of the Mass after the separation of the English Church from the papal communion and may still be regarded, even in the Roman Church, as part of the prayers after Mass, one may wonder by what warrant our clergy keep us in church while they recite it at the altar. I believe that the Prayer Book directs them to let us depart with the Blessing.

ALFRED H. SWEET.

Washington, Pa.

Church Flag

TO THE EDITOR: On page 21 of *THE LIVING CHURCH* of December 11th appears an article saying that the new flag of the Church was first flown in the Church of the Heavenly Rest in New York City on November 10th.

One of my vestrymen, a deputy to the last General Convention, secured all the information about the flag from the designer of the flag, William M. Baldwin, at Kansas City. When he came home, he made a flag according to the specifications as adopted by Convention. This flag was finished on October 23d. It was flown at a missionary meeting of the parish held here on October 25th, addressed by the Bishop of Puerto Rico.

My vestryman, J. K. Hunter, took the flag with him to All Saints' Church, Minneapolis, Minn., where it was flown on November 1st at the Every Member Canvass meeting, which Mr. Hunter addressed. It was used at St. John's Church, Preemption, Ill., in the diocese of Quincy on November 3d. It was flown at Galesburg, Ill., on November 10th, at the Annual Men's Dinner, held prior to our EMC, attended by 150 men from all over the diocese and addressed by Prof. Clark Kuebler.

This flag is now part of the official archives of the parish here, as its age warrants. We believe it is the first flag flown in any parish after the adoption by General Convention.

(Rev.) WILLIAM O. HANNER.

Rock Island, Ill.

Benediction

TO THE EDITOR: Many thanks for the editorial attention given to Benediction in *THE LIVING CHURCH* of December 18th. Did you notice, however, an unfortunate typographical error?

Fr. Ritchie began his rectorate at St. Ignatius', New York, May 1, 1884, not 1844, as printed. Unless corrected this might confuse some who try to look the matter up.

(Rev.) EDMUND S. MIDDLETON.

Baltimore.

Father Huntington

TO THE EDITOR: I see that Miss Scudder has not learned that those of us who persist in trying to use the expression, "under weigh," correctly are destined to much grief. As I understand it, this is a nautical term and refers to "weighing" anchor.

You make Miss Scudder say her book was "under weight." Nothing she has ever written can be called that.

(Rev.) J. LEWIS GIBBS.

Staunton, Va.

Editor's Comment

According to Fowler's *Modern English Usage*, "under way (not weigh) is the right phrase for in motion." But in any event, we certainly would not imply that Miss Scudder's book was "under weight," from either a literary or a material standpoint.



NATIONAL

FOOD FOR EUROPE

Service Committee Head Sees No Danger of Seizure of Supplies

A statement issued by Clarence E. Pickett, executive secretary of the American Friends Service Committee, states "categorically" that there is no danger of seizure of supplies by authorities in Nazi-occupied countries.

The statement, relating particularly to the needs of occupied France during the winter, was to some extent occasioned by the debate in Church and other circles [L. C., December 11th, January 1st] on former President Herbert Hoover's proposals for providing food for German-occupied countries.

The American Friends Service Committee, famous for its non-partisan work for the relief of human suffering in many lands and on both sides of many conflicts, is active in France and Poland, and has been invited to undertake work in Norway and Holland. The prestige of the committee is immense. Its representatives are trusted by leaders of every stamp, because they faithfully carry out every commitment and promise none which cannot be fulfilled.

"The British government's decision not to permit passage of food through the blockade for the relief of hungry civilians in Europe," Mr. Pickett said, "should in

no way weaken American concern for the destitute children and refugees.

"It is encouraging that the British government stresses its willingness to permit medical supplies to enter Europe freely. The need for milk for infants, children, and invalids, and vitamin concentrates as medical necessities and the very urgent need for clothing, if death from exposure is to be avoided for many thousands, gives hope that these goods may be permitted to pass through the blockade under the definition of medical supplies.

"At the moment American Quaker workers in unoccupied France are feeding more than 30,000 children daily. These include 10,000 new-born infants that are given milk. About 20,000 school children receive milk and rice at schools to supplement their meager diet at home. Orphaned and abandoned children of various nationalities, many of whom are in concentration camps, are wholly cared for by the committee's representatives. Despite the British government's foreboding that the furnishing of foods to Europe might be a military advantage to the Germans, the American Friends Service Committee cannot express too strongly the complete independence with which it works in France and the absolute control which it has over its supplies from the moment of arrival to the point of consumption. The bulk of the foodstuffs used by the American Quakers is purchased in Switzerland. Some foods are purchased locally for free distribution to the destitute. These purchases are costing about \$70,000 a month.

cerned in Poland and in France. We have been invited to extend relief to the people of Norway and Holland with the understanding that we would set up our own controls and satisfy ourselves as to the needs.

"PRACTICAL AND SIMPLE TERMS"

"It is on such rather practical and simple terms that we base our plea to the American people to aid and abet the feeding of innocent civilians suffering the ravages of war, especially the children and expectant and nursing mothers. We see no possible military advantage accruing to any government from such disinterested service.

WOMAN'S AUXILIARY

Miss Marston Points Out Need for Women With Energy, Imagination

In her first statement to women of the Church, Miss Margaret I. Marston, who took office January 1st as executive secretary of the National Woman's Auxiliary, has called for "constant self-giving, for obedience more strict than most of us are used to offering, for a fortitude more enduring than we have been called upon to show in our generation."

"We shall be asked," said Miss Marston, "to work and give for the sick, the starving, and the homeless people of China; to

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

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"MILLIONS UNDERNOURISHED"

"Insofar as the American Friends Service Committee is concerned, there is no debate and there is no controversy. The facts are very simple and proved to our utmost satisfaction. We know by personal contact with the people in Southern France that literally millions are undernourished and some are starving.

"The service committee is probably as well informed of the conditions in Europe as any private or governmental agency in America today. Basing our actions solely upon our experience in relief administration, we can assert categorically that there is no danger of seizure of our supplies by military authorities or interference with our administration. We have worked with complete accord with all governments con-

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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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sew and knit for the suffering peoples of Europe; to send aid to missions ordinarily supported by countries now at war. But these must be in addition to the steady flow of supplies and funds for the continuing work of our own missions and missionaries all over the world, and not substitutes for our regular obligations.

"God's call to the Church today also places responsibility upon women to use their imagination and to exercise their wills, as much as to spend time and energy in constructive work. As we enter this new triennium, we recall Bishop Tucker's statement that to go forward in service 'does not mean so much new tasks, as the more effective performance of the task already undertaken. Nor does it require new agencies and more committees, but rather the injection of more life, more energy into our existing organizations.'

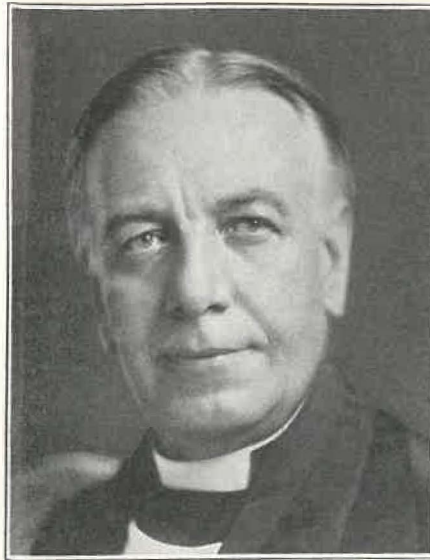
"The task which confronts the Woman's Auxiliary," Miss Marston concludes, "is to renew our faith in the power of God, to discover more fruitful ways to expressing that faith in action, and to create opportunities for more men, women, young people, and children to experience the transforming power of God. As heirs of a great tradition, we must give all that we are and have to this task."

INAUGURATION

Plan Nine Days of Prayer in Washington Church

For nine days preceding the inauguration of President Franklin D. Roosevelt and Vice-President Henry A. Wallace, prayer will be offered for them by thousands of Churchpeople in the city of Washington. The prayer will be a feature of a city-

wide teaching mission to be held in the Church of the Epiphany, whose rector is the Rev. ZeBarney T. Phillips, president of the House of Deputies of the Episcopal



BISHOP FREEMAN: *Authorized prayers.*

Church and chaplain of the United States Senate.

At every service and session of the teaching mission, which is expected to have a total attendance of 10,000, prayers will be offered for the following intentions: (1) The conversion of mankind; (2) the peace of the world; (3) the United States; (4) the President and Vice-President about to be inaugurated.

Bishop Freeman of Washington, Dr. Phillips, and the Rev. Dr. Bernard Iddings Bell, who is to conduct the mission, have

all "approved and authorized" the prayers. Dates of the mission are January 12th to Inauguration Day, January 20th. It will include two celebrations of the Holy Communion daily at 7:30 and 11 A.M., and a teaching session at 8 P.M., with sermon, question box, and intercessions.

Editor's Comment

We provide on this page, in convenient form for reference, copies of the prayers set forth for daily use during the novena in Washington, in the hope that individuals and parishes elsewhere may want to use them in the days preceding Inauguration Day, January 20th.

GFS

A Christmas Gift to Sister Organization in England

A Christmas gift of \$750 was cabled by the Girls' Friendly Society in this country to the GFS in England, whose headquarters in London have been almost destroyed by bombs. Girls all over the country responded with enthusiasm to the suggestion of the national president, Mrs. Harold E. Woodward of St. Louis, that every branch contribute one dollar to a Christmas fund; and the gifts came by special delivery, air mail, and telegraph.

One group of girls wrote: "We had just held a bridge party to raise money for our winter's work, when the news of this project came. We decided to send the whole profit, \$13, to the English GFS." The largest gift made by any branch was \$25 from St. David's, Austin, Tex.; and the next largest was \$20 from the branch at the Church of the Messiah, Newton, Mass. Gifts from the branches in the diocese of Massachusetts totaled \$134.

Nine Days of Prayer to God in These Times

To be said morning and evening by the faithful (from Sunday morning, January 12th through Inauguration Day, Monday January 20th), in a teaching mission at the Church of the Epiphany, Washington, D. C., and elsewhere as desired.

I. For the Conversion of Mankind

O Lord Jesus Christ, Who for love of us didst hang upon the Cross, stretching wide Thine arms to all the world, grant that mankind may seek after Thee and find Thee. Draw the nations into Thy fold and add the peoples to Thine inheritance. Pour out Thy Spirit upon all flesh, and bring in Thy Kingdom; who with the Father and the Holy Ghost livest and reignest God, forever and ever. *Amen.*

II. For the Peace of the World

O Lord Jesus Christ who saith "My peace I give unto you, but not as the world giveth," have compassion on a world at war. Remove greed, and desire to dominate their brethren, from the hearts of those in every nation. Forgive our common folly and wickedness. Save, Lord, lest we be utterly confused. Give back that sanity which cometh only

to them who seek to do Thy will; to whom be glory now and always, as in Heaven so on earth. *Amen.*

III. For the Nation

Almighty God, who hast given to us this good land for our heritage, we humbly beseech Thee to defend our liberties. Fashion into one united people the multitudes come hither out of many kindreds and tongues. Grant peace and justice among us, and that we may show forth Thy praise among all nations. Alike in the day of wealth and in the hour of travail, good Lord, deliver these United States. *Amen.*

IV. For those to be Inaugurated

O Lord, our Governor, whose glory is in all the world, we commend to Thee Thy servants, *Franklin and Henry*, soon to be inducted into office as President and Vice-President of this republic. Fill them with wisdom, courage and righteousness, that they may serve this people in Thy fear; through Jesus Christ, their Lord and ours. *Amen.*

Approved and authorized: (Rt. Rev.) JAMES E. FREEMAN, Bishop of Washington; (Rev.) ZEBARNEY THORNE PHILLIPS, Rector; (Rev.) BERNARD IDDINGS BELL, Missioner.

ENGLAND

"That tall thin Christian"

Speaking of Lord Halifax, Great Britain's new ambassador to the United States, Joseph Kennedy once said, "He is the most noble figure in public life I have ever encountered, almost a saint."

That is the impression he leaves with almost everyone, even with people who oppose his views. In appearance he is tall, lean, monk-like, with moody eyes, a sensitive mouth. He is friendly, charming to know, and thoroughly a gentleman.

If anything, he has been too indiscriminate in attributing to others the nobility of purpose and saintliness of character he takes for granted in himself. His great error was in thinking that Mussolini and Hitler, if treated like gentlemen, could be made to behave like gentlemen. About this he has changed his mind.

Edward Frederick Lindley Wood, 3d Viscount of Halifax, was born April 16, 1881. His father, Charles Wood, the 2d Viscount of Halifax, was in his time the most eminent lay member of the Anglican church. A devout Anglo-Catholic, the elder Lord Halifax spent a long life working for the revival of Catholic forms of worship within the Church of England, and for the reunion of the Anglican and Roman communions.

His son inherited all his convictions, and while still a student at Christ College, Oxford, published a biography of John Keble. A brilliant scholar in modern history, a fellow at All Saints, young Edward Wood had no intentions of entering politics. It wasn't until 1910 that friends, alarmed by the upsurge of demands for social reform, urged him to put up for Parliament as a conservative. He was elected.

He made no great name for himself as an M.P., although he was vigorously outspoken in opposing the Disestablishment of the Established Church bill in 1912-14. He did, however, make the acquaintance of Stanley Baldwin, whose rise to power, ten years later, gave Halifax his chance.

From October, 1922, to January, 1924, he was President of the Board of Education in Baldwin's cabinet, and from October, 1924, to November, 1925, Minister of Agriculture. That same year he was appointed Viceroy to India.

ADMIRER IN INDIA

His six-year viceroyalty coincided with the peak of the upsurge of Indian nationalist feeling. There wasn't much friendship between the Indians and their English rulers. Yet his deep piety—first evinced when he refused to disembark from the ship on his arrival from England on Good Friday, 1926—won him the admiration and respect of the natives. They called him "the Christian Viceroy," and "that tall thin Christian," they even published unposed snapshots of him—squatting among the children on the steps of the hospital at Lahore, or talking with Boy Scouts and writing in their albums.

He was sincere and just and conscientious. Recognizing this, though thousands

of Indian Nationalists lay in British prisons, Mahatma Gandhi called him "one of the noblest of Englishmen," and a "man I can trust to tell me what he thinks."

For five years after his return to England, Lord Halifax was out of the political spotlight. During these years he held successively, the office of President of the Board of Education a second time, Secretary of State for War, and Lord Privy Seal. Then came the war crises.

In the years when Hitler was preparing for World War II, the name of Lord Halifax, like that of Lord Lothian, was associated with those of the Cliveden group—the group which saw the greater menace in Soviet Russia and supported Hitler in his "drang nach Osten." He believed that Hitler and Mussolini could be allowed to expand without endangering the interests of Great Britain too much. War, he knew, brought social upheavals more terrible than war, and to avoid these he was willing to make some concessions to the dictators.

TRIED APPEASEMENT

As Foreign Secretary under Chamberlain, Lord Halifax tried to come to terms with Germany. The subsequent conquest of Austria and the dismemberment of Czechoslovakia showed up the weaknesses of his position. He had wanted peace and he had been willing to do everything in his power to preserve it, but Hitler had sinned once too often against the rights of small nations. And England would not be pushed around any longer.

The same righteous resolution which had made Lord Halifax, under Chamberlain, hold out against war while there was still a chance of peace, makes him now, under Churchill, a fervently religious spokesman of the determination to carry on the war until the end. It was Lord Halifax who scornfully turned down Hitler's bid for peace on July 22, 1940, with the words, "This is a crusade of Christianity."

SCOTLAND

A Building Noble in its Bare and Unfinished State

While many ancient churches are being destroyed in Aberdeen, Scotland, a beautiful new shrine is well on the way to completion as the material memorial of the spiritual ties which link the Episcopal Church in Scotland to the Church in America. A report of the progress of this work is given in a letter written by the Very Rev. Gordon Kinnell, provost of St. Andrew's Cathedral, Aberdeen, to the editor of *THE LIVING CHURCH*:

"It will be of interest to many of your readers to know the present condition of the Seabury Memorial Shrine at Aberdeen. Two years have passed since the foundation stone was laid by Mr. Joseph Kennedy. We had at first trouble with the foundations and there were other difficulties over drainage which could not have been foreseen. But all these were successfully overcome and the external work is now finished. The building even in its bare

and unfinished state already reveals itself as noble in conception and worthy of its function.

"We have decided to go on with the decoration of the interior. The plaster ceilings are being cast and in spite of the delays and shortage of material and labor inevitable in war time, we expect to see the shrine substantially complete next year [in 1941]. The new sacristy is finished and in use supplying a long felt want. . . .

"I hope to report next year the further progress of the work especially the erection of the glorious ciborium over the high altar, the focus and crown of all the work.

"May I express again the grateful thanks of the diocese of Aberdeen and Orkney to the many subscribers, who, of their generous gifts, have brought into being this shrine. (Very Rev.) GORDON KINNELL."

ICELAND

"I May Have Been of Some Use In My Contacts With the Clergy"

The uneasiness of many Icelanders since British troops have occupied the island was reported at a synod of Episcopal Church-people gathered at St. Andrew's Cathedral in Aberdeen, Scotland. The reaction was reported by the Bishop of Aberdeen and Orkney, Dr. F. L. Deane, who visited Iceland in November to minister to British soldiers stationed there.

The Bishop stated that although the great majority of the inhabitants of Iceland welcomed the British occupation since it would forestall the seizure of the island by the Nazis, "there is some feeling, however unreasonable we may regard it, over our occupation of the country."

"Perhaps I may have been of some use in my contacts with Icelandic clergy. It is well for a strong lover of Iceland and its peoples to represent to Icelanders our point of view."

The Lutheran bishop of Iceland, he said, had received him with warm-hearted affection, and the Icelandic Church had offered him the use of all churches.

CANADA

Bishop Lloyd Dies

The Right Rev. George Exton Lloyd, former Bishop of the Anglican diocese of Saskatchewan, died in Victoria, British Columbia, on December 8th at the age of 79.

Bishop Lloyd was born in London, but came to Canada as a boy and was graduated from Wycliffe College, University of Toronto. Shortly after the turn of the century he went to the English settlement in Saskatchewan which subsequently was named Lloydminster in honor of him.

He was made Archdeacon of Saskatchewan in 1907 and 15 years later was elected Bishop. He served in that capacity until his retirement nine years ago, when he came to Victoria.

He leaves a wife, a son, and two daughters. A brother, Lieut. Col. W. K. Lloyd, is at Newbury, N. Y.

NEW YORK

Princess Juliana Visits Seamen's Institute

Princess Juliana of the Netherlands spent three days in New York City on her way back to Ottawa after a visit at the White House with President and Mrs. Roosevelt. One of her first and longest engagements was a tour of the Seamen's Church Institute of New York.

The Princess was met by the superintendent of the institute, the Rev. Harold H. Kelley, and escorted to that part of the building where rooms are set aside for Dutch sailors. The location of the institute is of peculiar interest to seamen from the Netherlands for the reason that ships from their land were anchored at the foot of South Street when New York was a Dutch colony, Nieuw Amsterdam.

Each day 150 to 200 Dutch seamen enter the port of New York. During September and October alone, 2,000 arrived, unable to return to their homes in Holland until the end of the war. The Netherland Shipping and Trading Committee therefore made arrangements for several rooms in the institute to serve as the Home for Netherland Seamen, where they might visit with each other, read Dutch newspapers, magazines, and books, eat Dutch cakes, and drink Dutch coffee while they were on shore leave.

GTS Students Present

The Zeal of Thy House

The play which had been given in the Chapter House of Canterbury Cathedral on the occasion of the 1937 festival of the Friends of Canterbury—*The Zeal of Thy House*, by Dorothy L. Sayers—was presented by the General Seminary Players in Seabury Hall on December 5th, 6th, and 7th. Miss Sayers sent over her own prompt book for the use of the seminary producers, and its directions were carefully followed. Miss Sayers also instructed her American agent to hold back all other performances of the play until a later date, in order that the production at the seminary might be the first to be given in America.

The play was directed by Loring L. Emery of the seminary. The lighting, which must be of a very special kind, was directed by John A. Schultz, also of the seminary. Ray Francis Brown, organist and choir-master and instructor in music in the seminary, arranged the music, composed for the Canterbury production, for men's voices and trained the choir. That music was originally arranged for a mixed choir of men and women. The setting, properties, and costumes were both beautiful and correct.

All the men's parts were taken by seminary students. The one important woman's role was played by Mrs. Tertius van Dyke, daughter-in-law of the late Dr. Henry van Dyke. The other women's parts, all minor, were played by students from Teachers' College. The two children's roles were

taken by John and Margaret Stewart, son and daughter of the Rev. Dr. Marshall Bowyer Stewart of the seminary. Seasoned theater-goers agreed that the performance was one of the best that they had ever witnessed on any stage.

It will be recalled by those who have read the play that *The Zeal of Thy House* is concerned with William of Sens, traditionally the architect of the choir of Canterbury Cathedral, left unfinished by him and completed by another architect in the late 12th century. The part of William was finely played by John B. Midworth. Lee Stevens, a seminarian who has had experience on the professional stage, gave a memorable performance of the Prior of Canterbury.

NEW JERSEY

The New Goal Has Been Reached and Passed

Plans of Bishop Gardner of New Jersey for raising a proportionate share of the Church's \$300,000 fund for aid to British missions have been crowned with great success. Setting the goal first at \$5,000, and making no broadcast appeal to the parishes, the Bishop was in a few weeks assured of the raising of this sum in cash and pledges. \$4,000 has already been sent to National Headquarters, and it now appears that the modified goal of \$6,000 has



BISHOP GARDNER: *Passed the goal twice.*

been reached and passed. The Bishop is making plans for a continuance and widening of the basis of appeal so that all in New Jersey who desire to help the missions of the mother Church may find the opportunity to do so.

Through out the diocese interest in British war relief finds a prominent place in the activities of the churches. A great service is being planned for a Sunday afternoon in January in the cathedral in Trenton. Representatives of all Christian bodies in the community will take part in an effort to aid the Bundles for Britain work.

In St. Paul's Church, Westfield, the Young People's Fellowship gave a dance for the British War Relief Society ending with an impressive ceremony in the main hall. A roll of drums summoned the bridge players into the main hall where "Rule Britannia" was sung, followed by the entrance of four military-looking boys bearing a large Union Jack. As the spotlight was focused on the flag in the center of the room, Barry Meglaughlin, head of the chapter, addressed the group, quoting Winston Churchill's watchword: "We Shall Not Fail." As he closed, the orchestra burst into "There'll Always Be An England," during which the guests marched by dropping contributions into the flag.

There is hardly a parish house in the diocese where Red Cross or British war relief work is not being carried on every day in the week.

CHICAGO

Dr. Butler

Advanced to Priesthood

Newly-ordained to the priesthood in the diocese of Chicago is the Rev. Dr. Pierce Butler, noted author, lecturer, and a faculty member of the University of Chicago.

Dr. Butler, who has called himself "the only professor of bibliographical history in captivity," has been a member of the staff of St. Paul's Church, Chicago, since 1937, as honorary associate of the rector, the Rev. F. C. Belliss.

The Rev. Dr. Butler is a graduate of Dickinson College in Carlisle, Pa. He received the degree of Bachelor of Divinity in 1910 from Hartford Theological Seminary, and the degree of Doctor of Philosophy two years later. In 1928 he was a lecturer at Chicago on the history of printing and bibliographical method; and in 1931 he became a professor of library science.

Presented by Mr. Belliss, Dr. Butler was advanced to the priesthood by Bishop Randall, Suffragan of Chicago, on December 18th.

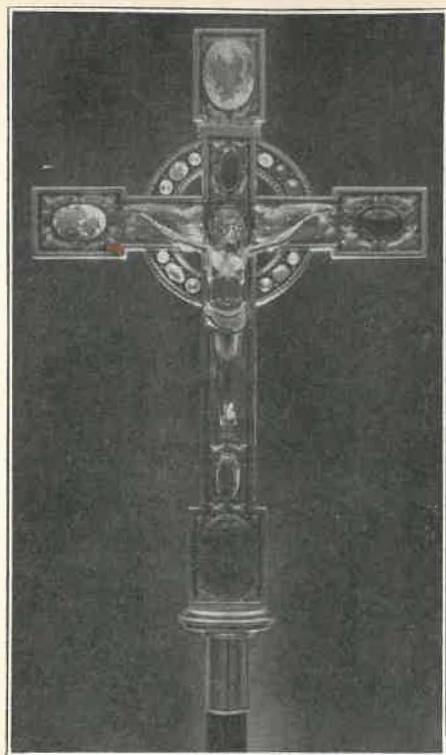
OHIO

Parishioner Contributes

His Collection of Precious Stones

A large collection of precious stones has been added to the treasury of St. James' Church in Cleveland, a parish of 188 communicants. A devoted member of St. James' Church who had searched all over the world for unusual gems, recently placed his entire collection at the disposal of the church as an anonymous gift.

This collection includes alexandrites from the Ural Mountains in Russia, a red garnet from Hungary, a puce-colored spinel from India, golden beryl from Brazil, black opals from Australia, a green tiger's eye from South America, a centennial agate from Idar-Oberstein in Germany, a six-carat true olivine or green garnet from Russia, cairngorm or smoky quartz from Scotland, tourmalines from South Africa,



GEM-STUDDED CROSS

a lilac-colored spodumene or kunzite from California, sapphires from Montana, and many other stones.

Members and friends of the parish provided funds for the purchase of gold, as well as the design and completion of a chalice incorporating 28 of the most interesting stones in this collection. When it was finished, it was presented to the Rev. Vivan A. Peterson in honor of his 20th anniversary as rector of the parish.

A Celtic cross was also designed using a number of the very excellent gems.

WESTERN MICHIGAN

Historiographer Retires

The Rev. Franklin C. Smith, historiographer for the diocese of Western Michigan, has retired from active duty and is making his home at the Stuyvesant Apartments, Grand Rapids. He is compiling the historical data of the diocese for the diocesan records.

Mr. Smith was rector of the Church of the Epiphany, South Haven, for many years and for the past few years was in charge of St. Paul's Church in Greenville. Before coming to the diocese of Western Michigan, he served as archdeacon in Wyoming under the late Rt. Rev. Nathaniel Seymour Thomas.

ALBANY

Aid to Britain Urged in Service Given by Church and Civic Groups

A service in the interests of Aid to Britain was held in the Cathedral of All Saints, December 15th, attended by a congregation that taxed the building's capacity.

The service was of a community nature and has as sponsors the governor of the state, the mayor of the city, officials of various civic organizations and British societies, and the chairman of the local Committee to Defend America by Aiding the Allies.

The Very Rev. Dr. Frederick W. Beekman, dean of the Pro-Cathedral, Paris, preached the sermon.

A beautiful feature of the service was the singing of several Christmas carols of peace by the pupils of St. Agnes' School, who joined the cathedral choir in the musical parts of the service.

Verses of both the English and American national anthems were heartily sung, and the offering was designated for Bundles for Britain.

WASHINGTON

"A Dream Come True"

BY LEWIS T. BOYNTON

At long last the diocese of Washington has a permanent home in the nation's capital—the new Episcopal Church House, at 1702 Rhode Island Avenue, N. W., described by one of the clergy as "a dream come true."

The 21-room mansion, a dignified four story building of red brick with bronze stone trimming, marks a distinct stage in the life of the diocese. Here under one roof are gathered the heads of the diocesan organizations. Here is provided a center of information available at all times for Churchmen and women of the diocese; here the diocesan archives, records, and files may be examined. And here will be found a meeting place for various organizations which must coordinate their activities to carry on their work efficiently. Already it is a beehive of industry and from present

indications, it is evident that it should furnish an increasing opportunity for the spread of Christian fellowship.

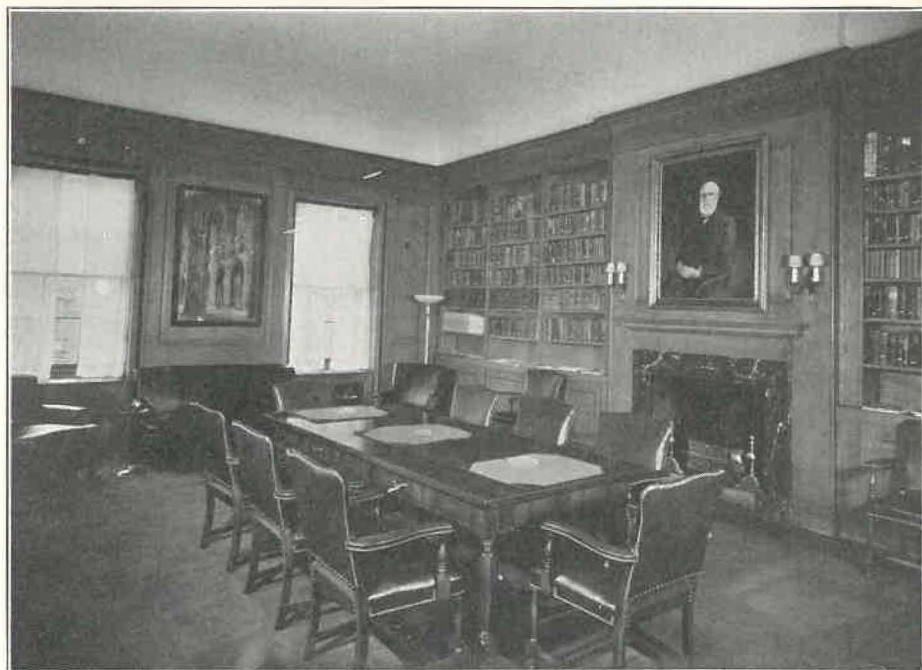
As the large bronze plaque over the fireplace in the entrance points out, the "Rives House, the home of Dr. William C. Rives and Mary Frederica Rhinelander Rives, his wife, devoted and generous friends of the Church, was presented to the diocese of Washington by the Rt. Rev. Philip Mercer Rhinelander, D.D., D.C.L., sometime Bishop of Pennsylvania and first warden of the College of Preachers of Washington Cathedral, to be used as a diocesan house . . . A. D. 1939."

Two rooms receive especial commendation—the reception room and the library. This latter room is beautifully panelled in Circassian walnut and furnished, by the generosity of the late Mrs. James F. Parmelee, with dark green leather chairs, a couch, and a conference table. The focal point in this room is its beautiful marble fireplace, over which hangs the portrait of the late Dr. William C. Rives, the previous owner, whose numerous gifts to the diocese and the cathedral will never be forgotten. The note of serenity which characterized the life of this truly good "servant of the Master" has been preserved in the portrait, which gives distinction to the room.

WASHINGTON

Goodwill Broadcast

Bishop Freeman of Washington and two other noted religious leaders took part in the goodwill broadcast sponsored by the National Conference of Christians and Jews on December 23d over the Columbia Broadcasting System. The Rev. Dr. Maurice S. Sheehy of the Catholic University of America, and Rabbi Edward L. Israel, president of the Synagogue Council of America, were the other speakers.



LIBRARY AND CONFERENCE ROOM: One of 21 rooms in the new Episcopal Church House in Washington.

Wolts

Winter in Europe

THE rejection by the British cabinet of the "Hoover proposals" to bring food to the countries conquered by Nazi Germany, especially the five small democracies of Finland, Norway, Holland, Belgium, and Central Poland, brings into sharp relief the grim picture of winter in these occupied countries. According to Herbert Hoover, who probably knows more about food and famine conditions than anybody else, "something like 18,000,000 people in their cities, mostly women and children, will be without food before the winter is over unless it is brought in from somewhere outside their borders." The stark picture of the actual situation, with an exposition of his plan to alleviate it, was presented by Mr. Hoover in an article in *Collier's* November 23, 1940, now reprinted as a pamphlet entitled *When Winter Comes to Europe*.*

But the British action does not solve the problem, nor does it make the situation less acute. In a statement of policy made after the late Lord Lothian's announcement of the cabinet decision, the Hoover committee stated:

"There is indeed a great desire in America that humanitarian effort should not be brushed aside in this war. The fact still remains that unless some solution be found millions of people in the small democracies will soon be plunged into great suffering and loss of life. The situation in Belgium is already acute.

"It is well known from experience with similar conditions in the last war that 10,000,000 lives in Belgium and northern France were saved without any sacrifice of military advantage. Precisely the same objections were raised at that time. That service was repeatedly praised by British and French prime ministers. We believe it can be done again.

"We appreciate the importance of the blockade. We feel that the statement of the British government overlooks the stipulations which we insisted should be accepted by Germany as a condition for safeguarding these food supplies, that is, that the native food, equally with imports, should be reserved wholly for the populations of these countries, and that if such a protection could not be enforced, then the operation would be ended.

"We deeply sympathize with Great Britain, which with indomitable spirit and courage, is fighting for its life. This committee of course recognizes that in view of the British government's attitude a solution of the problem is deferred.

"This Committee on Food for the Five Small Democracies was organized to search for a solution of the plight of these helpless men, women, and children. We feel that the solicitude of American people will continue, as the cause is so just and so appealing. This committee hopes that a plan may yet be found. It will continue to search for a solution that will be acceptable to the governments concerned."

We quote this statement at length for two reasons—to answer the criticism made by some, including an influential group of religious leaders, that the Hoover committee is in-

different to the British military needs and would play into the hands of the Nazis, and to indicate that there is yet hope that a way may yet be found to do for the people of these countries, which have gone down fighting for the Allied cause, what was so successfully done for the people of Belgium and the occupied portions of France in the First World War.

For our part, we still feel that the plan advanced by Mr. Hoover last August has the merits of a truly statesmanlike humanitarian proposal, with adequate safeguards to prevent abuse. Under that plan, any Nazi interference with the flow of food to the conquered peoples, or attempted conversion of it to the needs of the military or civilian populations of the Axis countries, would result in the prompt cessation of the relief operations; and as there would at no time be more than a few days' supply of food in the areas where it might be subject to German seizure, such an act could not possibly have any material effect on the blockade of Germany itself. Moreover, such seizure would clearly put the blame for subsequent suffering squarely upon the shoulders of the Nazis, whereas now the inhabitants of these lands may turn against their former allies, the British, and blame them and their blockade for their plight. If and when the British again find a foothold in western Europe and begin to take the offensive against Germany, the friendship of their former allies may well be a major factor in the degree of success that they are able to achieve.

But if the Hoover proposals are unsatisfactory, then let us continue to explore the field to find a solution that is satisfactory. The starvation of innocent civilian populations is not a legitimate instrument of war—particularly when the populations being starved are not those of the enemy but of friendly countries that resisted the enemy as long as they were able to do so.

Admittedly, the problem is an involved and complex one. Americans are pretty thoroughly agreed that we want to do everything possible to help the British win this war. We are no longer even nominally neutral; if we are non-belligerent it is not because we are non-partisan but because that seems the most expedient policy, and because just now Britain needs American supplies far more than American soldiers. Nor are we agreed that it should ever be our policy to send American troops overseas. But on material aid to Britain there is little difference of opinion.

YET Christians cannot sit by and witness the starvation of innocent civilians, who were and are our friends, without doing everything possible to prevent it. Is our security and complacency to be achieved at the cost of famine, pestilence, and death to millions of Finnish and Belgian and Dutch and Norwegian and Polish children? If so, it is purchased at too great a price, and may yet be a curse to us and to our children. As Mr. Hoover has so well observed:

"We hear much of the purposes for which this war is being fought. They include the upholding of the standards of Christianity. One of the major distinctions of the Christian faith is mercy and compassion. The parable of the Samaritan has played a large part in the moral foundations of all these

*This pamphlet and other material on the subject may be obtained without charge from the National Committee on Food for the Five Small Democracies, 420 Lexington Ave., New York City.

nations and has a live hold upon the hearts of their people and our people. And compassion is part of the woof and warp of democracy. From this ethic has sprung our vast fabric of benevolent institutions, the relief of our unemployed, our hospitals, our solicitude for the weak and the unfortunate.

"Today the Christian world is confronted with preserving the lives of 10 or 15 million people. We cannot as a Christian nation dismiss our concern that some solution be found by which they may be saved. And the parable of the Samaritan has pungent implications other than the compassion of the Samaritan alone. Perhaps some will remember the condemnation, which has echoed over the centuries, of the priest and the Levite who passed by on the other side. And perhaps some will remember that the Greatest Teacher of all time did not allow His immortal vision to be clouded by a debate on the previous sins or the theology of those who 'stripped him of his raiment and wounded him . . . leaving himself dead. . . . He had compassion on him.'"

No greater patriot ever lived than the great Cardinal Mercier of Belgium. Many Church people still recall his simple, impressive dignity when he broke all precedent by addressing our General Convention at Detroit in 1919. This is an appropriate time to remember also some of the Cardinal's words on that occasion: "On leaving my country," he said, "I got a message from my people that said, 'When you are in America, tell that noble nation that the name of America has become to us a sacred name.' And it is true, not only because you came to our help in the war, but because you were the saviors of Belgium during the four years of German occupation of its provinces."

What will these unhappy nations have to say to America after this war?

The Shape of Things

PRESIDENT ROOSEVELT, in his notable radio address on December 29th, made clear the part that the United States plans to play in the second World War during 1941. This country is to be "the great arsenal of democracy." We are to give the British "every ounce and every ton of munitions and supplies that we can possibly spare." All of this, says the President, is not an act of war but is insurance against a future war in which we may have to stand alone against the forces of totalitarian aggression.

While the President was talking, London was undergoing the worst air-raid of the war. Apparently the Nazis, faced by the virtual collapse of their Italian ally and the mounting opposition of America, are on the verge of a new and titanic effort to force Britain to her knees before spring. If they succeed—as God grant they may not—there is no doubt that a triumphant Germany would turn on this country to punish us for the aid that we have already given to her enemies.

For better or for worse, we are in the war. In an age of specialization we have a specialized task in this war. Great Britain and Greece, and later perhaps the allied countries now under German dominations, are to be the front line; we are to be the arsenal and the service of supply.

This is the course on which America is asked to embark—or rather to continue, since we actually embarked upon it many months ago. May God grant us a right decision, guided by the principles of Christianity, in a situation in which force seems to be the only effective answer to the brutal violence directed against all that we hold dear.

Through the Editor's Window

WHAT makes news? We have been in deep confusion about this ever since an event which did not happen turned out to be the most commented-on story of all the hundreds printed in THE LIVING CHURCH'S General Convention daily of 1934. It was a little "filler" to the effect that the editor was not in an airplane that crashed.

Similar astonishment has fallen upon Parson Ashby of Edenton, N. C., to whose teeth we accorded a five-line item in our issue of November 20th. We yield the floor to Mr. Ashby (his condensations and abbreviations, as you will see, are the necessary result of the news item):

To the Editor:

I have been sitting tonight trying to catch up with my reading of church papers. Just going thru yrs of Nov. 20. See therein report of slight auto accident I had recently.

Papers about here carried an account of this accident, and I was flooded with telegrams, letters, flowers, good things to eat &c. It has really been a burden to answer them all, and am not yet thru.

Went to Jacksonville, Fla., staying a little over two weeks that might have benefit of specialists. My son a prominent lawyer of the place. He put stenographers at my disposal, but with even this help, I have had a hard time replying to the messages. Found a pile here upon return, which am now working on.

Wondered where friends from distant places learned of this accident, but realize now, you are responsible.

The damage of the accident has been exaggerated. I suffered loss of 7 teeth (most of them not much good); a tongue cut in two places; a scraped leg, which is swollen, and some shock.

Please say that I am doing well; could lick Joe Louis now, and benefited by the accident. I was forced off the road by a truck driver, who pulled in front of me.

Two newspaper clippings I attach [see below] tell the story. Like the editorial since first time an Ashby, so far as I know, has been called gallant since days of John Esten Cooke, when he applied that word to Gens. Turner and Richard Ashby of Confederate fame.

"Parson Ashby on Friday afternoon went in the country foraging, and returning to town about dusk with hams, chickens and spareribs for future consumption, he attempted to pass a truck on the paved highway. The truck cut to the left and the parson had either to hit the truck or go off the road. He chose the latter, jumped a ditch and came to a stop about 10 feet in the bushes. Word of the accident soon spread, for Mr. Ashby suffered the loss of five teeth and a badly cut tongue. He says, however, that his injury was very slight and that since it occurred folks have been so kind to him from here and elsewhere that he didn't know he was so popular and that he thinks he'll

have to have another accident." —The *Chowan Herald*, Edenton, N. C.

"Here's a hand, too, to our gallant friend, the Rev. C. A. Ashby, of Edenton, who, forced off the highway, kept his head, took a course dictated by good judgment, and now jokes about the loss of six teeth and damage done his tongue in the accident.

"The doctor told me to stop talking," says Mr. Ashby, "and perhaps some of my friends are thinking that the accident is the best thing that could have happened to me. They say I talk too much."

"Where is there a youth of 20 with more indomitable spirit?" —the *Daily Advance*, Elizabeth City, N. C.

Thanks a million.

Edenton, N. C.

(Rev.) CHARLES AVLETT ASHBY.

THE REV. HAROLD G. KAPPES, pastor of Holy Trinity Hungarian Episcopal Church, South Bend, Ind., sends us this story contained in a letter from his sister in England. Her 3-year-old daughter, counting off her "aunties," said: "I have Auntie Peggy, Auntie Elsie, Auntie Esther, and Auntie Aircraft."

THE REV. GERALD McCracken Gardner, chaplain of St. Johnland, testifies to the authenticity of this Church ad in the *Chicago Tribune*: "Do you know what Hell is? Come in and hear our organist play."

How To Turn \$500 Into \$27,000

An Outline of a "Home Talent" Financial Campaign

By Leon McCauley

¶ Raising large sums of money for parish purposes need be neither dull nor difficult work, as this article demonstrates. Detailed planning by parish leaders and wise expenditures for administration and publicity materially aided Christ Church in its steady climb to a \$20,000 goal and a \$5,000 bonus. The article shows also that drama and correct timing have their place in parish planning.

Would your parish like to raise \$27,000—at a total cost of only \$500?

The question seems silly. And yet it really isn't, for the Rev. Marshall M. Day's parish, Christ Church, Whitefish Bay, Milwaukee, Wis., just did that very thing in a brief building fund campaign.

Fr. Day's vestry decided to do something about overcrowding. Then things began to move swiftly. A campaign chairman was chosen—not because he was the largest giver in the parish, as so often happens, but because he'd had a good deal of experience in Milwaukee Community Fund drives. He selected a committee of five other parishioners.

The committee would, the chairman said, meet at luncheon every two weeks until the job was done—probably a year or eighteen months. As it turned out, the \$27,000 was "in the bag" in less than six months.

At its first meeting the committee settled down to business.

What about the goal—the total amount to be raised? The annual pledge of the parish, local and diocesan, was \$5,000. The parish should, then, raise at least four times that amount, and perhaps more.

SHRINKAGE

Shrinkage in collections had to be taken into account. If each parishioner were asked to give four times his total annual pledge most of them would probably do so, but there would still be some who'd give less. The grand total might not come up to \$20,000. Yet this was the very least the committee needed. It was decided, therefore, that each parishioner would be asked to give at least five times his annual pledge. This would surely bring the total to \$20,000.

What about the time of the campaign? It was already late spring. A summer campaign, with many parishioners away on vacation, would be unsuccessful. In autumn there would be the Every Member Canvass.

June seemed the only possible month. But should it be selected there would be little time for preparation. Still, the committee set June 2d to 16th as the dates. Everyone would have to work just that much harder and faster.

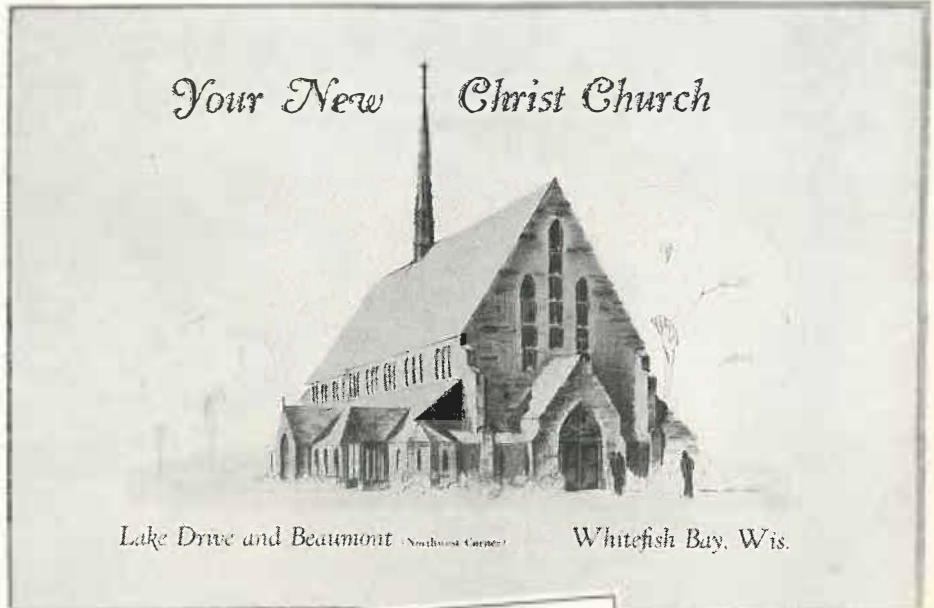
And finally, who was to do all the work? Committee members were too busy to give six or seven weeks, full time, to the proj-

ect. Perhaps an executive secretary would have to be hired.

In the parish at the time was an unemployed Churchman, a capable organizer and business man. He was hired for six

church? Parishioners rushed through their meal to be ready for the chairman's remarks.

First of all, he said, the goal was five times the annual pledge. This meant that



Form titled 'CHRIST CHURCH WHITEFISH BAY, WISCONSIN' with fields for 'Total pledge \$...', 'I hereby pledge and promise to pay to its Building Fund a total of \$...', 'payable \$... herewith and \$... quarterly/semi-annually/annually hereafter, until fully paid.', 'Date', 'Receipt of \$... acknowledged', 'Signed', 'Address', and 'Make checks payable to Treasurer of Christ Church, 525 East Beaumont Avenue, Whitefish Bay, Wisconsin'. Includes a note: '*Payment under any method is to be completed in 40 months, i. e., by September 1, 1948. Quarterly payments due September, December, March, and June 1st; semi-annual payments due December and June 1st; annual payments due June 1st. The temporary suspension or postponement of building in the event of insufficiency of funds shall not affect the obligation of this pledge.'

MATERIALS: Above is shown the booklet used by Christ Church in its financial campaign. At the left is a sample of the duplicate pledge card signed by contributors; it provides for a legally binding pledge, which can be used as collateral for short-term financing.

weeks—at \$200 a month. He set up an office in the parish house.

AIR OF MYSTERY

At the next committee meeting campaign strategy and personnel were discussed. An air of mystery, it was decided, would contribute to the success of the campaign, so all plans would be kept secret until the evening of a general parish meeting. On that evening campaign procedure would be outlined. The parish could say yes or no; and if it said yes, it would automatically become an integral part of the drive.

More than 90 parishioners attended the dinner meeting. There was much whispering and conjecture as to what was up. Would the parish really have a new

each parishioner was expected to give five times his annual pledge, payable in quarterly instalments over a period of 40 months. Could the parish do it?

The actual soliciting would be in the hands of five groups—a special gifts team, two women's teams, and two men's teams. There would be one or two women on each men's team, and vice versa, to handle special calls. Every parish family would have to be visited. But also, many local persons not of the parish, though interested in its welfare, would have to be called on.

The chairman reviewed the growth of the parish. Moving pictures and lantern slides depicted this growth. The parish rose to sing "The Church's one Foundation." Suddenly the lights went out. As the

hymn continued two men in acolytes' robes came down the center aisle. In the dark it looked as if they were carrying a stretcher. As they reached the front of the hall the lights came on again.

CLAY MODEL

And the proposed new \$50,000 church—or at least the architect's clay model of it, with floor plan and elevation drawings—was there for the congregation to see. People rushed forward to inspect the exhibit.

When the audience calmed down the rector answered questions about the new building. Here was the transept; here the choir room; the front of the church would look like—he might have gone on for hours.

But now it was time for the parish's answer. How did the parish feel? Was this too big a project, in this uncertain year? Or should everyone get down to business and put the drive over in two weeks?

The parish said: "Get to work!"

Then began a mad scramble to make everything ready for the beginning of the drive on June 2d. The committee decided things; the executive secretary did most of the advance work.

Five team captains were appointed. Each was given a territory and a quota. Setting quotas and territories was particularly difficult, since it was desired to make them as nearly equal as possible. The only exception was the special gifts team, which was to be a sort of free lance organization whose business was to solicit wealthy and public-spirited suburbanites.

CARD SYSTEM

A three by five inch card was made for each family. Similar cards were prepared for Episcopalians not members of the parish but resident in it. Still others were prepared for persons of other faiths known to be friendly to the parish.

On these cards was typed information necessary to the solicitor. The amount of the expected pledge was noted. The total amount of expectations on the cards to be turned over to any team was, of course, to equal the quota of that team.

The general order was that each team should first solicit every card in its quota (the quota was built up only from current pledges), then every card not in its quota, and finally every other likely prospect in its district. But there was this exception. Certain families were reserved for the special gifts team. A red stop card was issued for each of these. The red card was placed with the cards of the team that would ordinarily have the family on its list.

The five team captains had accepted their responsibility. They were brought together to select their teams. Membership ranged from 10 to 20 persons, depending on the number of families to be visited by the team. No supplies were given out yet, since it was believed advisable to prevent pre-campaign solicitations.

PUBLICITY

Early in the course of the committee meetings a sub-committee on publicity had been set up. Its first task had been to arrange for news stories in the Milwaukee daily papers and in the Whitefish Bay sub-

urban weekly. One story was accompanied by a picture of the proposed church. It created just the kind of civic interest needed.

The publicity committee prepared an eight-page six by nine inch booklet, showing two exteriors and one interior view of the proposed new church and scenes in the crowded parish hall now being used for services. By picture graphs the nine-year growth of the parish was illustrated. The booklet contained messages from the Bishop of Milwaukee, the rector of the parish, and the campaign chairman. Fifteen hundred copies were printed.

SUPPLIES DISTRIBUTED

When the team captains and the campaign committee met for the first time with the other campaign workers, it was found that the drive had enlisted over 60 persons. This was a good sign. More than half the families in the parish were represented.

After the chairman had outlined the workings of the drive, the executive secretary distributed and explained the supplies. Each team was provided with workers' badges, call cards, stop cards, and a supply of duplicate pledge cards. These cards, printed on bristol board, were six by four

inches. The pink copy was for the pledger, the white for the parish record. On the cards was printed the pledge form (see illustration on page 10).

WORKERS' PLEDGE

A mimeographed workers' pledge was passed out to each worker. By signing this he agreed to attend the June 2d corporate communion, formally opening the campaign, to attend three campaign meetings, and to work as directed by the chairman and his team captain.

The senior warden spoke. The rector spoke. It seemed, then, that every question had been answered. The workers were all set to tackle a big job.

But the chairman had one thing more to say. He had, he continued, been talking with a friend of the parish about this drive. This gentleman had agreed to make a contribution—if the parish succeeded in raising \$20,000.

The contribution, said the chairman, would be a good-sized check—a check, in fact, for \$5,000!

That settled it. The campaign was on its way. Workers ran out of the parish hall to start earning the \$5,000!

The first report meeting was held the

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EASTER BOX—Design represents women visiting the tomb.

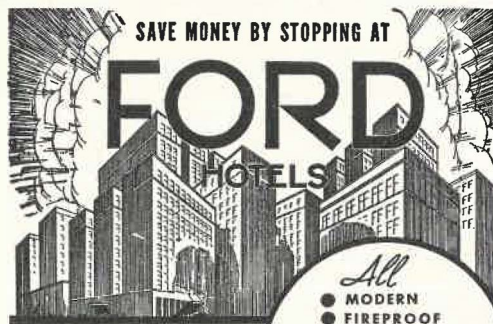


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next Friday. Workers were notified by postcard. Arriving at the parish hall they discovered a wall chart listing each team and its quota. There was a blank for the amount collected to date and another blank for the percentage of quota achieved to date.

A singing contest opened the meeting. Mimeographed parodies of popular songs were provided, a song having been adapted to each team. A cloth banner was awarded the winner.

The chairman called for reports. Figures went up slowly, dramatically. There were some sighs; there was much applause. The number two team was quite low; the special gifts team was very high.

EXPERIENCES EXCHANGED

Experiences were exchanged. Workers asked how to handle this or that specific problem. They got answers from other workers. When the meeting broke up, the workers felt they had a pretty good chance to make their quotas by the next Friday.

The publicity committee prepared a story on the campaign for THE LIVING CHURCH. This was used in an issue which carried a picture of the proposed new church on the cover. Two hundred and fifty copies of the issue were bought. Many were distributed at the church door the next Sunday. Parishioners went home reading about the great work their parish was doing.

A five-column newspaper, the *Campaign Clarion*, was brought out. It told in news form the story of the campaign. It gave lots of credit to everyone.

The *Clarion*, the eight-page booklet, THE LIVING CHURCH issue, and a letter were mailed to former parishioners still interested in the parish. The result was \$400 in contributions.

MOCK TRIAL

When the workers assembled for the second Friday evening meeting the publicity committee called the rector to a mock trial. There were judge, prosecuting attorney, bailiff, witnesses, and jury. The charge, said the prosecuting attorney, was "having the audacity, the colossal nerve, the effrontery to believe that Christ Church parish could, in this chaotic year, raise \$20,000!"

Testimony was heard to prove the rector talked to himself, that he went about in the dark of an evening inspecting vacant lots (where the new church was to stand), and that he misspoke during service. The jury, moved by the impassioned plea of the defense attorney, brought back a verdict of not guilty.

And then the reports of the teams' activities were called for. Totaled, they amounted to \$18,000. There were only two days left, for the campaign was to end officially on the next Sunday. On that afternoon the workers were to come to tea at the rectory. Would they be able to report \$20,000? If they wouldn't be able to do so, they stood to lose a \$5,000 check. They said they'd have the \$20,000 by Sunday—or bust.

There would have to be another meeting, it was decided—on Sunday afternoon in the parish hall, just before the tea at

the rectory. The final reports would be made then.

At first the Sunday reports looked bad. Two captains weren't present. The chairman waited half an hour. Finally he had to ask for reports from the captains who were present. These were noted on the chart.

SUCCESS

At last the late workers came running in, almost breathless. They had been making last minute calls, and successful ones. They reported. The team totals were added.

"It's \$21,267!" someone shouted.

Every team but one had gone over its quota. The \$5,000 check was earned. The total result stood at \$26,267!

Twelve call cards were still out, the executive secretary found in making a check the next day. He began to work on these. It required a week for him to clear up these details, and other small ones. He donated this week's work to the parish as part of his pledge.

In his report to the committee he gave the total cost of the campaign as \$520.75.

His final task was to prepare a personal thank-you letter to every campaign worker. This went out over the signature of the campaign chairman and the parish treasurer. By the time the letters were mailed several new pledges had come in.

The final figure was \$27,184!

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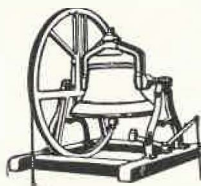
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BOOKS

ELIZABETH McCracken, Editor

Apologia for a Liberal Evangelicalism

THE CHRISTIAN FELLOWSHIP. Nels F. S. Ferré. Harpers. \$2.00.

The last chapter in this book is an excellent discussion of the Christian fellowship as a social theory. Ferré compares the basic motif of the Christian fellowship with the basic motifs of the most important rival interpretations of our day—Fascism, Communism and Freudianism. In short it bears out his consideration in the first chapter of knowledge as social act.

The chapter on The Basis of Christian Fellowship is made up of a summary and criticism of Professor Nygren's *Agape and Eros*, the *History of the Christian Idea of Love*. For those not acquainted with that investigation the chapter is a handy introduction.

The book is intended to be something of an apologia for a liberal evangelicalism. The challenge to the Christian fellowship is the idea of the Ecumenical Church. The obstacles standing in the way may be overcome, the author maintains, when the meaning of Christian fellowship is fully understood: "The great thing about the Christian idea of love is that it is wide enough to include all forms of fellowship, every kind of communal life." True enough and yet it is disturbing to find at the end of two interesting and appreciative chapters on The Kingdom and the Church and Symbolism and Sacramental Theory, this rather too simple solution: "A deeper devotion to Christ will surely convert our differences into merely technical problems of theological interpretation and administrative effectiveness." Nor does the thought that the miracle of the Sacraments is the miracle of all high grades of experience suggest clearly enough the great mysteries of the Liturgy, although it must be said that the writer sees the depth and fulness of the experience.

One also wonders about such a general statement as this: "The source and standard of sacramental theory is the Christian

fellowship." Perhaps Fr. Hebert writing in *Grace and Nature* is a closer to the interaction between Sacraments and fellowship when he says of the Mass in particular: "Then in the Communion that which we have offered is given back to us, united with Christ, redeemed, sanctified, that by receiving It we ourselves may be united with Christ, and offered up in Him to be ourselves a reasonable, holy, and living sacrifice, and thereby united in a true community of life with one another." This is not to say that the Sacraments are not those of the Church but in this day when Christian fellowship may mean so much or so little it holds Christ to be more the dynamic centre which He is.

The volume is a frank and honest approach to the idea of the Ecumenical Church and to quote the writer: "Not without foundation, therefore, do we continue to believe and work for that fellowship which is grounded not only in sociological, economic or even psychological categories, but, deeper yet, in Him whose complete freedom is also complete faithfulness." ROBERT L. CLAYTON.

On the Lord's Prayer

BOLD TO SAY. By Austin Pardue. Scribners. \$1.75.

This series of simple and unbookish discourses on the Lord's Prayer by the Dean of St. Paul's Cathedral in Buffalo seems to be addressed to his radio audience. The author believes that Christian faith and experience as expressed in our Savior's own prayer, which "we are bold to say," fulfills every desire and answers all the fundamental needs of individual men and women.

Central to the main theme of the book is the Thomistic notion of "desire" which by implication would define a man in a dynamic way as "what he wants." Also to be mentioned is the author's emphasis on "spiritualized hunches" which is apparently a non-technical way of referring to what the Friends call "concerns."

Dean Pardue's insight into human nature and homely illustrative stories make the book generally helpful. Its colloquialisms and informal style give it a certain sprightliness and readability. It probably will be popular. ALDEN DREW KELLEY.

In Pioneer Wisconsin

THE WINDS OF SPRING. By Walter Havighurst. Macmillan. \$2.50.

What *The Quiet Shore* did for Ohio Mr. Havighurst now repeats for Wisconsin, a virtual photograph of the pioneer period of a century ago and of the varied types of settlers. But among these Jan Sorensen "never looked like a man who lived under a sod roof", for he was educated as an ornithologist before he emigrated. The rigors of pioneer life staggered him, yet he managed to continue his studies and to send back notes and specimens to European scientists. And he had his reward. A boy whom he inspired grew to be a famous naturalist and told him gratefully, "I owe it all to you." M.P.E.

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ANNOUNCEMENTS

Memorials

DUNHAM—The following memorial resolution was adopted for the late Rev. Clarence Manning Dunham, rector emeritus, All Saints Church, Orange, N. J., at a meeting of the vestry on November 12, 1940:

WHEREAS, the Rev. Clarence Manning Dunham was Rector of All Saints Church, Orange, from February 2, 1912, until June 15, 1937, and, during the twenty-five years of this ministry, through his untiring efforts revived the spiritual growth of this parish; and

WHEREAS, under his consecrated leadership All Saints Church became a center of Catholic teaching and worship; and

WHEREAS, he gave his time, his energy and his whole heart to the good of the parishioners and of all others who sought his kind offices, counsel and spiritual guidance, so that he will always be remembered by all who knew him as a faithful priest and confessor, friend and humble servant of God, leaving a memory which is indeed blessed, an example truly inspiring; now therefore,

BE IT RESOLVED that the Rector, Wardens and Vestrymen of All Saints Church, Orange, do hereby, for themselves and for the members of this parish, express their deep sense of bereavement in the loss of a dear friend and spiritual father, and do here record their sincere gratitude to Almighty God for the untiring labors and devotion of this holy priest; and

BE IT FURTHER RESOLVED that this Memorial Resolution be spread on the minutes of the Vestry and that a copy thereof be sent to Father Dunham's immediate family.

Lord, all pitying, Jesu blest,
Grant him Thine eternal rest. Amen.

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PARISH LIFE

CONFIRMANDS

Securing Names of Prospects

Through Direct Mail Advertising

"What means do you employ to advertise your parish?" This is an inquiry received frequently by the clergy of Trinity Cathedral in Omaha, Nebr., who have already passed along a number of excellent suggestions to the clergy of the diocese.

Typical of the business-like procedure which has become identified with the cathedral is its method of securing the names of persons who might be interested in confirmation.

This year the dean sent cards headed "My New Year's Resolution" to all members of the cathedral parish. "Put on your thinking cap!" the card read. "Give me the name of someone who sometime or other has shown an interest in the cathedral—someone not now a member. A neighbor—a relative, your mother, father, sister, brother, husband, wife—a co-worker. You come in contact with many people everyday—isn't there someone that you know would be happier if he came to our cathedral regularly and entered into our Church life?"

"Give us his name—we will try to interest him further and assure him of a welcome. Do it today. The Church needs everybody and everybody needs the Church. And when you have thought of that someone, enter his name on the blank on the other side of this card and mail to me, without delay. I know you will give me at least one name."

Whenever the cathedral staff sends a card like this or a form letter asking for the names of prospective Churchpeople, a business reply envelope is enclosed to encourage parishioners to give the matter their immediate attention.

CHURCH SCHOOL

Ten Commandments for Parents

At the children's manger and carol service, on Sunday afternoon, December 22d, in St. James' Church, New York, when hundreds of fathers and mothers were present with their boys and girls, the rector, the Rev. Horace W. B. Donegan included in his address 10 commandments which he earnestly urged modern parents to keep. These were as follows:

"Thou shalt take heed that the spirit of thy child be given every opportunity to grow and mature in the Christian Faith.

"Thou shalt not from lack of interest hinder the desire for knowledge of God inherent in every child.

"Thou shalt in all thy deeds and words let thy child feel that thou art responsive to the truths of religion.

"Remember that thine own faith (or lack of it) is communicated to thy child.

"Respect the individuality of thy child.

"Thou shalt give time, week by week, to help thy child to learn more of the Church and her teaching.

"Thou shalt so arrange thy schedule that

thy child may attend church school each Sunday and on time.

"Thou shalt make calmness prevail in thy household that the mind of thy child may be always open and receptive to further knowledge of God.

"Thou shalt cooperate with those of the Church to whom thou hast entrusted the Christian education of thy child.

"Thou shalt fulfil all thy Christian obligations to thy child, that, relying on the power of God, he may meet with courage and strength the demands which life will lay upon him."

St. James' parish is noted for its excellent and extensive work with children and young people. As the rector says, such work depends to a large extent upon the enlightened cooperation of parents.

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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.

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CATHOLIC PRIEST has wonderful opportunity in established parish in large California city. Correspondence invited. Box D-1503, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, unmarried, preferably young; Catholic, good preacher; to administer parish while rector on active duty with Navy. Central Pennsylvania; salary, \$1,500 and living. Box V-1501, THE LIVING CHURCH, Milwaukee, Wis.

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

CHANGES

Appointments Accepted

BAXTER, Rev. WILLIAM C., formerly rector of St. Simon's Church, Buffalo, N. Y. (W.N.Y.); to be dean of the Cathedral of St. Mary and St. John, Manila, Philippine Islands.

BERNARDIN, Rev. Dr. JOSEPH B., is in charge of St. Andrew's Mission, recently organized at Maryville, Tenn.

CHRISTY, Rev. ALFRED S., formerly assistant at Christ Church Cathedral, New Orleans, La.; is in charge of St. George's Church and St. Philip's Chapel, New Orleans, La.

CLARKE, Rev. LLOYD W., formerly canon of Christ Church Cathedral, Louisville, Ky.; is rector of Holy Trinity Church, Minneapolis, Minn., and student chaplain at the University of Minnesota. Address, 1624 E. River Terrace, Minneapolis, Minn.

LANE, Rev. VERNON W., formerly rector of the Church of the Good Shepherd, Memphis, Tenn.; is assistant at St. James' Parish, Shelby County, Tenn., with address at 1055 Poplar Ave., Memphis.

MACWHORTER, Rev. GARDNER A., formerly associated with the Cathedral Shelter, and chaplain at St. Mary's Home for Children, Chicago, Ill.; is in charge of Good Shepherd Church, Lawndale Ave. and 24th St., Chicago, Ill. (C.).

RANTZ, Rev. ARTHUR J., formerly curate at St. John's Church, Youngstown, Ohio; is vicar of St. John's Church, Church Ave. and W. 26th St., Cleveland, Ohio.

USHER, Rev. GUY S., formerly in charge of St. George's Mission, Germantown, Tenn.; is in charge of the Church of the Good Shepherd, Memphis, Tenn. Address, 543 N. 4th St.

WARREN, Rev. MATTHEW M., formerly at Christ Church, Macon, Ga. (At.); is studying at Teachers College, Columbia University, New York City, preparatory to becoming Advisor to the Board on Youth and Religion of the diocese of Missouri. Address, 600 W. 115th St., New York City.

CHURCH SERVICES

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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.

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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.

WOODWARD, Rev. CHARLES A., is in charge of missions at Somerville, Bolivar, Brownsville, and LaGrange, Tenn., with address at Brown Hotel, Somerville, Tenn.

New Addresses

DE MARE, Rev. B., LEO, formerly Farm Colony, Staten Island, N. Y.; City Hospital, Welfare Island, New York City.

Ordinations

PRIESTS

ALBANY—The Rev. CHAUNCIE KILMER MYERS was advanced to the priesthood by Bishop Oldham of Albany in All Saints' Cathedral, Albany, December 21st. He was presented by the Rev. J. J. Paulsen, and is on the teaching staff of Berkeley Divinity School, and is also to take chaplain's duty among the students at Yale University. Address, 124 Prospect St., New Haven, Conn. The Very Rev. William P. Ladd, D.D., preached the sermon.

CENTRAL NEW YORK—The Rev. ERNEST B. PUGH and the Rev. ROSWELL G. WILLIAMS were advanced to the priesthood by Bishop Peabody, Coadjutor of Central New York, in St. George's Church, Utica, N. Y., December 21st.

The Rev. Mr. Pugh was presented by the Rev. Frederick F. Meyer, and is assistant at Boonville associate missions, with address at Boonville, N. Y.

The Rev. Mr. Williams was presented by the Rev. Robert J. Parker, and is in charge of missions at Candor and Spencer, N. Y., with address at 100 Main St., Owego, N. Y. The sermon was preached by the Rev. James L. Ellis.

COLORADO—The Rev. RICHARD C. RODGERS was advanced to the priesthood by Bishop Ingley of Colorado in St. John's Cathedral, Denver, December 22d. He was presented by the Very Rev. Paul Roberts, and continues as assistant at the Cathedral. The Rev. James L. McLane preached the sermon.

OHIO—The Rev. WILLIAM CAPERS ACOSTA, the Rev. HUNSDEN CARY, JR., and the Rev. ROBERT ADAMS GEORGE were ordained to the priesthood by Bishop Tucker of Ohio in Trinity Cathedral, Cleveland, December 18th. The sermon was preached by the Very Rev. Chester B. Emerson.

The Rev. Mr. Acosta was presented by the Rev. Dr. H. S. Sidener, and is rector of St. Mary's Church, and of Grace Church (South), Cleveland, Ohio.

The Rev. Mr. Cary was presented by the Rev. Dr. J. R. Stalker, and is rector of St. Matthew's Church, Toledo, Ohio. Address, 4102 Walker Ave.

The Rev. Mr. George was presented by the Rev. R. W. Auten and is rector of St. James' Church, Bucyrus, and of Grace Church, Galion, Ohio.

TENNESSEE—The Rev. JOSEPH EARL GILBREATH was ordained to the priesthood by Bishop Maxon of Tennessee in Trinity Church, Clarksville, December 16th. He was presented by the Rev. Dr. Prentice A. Pugh, and is rector of Trinity Parish, with address at 317 Franklin St., Clarksville, Tenn. The Bishop preached the sermon.

The Rev. JAMES EDWARD SAVOY was advanced to the priesthood by Bishop Maxon in Calvary Church, Memphis, December 21st. He was presented by the Rev. Theodore N. Barth, and will continue as assistant at Calvary Parish, Memphis. Address, 102 N. 2d St. The Rev. Dr. Prentice A. Pugh preached the sermon.

VIRGINIA—The Rev. ROBERT F. GIBSON, JR., instructor in the Department of History at the Virginia Theological Seminary, was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Christ Church, Charlottesville, December 19th. He was presented by the Rev. Dr. Alexander C. Zabriskie, and the Rev. Robert F. Gibson, Sr., preached the sermon.

WESTERN MICHIGAN—The Rev. ARTHUR C. BARNHART was ordained to the priesthood by Bishop Whittemore of Western Michigan in Grace Church, Holland, Mich., December 14th. He was presented by the Rev. John K. Coolidge and will continue his work at Grace Church, Holland. The Rev. Dr. Harold Holt preached the sermon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

January

12-18. St. Gregory's House, Valparaiso, Ind.

CHURCH SERVICES

NEW YORK—Continued

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Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

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

8 A.M., Holy Communion.

9:15 A.M., Church School.

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

8 P.M., Choral Evensong and Sermon.

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

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

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

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

Rev. GRIEG TABER, D.D., Rector

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

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

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

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

St. Thomas' Church, New York

Fifth avenue and 53d street

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

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

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

12:10 P.M. 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.