

The Living Church

A N D T H E L A Y M A N ' S M A G A Z I N E

The Presiding Bishop and Other Church Leaders on the War

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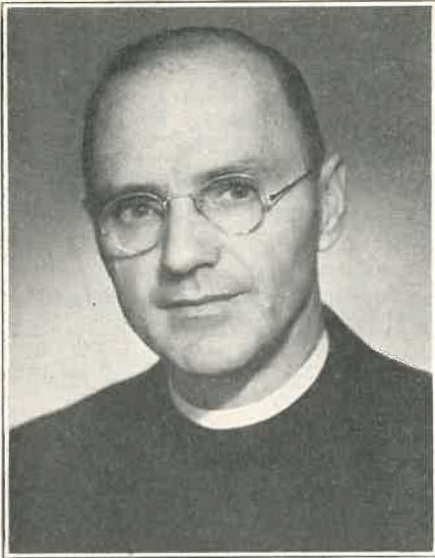
Prayer in Wartime



O GOD, our refuge and our strength, we beseech thee to guide and protect our nation in the fiery trial of war. Grant us true repentance, and take away the offenses of our people, that with clean hands and pure hearts we may go forward in thy name. Save us from hatred, cruelty, and malice. Endue our leaders with courage and wisdom. Strengthen and protect our defenders by land, by sea, and by air, and suffer no dishonor to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, receive the dying, comfort the bereaved. Bless those who labor in field and factory, in office and home, for our country's welfare. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations. Hasten the advent of a righteous peace, and with great might establish thy Kingdom; through thy Son our Saviour, Jesus Christ, the King of Kings and Lord of Lords.

Amen.

Survey of the Church in the War Zone—Page 2



BISHOP ROBERTS: *Shanghai's international settlement was taken over.*

Tokyo, and adviser to the Japanese Brotherhood of St. Andrew. Technically Mr. Rusch was on leave of absence; actually he was busily engaged in the work among men and boys which he has built up to such a remarkable extent in recent years. American-built institutions, such as St. Paul's University and St. Luke's International Medical Center, are now under Japanese management.

China

In China, also, there were many American missionaries, whose fate is unknown. All three of the American bishops have their sees in the parts of China occupied by Japanese troops. They are Bishops Craighill of Anking, Gilman of Hankow, and Roberts of Shanghai. Many of the missionaries formerly in the occupied cities



BISHOP LITTELL: *Honolulu, his see city, was bombed.*

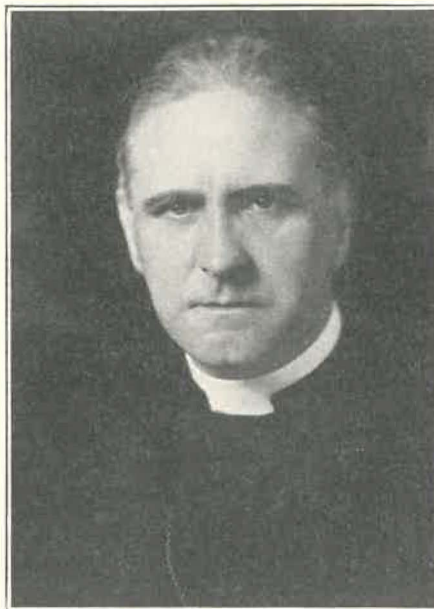
WAR ZONE

Missionaries, Churches, Hospitals, and Schools Endangered

As the United States was drawn into the war in the Far East by the Japanese attacks, many missionaries of the Episcopal Church were in danger areas, and churches, hospitals, and schools were in the spreading war zones.

Japan

In Japan itself there remains only one missionary of the American Church—Paul Rusch, teacher at St. Paul's University,



BISHOP BINSTED: *The Philippines were invaded.*

been evacuated from Japan and occupied China.

Bishops Binsted and Wilner, of the Philippines, have under their direction a larger staff of American workers than ever before; while Bishop Littell of Honolulu likewise has many workers, some of whom have recently returned from the Far East. A cable received from Bishop Littell December 9th says that no casualties have been reported among these, and no damage to church property in the air raids, to that date.

Guam and Wake Islands, which were also targets of Japanese attack, are canonically in the missionary district of the Philippines, but the Episcopal Church has no civilian work there.

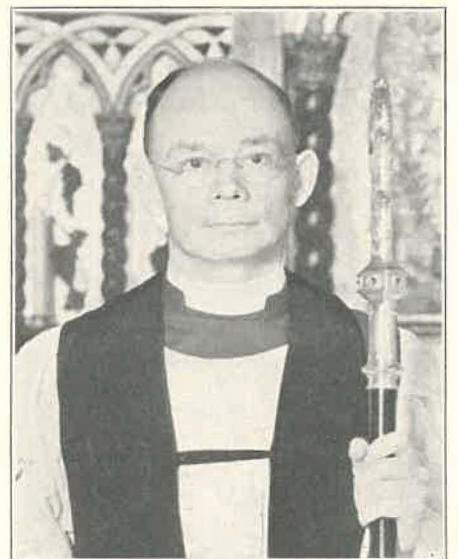


BISHOP GILMAN: *Hankow has been occupied since 1939.*

had already been transferred to work in Free China, and women and children generally had been evacuated; though it was recently reported that some of the women workers had returned to Shanghai. At latest reports, Anking listed one American priest, one physician, three Sisters, and two nurses. In Hankow there were seven priests, three deaconesses, six Sisters, one physician, and four nurses and hospital assistants. In the district of Shanghai there were 12 American priests and deacons, one deaconess, 10 physicians, 24 teachers, 29 wives of missionaries, six nurses, and seven other workers. Whether or not all of these were in the occupied area could not immediately be determined.

Philippines and Hawaii

It is certain, however, that hundreds of American Church workers were in the danger areas in the Philippines and Hawaii, including scores of missionaries who had



BISHOP WILNER: *Suffragan of the imperilled Philippines.*

¶ No picture is available of BISHOP CRAIGHILL of occupied Anking in central China.

The Living Church

VOL. CIII

AND THE LAYMAN'S MAGAZINE

NO. 43

GENERAL

WAR

Leaders of Church in Accord With Nation

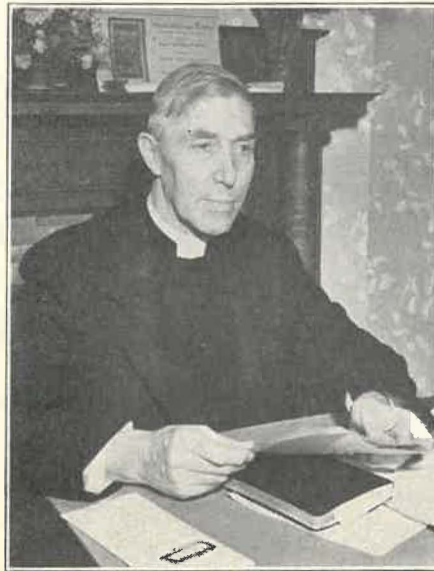
Although the Japanese attack on American island possessions took place on a Sunday, it was too late in the day for clergy to comment on it in their sermons on that day. Nevertheless bishops and Church leaders immediately expressed their horror and indignation at the treachery of the attack, and their full accord with our own government in its prompt declaration of war against Japan.

In a statement to THE LIVING CHURCH, Bishop Tucker of Virginia, the Presiding Bishop said: "In the present emergency every citizen and every member of the Church ought to stand squarely, enthusiastically, and unitedly behind the President in carrying out the policy of the United States."

In Washington, preceding the Senate vote on the war declaration, the Very Rev. ZeBarney T. Phillips, dean of Washington Cathedral and chaplain of the Senate, opened the history-making session with prayer for the guidance of Almighty God in the momentous step that was about to be taken. It was a moment of solemn tensesness, marking a newly-found unity of purpose that was shortly to be expressed in the unanimous adoption of the war resolution.

BISHOP MANNING'S CALL TO PRAYER

In New York, from the pulpit of the Cathedral of St. John the Divine, Bishop Manning issued a solemn call to daily prayer for the nation and its armed forces.



BISHOP TUCKER: Urged full co-operation in war effort.

At the service of Evensong, held only a few hours after the declaration of war on December 8th, the Bishop read this statement:

"In view of the action which the President of the United States and our government have now been forced to take, and of the situation which our country faces, I now issue from this Cathedral a call to the clergy and people of our whole diocese, and all others who will join with us, to lift up their prayers to Almighty God that our President and our government may be guided aright, and that He will give faith and courage to our whole people.

"I ask the clergy to summon their people, and any who may wish to join with them, to daily prayer that our country may do its part faithfully for the upholding of justice, right, and freedom in this world; that right and truth may have victory over wrong and evil; that this world conflict may speedily be ended; and that a just and righteous peace may be established for the sake of all mankind."

He then read a copy of the letter that he is sending to all of the clergy of the diocese, in which he asked for the constant use of the prayers in the Prayer Book "In time of war and tumults," "For the army," and "For the navy." These prayers, he announced, would be offered at all of the daily services in the cathedral, with a service of special intercession each day at 5 P.M.

CHURCH MISSIONS HOUSE

At the Church Missions House, there was a great deal of anxiety about missions

and missionaries in the war zones. The Church's missionary headquarters was temporarily cut off from communication with the Orient, and no communications were received from any missions in the Far East. Cable were sent to the bishops in the Orient asking if they need help.

PACIFIST LEADER

From Bishop Lawrence of Western Massachusetts, president of the Episcopal Pacifist Fellowship and leading non-interventionist bishop, came the following statement: "Even though as citizens we are at war with the Japanese, as Christians we must not lose sight of the fact that our quarrel is with the militarists in power and not with the people, who are still members of God's family, and many of them are Christian brothers."

From California, aroused by the threat of Japanese planes over its own shoreline, came a plea for level-headedness from Bishop Stevens of Los Angeles. He said: "The treachery of Japan in attacking United States territory while its agents were still negotiating for peace arouses general horror. The national need is for unity, patience, and large-mindedness."

PLEADS FOR JAPANESE AMERICANS

On behalf of the thousands of American citizens of Japanese ancestry, Bishop Stevens added: "May I ask especially for a nation-wide understanding of the problems of many loyal American Japanese who are with us in our task."

Bishop Oldham of Albany, president of the World Alliance for International Friendship through the Churches and active leader in many other international and interdenominational organizations,

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

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said: "This is no ordinary war between nations, but an irreconcilable conflict between two incompatible ideologies. One or the other must perish. With extraordinary patience, America strove for peace; but Japan's wanton attack leaves us no recourse now but war, which, with all its horrors, is preferable to slavery and moral degradation."

As chairman of the Fight for Freedom organization, Bishop Hobson of Southern Ohio signed a full-page advertisement in New York newspapers in which it was declared: "War has chosen us. It is our duty to understand the full and terrible scope of that war. While fighting Japan to the death, we must remember that Berlin prompted this attack, that Berlin is the meaning of this attack, that Berlin is the world enemy and the world danger."

Paul Rusch Cables

Just before cable communication with Japan was cut, a cable was received December 7th in Chicago by Courtenay Barber from Paul Rusch, only remaining American missionary of the Episcopal Church in Japan. Mr. Rusch cabled in reply to an inquiry forwarded to him from THE LIVING CHURCH some weeks ago, in regard to a United Press story in which he was quoted as having said that he would commit hari-kiri rather than leave Japan. Suspicious of the story, which was based on an interview in a Japanese paper, THE LIVING CHURCH had refused to give further circulation to it, and had asked for clarification. This is contained in Mr. Rusch's present cablegram, which reads: "Deny news story of the United Press as untrue. My statement was that as a Christian I would die for my convictions. It is my life job to cooperate with the lead-

ership of the Brotherhood of St. Andrew in Japan and carry on in the face of the difficult world situation. Am sending by Clipper mail the glorious story of the Japanese Brotherhood's tenth anniversary celebration and am counting on the prayers of my American friends."

Editor's Comment:

We are glad to be able to publish this authentic denial of the statement attributed to Paul Rusch in the interview given large circulation in this country some weeks ago. We knew at the time that it did not accurately reflect his views, but it did cause concern to many in this country.

We know of no one who is bearing a finer or more courageous witness to Christ today than Paul Rusch, who has remained at his post even after the outbreak of war. We ask the prayers of all Churchmen for his safety, and for our Japanese fellow-Churchmen in this crisis.

ARMED FORCES

Chaplains in the War Zone

Several chaplains of the Episcopal Church are on duty with the army and navy in the Pacific or the Far East. Among naval chaplains last reported in Pacific waters were Chaplains Lon P. Johnson, U.S.S. *Chester*; William J. Kuhn, U.S.S. *Salt Lake City*; David L. Quinn, U.S.S. *Louisville*; and Kenneth D. Perkins, Pearl Harbor, Hawaii. Army chaplains last reported on active duty in the war area included Capt. F. B. Howden jr. and Lieut. J. D. Mearns in the Philippines, and Capt. E. M. Pennell jr. and Maj. A. H. Stone in Hawaii.

East Carolina Churches Provide For Soldiers

Young men from all over the country are being sent into the army camps in the region of the Carolinas. In order to take care of this influx, the diocese of East Carolina has adopted a wideawake program for their care.

The young people of St. John's Church, Wilmington, N. C., have been entertaining soldiers from nearby Camp Davis, one of the nation's largest anti-aircraft training centers, since its inception. The Rev. E. W. Halleck is rector.

The Rev. Mortimer Glover, chairman of the department of Christian Social Relations of the diocese of East Carolina, follows up on all names sent to him of young men at Camp Davis, Camp Gibbons, Ft. Fisher, Fort Bragg, River Marine Barracks, Cherry Point Marine Air Base, Elizabeth City Dirigible Base, Fort Caswell Naval Base.

Chief of Chaplains Promoted

Msgr. William R. Arnold, Chief of Chaplains, has been raised from the rank of Colonel to Brigadier General, according to act of Congress.

Under modifications added by the War



Wide World.
MSGR. ARNOLD: The Chief of Chaplains is now a brigadier general for the duration of the war.

Department, the law provides that the Chief of Chaplains shall hold his new rank only for the duration of the emergency and for a period of six months thereafter.

Camp Communities Commission Changes Name

The Christian Commission for Camp Communities will henceforward be known as the Christian Commission for Camp and Defense Communities it was decided recently.

The Commission was organized by the Federal Council of the Churches of Christ in America, the Home Missions Council, and the General Commission on Army and Navy Chaplains to help the non-Roman Churches provide an "effective ministry" to service men. The Commission cooperates with the USO, the chaplains, and the local church agencies.

ITALY

Fr. Woolf Remains in Prison

Latest word from Rome indicates that the Rev. H. Gruber Woolf, rector of St. Paul's Church, is still being held by the Foreign Ministry.

George Wadsworth, United States Charge d'Affaires in Rome, was told that he could receive no information and would not be allowed to visit Fr. Woolf until the military investigation was completed.

Mr. Wadsworth was informed that the inquiry would be completed "within a few days," when the police would decide whether to prefer charges. Then Fr. Woolf will be allowed to receive visitors from the embassy and will be entitled to counsel.



PAUL RUSCH: Cabled denial of newspaper hari kiri story.

NATIONAL COUNCIL

Defense Service Council Created to Handle New Problems

"Whereas, the national defense effort with its resulting dislocation of about every aspect of society has created a variety of urgent problems which the normal or routine organizational set-up of the National Council cannot meet with immediate effectiveness: and

"Whereas, it is beyond the scope of responsibility and function of the Army and Navy Commission: therefore, be it

"Resolved: That there be established a defense service council made up of several members of the National Council, of those officers at the Church Missions House whose work is particularly related to the above mentioned situation (e.g., the secretaries of the Departments of Domestic Missions and Christian Social Relations and the Divisions of College Work and Youth), and of others whose experience and competence would be helpful: and

"Resolved: that the defense service council be requested to study the question of our responsibility for additional appropriations to the Federal Council of Churches and the Home Missions Council in connection with the work of the Church in industrial defense areas."

This resolution was adopted by the National Council, at its meeting, December 2d to 4th, after the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations; Spencer Miller jr., consultant on industrial relations; and the Rev. Clifford L. Samuelson, assistant secretary of the Department of Domestic Missions, had reported in considerable detail on the needs of the Church in defense areas and in communities which have grown overnight because of defense industries.

Dr. Miller pointed out the tremendous population changes that are taking place, with perhaps the greatest dislocation of social and economic life that has ever taken place in this country. Fr. Samuelson told of studies he has made and the accumulation of information about the work being done by parishes in such communities which are entirely inadequate to cope with the needs. Fr. Pepper explained that this particular work is beyond the scope of the Army and Navy Commission and that civilian defense needs must be met in other ways.

War Department Requested to Record Denominational Affiliation

The Secretary of War was "urgently requested" by the National Council to obtain from each soldier upon his induction into the service a definite statement of his denominational affiliation or lack of affiliation, and to permit this information to be made available to chaplains.

The resolution was passed on recommendation of Bishop Sherrill of Massachusetts, chairman of the Church's Army and Navy Commission, in his report to the Council's December meeting. Bishop Sher-

rill said that the War Department was cooperating "splendidly," except in this one respect. He pointed out that experience proves that the work of both the chaplains and the local churches is greatly handicapped by the present ruling of the War Department classifying men only as Catholic, Protestant, or Jew.

Bishop Sherrill has, for the most part by his own efforts, raised between \$48,000 and \$50,000 so far this year, and the Commission has announced its campaign for a budget of \$385,000 for future needs of the work.

There are between 150 and 160 chaplains now, and there is need for 100 of the Church's best young clergymen for the Reserve Corps, to replace men who because

Bishop Payne School

Two letters to THE LIVING CHURCH—one by Dr. Bernard Iddings Bell and a reply by Dr. G. MacLaren Brydon—on the effectiveness of the Bishop Payne Divinity School, touched off a lively debate at the December meeting of the National Council. The debate went on from Bishop Payne School to the general question of the Church's Negro work in the South.

A committee's recommendation that the \$10,000 appropriation to Bishop Payne be increased by \$3,000 was generally favored, but was laid over for final action until the February Council meeting, when the budget is to be considered as a whole.

Editor's Comment:

The unusual pressure of other news prevents our reporting this interesting debate in this issue. We shall try to use it in a later issue, and in the meantime would refer readers to the editorial on p. 11 which discusses some of its important aspects.

of age will be mustered out of the service in the near future. Bishop Sherrill emphasized the necessity of applicants for this reserve corps being men of the highest abilities for a "very exacting task." He told of wide distribution of Bibles, Testaments, Prayer Books, other special publications, and literature of the Forward Movement and urged that the Church undertake seriously to strengthen local parishes so they may cooperate with chaplains.

Treasurer's Report Applauded

Dr. Lewis B. Franklin, treasurer of the National Council, aroused applause when he announced at the December meeting of the Council that collections from the expectancies of dioceses to December 1st were 74% of the total due for the year, the highest percentage ever reported on December 1st. In 1940 the percentage was 71%. The total sum to be collected by January 20, 1942, is \$385,000, the lowest figure for this date in 21 years.

Deputation from American Church to England Approved

Approval of THE LIVING CHURCH's proposal that a delegation of American Churchmen be sent to England to help maintain communications between the Episcopal Church and the Church of England was voted by the National Council at its December meeting in New York, December 2d to 4th. The Presiding Bishop was authorized to name a deputation of two persons, rather than the three originally proposed.

At the first session of the Council meeting, the Presiding Bishop asked the secretary to read a letter from the editor of THE LIVING CHURCH, calling attention to an editorial in THE LIVING CHURCH for November 12th, in regard to sending a deputation from the Church in America to visit England for conference with English Church leaders. Bishop Tucker said, when the letter had been read:

"Mr. Morehouse has brought up a matter of importance and wide interest. One feature in sending a deputation is the difficulty in the matter of expenses. I don't like to ask people to go to England when I have no funds. Before we discuss this, I should like to appoint a committee of Bishop Peabody [of Central New York] and Dr. Fleming [of New York] to bring in a report on two points: First, should we send such a deputation; and second, should the National Council pay their expenses?"

This committee very quickly brought in its report, as follows:

SIX POINTS

"Mr. Morehouse suggests that we send a deputation to England, to consist of one bishop, one priest, and one layman. Six points should be considered, namely: (1) While the invitation of the Archbishop of Canterbury to send a deputation is in mild terms, it is known that he is extremely eager to have one sent. (2) The British are grateful for what the American Church has done and is doing for British missions, and are desirous to express it at closer range. (3) The journey should be well-timed. Winter travel in as well as to England is bad. Spring or summer would be a better time, when our deputation might go with others. (4) The deputation would be the guests of the British while over there. The British government might be glad to transport the deputation; but we had better see to that ourselves. (5) This is a good idea, and we are glad Mr. Morehouse had it; but it is good *only* if the deputation represents the *whole* American Church. (6) Two will be enough to send—one bishop and one other person, not necessarily lay. They must be *really* representative."

The Presiding Bishop once more mentioned expenses, saying: "The question is whether the National Council can meet the expenses. I think one bishop and one other person a splendid deputation; but it is embarrassing to appoint deputies unless we can get them over there."

Dr. Fleming suggested that the National Council pay part of the expenses, and the

other be raised. But Bishop Tucker still hesitated, saying: "It is hard for me to get expenses such as these paid. I don't know any rich people to ask."

Bishop Bartlett of Idaho put a question: "What is the value of such a deputation, except as a friendly gesture? Doesn't our help about British missions show what our friendship for the Church of England is?"

DEPUTATION'S VALUE

Bishop Peabody replied: "Dr. Van Dusen's visits had as their main result the true representation of what American Christians think and feel. The mere fact that he went and talked with individuals raised their hope and morale. The response was fine. One great reason for a deputation from us is the possible promotion of the work of the Committee on Anglican-American Coöperation. By spring there will be still more evidence of the great value of the two wings of Christendom coming together, and staying together."

Dr. Fleming brought out another important point, when he said: "This part of America is flooded with British visitors of importance. Yet practically nobody has come in the name of religion. The Archbishop of Canterbury must feel this. Lady Mountbatten was here, and the Minister of Labor, and several others. Not one came in the name of the Church. They didn't see much of the Church and may have got a distorted view of it."

Bishop Hobson of Southern Ohio entered the debate here, to say: "We think, and rightly, of our relations with the Church of England. Dr. Van Dusen has gone over there; Dr. Van Kirk is going. No one from our Church has gone. We are in the position of the *only* great communion in America that has not sent a deputation. We *look* as if we were standing aloof, even if that is not the fact.

"As to what a deputation can do, there is plenty. Winning this war will not bring what the Christian Church wants. We have war today because the wrong thing happened in 1918. Those who have vision must come together. Unless we take our part *now*, we shall not be able to take part in the post-war work. It is sheer hypocrisy to talk and not act. We shall not get results unless we have personal contact; sit down and talk. If we neglect it now, it will be too late, after the war. We shouldn't have either information or prestige."

EXPENSE

The Presiding Bishop listened attentively, and then he said again:

"Still, there is the question of expenses, even if we decide to do it. I don't know anyone who would want to pay for it. We can appoint, but we can't get \$1,000 to pay expenses."

Bishop Hobson made a startling suggestion: "The deputation could go on a British bomber. That would not be the best way; it would be too official, but it could be done."

It was then voted that such a deputation would be a most excellent thing, and the power to appoint its members and to send it was left to the Presiding Bishop, who

said: "Excellent, certainly, and I can appoint. But I still don't see where the money is coming from."

News Bureau Plans

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion of the National Council, announced in his report at the December meeting of the Council that plans were under way for the interchange of news between the Church of England and the American Church. The Archbishop of Canterbury, in a letter to the Presiding Bishop, welcomed such an arrangement, and had given the responsibility for the English side of it to the Press and Publications Bureau of the Church Assembly. The Department of Promotion will take care of the American side. Already correspondents have been appointed in 43 dioceses, to supply the Department with local news. Details of transmission have not yet been worked out. [Readers of *THE LIVING CHURCH* have regularly been supplied with items from the Church of England News Bureau for a number of years, as a supplement to our special correspondence.]

Presiding Bishop's Opening Speech

The Presiding Bishop's opening speech before the December meeting of the National Council was of special interest. He said:

"The conference held last week in Washington of our Joint Commission to Keep Informed of the Work of the Archbishop of York was of great value. Bishop Scarlett [of Missouri] is the chairman. The people at the conference represented labor and industry. I was able to be there part of the time and was much impressed. They did not settle all the problems of the world, but their discussions were useful, and they will have results to bring to the next General Convention. As you know, it is a Commission of General Convention, and hopes from time to time to make reports to the Church on social and economic problems that are always important but will be more so after the war. Thanks are due Bishop Scarlett for his leadership.

APPEALS AND EMERGENCIES

"The December meeting of the National Council is different from other Council meetings. There is less routine business and more time to discuss general problems. I haven't anything special to report myself, but I wish to call attention to the appeals to our people, particularly that of the Army and Navy Commission and British missions.

"I don't like emergency calls, any more than anyone else. Yet, no matter how forehanded we are, there will always be emergencies. The value of anything is not whether it is qualified to do regular work alone, but whether it can meet emergencies. This is so with machines and so with people. Unless both can meet emergencies, they are not qualified to carry on in this world.

"We should train ourselves and our people to be glad as well as ready to meet

emergencies. After all, emergencies are in the order of nature—even God Himself did not leave Himself free from emergencies. Evolution now recognizes this. The Prophet Isaiah says that they who wait on the Lord shall walk and not faint. God gives us strength, in emergencies, to *run* and not faint. We must be ready, and we must believe that God is able to accomplish his purpose because of that fact. Christ Himself met an emergency of God. An emergency often looks like a calamity, but it is not so. And it is not enough to regard it as a bringing back to normal. God used Christ as an opportunity to advance His purpose, not alone to restore man's lost innocence.

"We should see in the work of the Army and Navy Commission, for example, not only an opportunity to keep soldiers and sailors up to their home standards, but an opportunity to raise them higher than if they had stayed at home. God is able not only to atone but also to carry forward His purpose farther than if the Atonement had not been needed."

Iolani School

A very long document, comprising the charter and by-laws of Iolani School in the missionary district of Honolulu was taken up by the National Council at the December meeting and, with some changes, approved. The charter and by-laws provide that the school shall always be a Church school, the headmaster to be a communicant of the Church. Provision is made also for the use of the resultant funds, should the property ever be sold, for Church missionary work in the Hawaiian Islands.

The Presiding Bishop announced that Bishop Littell hoped that his successor might be elected at the meeting of the House of Bishops in February, 1942, at Jacksonville, Fla., in order that there might be no interruption in the work there.

AUXILIARY

National Executive Board Decides Policies

With all of its 21 members present, the national executive board of the Woman's Auxiliary at its meeting in New York, November 28th-December 1st, discussed its field work in the United States, heard the plans of the Church's Army and Navy Commission, with which they will urge churchwomen to cooperate, and voted or approved various appropriations for scholarships, equipment and repairs in the mission field.

After the Rev. Dr. David R. Covell of the Army and Navy Commission had outlined the Commission's plans for pastoral care of men in camps and asked the board for suggestions, the board voted to urge that churchwomen be asked to cooperate in every way, but particularly by opening their homes to the men for occasional meals, especially at holiday times, as no matter what other recreation is provided, the personal home contact is said to be what the men like most. Diocesan and parish leaders are asked by the board to

do all they can to develop such opportunities for the men.

Mrs. Derrill D. Taber and Mrs. Fannie P. Gross, national field workers, brought news both of encouraging progress and of difficulties still to be met in the fields where they have been in recent months. Since February Mrs. Taber has been working in Ohio, New Mexico, Olympia, Idaho, Western New York and Rochester, with a brief visit to Detroit. She feels that education is probably still the greatest need. A relatively small number of women, she stated, are active and are doing fine work; a great number are doing nothing because uninformed and therefore uninterested.

Mrs. Gross, after working for a time at St. Martin's Church, New York, has been among Negro parishes and missions in the South doing a great variety of things by way of helping them. She has taught school, worked in a summer camp, carried on some family counseling, and as perhaps a crowning effort "preached" in six missions in one day, starting at 6 A.M. She emphasized the variety, both in size and character, to be found among Negro congregations, ranging from St. Agnes', Miami, with 2,000 members, many of them well educated professional people, to country missions with possibly a membership of two, in a community largely illiterate. Board members remarked that many problems among Negro missions had nothing to do with race but were common to white and colored congregations alike.

AID FOR WORKERS

Aid in securing equipment, voted by the board, goes to Miss Ollie M. Saxon, Charleston, S. C., for playground materials in a Negro mission; to Mrs. Emily McNeil at Jackson, Wyo., for travel in that field; to Virginia Gesner, Santa Rosa, Calif., to recondition a second-hand car for her travel in the diocese of Sacramento; to Mrs. Ethel M. Jackson, religious education worker at Columbia, S. C., for a typewriter.

From other funds, not the United Thank Offering equipment item, the board was able to provide medical supplies for the clinic Miss Emeline Bowne is starting in the extremely needy and isolated community at Maolin in free China where the diocese of Anking has an active and growing new work; from legacies, a gift will enable Miss Sarah G. White to make more habitable her living quarters in St. Luke's Hospital, Ponce, Puerto Rico. Miss White has recently gone there after having been withdrawn from Japan where she worked at St. Luke's Medical Center, Tokyo.

Duluth, North Dakota; and Western Nebraska were voted amounts from the United Thank Offering repair item.

Looking toward the Triennial Meeting of 1943, word from Cleveland as to accommodations shows that the women's meeting place will be most convenient and comfortable. The local Cleveland committee are cordial and eager to cooperate in every way.

The 1940 Triennial asked the board to ascertain the feeling of the women through-

out the church regarding the use of the name, "Woman's Auxiliary." As one step in this procedure, Miss Margaret I. Marston, executive secretary of the Auxiliary, is asking diocesan presidents to report what other names are used in their dioceses.

The Presiding Bishop closed the board meeting with a brief address reminding



MRS. GROSS: Described progress in Southern Colored work.

the women that to Christians every emergency, national or otherwise, is an opportunity for advance.

The next board meeting starts February 6th.

COMMITTEE CHAIRMEN

The board's new committee chairmen are: Personnel committee, Mrs. Roger L. Kingsland, Fairmont, W. Va.; United Thank Offering, Miss Mary Chester Buchan, Wellesley, Mass.; Triennial Meeting, Mrs. Charles E. Griffith, Glen Ridge, N. J.; Program, Miss Adelaide T. Case, Cambridge, Mass.; Field, Mrs. George E. Judson, San Antonio, Texas; Finance, Mrs. Franklin S. Chambers, New Lisbon, N. J.

MISSIONS

Birthday Thank Offering to Assist Puerto Ricans

Medical work and agricultural education in Puerto Rico are the projects of the 1942 Birthday Thank Offering, the National Council's Department of Christian Education announces.

Bishop Colmore states that because of lack of modern medical care, many of the people depend upon uncertain and unscientific remedies and on incantations, but that they will gladly turn to better medical help if the Church provides it.

"They need also," Bishop Colmore says,

"to know how to make the best use of their land. They are undernourished, even though the soil of Puerto Rico is rich. One of the most persistent enemies is soil erosion. Unless they learn scientific methods of farming, the island will soon be unable to feed its dense population.

The Church owns a farm of 250 acres which can provide the site for this twofold work. The Bishop will need about \$8,000 for a new building to house an enlarged clinic and to provide equipment for the farm school, and the Birthday Thank Offering next year will be used for that purpose.

The offering of 1938-1940 amounted to \$23,000 of which half is for the Yamaguchi Settlement in Tokyo and half for the care of youthful war sufferers in China. The offering of 1941 will be used to advance the work among children of Mexican ancestry living in Phoenix, Arizona.

EVANGELICALS

Regional Fellowship Meeting at Emmanuel Church, Baltimore

The announcement was made recently by the Rev. Gardiner M. Day, President of the Episcopal Evangelical Fellowship that the executive committee had accepted the invitation of the Rev. Theodore P. Ferris, rector of Emmanuel Church, Baltimore, to hold the next regional meeting of the fellowship at Emmanuel Church on April 23d and 24th. Plans for the meeting are being arranged by Fr. Ferris and members of the fellowship in the vicinity of Baltimore.

ORTHODOX

Bulgarian Orthodox Use St. Thomas', Providence

The Rt. Rev. Bishop Andrei, head of the Bulgarian Orthodox Church in America held a Mass, and baptized three children of the local Bulgarian colony at St. Thomas' Church, Providence, October 23d. After the Mass, the Bishop and the rector of St. Thomas', the Rev. Harold R. Carter, visited the various homes of the Bulgarian colony and held services of the blessings of homes. Bishop Andrei urged his people to attend the Episcopal Church, since there was no local Bulgarian parish available. There are about 60 persons in the colony, and many of them, especially the youth, have been attending St. Thomas' Church.

THE PRESS

Fr. Gratiot on Sun Staff

The Rev. Frederick L. Gratiot, rector of the Church of Our Saviour, Chicago, has been appointed religious editor of the new morning newspaper, the Chicago Sun, which began publication on December 4th. Fr. Gratiot is a former religious editor of the Chicago Tribune, of which the Rev. John C. Evans, also a priest of the diocese of Chicago, is the present religion and education editor.

What Is Death?

III. *The Sting of Death*

By the Rev. Desmond Morse-Boycott

AT THE close of this serious series of articles I will own up to the fact that I am afraid to die. I am afraid of the *physical* side of death. I envy the people who can look forward to death as a thrilling experience. Such hardy beings exist.

A priest whom I knew in my boyhood was so distressed, during the last War, over the deaths of his spiritual sons, that he used to cry out sometimes: "Why are they taken whilst I am left?" He was the holiest man I have ever met, and had an infectious gaiety about him. As he was a celibate he could do what he liked about the house, which was charmingly appointed, and exuded an extraordinary atmosphere of sanctity. His austerity was of the inward sort, fast and prayer and vigil; an unflagging zeal for the spiritual and material welfare of the youngsters upon whom he lavished love and labor which, at the time, they hardly appreciated, though, like me, they worshiped him. Within certain well-defined limits—no liberties were allowed—we had more or less the free run of his house. But there was one room into which we might not enter. It was said that there, all ready against his death, were laid out the priestly robes he had chosen for his burial.

He looked forward to death as a child looks forward to his birthday. I cannot emulate him. I ask myself, as I stand at deathbeds, what are they thinking, who thus go down the vale, while I am so inefficiently trying to cheer them up? Have they a message for me? Are they trying to tell me that the death they have so long dreaded is, after all, a pleasant experience? Are they saying that the tearing asunder of soul and body is not the horrifying thing it seems to be to onlookers? Perhaps.

After all, death is natural, and should, one might suppose, bring no more new pain than being born. But the pains of child-bearing are, of course, for her who bears, not for the passive new-born. "We are born in others' pain and perish in our own."

But the sting of death is sin. Has sin spoiled death? Was it originally designed to be a process of painless transition? "Science demonstrates that sin was not actually the origin of natural decay, and proves that death was a monarch on earth for ages before moral transgression was known. As the geologist studies the record of nature, where earthquake, deluge and volcano have exposed the structure of the globe and its organic remains in strata piled on strata, upon these, as upon so many pages of earth's autobiography, he reads the history of a hundred races of animals which lived and died, leaving their bones, layer upon layer, in rugged succession, centuries before the existence of man." So writes Lubbock in *Prehistoric Time*.

If that is all there is to be said, then the

first Adam no more brought physical death upon humanity than the second Adam (Christ) abolished it. But it was moral or spiritual death that resulted from the Fall, and that was conquered by the death and resurrection of Christ. "When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers." It is better to fix our minds on *that* than make them crack with insoluble problems and unanswerable questions.

With the problem of death is bound up, of course, the problem of pain, which is an equally great and baffling mystery. It is the first question of an earnest thinker: "How does it come about that a God of love, who, you suggest, arranged death as the transitional method of passing from this life to another, has bound it up with the pain of dissolution?" Well, experience cries out against any accommodating theory that the pain of death is the consequence of sin. It is not. It is the consequence of death. It must have preceded the Fall in the brute creation, as it succeeds it now. Animals, having, presumably, no moral nature, cannot sin. But undoubtedly they suffer.

I cannot solve this problem, but I suggest that a thousand difficulties need not make one doubt of the absolute fairness and tender love of God, without whom no sparrow falls to the ground. As St. Paul says: "The whole creation groaneth and travaileth in pain together until now."

Yet life, even in pain, is preferable to non-existence. See how most of us try to hold on to life, despite suffering. At any rate, as Dorothy Sayers has somewhere said: "God was Man enough to take His own medicine."

The best that I can suggest is that, in a mysterious and inscrutable way, all human ills and those of the animal creation, may be the inevitable effect of that attempted *putsch* by the Archangel Lucifer in Heaven which preceded all creation, and ended in his being cast out from the presence of his Maker.

Yet, though I cannot answer the problem with my mind, my heart leaps out to the profound truth that God has gone the

way of death Himself, and therefore we need have no fear, if we try to lead a good life, to pray, and to keep in our beings some of those care-free qualities of childhood with which, I am assured, we were dowered in our youth not only for the enjoyment of childhood but the comfort of our age. What are manhood, womanhood, "maturity," old age, but a childhood in God's presence, to whom one day is a thousand years and a thousand years as a day? Youthfulness of spirit is the precious gift of a God whom the immensity of time cannot touch.

ETERNAL YOUTH

OUR anthropomorphic way of thinking of the Triune God, as an old man with a grey beard, a younger man in the role of a Good Shepherd or King, and a rose-red flame or a white and tranquil dove—beautiful conceptions though they may be, and necessary, for mental dwelling upon each several Person of the Godhead—causes us to lose sight of a tremendous truth which should make us bound back to youthfulness of spirit, and cast, from heart and mind, the morbid dread of death; namely that the Holy Trinity is not only Eternal Age, but Eternal Youth. God is a Child, may one not suggest with reverence, who wants the companionship of children in His nearer Presence and can be depended upon to make the passage over the deep waters as tranquil as may be.

And now let us end with a good hearty moral. Everyone has got to die, sooner or later. "It remaineth unto men once to die, and after that the judgment."

Let's "pull ourselves together" while it is called *today*. We insure against everything under the sun. What about some spiritual insurance against the day of death? The premium we must pay is good and clean living, and being kind to our neighbor, as God gives us the opportunity, and developing our worship-faculties by prayer and services. We must renew this policy day after day.

It isn't going to be easy. It isn't going to be comfortable. We shall have many failures. We must just go on.

DEPARTURE

CAN the fair meads of Paradise
Bring the exultant heart the same delight
As February snows new-fallen, white,
Or miles of golden broom?

Can the sweet welcome of His House
Bring to the tired heart the same delight
As mystic glow of dawn, and sheltering night,
In my familiar room?

HELEN HAWLEY.

"Unto My Life's End"

An Appreciation of the life of the Rev. Gardiner C. Tucker

By the Rev. Irwin St. John Tucker

WHEN at sunset on Armistice Day, November 11th, the quivering lips of a white-haired veteran sounded "Taps" over the grave of Gardiner C. Tucker for 56 years rector of St. John's Church, Mobile, Ala., an epoch in the life of the Church came to an end.

On the preceding October 1st he had been 90 years old. On that day he wrote in his diary, kept with scrupulous care for nearly 70 years:

"On my 90th birthday, have decided to resign." But he had not quit work. Even though cruelly hurt the preceding July by a long fall down a flight of steps to a cement flooring, he had gone back to his duties. Not until his strength was entirely spent, and he had to cling to the altar for support to complete the Holy Communion, did he leave the ministration of the Holy Table. That was November 2d, the Feast of All Souls, one month after he had "decided to resign."

With the last ounce of his physical energy expended, he went to his deathbed. Lingered only until all his living children who could gather at his side were there to join in the Communion of the Sick, he died quietly on the morning of November 10th, at 5 A.M. He had attained his wish, to die fighting, in fulfilment of that baptismal vow he had taken as a young man; "To continue Christ's faithful soldier and servant—unto my life's end."

Fifty-six years as rector of one parish sets a record in the history of the American Episcopal Church, for sheer duration. But there is more than that to the story. In a parish averaging around 1,000 communicants and some 5,000 "adherents," he never had and never desired an assistant.

He never had a parish secretary, never had an official visitor. Not until the last two or three years would he consent to have any regular help. Then the Bishop of Alabama diplomatically induced him to accept the services of a captain of the Church Army, Arthur Bello, who was with him loyally to the end.

In answer to suggestions of clerical assistants, father's reply was always the same; "But I am their priest." No efficiency expert could substitute a letter file or a card index system for the relation of father and child, which in his mind was the reason for the Church and the meaning of the priesthood.

"WHY SHOULD I RUN?"

That utterance for which he was most widely known, and which is most characteristic, was spoken a few years after he and mother and their young family came to Mobile from a suburb of St. Louis in 1885. The terror of yellow fever had burst upon the Gulf Coast. All who could, fled the town. Someone came to him saying, "We have secured reservations for you on a special train; hurry, and you can get away." He answered:

"I am a priest of God; why should I run?"

He was the last surviving member of the "Can't Get Away Club," organized to tend the sick and bury the dead in those recurring pestilences. I remember the epidemic of 1898, when I was a boy of 12. In fact, I had a mild touch of the yellow fever, which emptied Mobile. All who could, left. Many hundreds encamped on the cool, pleasant heights of Spring Hill, where for years thereafter we read the penciled notations on benches and pillars of the old open-work wooden tower, denoting which family lived in this corner, or claimed that bench. But father stayed in the city, his family with him.

Food was hard to get; trains did not come into the town, and those which must pass through, sped by with windows hermetically sealed.

Then appeared a miracle. It was found that the river and the bay were full of fish. Mullet, perch, red snapper—every variety thronged into the tawny stream. Any family could have all it would for the taking. Never was there such a crop from the illimitable harvest of the sea. I remember seeing Negroes walk past our

house carrying poles slung on the shoulders of two men, and hanging from them huge bunches of shining fish, looking exactly like the pictures of the grapes of Canaan brought back by Moses' spies to the wanderers of the desert.

"It is the miracle of the loaves and fishes," father commented calmly, and went about his daily task of visiting the sick and burying the dead. Why should he run? God was standing by.

CHALLENGED TO A DUEL

It was not that father was incapable of fear. In his autobiography—unfinished, alas—he tells how long ago he fought, or almost fought, the last encounter under the old Code Duello. He was then the youthful editor of the Columbus, Miss., *Index*, and had published an editorial denouncing the carpet-bag lieutenant governor for having sold a pardon to a scoundrel. The politician challenged the editor to a duel.

At that time father had a young wife—mother was 16 when they were married—and three small children. His opponent confessed later he never dreamed it possible that a challenge would or could be accepted, under such circumstances. But father said, "If I had backed out I would have confessed myself a liar." He relates how he kissed mother and the babies good-bye—not telling them the peril he faced—and of how cold the stars appeared in that grisly dawn, that might well have been his last. Unnerved by his persistence and apparent unperturbed calm, the politician withdrew his challenge, and father was vindicated. But he said to us:

"Scared? Of course I was scared. But there was nothing else to do. I could not run."

He entered the Baptist ministry, built up a thriving congregation. Then, his convictions deepening, he resigned this post, became a postulant and candidate in the Episcopal Church, and was ordained. After some charges in Illinois and Missouri, he came to Mobile in September, 1885, there to remain while presidents came and went, bishops succeeded one another, wars raged and subsided.

FROM BAPTISM TO BURIAL

During those 56 years he had baptized, instructed, presented for confirmation, married, consoled, and buried a large part of two whole generations in that city.

He was chaplain of the police department, the fire department, the Travellers Protective Association, the Actors' Church Alliance; held high office in the Masons, the Oddfellows, the Knights of Pythias. For two score years he knew every man in the Louisville & Nashville railroad shops, their wives, and their children. Last surviving member of the original Ku Klux Klan—formed to defeat the Carpet-Baggers' plague—he was beloved and revered by the greater part of the Negro popula-



DR. TUCKER: *Christ's faithful soldier and servant for 90 years.*

tion of Mobile. Up to the last he kept abreast of scientific thought, reading the *Scientific American* and the *Reader's Digest*; conversing with astronomers on their own terms; and in his 80th year he took up the study of French.

About the age of 80 he had a clerical suit made of a bright, warm red, and began to drive a car. He never stopped for a train, or another auto, or a trolley car. Every motorman and every train engineer knew that maroon colored sedan with the brass cross upon the hood—and stopped to let it pass. I was in the front seat with him once, trembling in icy sweat, as he drove coolly across the track in front of the Dixie Limited. "They'll stop for me," he said—and they did!

BELOVED BY ALL FAITHS

In those years he had become less a clergyman than an institution. In the face of his complete devotion to the service of God, religious differences seemed irrelevant. When it was known that he was dying, prayers were said for him in Jewish synagogues, in Roman Catholic churches, in Protestant churches, in fraternal lodges. Priest and rabbi and Sisters of Charity came to pray with him and for him.

Among the first telegrams received at the rectory after his death was one from the chancellor of the Roman Catholic diocese of Mobile, reading:

"In the name of the Most Reverend Bishop and the Catholic clergy of Mobile, permit me to offer to his family and the congregation of St. John's my deepest sympathy on the loss of your great father and pastor. We all recognize him as a Christian gentleman who according to his faith walked humbly with his God. Our prayer is that his gentle soul may rest in peace."

And along with that came one from the Hebrew congregation;

"The members of the Congregation Shaarai Shamoyim grieve with you in the passing of a noble character, and extend our deepest sympathy."

In no other city I believe could this have happened—when the Jesuit College at Spring Hill completed a drive for funds, a banquet was held to which the Jesuit provincial, all his clergy, and the Bishop of Mobile were invited. The toastmaster called upon Dr. Tucker, as a civic leader, to offer the invocation. At the close he invited the Bishop to pronounce the benediction. But the Bishop said: "It would be fitting to ask Dr. Tucker to pronounce the benediction, also." He did. On his 50th anniversary as rector of St. John's, the Sisters of Charity, in charge of Providence Infirmary, made and presented to him a silken priestly stole—with the approval of the Bishop—in recognition of his ministry to the sick of all creeds and races.

All this, to those who knew him, was quite explicable. His life was elemental in its simplicity of obedience to the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength."

ENORMOUS ENERGY

Early training in exacting businesses—cotton warehouses, iron manufactures—made him precise in the keeping of records.

The last entry in his diary—November 1st—records the calls, meetings, addresses services, communicants, visitors—as had every other daily entry for 70 years. On that day his total for the year—despite the injury—was 166 calls, 7 baptisms, 7 weddings, 17 funerals, 44 celebrations of the Holy Communion, 2,030 communicants. For his whole life's work, the total is enormous.

As one element in this bookkeeping of the stuff of life, he had instituted a system of family correspondence. For more than 50 years, each member of the family when away from home wrote a letter with carbon copies for each other member. Thus a weekly circular letter from each of us kept all the others in touch with the rest. There were ten children, of whom seven now survive. We have separated these carefully filed letters, and sent to each one the record of his own life, told in his own letters. Mine stretch from penciled scrawls at the age of 5 to last week's bulletin of events at church and at home. It is a strange sensation, thus to read over the record of a lifetime, events, penned when they were still fresh in memory. I know now what it would mean to have one's whole life flash before one's eyes, as they say happens to the drowning!

Father cultivated his "forgettery" as carefully as his memory. He had a limitless fund of anecdotes—but nothing discreditable to any one else found a place in them. In his enormous correspondence were many letters from bishops and other clergy, passing judgment on other bishops on seminaries, on the clergy of the church. All these we have destroyed.

"LIFT UP YOUR HEARTS"

On the day before he died, I assumed his duties at St. John's. I am no novice, having assumed the priestly stole nearly 30 years ago. Yet it taxed my strength to handle his tasks.

When the body was brought back and placed in the church, funeral vespers, shared in by five clergy of Mobile, opened the watch of prayer, which continued all night and all the next day. Members of the vestry and of the congregation one after another knelt at the litany desk at the foot of the casket and led in the Litany of the Dead and the Psalm of the Saints.

At 5 the next morning three of his sons—Royal, myself, and Cyril, architect, of Rochester, N. Y., recited the office of the dead, just 24 hours after he had passed.

At 7:30 that morning I celebrated the Memorial Eucharist—wearing that white silken stole given by the Sisters of Charity. There had been some question in my mind whether I would be able to carry through this service, with the casket containing father's body before me, in front of the altar where he had served so long.

At the moment of my birth in the adjoining rectory, at 11 o'clock on a Sunday morning—that same sacrifice was being offered; and my earliest memories were entwined with the solemn sound of psalm and prayer and hymn from that same church. I feared memories might prove to be too much.

Yet, when it came to the act, it seemed the most natural thing in the world. And when I turned to the dense congregation

of worshipers, and bade them, "Lift up your hearts!" and they replied, with a strong surge of voice and feeling, "We lift them up unto the Lord!" there was no sorrow in that deep sound, rather a note of exaltation. It was no dead man lying there, but a vesture laid aside, a suit of armor worn through a long battle, taken off in the moment of victory. Our hymns were all joyous hymns: "The strife is o'er, the battle done," "For all the saints," "Ten thousand times ten thousand."

At that altar our oldest brother, Gardiner, had been ordained deacon. When I had last celebrated there, two years before, our mother had risen from a bed of weakness and received the sacrament. Both Gardiner and mother had died within the last three years. But there was no sadness in the memory—rather a rush of light.

FAMILY GATHERING

A meeting of the Every Member Canvass had been scheduled for that Monday evening. Captain Bello inquired whether it should be deferred, in respect to the death. But the family with one voice said, "No; go on with God's business. He would have wished it so." A captain had fallen in battle; should we then abandon the fight?

Bishop Carpenter of Alabama and Bishop Kirchhoffer of Indianapolis joined in the funeral service, together with the Rev. Louis Tucker, our cousin. Bishop Kirchhoffer had been rector of Christ Church, Mobile, for fifteen years. He said: "I stand here like a child at the grave of his father."

Two sisters, Mrs. Melville Nester and Mrs. Edith Gordon, together with a company of grandchildren, attended. Another sister, Mrs. Irene T. Cole, of Long Beach, Calif., could not come; it was too far, and she had been with father at Mount Wilson Observatory only a year or two before, when despite his age he had astonished the astronomers with his knowledge of their problems. Another brother, Dr. Ernest E. Tucker, of New York City, was treating patients who had come to him all the way from Honolulu. He stayed by his task; father would have wished it so.

GOD'S PRIEST

On that 90th birthday the full entry in his diary read:

"On my 90th birthday, have decided to resign. Sixty-one years on the firing line ought to entitle one to a rest. Besides, I am not physically able to do the work."

But he had not resigned; he had taken no rest; the last ounce of strength was spent in the battle.

Under that entry, closing his life's story, I wrote these words:

"Lord, now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation; Which thou hast prepared before the face of all people;

To be a light to lighten the Gentiles, and to be the glory of thy people Israel. Amen."

On the firing line to the last, God's priest had not run!

War Comes to America

THE United States is at war. That is the grim fact to which citizens awoke with the news of the incredible Japanese attack on Hawaii, the Philippines, and Guam.

If ever a nation entered a war with its hands clean, this country has done so in the war against Japan. For ten years we followed a policy of appeasement in the face of constantly expanding Japanese aggression—in Korea, in Manchuria, in China. When Tokyo became actively allied with the Berlin-Rome Axis we took a stronger line, and when the Japanese invaded Indo-China we made vigorous diplomatic efforts to check them.

But to the last we tried to give Japan the benefit of the doubt, and to settle our differences with her peacefully. We waited patiently while Japan's special envoy, Mr. Kurusu, flew across the Pacific and on to Washington in a blaze of publicity—while, as it now appears, Japanese submarines and aircraft carriers were secretly putting out to sea to take up strategic points from which to attack us. President Roosevelt, cutting diplomatic red tape, made a final peace appeal directly to the Emperor of Japan.

And then, with unbelievable treachery, without the slightest warning, while negotiations were actually in progress in Washington, Japan attacked our outposts in the Pacific with waves of dive bombers. For the first time in many years American blood was shed on American soil in an attack by a foreign power. War, which has claimed such heavy toll in Europe, Asia, and Africa, came to America.

The United States is at war. It did not need the declarations from Tokyo and Washington to make the fact crystal-clear to every American. Nor is there any difference of opinion in regard to this war. For when the first Japanese bomb fell in Hawaii, it did what no amount of oratory, persuasion, or legislation could have done. It united America. From now on there is no question of intervention versus isolation; there is only loyalty and disloyalty. And every American worthy of the name stands loyally behind the President in this conflict.

There are dark days ahead. Japan has drawn the first blood; but the initial attacks, despite their sensational nature, are really only skirmishes. The real battles lie ahead. And they will probably not be against Japan alone, but against the forces of the Axis powers wherever they come into contact with American ships or troops. This will not be a limited war, but an all-out total war, in which we may not always be able to choose the time and place of battle. We must be ready to move swiftly in any direction, against any foe. And we must stand shoulder to shoulder with our British and Russian allies, for our immediate interests and theirs are now identical.

TO THE sincere Christian, war always poses a serious moral problem. He can never condone war as a legitimate instrument of national policy. He cannot say that the end justifies the means. And he cannot deny that modern war, with its bombing of civilian populations, its starvation of women and children, and its total character, must involve much that is un-Christian on the part of every combatant.

The Christian can only justify war as the lesser of two evils. The primary task of Christianity is to lay the kingdoms of this world before the divine Throne, and to make them into the Kingdom of God and of His Christ. To accomplish

this, the Christian must wage unremitting warfare against the world, the flesh, and the devil. It is primarily a spiritual warfare, and the enemy is to be found within his own heart as well as in the world about him, but sometimes it becomes a physical war, too.

Thus the Christian is in deadly earnestness when he says that for him the Cross must always be above the flag. His primary loyalty is not to any earthly power, but to Almighty God.

Yet this supernatural loyalty does not make the Christian a worse citizen, but a better one. His is not the blind allegiance that can see no evil in his country and no good in his enemy. Rather, seeing the evil in all men's hearts, he yet chooses the highest good; and his patriotism is of that burning kind that seeks ever to make his nation a part of that Kingdom of God to which he is pledged in his baptism and confirmation. He has therefore no divided allegiance; the Cross and the flag are to him alike symbols of his faith in God and his faith in his fellow-man.

When war comes, the Christian must choose. In the world of today, he cannot remain neutral; for there is no more neutrality. Sometimes the choice is difficult, and fraught with grave personal danger—as for the Christians of Germany, for example. Sometimes the choice is relatively easy—as for American Christians today.

For we do not see how any American Christian can doubt that our cause is just in this war. We have been treacherously attacked; and our immediate justification is self-defense. But beyond that, and far more important, are the underlying issues of this world-wide struggle. Stripped of all window-dressing and secondary aims, the war is fundamentally a struggle between a philosophy of human freedom, consonant with the Christian doctrine of man, and a philosophy of slavery to a materialistic State, based on a sub-Christian or even anti-Christian doctrine of man.

SO THE die is cast. America is at war. Our first task now, overshadowing all else, is to win that war. And then we shall face the even greater task of establishing a just peace.

May God lead us at this critical time. May He guide our President and our Congress, that they may make right decisions and give Christian leadership. May He strengthen and protect the soldiers of our country, and take into His protection our country's navy; may He hold in His care those who defend our nation in the air, or under the sea. May He receive the souls of those who lay down their lives in the service of our country, and comfort those who are bereaved. And may we seek always, not that God may be on our side, but that we may be on His side, so that the victory may in the end be His. All this we ask in the name of Christ the King, whose Cross is our banner and whose Kingdom is our goal.

The December National Council Meeting

THE remark of the Presiding Bishop, on the opening day of the December meeting of the National Council, that this meeting gave opportunities for the discussion of general problems since there was little routine business to do, was taken literally by the members of the Council and the repre-

sentatives of allied organizations. The extraordinary fact must be recorded that there was no executive session at all, even the one such hour set down in the rules of order being suspended by a unanimous vote. Another noteworthy circumstance was the participation of many Council members, instead of a few, as so often happens, in the discussions.

A large number of visitors assembled to hear the long debate on the Bishop Payne Divinity School, among them several Negro workers in the Church and a Negro student. We hope to publish a full report of this debate in a later issue. It was soon generally known, after the first half of this debate on the opening day, that Dr. Bentley had telegraphed to the Dean of that school to come immediately to New York, to take part in the continuance of the debate, which was certain to follow upon the report of the special committee when it made its report on the second day. When Dean Goodwin stepped quietly into the back of the Council room the next morning, there was a stir of excitement, though this showed itself only in the exchange of glances.

So far as our recollection serves us, there has never been, either in the National Council or in General Convention, such an extended and interesting discussion of the training of Negro candidates for the sacred ministry. Even at the General Convention in Kansas City, in 1940, when the question of a racial episcopate was debated, there was not so great and so unflagging an interest.

The discussion released two or three important facts. One was the interest of the Southern bishops in the training of Negro candidates for the sacred ministry, *in the South*, to serve their own people in their own region. It was emphasized that it is for this reason that the Southern bishops wish to maintain and strengthen the Bishop Payne Divinity School. Everyone familiar with the inside life of Northern seminaries is aware that Negro students very seldom wish to return to the South to work when their training is finished. Some of them even desire to serve in White parishes. A few Negroes find opportunities to work in Northern Negro parishes and do well, the training in the Northern seminary fitting them for those parishes. But the others, who must return to the South, are often a problem to themselves, as well as to their deans and bishops. The bishops wish them to work in the South, and they are reluctant, if not actually unwilling.

This condition is not due only to the fact that the training for work in the South, among the Negroes, should be different from the training given to students in Northern seminaries, but also to the fact that the candidates remain away from the South for three years, at an age when impressions are vivid and deep. They lose intimate contact with their own people. It is significant that the best of the Negro candidates feel this; they are troubled by inner questionings as to whether they are doing the best thing for their future ministry by attending a Northern seminary.

As one speaker said, this and kindred subjects can be debated for the next ten years. It was a valuable contribution to the eventual solution of the problem that the National Council debated it for several hours.

The debate on the question of sending a deputation of American Churchmen to England, was also revealing. Those on the inside know that the Archbishop of Canterbury would welcome such a deputation, even more warmly than his official letters indicate. Other Communion have sent deputies, while we have sent none—"appeared to stand aloof," as one speaker observed. On the other hand, as another speaker countered, we have not actually stood aloof, as the Archbishop of Canterbury knows well: we may not have sent men, but we have sent

money and shall continue to send it, in the considerable sum of \$300,000 a year. Still, as many speakers truly said, there is nothing like having individuals come; sit down and talk things over; go around and see conditions; express sympathy and exchange good wishes, by human contact. Money is eloquent; but there is another eloquence of voice and eye and hand. The Church of England should have both, from the American Church.

Our readers will notice how often the Presiding Bishop repeated his statement that he was in favor of a deputation, but he did not see where the money to pay expenses was coming from. Curiously enough, no member of the Council made any suggestion as to a possible source of supply. They agreed that the deputation should be "really representative," and that while one of its members should be a bishop, the other one might be either a priest or a layman; but they left the financial aspect of the matter untouched. We trust this difficulty will not prove insuperable.

Churchpeople have frequently expressed the wish that the National Council would "do something at its meetings beside discuss money." They had their wish, at the December meeting.

Church Calendars for 1942

ONE of the most colorful and exhilarating features of the Christian life is the Christian year—not only the majestic progress of the Church's annual commemoration of the Life of Christ, but also the succession of saints' days, which stud the year like sparkling gems. Who can fail to profit by setting apart a special time for meditating on those saints and heroes of the Church who "climbed the steep ascent of heaven" before us? And what man, having the Christian cause in his heart, does not feel the need to know and emulate the works of the famous men and women who devoted their lives to that cause?—and to ask their prayers to assist in his own efforts?

Thus it is that the Church calendar—a necessity to anyone responsible for the conduct of religious services—is steadily more in use among the laity both for themselves and as a gift to others.

Dozens of Church calendars are available—from the pocket card of the Forward Movement (Forward Movement, Sharon, Pa.; 100 for 35 cts.) to *The Christian Year and Church Calendar* (Jacobs, \$1.00), which contains, in addition to the Church year and the saints' and fast days, such features as suggestions for servers, proper colors for altar and vestments, morning and evening Lectionary, and a Church encyclopedia.

One of the most popular is the *Church Calendar* (Ashby, 35 cts.), which uses the correct liturgical colors to mark the days and seasons of the Church year. It can be bought with special headings for individual churches. It also includes tables of Lessons and Psalms for Sundays and holy days and eves of holy days.

The Churchman's Ordo Calendar (Ashby, 25 cts.) includes the days of many saints besides those listed in the Prayer Book, following particularly the *American Missal*. It also notes the proper liturgical color of each day.

Somewhat different from the usual Church calendar is the *College Work Calendar* (Church Society for College Work, 50 cts.), which runs from September to September, thus being especially appropriate to the academic year. Important festivals and saints' days are also noted in this calendar, the primary purpose of which is registering appointments and schedules.

The Churchman Red and Gold Calendar (Churchman

Co., 75 cts.) is particularly notable for its listing of the birth-days of many persons not found in the conventional Church calendar—scholars, poets, social workers, musicians, painters, etc.—as well as religious leaders of recent as well as ancient times.

Several calendars are published by the Morehouse-Gorham Co., as well as the *Living Church Annual* (\$1.75), which includes a calendar and lectionary providing for all the red-letter and black-letter saints' days, as well as space for daily memoranda. The *Annual* also provides the Church's only annual clergy list, together with a wealth of other information about the Episcopal Church and other portions of Christendom. The calendar section of the *Annual* is printed separately as the *Episcopal Church Lesson Calendar* (formerly the *Desk Calendar*), containing proper Psalms and Lessons (according to the Trial Lectionary of General Convention), colors of seasons and special days, etc. Another interesting Morehouse-Gorham calendar is the *Scripture Text Calendar* (Churchmen's Edition), which features texts for Sundays and holy days taken from appropriate Epistles and Gospels in the Prayer Book, as well as saints' days and the appropriate liturgical colors according to Episcopal Church use.

Churchpeople were delighted this year, when, very late indeed, the little *Mowbray Church Kalendar* arrived from England. This is a favorite with everyone, partly because it slips so easily into the Prayer Book and partly because it contains, in addition to the Kalendar, a separate list of the vigils, fasts, and days of abstinence of the coming year. In spite of war conditions, this kalendar is still the same price as in other years (5 cts.).

We would suggest that the *Mowbray Church Kalendar* be used as a card, when making a present of a large Church calendar. Most Churchpeople like, and use, both, if they can get them.

Among the *Dodge Art Calendars*, there is a fine one, with quotations from the Bible, one for every day, each page of the calendar covering a week. Older persons and those who go out little always enjoy such a calendar as this (50 cts.).

The Church year of the Episcopal Church and the other Catholic communions has been the envy of Protestant Christendom, and indeed various Protestant groups are beginning to make use of its riches. We are sometimes inclined to take our blessings too much for granted, counting on our clergy to keep us up to date on the greater feasts and neglecting the lesser ones altogether. If, through the purchase (and constant use) of one or more of these calendars, our daily devotions were focussed on the great truths and mighty events commemorated in the Church year, our heritage would be a source of constant joy and power.

A Well-Deserved Tribute

IT COULDN'T have happened in continental Europe. It wouldn't have happened in Asia or Africa. It didn't happen in Australia or elsewhere in the British Empire. But it could and did happen in the United States.

Rabbi Samuel Hirshberg celebrated the golden anniversary of his rabbinate early this month. For 37 of the 50 years he has served the congregation of Temple Emanu-El in Milwaukee, and during that time he has grown to be one of the most beloved citizens of Wisconsin. And on this happy occasion some 700 men and women of all faiths gathered at the Hotel Schroeder in Milwaukee to pay tribute to him. Governor Heil and Mayor Zeidler spoke gracious words of greeting; Fr. McCarthy and Dr. Fitzgerald, presidents of

Milwaukee's two Roman Catholic colleges, spoke appreciatively; Protestant ministers and civic leaders added their tributes. And it was notable that the expressions were not merely formal ones, but were heartfelt recognitions of the high place that Rabbi Hirshberg holds in the honor and love of the community.

"Rabbi Hirshberg," said the mayor, "reflects the best that free men can bring to the altar of civilization." "His deeds have left an indelible imprint in the community," added Fr. McCarthy. "He is *persona grata* wherever children are," was the tribute of Dr. Potter, superintendent of schools. And the Rev. Dr. Holmes Whitmore, rector of St. Paul's Church and president of the standing committee of the diocese of Milwaukee, quoted a Concord farmer on Ralph Waldo Emerson: "I hear he is a great man; all I know is that he is a good neighbor."

It is good to know that such a gathering as this can happen in America. And there is no one more deserving of such a tribute than our good friend Dr. Samuel Hirshberg. May his days be long in the land the Lord has given him.



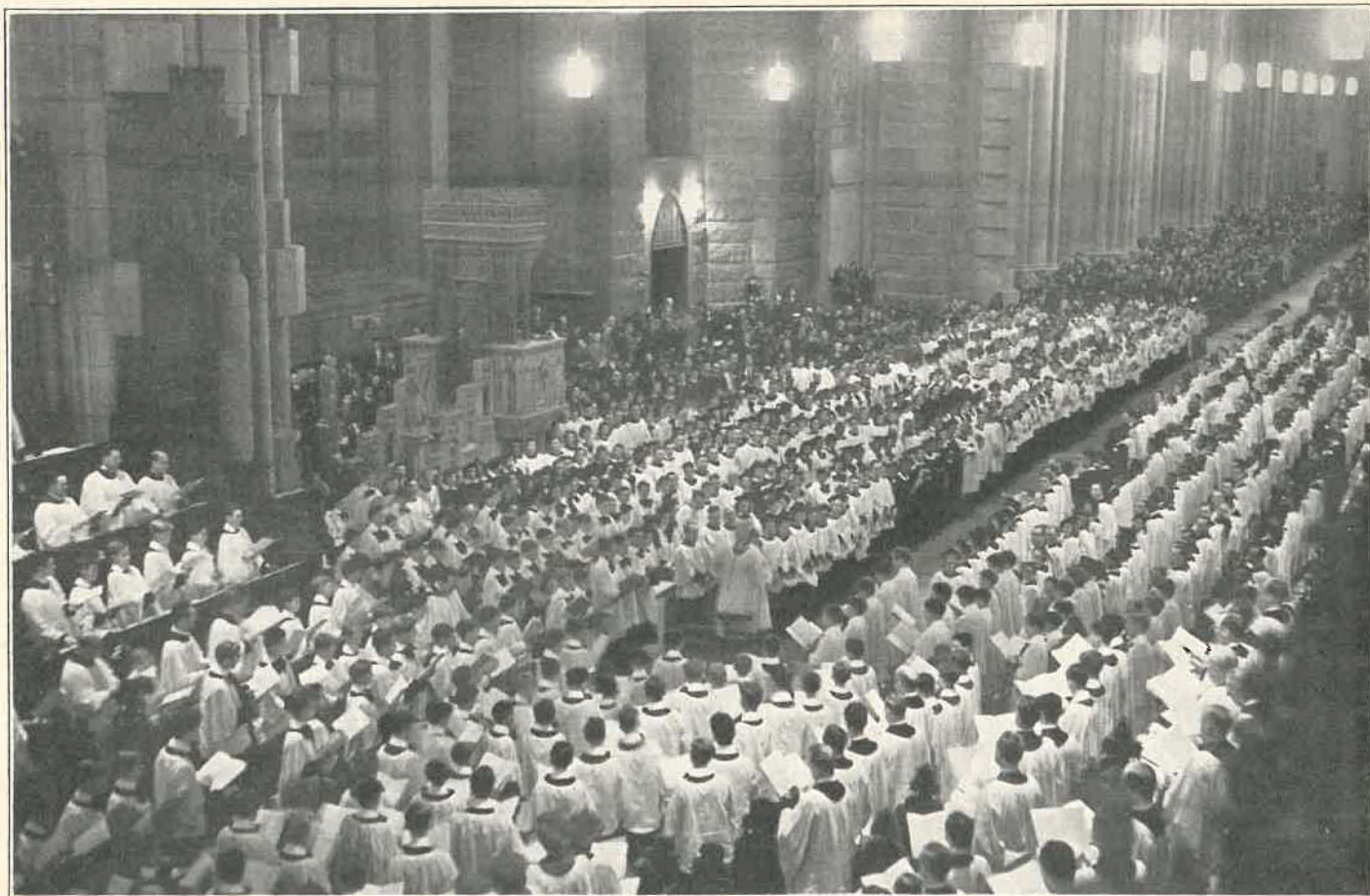
HOW many people read *THE LIVING CHURCH*? And how far afield does it go each week? It is not easy to say, for many—perhaps most—copies have two or more readers, many of them being passed on either directly or through the Church Periodical Club to other readers all over the world.

FOR INSTANCE, we know of one reader in this country who circulates his copy to three friends in his own parish, and then sends it to a missionary in China, who not only reads it himself but passes it on to English-speaking members of his congregation. Another copy has three or four readers in Central America, and then is forwarded to a priest in England.

WE SHOULD LIKE to have our readers send us instances of secondary circulation of *THE LIVING CHURCH* to other readers, at home or abroad. So far, the largest number of known readers of a single copy each week is seven, but perhaps some reader can send us evidence of a larger circle of readers. The record of seven comes from Mrs. Marguerite Ellen Long, of Janesville, Wis., who writes: "You might be interested to know how far my copy of *THE LIVING CHURCH* travels. My brother comes down each week and reads my copy. When we have finished with the copy, I pass it on to a good friend who reads for herself and also reads aloud such articles as she feels to be of interest to the invalid she is caring for. When they finish with each issue, it goes to one of her friends who in turn passes it on to her sister, who sends it on to a friend in Beloit who has recently come into the Church. I do not know whether or not the copy goes farther." Can anyone beat this record of regular weekly secondary circulation of *THE LIVING CHURCH*?

IT WOULD BE INTERESTING, too, to know how many countries are reached by a particular issue of *THE LIVING CHURCH*. Just as an experiment, we invite all readers outside the United States and Canada who read these lines to write us a letter or drop us a postcard. Tell us whether you are a subscriber, a regular reader, or an occasional reader of *THE LIVING CHURCH* and (if not a subscriber) where your copy comes from and whether you give it to anyone else after reading it. We'll try to publish some of the most interesting replies to this request. Just address *THE LIVING CHURCH*, 744 N. Fourth St., Milwaukee, Wis., U. S. A.—and may you have a Happy New Year.

Scenes of the Festival Octave at the Cathedral of St. John the Divine, New York



New York Herald-Tribune.

ABOVE: The great choir of the Cathedral of St. John the Divine is shown at the service, December 4th, in which 2,500 choristers of the diocese gathered to sing the praises of God and give thanks for the opening of the full length of the cathedral.

BELOW, LEFT: Bishop Manning is shown with Dean DeWolfe and Ralph Adams Cram, architect of the cathedral. Mr. Cram "took over" after the chancel had been built in Romanesque style, and developed the 20th-century gothic conception of the cathedral which has made it world-famous as one of the finest works of

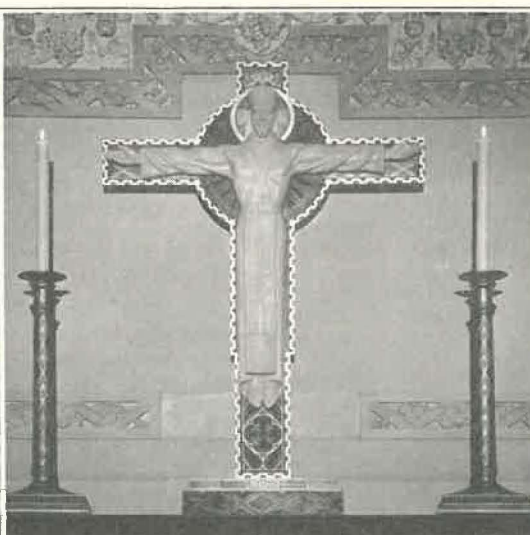
cathedral building of any century. It was the work of modifying the Romanesque chancel to conform to the towering, yet graceful Gothic style of the rest of the building that was brought to completion for the opening this month. The three men who are primarily responsible for building, maintaining, and adequately using the cathedral are shown in St. Ambrose's, one of the building's many chapels.

CENTER: On the high altar of the cathedral is a triumphant crucifix of Christ in priestly vestments, reigning from the cross. From the altar to the great west doors stretches

a vista not to be surpassed anywhere in the world. The length—a tenth of a mile—is in itself awe-inspiring, but the beauty, symmetry, and devotional spirit of the architecture make the cathedral literally a house of prayer—a prayer in stone by those whose efforts brought it into being; and the altar of sacrifice is the focus of the whole building.

RIGHT: Bishop Manning is shown in the pulpit of the cathedral at one of the services celebrating the opening.

(See next page for a news account of the festival octave.)



NEW YORK

Festival Octave at Cathedral

By ELIZABETH McCracken

The festival octave, celebrating the opening of the entire length of the Cathedral of St. John the Divine, New York City, which began with the glorious service on the morning of November 30th, continued throughout the week and the following Sunday with undiminished beauty and impressiveness. In addition to the regular cathedral services, there were many special occasions, at all of which Bishop Manning presided. The cathedral, in which 10,000 persons assembled for the first service of the octave, was filled for every one of the other special services.

On the evening of the first day, there was held the service of Many Witnesses, at which representatives of Austria, Czechoslovakia, Poland, Great Britain, France, Denmark, Norway, Holland, Greece, Yugo-Slavia, Russia, Ethiopia, and China offered prayer before the High Altar, while their country folk, with the flags of their nations, stood at the steps of the sanctuary. Bishop Manning stood throughout, on the predella, in front of the High Altar. The whole city was thrilled and moved by this service.

The second Tuesday in December is by established custom the day when the

Woman's Auxiliary of the diocese of New York holds its annual Advent meeting. This date, falling within the festival octave, was made an occasion of special celebration. As usual, the United Thank Offering was presented during the course of the Holy Eucharist. Bishop Loring of Maine was the preacher. Bishop Manning presided at the afternoon meeting in Synod Hall, at which Miss Margaret Marston and Bishop Keeler, coadjutor of Minnesota, were the speakers. So many women made a particular effort to come that even the capacity of Synod Hall was taxed.

PRAYERS FOR UNITY

A service of united prayer for the restoration of world-wide Christian unity was held on that same evening. Bishop Manning spoke and led the intercessions. Representatives of other communions offered prayers as follows: the Rev. Dr. William Adams Brown, for the American Section of the World Council of Churches; the Rev. Dr. Samuel McCrea Cavert, for the Federal Council of Churches of Christ in America; the Rev. Dr. Robert W. Searle, for the Greater New York Federation of Churches; the Most Rev. Archbishop Tirayre of the Armenian Apostolic Church, for that Church; His Beatitude Mar Shimun, Patriarch of the Church of Assyria, for his Church. The Rev. Dr. Floyd W. Tomkins, executive secretary of the World Conference on Faith and Order,

offered the prayer for the Anglican Communion. Members of many Communions, including the several Eastern Orthodox Churches, were among the thousands who thronged the cathedral.

Not only churchpeople, but musicians and other music lovers came early to the cathedral on Thursday evening, in order to find places for the service of worship in hymns and sacred music. Choirs from all over the diocese of New York were in the long procession, 2,500 singers in all, filling the choir and crossing. The first hymn, sung by the massed choirs and the congregation, all standing, was the beautiful Thanksgiving hymn, in none of the hymnals and yet known to all church musicians, the first line of which is: "We gather together to ask the Lord's blessing." This was followed by several well-known hymns, favorites of everyone: "Glorious things of thee are spoken," "O God, our help in ages past"; after which came the Compline hymn: "Before the ending of the day." There were four anthems, the *Te Deum*, and a Psalm. Seldom, if ever, has such a musical service been held in the American Church. The only address was a brief greeting by Bishop Manning.

CHILDREN'S SERVICE

On Saturday afternoon, the children of the diocese had their great opportunity, at the service for the young people and children of the diocese. There were more than



THE THOUGHT OF ST. PAUL

In the Light of the Modern World

by The Very Rev. Eric Montizambert

Dean of St. Matthew's Cathedral, Laramie, Wyoming

THE BOOK

This book is a vigorous attempt to present the great ideas of the Apostle to the people of the modern age in terms of modern thought and speech. St. Paul belongs to the Twentieth Century. His ideas, the issue of an age remarkably like our own, are strangely pertinent to the moral, social, and intellectual problems by which the Church is confronted. While the author reckons with all that modern criticism has to say, he strives to present his message in the non-technical language of the ordinary educated man.

Inevitably, as any competent study of the Apostle must do, the book faces the problem of re-union, analyzes the primitive conception of the Christian Ministry and the Sacraments. Incidental to the discussion of the Ministry, the position of the Papacy is dealt with both in its relation to the Bible and to the Church. The pastoral ministry is dealt with at some length, especially in the field of practical psychology. This is associated

with the study of the Apostle's ethics and his teaching on the work of the Holy Spirit. Adequate selected bibliographies are included in addition to the footnotes.

THE AUTHOR

Eric Montizambert was born in Port Hope, Ontario, Canada, was educated in Canadian schools and colleges, and was ordained deacon and priest by the Bishop of Algoma. After serving as rector of one Canadian parish for some years, he became rector of St. John's Church, Oklahoma City, Oklahoma, where he served from 1926 to 1935. Since 1935 he has been the dean of St. Matthew's Cathedral, Laramie, Wyoming, and student pastor at the University of Wyoming. Dean Montizambert has been a frequent contributor of articles to the *Anglican Theological Review*, the *Hibbert Journal* and the *Living Church*. He has also been a lecturer for several years at the Lake Tahoe Summer School, Galilee, Nevada.

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5,000 children taking part, 2,000 of them being vested and in the procession. Hitherto, at the annual children's service in May, only a limited number of children were able to attend, the others being represented by them. Now, as Bishop Manning told the great company of boys and girls, there is room for them all inside the cathedral.

The concluding special event was the Service of Thanksgiving for our fellowship with the Eastern Orthodox Churches, on December 7th. The celebrated Russian choir sang not only the anthem but also the responses to the prayers and the Litany, sung in procession. Prayers were offered by dignitaries of the Rumanian, Bulgarian, Ukrainian, Russian, Greek, and other Eastern Orthodox Churches. Bishop Manning greeted the representatives and led the intercessions.

It was a great octave, an event not only in the history of the diocese of New York and the American Church, but also in the history of the whole Christian Church. Bishop Manning's spirit never flagged; he was as ardently interested on the last day as on the first, and as happy.

SAN JOAQUIN

Eighth Province Bishops Favor Continuing Missionary District

The House of Bishops of the Eighth Province, meeting in San Francisco, November 25th and 26th, went on record as believing that the missionary district of San Joaquin should be continued and developed as an important unit of the Church.

Present at the meeting were Bishops Moulton, Block, Cross, Stevens, Porter, Mitchell, Sanford, Jenkins, Huston and Parsons.

Facts contributing to the opinion that the San Joaquin district should be continued were the size of the district, population, growth and expanding opportunities, and the formulation of a carefully worked out plan of the district itself.

Important in the report of the district was the suggestion that a new bishop be consecrated promptly to fill the place of Bishop Sanford, who plans to submit his resignation in February.

FINANCIAL CONSIDERATIONS

The sum of \$5,750 annually was considered necessary for making the district eligible to become a diocese. The parishes plan to raise their contributions to 27% of this total within the coming year—the remainder to come within the next four years.

St. John's in Stockton, for example, has as its proportionate share \$1,211.53. The vestry has agreed to a voluntary progressive increase of assessment of \$300 each year until a total of \$1,200 increase is arrived at in four years. This was put in the budget for the Every Member Canvass as \$300 voluntary additional assessment.

Similar plans have been worked out by seven other parishes of the district. Parish meetings and vestries assumed a tentative total increase amounting to \$1,549 for the first year, and indicated their determination to raise the full sum in five years.

The pledges and financial survey were the work of a committee of three laymen and two women, under the chairmanship of B. C. Allin of Stockton, appointed by Bishop Sanford of San Joaquin, which held discussions with parish committees and vestries and prepared a detailed report. The committee emphasized that its work was purely unofficial and had not been acted upon by the convocation of the district. Its figure of \$5,750 is "simply an estimate—more liberal probably than necessary" of the amount needed for diocesan status.

The report declared: "The committee, after considerable discussion and investigation, backed by a detailed census and financial data, came to the conclusion that it was not at all impractical for this district to become a diocese under the requirements of the canons, but without commitment as to complete support of all the missionary clergy in the area."

The committee believed that it would be desirable to create an endowment fund, but rather than scatter its efforts in too many objectives, the first problem should be one of making the district administration self-supporting.

DISTRICT EPISCOPATE

The report continued: "The committee respectfully urges and requests that everything possible be done to obtain the prompt consecration of a bishop to succeed Bishop Sanford upon his retirement. The committee would like to see the province nominate someone who in their judgment would be acceptable for the work of the district.

"The committee feels very strongly that an aggressive young bishop should be consecrated—a young man with years of available service ahead of him, in order that he might put his policies into execution and be able to follow them through to fruition in the years to come."

EAST CAROLINA

Pilgrimage To Bath

Marking the first milestone in what is planned as the eventual restoration of the oldest town in North Carolina, the restoration of St. Thomas' Church, Bath, was commemorated recently with a pilgrimage and service.

In an address Bishop Darst of East Carolina, who is also rector of St. Thomas' parish, declared that the restored church was an historic shrine which should attract people of all faiths and creeds from every corner of the state.

He also asserted that the church site should be recognized as a bulwark against insidious forces and doctrines, which are even more dangerous today than bombs and shells.

"If America is to remain strong and free and realize the ideals of its founders," he said, "it must build such bulwarks that they may ward off such dangers. The thing perhaps most needed now in our country is a consciousness of the presence and power of God."

The Rev. Walter R. Noe, diocesan executive secretary and also secretary of

the Bath association which directed the restoration work, and his brother, the Rev. A. C. D. Noe, vicar of St. Thomas' parish, told of the restoration accomplishments and plans. An historical address was made by Judge John W. Darden of Plymouth. The music was directed by the Rev. Stephen Gardner, rector of St. Peter's, Washington.

CHICAGO

Reducing Diocesan Debt

Chicago's two-way drive on the diocesan debt is advancing steadily towards its objective, according to the latest communique from the headquarters of general chairman Edward K. Welles. This disclosed that the total amount on hand in cash and pledges on December 1st, was \$330,000, well over the three-quarters mark in the \$400,000 appeal campaign. Of this amount, \$150,000 represented gifts reported through parishes and missions, and \$180,000 came from donors on the special gifts list.

DULUTH

Bishop Urges Lay Leadership in Forward in Service

"Where the Forward in Service program is haphazard and spotty in the diocese, the laity should seize the initiative," declared Bishop Kemerer of Duluth, at a recent meeting of the executive board of the Woman's Auxiliary in Hibbing.

Insisting that the rule of life suggested in *My Own Steps Forward*, of Sunday worship, monthly communions, daily prayer, weekly giving, and personal evangelism is only a beginning and a bare minimum, Bishop Kemerer urged leaders of women's work to make the priests' rule of the diocese a part of their own.

An "all-out" advance program into the rural areas of the diocese was voted by the board in the creation of a new department of mission and church extension under lay leadership. The new department publishes a monthly rural paper, sends current numbers of *Forward—day by day*, prayer leaflets, prayer books, and personal letters to each "isolated communicant." In a preliminary survey the department reported an increase in the correspondence list from 20 to 200 families in six weeks. Since many isolated Churchmen are members of Minnesota Indian tribes, the board voted \$1000 for the extension of Indian work in the diocese and an additional \$1000 for promotional purposes.

WESTERN MASS.

Dr. Keller Describes State of German, Russian Churches

"The Church is having to learn 'the theology of 'yes' and 'no'"; Dr. Adolf Keller, of Geneva, leader in the Ecumenical Movement, told the clergy of the diocese of Western Massachusetts at a

meeting on November 24th at Holy Trinity Church, Southbridge. "This is a remarkable spiritual experience for a Church which in times of peace always said 'yes'", he declared, referring to the fact that relations to the State are the most pressing theological problem of the continental Churches. He paid tribute to Karl Barth's development of this theology—"Yes, to God, to the Bible, to revelation; and No, to the repressive activity of secular power."

Declaring that the poverty of Europe gave rise to both problems of "daily bread" and of "faith," Dr. Keller said that people were asking, "Is it true that we are living in a world ruled by a God of love? Is the message of a God of love true in a world of horror and hunger?" He declared the test of faith to be in praying "Give us this day our daily bread, when daily bread is not coming."

Dr. Keller described in some detail the condition of the Churches in Germany and Russia under restrictions. Referring to Russia he declared, "Christianity as an institution has broken down, but something different has arisen—without any influence on government as yet—Christianity as a movement, a vibration of faith." Referring to Germany he pointed out that when a church was crowded on Sunday mornings, it was a parish where the Gospel was being preached, while an empty church was where myth or compromise was being given.

MICHIGAN

St. Paul's Becomes a Parish

Organized in 1848 as mission station, St. Paul's, St. Clair, has recently become a parish. The congregation will seek admission as a parish in union with the diocese at the convention in January.

The Rev. C. C. Watkins, missionary in charge of St. Paul's, was called as rector as soon as the incorporation was complete.

ROCHESTER

Worship in Family Groups

"Worship of God in family groups" will occupy the attention of Churchpeople of the diocese of Rochester during the four weeks of Advent. Bishop Reinheimer in a recent pastoral letter made this proposal:

"I propose to every one of you that in the next four weeks we put worship and family above any personal inclination or convenience; that we be in church as family groups on each of the four Sundays of Advent; and that once at least at Christmastide each family make a Corporate Communion.

"This provides for everyone. If you are not all in one place, arrange to be in church at the same hour, thinking of one another wherever each may be. And, if your family is hallowed by bonds with some bright spirit dwelling in eternity, seek to worship on these days in the assurance of a mutual experience of the presence of God."

In his letter, which had a circulation of nearly 15,000, Bishop Reinheimer wrote

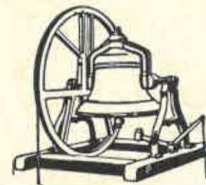
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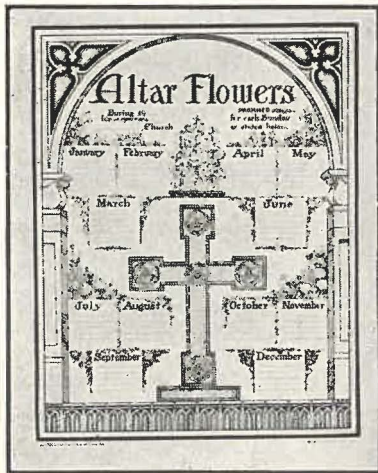
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Hal Raynor

ON THE HOLLYWOOD FRONT

UNFINISHED BUSINESS. Starring Irene Dunne, Robert Montgomery, Preston Foster, Esther Dale, Walter Catlett, and June Clyde, under the direction of Gregory La Cava. Universal.

The story of a black-sheep playboy who makes good, this picture will not amaze or alarm you with its profundity or artistry, but it is nevertheless good entertainment.

In the main the dialogue is brisk and the picture moves right along. One who is familiar with movie plots will recognize in *Unfinished Business* some of the good old basic tricks—of course with adept variations—and I should say that this plot is probably No. 79—you know, the one where two people get married just for excitement and then have to fall in love afterwards and all ends blissfully.

Robert Montgomery and Irene Dunne make the most of what they have in the picture, and there are many good chuckles and laughs, but I wish they'd give Irene a picture that was worthy of her. To my way of thinking she is a great actress who has been given some rather dubious material. *Unfinished Business* is fairly good light entertainment. Not for children, and not for those who expect something too extraordinary. I enjoyed the picture, just as I enjoy practically all the pictures I see, but when you pin me right down and look me right in the eye and ask, "was it terrific?" I must reply, "not quite."

★

There is one picture which I failed to review, and I apologize, because it's really good. The Parson of the Panamint, although replete with much of the old solid stuff of filmdom, is, nevertheless, an excellent picture in its class. In trying to recall the pictures I enjoyed the most in recent months I thought of The Parson of the Panamint, Blossoms in the Dust, The Little Foxes, and Sergeant York as outstanding. Oh, I almost forgot Tom, Dick, and Harry!

★

LADY SCARFACE. Dennis O'Keefe, Judith Anderson, et al. RKO.

A female twist on the old title attributed to, and inspired by, that famous American who has been glamorized by stage, screen, and radio—Al Capone.

Whenever I see a gangster picture I wonder why crime is so much more interesting and exciting than goodness. I have talked with directors and producers on this point, and they all agree that crime does pay, especially in the pulp-magazine, radio, and movie businesses. Crime, scandal, and horror will always have a hold on the dime-novel type of mind, but I'm still convinced that sheer beauty and goodness are marketable commodities that the omniscient movie moguls are overlooking.

The reason I can make this statement is that *Good-bye, Mr. Chips* is filled with

sheer goodness, and it remains one of the outstanding pictures of all time. There are other pictures that fall into this category, and have won public acclaim without murder, horror, scandal, and/or inordinate or sinful affections.

You will recall that during the heyday of gangster pictures the student body of erudite Harvard University voted for Mickey Mouse as their favorite movie actor. This is a semblance of a revolt against the producers, directors, and writers of Hollywood.

★

Hollywood rectors can get themselves into a heap of trouble if they aren't careful. One clergyman of our Church was asked if a few of the choir boys could appear in a stage show to sing Christmas carols. He thought this harmless enough, and assented only to find out later that the play was The Man Who Came to Dinner. The storm has since subsided and no lives were lost.

★

The Little Foxes (Sam Goldwyn), featuring Bette Davis, Herbert Marshall, Teresa Wright, and Richard Carlson, and directed by William Wyler is a picture for adults.

Those who saw the play will appreciate the finesse of the writer in handling the lines of the sinister characters that give life to the story of the Hubbard family. Although the characters are mostly a bunch of vicious introverts, one sits enthralled at the mean, conniving, diabolical spirits that motivate the actions of the central characters.

There is a good moral to the story in that those who live by trickery will find that life outricks them. Unless there are some very unusual pictures in the offing, I am sure that *The Little Foxes* will be heralded as one of the year's best productions, and Bette Davis as one of its best actresses. Miss Davis doesn't try to be nice and sweet—she lives her part, bitterly, incisively, through the whole saga of the Hubbards.

There is a masterful sweep to the direction of this photoplay; it is a dynamic display of true artistry on the part of director, writers, actors, and those many unseen technicians upon whom the success or failure of a picture depends.

You will want to see this picture for its story content, its artistry, its powerful homily, and also because it is a portrayal of creatures in our experience who live in the hell of utter selfishness. When I went to church last Sunday and looked at the congregation, I was glad that there were people like that left in the world, instead of horrible "little foxes that spoil the vine."

★

I'm glad that they are beginning to star Bob Benchley. To my crass way of thinking he is the funniest man on any screen. His humor is intelligent and original.

It's the Week Before Christmas!

Time only now for air-mailing and telegraphing for such parish needs or personal gift matters as you may not have attended to sooner.

We want all the business we can get, but please never forget to retain enough from out your Christmas money to make a really handsome cash offering in your Church at your Christ-Mass. Offer Our Lord a truly princely gift of your substance. Plan to double what you've ever given before and then plan your gift-giving after that, and on what's left. As we've said before, Christmas is Our Lord's Birthday celebration primarily, not one of ours, and He should come first.

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INNOVATION

**Short Sermonette Prepared
 For Early Mass**

The Rev. Lawrence F. Piper of the Church of Our Saviour, Milford, Conn., has worked out for those attending early Mass "a sort of mixture of sermonette and intention," feeling that those who come to the early service and so hear no sermon ought to have some thought to carry away.

For the second Sunday in Advent he has prepared the following message:

"One of the Advent messages is 'Your redemption draweth nigh.' Redemption is a setting free on payment of ransom. Christ came to give Himself a ransom for many. This is a part of the Good News He revealed. Today's Gospel teaches us not to fear calamities when they come upon the earth, but to see in them a sign of Christ's Coming; and Christian Hope teaches us to look for Him with joy. We need not be bowed down with a weight of sin, or of sorrow, or of despair. Our Blessed Lord bids 'Look up,' 'Lift up your heads!' He

comes with our ransom paid. We are to look up and greet Him with joy, because our redemption draweth nigh. Have this in mind as you approach the altar. Come with joy, for 'your redemption draweth nigh.'"

CANVASS

**A Vestry Meeting With
 350 Spectators**

It was a layman's idea, but the Rev. Samuel E. West, rector of St. James' Church, Wichita, Kans., says most enthusiastically that it worked.

Fifty men of the parish were designated as hosts, and each invited ten people to a dinner. After dinner a vestry meeting was held on the stage. It was conducted just like an ordinary vestry meeting, but in the course of it, 350 hearers were acquainted with every phase of the parish's program. The chairman of the canvass committee reported, announcing plans for Loyalty Sunday; there was a talk on proportionate giving, and the rector spoke on the topic, "We believe that God still reigns."

The meeting was keyed to the birthday of the first rector of the parish, the Rev. Otis Earl Gray, and all present signed cards pledging "allegiance to our God, to His Church, to our country." Names of signers were forwarded to the Presiding Bishop in New York.

On Loyalty Sunday, more than half the parish budget was subscribed before canvassers started out.

New Idea

The 1941 Every Member Canvass in Christ Church, Ridgewood, N. J., will long stand in the memory of parishioners as a tribute to the rector, the Rev. Alfred J. Miller. No ballyhoo, no dinners, no meetings were used to whip up enthusiasm; in fact, there was little to the Canvass except a general request for contributions. The result was a 30% increase in pledges.

KITCHEN

\$2,000 Value for \$700

Building a \$2,000 kitchen for \$700 was one of the notable accomplishments of St. Paul's parish, Norwalk, Conn., this year.

After three years of discussion and planning for a much needed new church kitchen, the parish committee was presented with a design and model to be completed at an estimated cost of \$2,500. Leaving out the "extras," the committee could not bring the figure below \$2,000.

When this news was presented to the annual parish meeting, jaws dropped and a dead silence ensued. But, nothing daunted, the men of the church went ahead with the work on their own initiative. The parish summer fair brought in \$600, and by the labor of 30 or 40 parishioners, freely given, the kitchen was complete and ready for use this fall. The total cost was a little more than \$700.

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COLLEGES

Hobart To Lose President Eddy; Continues with Navy for Duration

Announcement of the resignation of Major William Alfred Eddy as president of Hobart and William Smith colleges, effective at the end of the current college year, has been made by John K. Walker of Buffalo, chairman of the board of trustees of the colleges. The resignation followed a meeting between President Eddy and a committee of the board of trustees here when Major Eddy explained that his instructions from the Navy De-



MAJOR EDDY: Resigned as head of Hobart to serve in Egypt.

partment indicated his duties with that department would continue for the duration of the war, and that he probably would be unable to return to the colleges for several years.

Major Eddy is at present in the United States to receive instructions for what probably will be additional foreign service. For the past several months he has served as naval attaché and naval attaché for air at the American Legation at Cairo. He holds the commission of Major in the United States Marine Corps.

Members of the board of trustees and Major Eddy look forward to a continuation of the relationship between Dr. Eddy and the colleges in some capacity after the war. Initial steps have been taken to assure that relationship through appointment to an honorary position either on the board of trustees or on the administration of the colleges during the period of his absence on service with the Navy Department.

Acting president of the College during the current semester, and for the balance of this college year, is professor of chemistry, John E. Lansing, senior member of the faculty.

Members of the board of trustees last May made provision for a year's leave of absence for President Eddy when the call

for service with the Navy Department came through. At that time Dr. Eddy made it clear he would not accept leave of absence for longer than one year, and asked the board to be prepared to take steps at this time if the world situation indicated his service with the Navy Department would continue beyond the one year period.

At the meeting Major Eddy and the trustees agreed arrangements for a presidency in absentia or for a temporary president could not be continued beyond this year, and the trustees agreed that they now must take steps to secure a permanent successor to Major Eddy for the presidency of the colleges.

Dr. Eddy came to Hobart and William Smith in 1936 from Dartmouth College, succeeding the Rev. Murray Bartlett to the Presidency of the Geneva colleges. Previous to his service at Dartmouth he had been chairman of the department of English at the University of Cairo, Egypt. He is a graduate of Princeton University, holding Litt.B., A.M., and Ph.D. degrees from Princeton. He holds an honorary A.M. degree from Dartmouth, LL.D. from St. Lawrence and Colgate, and L.H.D. from Wooster.

Count Carlo Sforza To Speak At Kenyon

Count Carlo Sforza, the man who may head the next government of Italy, if the Allies win the war, is lecturing at Kenyon College on a grant from the Carnegie Endowment for International Peace during December and January.

A former foreign minister of democratic Italy and ambassador to France, Count Sforza has devoted his time since the suppression of the opposition parties in Italy in 1926 to writing on international affairs and to working for the cause of democracy in Italy.

SECONDARY SCHOOLS

Haupt Hall Dedicated

Bishop Stephen E. Keeler dedicated Haupt Hall as the main building of Breck School for boys, St. Paul, on November 23d, in honor of the Rev. Charles Edgar Haupt, senior presbyter of the diocese of Minnesota.

The invocation was given by the Rev. Harry E. Nelson, chaplain of the school. The Rev. Robert M. Wolterstorff, Charles E. Elmquist, Mrs. Claude S. Brown, Chester H. DesRochers, and Dr. Haupt took part in the ceremonies.

Founded in Wilder, Minn., in 1866, the school expanded despite adverse circumstances. Today under the auspices of the Church in the diocese of Minnesota it is a country day and boarding school with 234 boys enrolled.

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December

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

John Herbert Edwards, Priest

Funeral services for the Rev. John Herbert Edwards, D.D., senior priest of the diocese of Chicago and rector emeritus of the Church of the Holy Spirit, Lake Forest, were held at Christ Church, Ottawa, on December 3d, with Bishop Randall, Suffragan Bishop, officiating at a Requiem Eucharist. Dr. Edwards died December 1st in Chicago at the age of 87 years.

The first two years of his priesthood were served as pastor of St. Paul's Church, DeKalb, and in 1884 he became rector of the Church of the Holy Communion, Maywood. From 1887 to 1895, he was rector of Christ Church, Ottawa, and from 1895 to 1912 he served the Church of Our Saviour, Chicago. In 1912, he was called to the pulpit of the Church of the Holy Spirit, Lake Forest, where he served until his retirement in 1922. For a number of years recently he had taken the services at Trinity Church, Daytona Beach, Florida, during the winter months.

Dr. Edwards was a member and president of the standing committee of the diocese for 22 years and he also served for many years as rural dean.

He was born in New London, N. Y., on July 24, 1854, and after graduating from the Dixon, Illinois, high school, matriculated at the University of Michigan, from which he received the degree of Bachelor of Philosophy in 1878. Graduating from the General Theological Seminary, he was ordained deacon in 1882 and priest in 1883. He received the degree of Doctor of Divinity from Western Theological Seminary in 1930.

Dr. Edwards resided with his family at 161 Ravine Avenue, Highland Park. His widow, Susan Bushnell Edwards, and a son, Edward Bushnell Edwards, survive. Interment was at Ottawa, Ill.

Thomas Fleming, Jr.

Thomas Fleming jr., long a leader in Church and civic affairs, died at his home in Pasadena, Calif., on December 3d, at the age of 60. Burial services were conducted by Bishop Stevens at St. James' Church, South Pasadena, assisted by the Rev. T. Raymond Jones, rector.

Mr. Fleming was a delegate to the General Convention sessions of 1931, '34, '37, and '40. He was a member of the National Council for six years. At the time of his death he was a member of the diocesan executive council, the corporation

of the diocese, and the department of missions. For several terms he was a vestryman of St. James' Church, South Pasadena. He was a generous contributor to religious and philanthropic movements.

Following his graduation from Cornell in 1905 with a civil engineer's degree, he engaged in business in Pittsburgh, where he was a communicant of Calvary Church. During the first World War he was civilian engineer in charge of construction at Fort Knox, Ky. He came to California in 1929.

Mr. Fleming was a member of the board of associates of the California Institute of Technology, was treasurer of the Pasadena Community Playhouse, and for some time was a member of the board of Scripps College, Pomona.

He leaves his widow, Mrs. Margaret Brown Fleming, and four children; Mrs. Kenneth Rhodes, Lieut. Thomas Fleming, 3d, and John and Louis Fleming.

CHURCH SERVICES

NEW YORK—Continued

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Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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CHURCH CALENDAR

December

14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
21. Fourth Sunday in Advent.
22. S. Thomas. (Monday.)†
25. Christmas Day. (Thursday.)
26. S. Stephen. (Friday.)
27. S. John Evangelist. (Saturday.)
28. Holy Innocents. First Sunday after Christmas.
31. (Wednesday.)

†Tr. from December 21st.

CLASSIFIED

ANNOUNCEMENTS

Appeals

SMALL MISSION CHURCH desires to purchase second-hand pews, reading desk, prayer desk. MR. TENANT HANE, Gaffney, S. C.

HUTCHINS HYMNALS and Chant Books with music wanted. St. Peter's Mission, Waterford, Pa. Box V-1602, THE LIVING CHURCH, Milwaukee, Wis.

Births

DAY, MARY PENELOPE—Born on December 6th, the daughter of Mr. and Mrs. Peter M. Day. Her father is managing editor of THE LIVING CHURCH and her mother was formerly assistant news editor.

Died

WILKIE, GEORGIA LOUISE, deaconess, died on November 23d in Los Angeles, Calif. Burial from St. Mary's chapel, with interment in Inglewood Park cemetery.

Minute

MINUTE unanimously adopted by a rising vote of the Board of Trustees of THE CHURCH PENSION FUND, at a meeting held on November 25, 1941, and spread upon the records of the Fund.

The Board of Trustees of The Church Pension Fund receives the announcement of Bishop Lawrence's death on November 6th with profound sorrow and sense of loss. He was our strong leader and our beloved friend. But in the midst of our sorrow we thank God for his noble and creative life. Endowed with many talents, he devoted them to the service of mankind, and in his works he still lives.

Amongst these enduring and revealing results of his life, The Church Pension Fund is conspicuous. For it was his moral insight that first perceived the duty of the Church to care for her aged clergy and their families, not as a matter of charity but as a matter of justice. And it was his strong conscience that impelled him to act upon his vision, and accept the responsibility of leading the Church to see and fulfill it.

It was his keen mind and sound judgment that prompted him to seek the best advice obtainable and with it to formulate a plan for old-age security and for widows and orphans which rested not upon sporadic gifts but upon assessments payable by the whole Church and calculated by actuarial science—a pioneer in such systems and a model which other churches have followed.

It was his faith and personal effort 25 years ago that secured from the Church subscriptions amounting to more than eight million dollars, to cover accrued liabilities and thus enable the Fund to provide for all clergy of the Church at the beginning of its operation.

As a member of the Board of Trustees from the date of the Fund's incorporation to the date of his death, and its President until December 17, 1931, his unflagging interest and attention and his recognized leadership built up an organization and established policies which have won the confidence of the entire Church.

The Church Pension Fund is a living memorial to Bishop Lawrence. Through it, his moral insight and courage, his love of his fellows, his faith, his wise judgment and his devout obedience to the will of God, find enduring expression, and continue to serve mankind.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

CHANGES

Appointments Accepted

EICHELMAN, Rev. GEORGE, formerly vicar of St. Andrew's Mission, Elsinore, Calif., is to be curate at All Saints', Pasadena, effective January 1st. Address: 132 N. Euclid Ave., Pasadena, Calif.

FRENCH, Rev. HORTON I., formerly rector of St. Andrew's, Waterville, Minn., is rector of St. Mark's, Lake City; priest in charge of Grace Church, Wabasha; and Christ Church, Frontenac, Minn. Address: Lake City, Minn.

HAWKINS, Rev. HERBERT, rector of St. Paul's, White River Junction, Vt., will also be rector of St. Paul's, Windsor, Vt., effective January 1, 1942. Address: 37 State St., Windsor, Vt.

LARSEN, Rev. JOHN G. is priest in charge of St. Thomas' Church, Wharton, Tex. Address: Box 587, Wharton, Tex.

Ordinations

PRIESTS

ARKANSAS—The Rev. DAVID SHIFFER CRUMLEY was ordained to the priesthood on December 1st at Trinity Cathedral, Little Rock, Ark., by the Bishop of Arkansas. He was presented by the Rev. George C. Merkel. The Rev. Fordyce E. Eastburn preached the sermon. The Rev. Mr. Crumley will be priest in charge of Trinity Church and associated missions, Searcy, Ark.

COLORADO—The Rev. MORDECAI LEWIS MARSH, JR., was ordained to the priesthood by Bishop Ingley of Colorado, December 1st, at the Church of the Transfiguration, Evergreen, Colo. He was presented by Canon Winfred Douglas; the Rev. Harry S. Kennedy preached the sermon. Fr. Marsh continues as curate at the Church of the Transfiguration.

SOUTH FLORIDA—The Rev. ROBERT CHESTER KILBOURN was advanced to the priesthood by Bishop Wing of South Florida, December 1st. He was presented by the Rev. F. Barnby Leach of the Seamen's Church Institute, Tampa. The sermon was preached by the Rev. A. Peter Carroll, rector of the Church of the Ascension, Clearwater, Fla. The Rev. Mr. Kilbourn has been appointed priest in charge of St. Mary's Church, Dade City, and St. Peter's Church, Plant City, Fla.

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BOOKS

"TAPESTRY" and "VIOLETS"—The book *Tapestry* \$1.10 and the song *Violets* 55 cts., postpaid. John Erskine and other critics have complimented verse and music. Order from author, WYTHE LEIGH KINSOLVING, 400 West Franklin street, Richmond, Va.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON CO., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON CO., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. REDINGTON CO., Dept. 77, Scranton, Pa.

CHRISTMAS CRECHES, statues, crucifixes, sanctuary lamps. Church decorations. ROBERT ROBBINS STUDIO, 1755 Broadway, at 56th St. New York City. CO 5:5561.

LIBRARIES

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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LIBRARIES (Con't)

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday and Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

LINENS AND VESTMENTS

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

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

PARISH REPRESENTATIVES

GUILDS, fellowships, other Church organizations. We have a plan by which you can easily and quickly earn money for your organization treasury, and at the same time help to build up your Church by making Churchmen better informed. Write for details on how your group can become a parish representative of THE LIVING CHURCH. Address: BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

EXECUTIVE SECRETARY, experienced, wanted for large parish in Eastern Pennsylvania. Reply giving full details as to training, experience, references, age, etc. F-1598, THE LIVING CHURCH, Milwaukee, Wis.

CASE WORKER wanted: There is an opening in the Knoxville branch of the Church Mission of Help (a national case work agency for girls from 16 to 25 years old) for a young Churchwoman with case work training who is skillful in working with girls. Address the Executive Secretary, CHURCH MISSION OF HELP, 413 W. Cumberland Ave., Knoxville, Tenn.

PRIEST, young, sound Churchman, college and seminary graduate, energetic, wanted to assist in midwest parish. Must qualify in Church school and student's work. Salary starts \$2,000, without quarters. Give reference and experience. Write Box F-1601, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

WILL any bishop or parish offer position to active city rector, missionary minded, consecrated Churchman? Eight years present position in Eastern state. Married. Minimum conditions \$1,600 and a decent house. Box A-1596, THE LIVING CHURCH, Milwaukee, Wis.

ASSISTANT ORGANIST, experienced, desires position without compensation in New York City. Would like to hear from church which cannot afford needed assistant organist. References. Address: Box S-1603, THE LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER, experienced, wishes position with married priest in exchange for room, board and small weekly stipend. Active Churchwoman. References. Eastern U. S. Box W-1588, THE LIVING CHURCH, Milwaukee, Wisconsin.

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To further expand the service of the Morehouse-Gorham Co., we have added a complete line of Candles for all purposes in the Church. This will prove to be a definite aid and convenience to all of our customers. Here is another link added to the ever-increasing chain of available supplies for your Church.

Wax Color (Yellow) Candles

Size	Dimensions	No. Candles in Carton	Prices per Carton	
			Grade 1 (Popularis)	Grade 2 (Onyx)
*Long 4s	13 $\frac{3}{4}$ x $\frac{1}{8}$	24	\$4.00	\$2.40
*Short 4s	11 $\frac{1}{8}$ x $\frac{7}{8}$	24	4.00	2.40
*Long 3s	17 $\frac{9}{8}$ x $\frac{3}{8}$	18	4.00	2.40
*Short 3s	15 $\frac{1}{2}$ x $\frac{7}{8}$	18	4.00	2.40
*Long 2s	22 $\frac{3}{8}$ x $\frac{3}{8}$	12	4.00	2.40
*Short 2s	16 $\frac{3}{8}$ x 1 $\frac{1}{8}$	12	4.00	2.40
Long 1s	27 x 1 $\frac{1}{8}$	6	4.00	2.40
Short 1s	25 $\frac{1}{8}$ x 1 $\frac{3}{4}$	6	4.00	2.40
1 set each	16 x 1 $\frac{1}{2}$	2	1.40	.80
2 sets each	32 $\frac{7}{8}$ x 1 $\frac{1}{2}$	1	1.40	.80
3 sets each	31 $\frac{1}{8}$ x 1 $\frac{3}{4}$	1	2.00	1.20

* Size marked thus (*) may be had either plain or self-fitting base.

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Same Sizes and Prices as Above

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Size	Dimensions	No. Candles in Carton	Prices per Carton	
			Grade 1 (Marble)	Grade 2 (Polar)
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*4s	12 x $\frac{7}{8}$	24	3.00	2.50
*3s	15 $\frac{7}{8}$ x $\frac{7}{8}$	18	3.00	2.50
*2s	18 $\frac{1}{8}$ x 1 $\frac{3}{8}$	12	3.00	2.50
*2s	23 $\frac{3}{4}$ x $\frac{3}{8}$	12	3.00	2.50
1s	29 $\frac{1}{2}$ x 1 $\frac{1}{8}$	6	3.00	2.50
1 set each	16 x 1 $\frac{1}{2}$	2	1.00	.42
2 sets each	32 x 1 $\frac{1}{2}$	1	1.00	.84

* Size marked thus (*) may be had either plain or self-fitting base.

Beeswax Candles

51% BEESWAX (Missa)

Price, \$5.10 per carton—approximate sizes as Wax Color above, except:

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2 sets each	32 x 1 $\frac{1}{2}$	1	1.70

60% BEESWAX (Altar)

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	Dimension	No Candles in Carton	Price per Carton
1 set each	16 x 1 $\frac{1}{2}$	2	\$2.00
2 sets each	32 x 1 $\frac{1}{2}$	1	2.00

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Price, \$6.90 per carton—approximate sizes as Wax Color above, except:

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2 sets each	32 x 1 $\frac{1}{2}$	1	2.30

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