

# The Living Church

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

## Roll of Honor, 1941

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SOLDIERS AT COMMUNION

Airmen from Chanute Field, Rantoul, Ill., come to Emmanuel Church, Champaign, Ill., to receive Holy Communion. The Rev. Herbert L. Miller is rector.



# LETTERS

## War and Peace

**T**O THE EDITOR: War imposes a two-fold vigilance on Christians: vigilance against the enemies of their country without, vigilance against the enemies of their faith within.

Let us watch and pray, therefore, lest we enter into the temptation, to speak with all the spite of too many of those who do not fight. Let us never forget we have a faith to keep, as well as a country to defend, a faith to keep with all humanity, a fight to fight against its enemies.

No less is the Christian peace dependent upon the charity of our judgments, than is the nation's victory upon the courage of our actives. It was by the charity of his judgments in the midst of a bitter conflict that Lincoln holds the high place he has, not only in the hearts of his country men, but in the hearts of Christians anywhere.

May the peace that was the end of his heroic endeavors be the end of ours, a peace with malice toward none, charity for all, a peace that fulfils the undying Christmas hope, peace on earth, good will to man.

FRANK D. SLOCUM.

New York.

## In Defense of "Xmas"

**T**O THE EDITOR: Perhaps the Chamber of Commerce that is trying to "bury" the abbreviation, "Xmas," is overlooking something. I mean the "s" that at some time or other was left off the end of the word. If we are urged to do away with "X" and use, always, the six letters in the name "Christ," why not go all the way and restore "mass"

at the end of the word? We might even campaign for "Christ Mass," and so be still more proper and logical.

There is much to be said for "Xmas." Granted it does not look so well in print, it is nevertheless convenient, time-saving, space-saving, labor-saving—and reverent. "X" to an informed Christian, when it is thus used, means exactly what "Christ" means, when part of the word Christmas. It may even be more of a reminder.

Xtians, I maintain, can be well within the bounds of propriety and reverence, when they write, Xtians, Xtny, Xlike, and Xmas. Those who do not like to write the abbreviation may always write the syllable in full.

H. J. MAINWARING.

Wollaston, Mass.

## Hitler Would Like That

**T**O THE EDITOR: I am temporarily in St. Luke's Hospital, recovering, and expect soon to be out again. Meantime the radio and the newspapers bring to my bedside moods and experiences in my fellow countrymen that became very familiar to me in Geneva, Switzerland, especially after the French surrender, and the evacuation at Dunkirk. I frequently then heard my friends who were living under considerable strain repeat rumors as though they were facts, and make sharp criticisms of officials and of the actions of governments in ways that tended to spread unrest and hard feeling.

I found that the speaker's mood and method could be quickly and permanently changed by saying pleasantly, "Hitler would like to hear you say that." To the astonished exclamation that usually followed I would

answer by repeating the statement, "Hitler would like to hear you say that, wouldn't he?" And then would come in some form or other the admission, "I had not thought of it in that way. I won't do it again." I believe that this phrase would be equally useful in the United States at this time.

(Rev.) EVERETT P. SMITH.

New York.

## Genesis of Protestant Episcopal

**T**O THE EDITOR: In the Colonial Period it was the Church of England in America. After the Declaration of Independence for four years the American Church was spoken of as the Episcopal parishes, or collectively as the Episcopal Church. Then on November 9, 1780, a diocesan convention was held at Chestertown on the eastern shore of Maryland; the Rev. J. J. Wilmer proposed that the name of the church hereafter should be the Protestant Episcopal Church, and it was so ordered.

The impression had gotten around that Dr. William Smith of Chestertown was responsible for this action, so the Rev. Mr. Wilmer wrote to Bishop Claggett, the first Bishop of Maryland, in 1810, saying that although Dr. Smith, Dr. Keene, and himself had been appointed a committee to consider the matter, it was he (Wilmer), who proposed the change in the name. His letter is preserved in the archives of Maryland.

In 1785 at the first General Convention in Philadelphia, when the proposed Book of Common Prayer was considered but not adopted, the new name, Protestant-Episcopal, was retained. In 1789, when the third General Convention met in Philadelphia, the first with a House of Bishops, the present Prayer Book was adopted and it, also, bore the title, Protestant-Episcopal, and has so remained until the present day.

In view of the novel proposal of a dual ordination for Presbyterians, the name of the Church takes on a new significance. If some courageous bishop would now champion the move to drop the word Protestant from the title of this Church and associate with himself a group of like-minded bishops, clergy, and laymen, the change could be effected in the 1942 General Convention. The issue would then be clearly drawn between Presbyterians, opposed to the Episcopate, and Episcopalians, who believe that bishops are of the *esse* of the Church.

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

## Bishops, Magazines, Stamps

**T**O THE EDITOR: May I say how splendid I think THE LIVING CHURCH is? I pass it on to a priest friend in England, and he also thinks highly of it. . . . There is only one tiny criticism to make and it is, why have you not given us a full-length portrait of the new Bishop of Ely? He is a wonderful man, member of three colleges (Trinity Hall, Jesus, and Pembroke), holder of an Italian decoration, a high-ranking chaplain in 1914-1918, founder-member of the Oratory of the Good Shepherd, member of the Confraternity of the Holy Trinity; one of the keenest men from undergraduate days, a most popular don with senior and junior members of the university, friend and advisor to all the Anglo-Catholic centers. As you say so admirably, he is "tops." . . .

Do you know of any stamp collector who would like to send me second hand magazines in exchange for stamps? Reading matter is very scarce here, and I cannot afford annual subscriptions. (Rev.) G. RODWELL HUISE.

Stann Creek Rectory, British Honduras.

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# The Living Church

VOL.  
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AND THE LAYMAN'S MAGAZINE

NO.  
45

## GENERAL

### NATIONAL COUNCIL

#### Rev. Dr. Sheerin Resigns Vice-Presidency

Presiding Bishop Tucker announced the resignation of the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, who will take office as rector of Epiphany Church, Washington, D. C., on February 1st.

Epiphany, with over a thousand communicants, is the second largest parish in Washington. Its rector for the past 17 years was the Rev. Dr. ZeBarney T. Phillips, now dean of the Washington Cathedral.

Dr. Sheerin was elected to the office of vice-president in charge of promotion of the National Council on April 27, 1938, the first incumbent of that office under a revised canon adopted by the Church's General Convention in 1937. Since taking office, he has traveled almost constantly, meeting thousands of clerical and lay Church leaders, presenting the Church's program of missions, educational and social service work, and counseling and advising parishes and dioceses on program activities. He effected a combination of two former departments of the National Council—Field and Publicity—organizing a new Department of Promotion, and greatly extended the field of coöperation by the Council with the problems and programs of parishes and dioceses in all parts of the country.

Before joining the national Church organization, Dr. Sheerin was rector of St. Paul's Church, Chattanooga, Tenn., a highly organized parish, the rector of which

has supervision of other parishes in Chattanooga. Prior to that rectorate, he had been rector of Grace and Holy Trinity, Richmond, Va., and still earlier of St. Paul's Church, Waco, Texas.

While in Virginia, Dr. Sheerin was head of the diocesan field department, and for



DR. SHEERIN: Returns to parish life.

six years was editor of the *Southern Churchman*. He is a regent of the University of the South, Sewanee, Tenn.

#### GRADUATE OF VIRGINIA

Dr. Sheerin was born in Pittsburgh, Pa., August 2, 1897, the son of a clergyman. He was graduated from Columbia University, New York, in 1921, and from the Virginia Theological Seminary, Alexandria, in 1924.

He holds the degree of Doctor in Divinity from the University of the South. He was ordained in 1924 by Bishop Manning of New York, and his first post in the ministry was as an assistant at St. Thomas' Church, New York City.

#### Editor's Comment:

Taken from parish life and given a major promotional task, Dr. Sheerin has effectively unified and developed this important side of the work of the national Church. As he returns to parish life, as rector of a strategically important parish in wartime Washington, we wish him continued success in a long and fruitful ministry.

#### Michael F. Pfau Retires After 33 Years

Announcement of the retirement, January 1, 1942, of Michael F. Pfau after 33 years' service at national Church headquarters is made by the National Council. For most of his term of service, Mr. Pfau has managed the book store at the Church Missions House.

Commenting upon Mr. Pfau's retirement, Dr. John Wilson Wood, former head of the Church's department of foreign missions, said, "The Domestic and Foreign Missionary society loses one of its most faithful staff members."

Looking back to the early days, Dr. Wood recalled Mr. Pfau's lifelong Church activity, and his membership and service as an officer in one of the oldest chapters of the Brotherhood of St. Andrew, chapter No. 9.

#### SERVED SINCE 1905

"In 1905," Dr. Wood said, "the Rev. Everett P. Smith, then the newly appointed educational secretary of the Board of Missions, asked Mr. Pfau with the approval of Dr. Arthur Selden Lloyd, to become his secretary and assistant in developing a new venture at the Church Missions House. When Mr. Smith went to Idaho for missionary service in the field some years later, it was my good fortune to have Mr. Pfau's help in securing the coöperation of laymen for the support of the Church's missionary work. Night after night he patiently took dictation having to do with the Every Member Canvass, duplex envelopes, and other activities, novel and almost revolutionary at that time, now

### The Living Church

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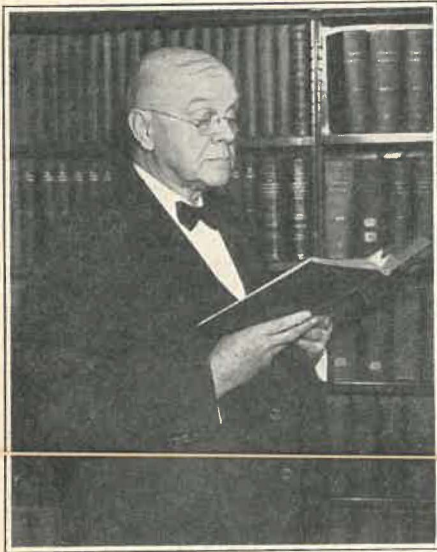
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happily recognized as normal methods for parish and missionary support.

"When missionary education was re-established in 1911 under the care of the late Rev. Arthur R. Gray, Mr. Pfau became his right-hand man and ever since has been connected with the book store, one of



*Bronxy Studios.*

MR. PFAU: Advisor for many groups as book store head.

the activities growing out of the educational work. He has been adviser for many groups of Churchpeople in mission study classes, and for countless individuals who have turned to the National Council for assistance in the selection and purchase of books."

**Editor's Comment:**

Under Mr. Pfau's able management, the book store at Church Missions House has proved invaluable to Church workers everywhere. In his quiet, coöperative, unassuming way, Mr. Pfau has for many years served the Church as only a layman of deep personal consecration can do. The thoughts and prayers of thousands of Churchpeople everywhere will be with him as he completes his long service at Church Missions House and enters upon the retirement that he has earned.

**PENSION FUND**

**Bishop Powell Succeeds Late Bishop Lawrence as Trustee**

The election of Bishop Powell, Coadjutor of Maryland, to succeed the late Bishop Lawrence of Massachusetts as a trustee of the Church Pension Fund took place at the annual meeting of the board of trustees.

Bishop Davis, president of the board, announced that on March 1, 1942, the Pension Fund will have completed 25 years of successful operation, during which over \$21,000,000 has been paid out in pensions to clergymen, their widows, and minor orphans.

The total present pension roll represents an increase of almost 40% over what the

total would have been if the fund had been paying the pensions as originally promised.

**BIBLE**

**Russian Prisoners**

**To Receive Testaments**

Interned Russian prisoners may be presented with Bibles, according to a radiogram received by the American Bible Society from Dr. W. A. Visser 't Hooft.

Thirty thousand copies have been ordered at the cost of \$3,250. The printing and publishing is to be carried on in Finland.

The Bible Society is responsible for having distributed thousands of Bibles and testaments to prisoners in German prison camps.

**ENGLAND**

**Reconstruction Proposals**

**Attack Existing Order**

A statement of economic principles as revolutionary as the Malvern findings has been set forth by an official committee of the Anglican and Free Churches in England.

Headed by the Archbishop of York, who presided likewise at the Malvern Conference, the committee is composed of delegates officially appointed by the Churches. The Malvern Conference, while representative of some of the best leadership in British Anglicanism, was a purely unofficial meeting. The statement of the Committee of the Churches for International Friendship and Social Responsibility, therefore, marks a definite advance in the spread of Christian social thinking through the land.

Most revolutionary proposal of the committee is that powers of the "industrial and financial elements" of Britain be curtailed and that labor be given "an effective share in the determination of the policy of industry."

The committee has agreed that the war with its background of common danger has provided an opportune moment in which to inaugurate large-scale social changes. "It is now widely recognized that the free play of economic forces does not secure a wise distribution of either capital or labor," it reports in a pamphlet, *Social Justice and Economic Reconstruction*, recently released.

**CHARTER OBJECTIVES**

The economic charter set forth in the pamphlet recognizes that man has been wrongly subordinated to the requirements of the state in some countries and of the economic machine in others.

Man's need for a high ideal of economic life is a religious one, the pamphlet goes on; indifference to conditions developing poverty or insecurity destroys social justice and denies the authority of God over the conscience of man.

Security for every man and his family, a job, a fair standard of wage and living,

a right to "an effective share in the determination of the policy of his industry" are objectives set forth in the charter.

The committee states that social good rather than financial profit should be the incentive and motive for industry.

"It is incumbent," they suggest, "on every nation to direct its industrial, commercial, and financial policies along lines that will not threaten the well-being of other nations but will rather assist them to overcome their economic difficulties," and under this general statement the committee suggests the establishment of an international authority for the control of trade and finance.

**RULE OF MAJORITY**

Confining itself to Britain alone, and definite aims for its reconstruction, the charter states: "The powers exercised by the industrial and financial elements are the clearest instances of evil. In the Britain we seek, the nation will not longer allow the major decisions in finance and industry, which determine the Country's wage standard, work standard, and unemployment totals, to be taken as now by a handful of people who are not bound to answer for the social consequences of their decisions."

**CHURCH POWER**

The committee states that the Churches must be aroused and their potential forces enlisted, whatever be the political parties of individual Christians. In view of the coöperation of all political parties in the National Government in the present emergency, it is all the easier for those in



ARCHBISHOP OF YORK: *Malvern principles are advancing.*

the Churches to press together for concerted action, even though it be through the medium of the several political parties. For what is needed for this prospective task of reconstruction is a "clear-sighted compunction for existing evils, the will to make any personal sacrifices of wealth or power demanded by a just social order, a steadfast rejection of all bitter or fearful resistance to change, and an unshakable hope for the future."



## DAY OF PRAYER

### President Roosevelt Issues New Year's Day Call

President Roosevelt has set aside New Year's Day as a Day of Prayer:

"We are confident in our devotion to country, in our love of freedom, in our inheritance of courage, but our strength as the strength of all men everywhere is of greater avail as God upholds us."

He has set the first day of 1942 "as a Day of Prayer of asking forgiveness for our shortcomings of the past, of consecration to the tasks of the present, of asking God's help in days to come."

## PHILIPPINES

### Bishop Binsted Safe

St. Luke's Hospital, Manila, is serving as an emergency hospital to care for civilians injured in the war, according to a cable received December 19th. The cable came from Bishop Norman Binsted, acting Bishop of the Philippines.

Bishop Binsted stated he has just arrived back in Manila from a trip to the southern section of the islands where he was marooned after the start of the war.

In response to Bishop Binsted's appeal for added financial help to meet the emergency at St. Luke's Hospital, funds were cabled to him by Lewis B. Franklin, treasurer of the National Council.

Missionaries and property of the Church in the Philippines, which are extensive, were safe up to the time of Bishop Binsted's cable. However, this was before the major Japanese drive had begun, threatening communications with the Mountain Province of Northwestern Luzon, where most of the Church's work is situated.

## ARMED FORCES

### Army and Navy Commission Drive Gathers Momentum

Reports reaching the New York office of the Army and Navy Commission show that the bishops of the Church are strongly aware of the necessity for promoting the Commission's plans and work as energetically as possible. Letters from all sections of the country are uniform in tenor—indicating the intention to cooperate.

Bishop Sherrill, head of the Commission, plans an itinerary starting in New York City on January 4th, proceeding to Brooklyn, Baltimore, Newark, Albany, Syracuse, Rochester, Buffalo, Cleveland, Detroit, Knoxville, St. Louis, and on to the Pacific coast, traveling and speaking constantly up to March 6th.

The Commission will provide early in January, Bishop Sherrill announces, samples of a poster, an informational folder, and an envelope for a general offering. He states that the campaign will start in mid-January and will come to a climax on

March 8th, "when a great offering will be taken throughout the Church, except, of course, in those dioceses and parishes where other plans have already been made."

### Service Men to Receive Bishop Creighton's Book

The diocesan Army and Navy Commission and the Church Club of Connecticut are sending as Christmas gifts to all communicants of the diocese in the service, a copy of Bishop Creighton's book, *Christianity Is Life*.

In each copy is a bookplate with the individual's name inscribed, stating that it is being given in appreciation of his service to his country.

### Patriotism—a Religious Virtue

With the nation at war, Gen. William R. Arnold, first Roman Catholic chief of

### Prayer for Japanese

¶ *This prayer for the Japanese has been written by the Rev. Dr. James Thayer Addison and approved by Presiding Bishop Tucker.*

"Almighty God, by whose Spirit we are all baptized into one body, where all are members one of another; grant that in these days of war the bonds which unite us to our fellow Christians in Japan may not be broken. Though in the sight of the world they be our enemies, let not distress nor tribulation separate us from the love of Christ in which friend and foe have equal share, and through which we look beyond the darkness of the hour to a brighter day. Grant this, O Father, for the sake of Jesus Christ our Saviour."

chaplains in the history of the United States army, made the following statement: "Patriotism is a religious virtue. The men in the Army bring a deep sense of duty and the spirit of self-sacrifice to the conflict. In war or in peace, patriotism is a religious virtue."

"The religious program of the Army remains the same now as before. There will be services on Sundays and on days during the week. We will do all we can to put as much religion as possible in the hearts and minds of the men."

## HOME FRONT

### Coast Churches and Distressed Japanese

Plans to aid distressed Japanese persons in Los Angeles, who number about 40,000, have been adopted by the local Church Federation and the Fellowship of Reconciliation.

The Federation has sent a communication to all pastors asking that an appeal be made for funds to aid distressed Japanese in the city who are temporarily in need

by reason of the freezing of all assets of alien Japanese. Bishop Gooden has transmitted the letter to all rectors and vicars, recommending hearty cooperation. So far as is known, no Episcopalian Japanese are in distress.

St. Mary's Japanese Church has discontinued services in the Japanese language for the time being. As soon as the situation clears, the services will be resumed. Meanwhile the "issei" (first generation) Japanese are uniting with the "nissei" (second generation) Japanese in the English services. Fr. Yamazaki, the vicar, is cooperating closely with the government agencies. The loyalty of his congregation is unquestioned. Only two members, who happened to be minor officials in a Japanese shipping company, are being held for questioning; Fr. Yamazaki's two sons, and several young men of the congregation, are now serving in the United States Army.

Government agencies have the situation well in hand. All suspected aliens are in custody or under strict surveillance and the ban upon dealings with alien Japanese has been partially lifted. Little Tokyo, the Japanese community in Los Angeles, will be doing business as usual in a few days. The native-born Japanese are daily giving proof of their sincerity and loyal devotion to the United States, according to an observer.

### Japanese-Americans Organize

#### Red Cross Unit

"White River Valley Unit Number One" of Seattle, Wash., is the proud name of the first Red Cross unit of the Japanese-Americans in the White River valley. Although the night of December 15th was very stormy 32 girls just over high school age turned out to the first meeting.

The group is going to do sewing, each girl turning in a garment a week. They will meet once a month or oftener on call.

One of the girls in charge of the meeting asked for the key to the cupboard in order to get the hymn books. The deaconess said, "But why do you want them? Most of these girls are Buddhists." The girl replied, "Well they're going to sing a Christian hymn tonight and like it!"

### Air Raid Precautions at New York Church Institutions

BY ELIZABETH MCCrackEN

An air raid warning has been placed at a strategic point in the Close of the Cathedral of St. John the Divine, and careful instructions issued to all persons living, working, or visiting in the Close. The warning has been tested, and it is known that it can be distinctly heard in every part of all buildings in the Close. Should a service be in progress in the Cathedral and the warning be sounded, provision has been made to have such members of the congregation as live nearby return home, the others to be cared for in the Close.

Other churches in the city are taking due precautions for the safety of the people who may be in the churches at the time



of an air raid "alert call." The Church Missions House also is in readiness. At the General Theological Seminary, there are already many air raid wardens, students having volunteered some time ago and received their certificates of qualification. Other precautions are being taken, under the Bureau of Civilian Defense.

The most noticeable sign of awareness of the serious condition of the world in New York City is in the greater number of men, women, and children in the churches at the special services for prayers and at all other hours. Most of the children are with their parents. There is very little excitement. All readers of daily papers know that Mayor La Guardia was vexed because, while he was touring the country urging wise behavior during air raid "alert calls," the citizens of New York City were out in the streets, looking up at the skies. The fact was that few, if any, thought the "alert calls" genuine, and curiosity drew them outdoors to see what, if anything, was happening. They were not frightened, but they were serious.

### United Service Held in National Cathedral

"A united people stands before God in a time of peril" thus was entitled the Order of Service at a mass meeting in Washington Cathedral, December 14th. More than 2,000 men, women, and children, Christian and Jew, regardless of creed or religious differences, gathered together and stood as one united congregation in the "House of Prayer for All People."

There was seriousness, thoughtfulness, and a profound spirit of fervent prayer as

the multitude joined in hymns, prayers, and meditations, before the throne of the God of all.

The meditations were led by a Lutheran minister, a rabbi, and two Anglican bishops, and called for humility, justice with mercy, righteousness, spiritual unity under God, and victory of holiness, in facing the war crisis.

Justice with Mercy was the theme of a meditation, led by Bishop West of Rangoon. He made an eloquent plea to make permanent the spirit of unity and neighborliness that grows out of crises, saying that such a spirit is the Christian Church's greatest opportunity for service today.

Bishop Freeman of Washington paid tribute to the late Pilot Officer John Magee, Washington youth and RCAF flyer, killed in action. The boy's parents, the Rev. John G. Magee, curate of St. John's Church, Washington, and Mrs. Magee, were present at the services.

Bishop Freeman declared: "Our proper concern at this time is to maintain at maximum the spiritual character of our people; to establish and strengthen them to meet any sacrifices or service that may be laid upon them. It takes more than armies and navies to secure to us our freedom; it takes moral courage, fortitude, and a determination to live a life consistent with our Christian profession. Americans everywhere look for guidance to the Nation's Capital. Let us of every faith lead the way in spiritual guidance and prayer for this nation and the deliverance of the world."

On the committee sponsoring the service were: Bishop Freeman, the Very Rev. Ze-Barney Thorne Phillips, dean of Washington; the Rev. Oscar F. Blackwelder, Lutheran Church of the Reformation; the Rev. Howard Stone Anderson, First Con-

gregational Church; Rabbi Norman Gerstenfeld, Washington Hebrew Congregation; the Rev. Albert J. McCartney, Covenant-First Presbyterian Church; the Rev. Frederick Brown Harris, Foundry Methodist Church; and the Rev. William S. Abernethy, Calvary Baptist Church.

### Roman Bishops Say Victory Will Be Benediction to World

A special committee of Roman Catholic bishops has issued a statement here asserting that ultimate victory will mean "not a triumph of might but a benediction for the whole world."

The statement said America is neither desirous of conquest nor does it "seek vengeance" on any peoples.

The special committee, appointed at the last annual meeting of the American Hierarchy to study the peace pronouncements of Pope Pius XII, further declared that "it is for peace that we are fighting, and there is no contradiction in our war and humble adoration before the Crib of Bethlehem."

Leaving details of the peace treaty to statesmen, the committee defined the work of the Church as that of assisting the government in "being the instrument of Almighty God for the setting up of a New Era in which human rights, human dignity, human freedoms, and a sane human solidarity will offer to all peoples prosperity and a chance for the pursuit of happiness."

The committee was composed of Archbishop Samuel A. Stritch, Chicago; Bishop James H. Ryan, Omaha; and Bishop Aloysius J. Muench, Fargo, N. D.

### "Note of the Times"

The parish paper of St. Paul's Church, Chicago, publishes what it describes as "an interesting note of the times": "The special envoy from Japan, Mr. Kurusu, will be remembered by the old-time members of St. Paul's when he was Japanese consul in Chicago and he and his American wife attended St. Paul's. Their children were baptized by Dr. Thomas."

### Pastoral Letters

The war is a dominant theme of pastoral letters being issued by bishops at Christmastide. From Bishop Lawrence of Western Massachusetts comes this message:

"As nation after nation gets swept into this whirlpool of war, it is well that we, as Christians, should recall our membership in a vast Fellowship—the Church—which has survived the defeat and disappearance of many nations, and has endured through the wreckage of empires, and still stands firm and sure in spite of persecution and proscription. It is well, too, that we should recall that that great Fellowship not only has stood through the centuries, but that it includes members of all nations, all classes, and all races. . . .

"In the Philippines, in Japan, in China, in England, in Germany, in France, and in Russia, as well as in many other nations too numerous to mention—there are count-

### THE VICTORY

"She asked: 'Do you believe that we shall win?' He said, through clenched teeth: 'We have won. On this and on a hundred nights as black as this, we have won. Even if we are destroyed, we have stood together.'"

From 'Night Raid,' by Eugene Lohrke.

THE battle-front is still at Calvary;  
Christ rules the age-long conflict from the Tree;  
In all Time's crises faith is given to see:  
"We have won; we have won."

Though fires from heedless heaven seem to rain,  
And every temple-veil is rent in twain,  
Be sure the long-drawn fight is not in vain:  
"We have won; we have won."

Wherever men stand fast and carry on,  
Although the wheels of victory tarry long,  
By faith we hear the glad, triumphant song:  
"We have won; we have won."

While earthly glory sinks to dust and dies,  
From all the faithful everywhere arise  
The shouts that make the joy of Paradise:  
"We have won; we have won."

REV. HERBERT H. GOWEN.



less men and women, boys and girls, who at this moment are praying as earnestly as we to God, the Father of us all; who are turning to Jesus Christ for strength and comfort in the confident faith that there is none other Name in heaven or earth by which man can be saved. We may be enemies temporarily, in terms of national differences, but we are still, many of us, brothers in Christ, and all of us members in the one family of God. It is our special task and trust, yours and mine, as Church men and Church women, to keep this world-wide fellowship of Christians of all nations, classes, and races, strong and unbroken.

"In the midst of a world which is broken into pieces by many unhappy divisions God calls us to maintain unbroken the world-wide Fellowship of the Christian Church."

**BISHOP BLOCK**

Bishop Block of California counsels his diocese thus:

"Christianity is offered its richest opportunities in a day of crisis. We believe that the judgments of time are always moral and that all things work together for ultimate good to those who love God and serve Him faithfully. We can dramatize to the world the priority of spiritual values and that sense of brotherhood which springs from true loyalty to our Lord Jesus Christ.

"I plead especially for our Japanese

brethren against whom lies no imputation of subversive activities or dangerous propaganda. Many of them were born in this country, educated in our public schools, and have a very natural and whole-souled devotion to the republic we love. Others, through years of residence, are doubtless sincere citizens of the land of their adoption. Many are making desperate efforts to assure the nation of the sincerity of their patriotism. Let us remember them in our prayers, and give to them the encouragement of our understanding sympathy. The livelihood of many is predicated upon this Christian attitude.

"Regardless of our abhorrence of the recent action of the leaders of the government of Japan, let us seek to maintain our loyalty to Christ and His way of life and our assurance that justice and truth will prevail. And let us never cease to pray for the coming of peace, peace that will secure for all peoples on the earth freedom from acts of unwarranted aggression and the scourge of war."

**"Constructive Thinking" Urged  
By Refugee Committee**

A warning that "the present war will bring unnecessary discrimination" against European refugees now in this country has been issued by the Episcopal Committee for European Refugees.

"The committee will continue to function as a resource and service group in behalf of the newcomers," says the statement. "You can be of great assistance to the refugees known to you, as well as to American citizens, by helping to calm their fears and correcting any misinformation they may have received. The immediate and perhaps one of the most important tasks at the moment is constructive thinking and understanding of the alien problem in order to allay suspicions and false rumors."

**GERMANY**

**Bishops Recommend  
Victory Prayer**

A special war prayer imploring providence to bless German arms with victory and to grant protection to the lives and health of all soldiers was recommended recently at the Conference of Roman Catholic Bishops in Fulda, Germany.

A further recommendation was made that one Sunday sermon a month be devoted to German soldiers. While objecting to certain phases of Nazi racial policy, the clergy has always emphasized that it is the duty of every German to support his country in the present struggle, according to a report of a correspondent to the *New York Times*.

**War Time Prayers**

AUTHORIZED BY THE BISHOP OF MILWAUKEE

The Lord be with you.

*And with thy spirit.*

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

Lord, hear our prayer.

*And let our cry come unto Thee.*

Let us pray for the restoration of peace throughout the world.

Give peace in our time, O Lord.

*For it is Thou, Lord, only that makest us dwell in safety.*

O Almighty God, Who makest even the wrath of man to turn to Thy praise; we beseech Thee so to order and dispose the issue of the war in which our country is now engaged, that we may be brought through strife to a lasting peace, and that the nations of the world may be united in a firmer fellowship, for the promotion of Thy glory and the establishment of Thy Kingdom: through Jesus Christ our Lord. *Amen.*

Let us pray for our country.

O Lord save the State.

*And mercifully hear us when we call upon Thee.*

O God who alone dost govern the affairs of men and determine the events of war, guard and guide us now, we beseech Thee. Be merciful unto our sins; save us from indifference, discord, and confusion; from pride and arrogance and from every evil way. Grant unto our President

and his counsellors the spirit of wisdom, that they may direct and use the power committed to their hands for the honor of our country, the deliverance of the oppressed, the good of all mankind, and the glory of Thy name: through Jesus Christ our Lord. *Amen.*

Let us pray for those in the service of our nation.

O Lord, give Thine angels charge over them:

*To keep them in all their ways.*

O God, the strength of all those who put their trust in Thee; bless, we pray Thee, our soldiers and sailors, our airmen and nurses, and all enlisted in the service of our country, particularly those who have gone forth from this parish. [*Here insert names*]. Give Thy holy angels charge over them that they may protect them from all harm, deliver them in all temptation, and, if it be Thy gracious will, bring them safe home; through Jesus Christ our Lord. *Amen.*

Let us pray for the dead in Christ, victims of war.

May the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

Rest eternal grant unto them, O Lord.

*And may Light perpetual shine upon them.*

Absolve, O Lord, we beseech Thee, the souls of Thy servants who have laid down their lives for us and our cause from the sins which in this life, through frailty, they committed; and whatsoever was wanting to the completion of their penitence, do Thou mercifully supply by thine infinite merits. Through Jesus Christ our Lord. *Amen.*



# Are Modern College Students Religious?

By the Rev. C. Leslie Glenn

President, The Church Society for College Work

ONE of the most interesting questions of today is, "Are young people religious?" "Are they less religious than their grandparents?" Anyone who works in a college town is constantly asked, "Do you find the students religious?"

I think these are bad questions, and those who pretend to answer them cannot possibly have any data to go on. They generalize from a chance acquaintance, or from what their nephew told them, or from some friends of their daughter's that they met in the summer.

A year ago the widest circulation was given a statement that the students at a large mid-western college were 90% Church members. It was hailed as an evidence of piety, but it meant absolutely nothing except that when the students registered 90% of them put down some Church affiliation on the card. But do they attend? Do they support it?

## USELESS STATISTICS

Statistics of this sort do not tell us whether the students are religious, and as for comparing the present generation with past generations, I defy anyone to give an opinion that can be backed up with any convincing evidence. In going over the records of Christ Church in Cambridge which was built in the first place by the missionary society for the Propagation of the Gospel, in order to minister to Harvard students and faculty, one would find many interesting observations on the college for the past 180 years. And if the dates were omitted from these comments by former rectors on student religion, you could not tell when they were written. What Mark Anthony DeWolf Howe said in 1835, what Frederick Dan Huntington said in 1863, what Basil King said in 1895, what Prescott Evarts said in 1915, might be said today by the present clergy of the parish who know the undergraduates. No one could presume to compare the present religious life with the past unless he were a very great historian of our American universities.

And yet only the other day one of the missionary leaders of the Church was asked, "Why is there no interest in missions among students?" His reply was, "Students are not religious today!" How does he know they're not? Where does he get the statistics? What social philosopher will venture to assay the subtle and complicated factors and give an opinion?

## RELIGION NOT FIXED QUANTITY

Any opinion is almost pure guess work, and in addition any opinion has an unfortunate premise behind it, namely, that religion is a fixed characteristic which you either have or do not have. It sounds as if it were a matter of glands, or whether you were dropped as a baby. Because we think so often in mechanical categories, we make religion a mechanical matter and think of it as an ingredient in personality



Robert Burns.

COLLEGE STUDENTS, such as these shown with the Rev. Earl Dicus after an early Communion at the University of Arizona, are just like other human beings, says Dr. Glenn. They have to be exposed to religion before they can catch it.

as if a person were a chemical compound, or as a part in the structure of our lives as if a person were a bridge. In any case, we assume religion is either there or it isn't. The Church holds services and if the young people are religious they will come to them; if they are not religious, they will not come. We talk of their reaction and imply that their chemistry forces them into an attitude which is as automatic as what happens when you dip blue litmus paper into an acid.

Or we try at times to beg the whole issue by saying it is the parents after all who determine what happens. "Let us stop trying to influence students and concentrate on the homes," we say. When people talk this way, I often wonder who St. Paul's parents were, or St. Francis', or Dr. Kagawa's, or the early Apostles'! The influence of parents is not mechanical. We get mixed up when we try to generalize from parents or regard a home as a slot machine with guaranteed results. It is true that we usually find in the homes of saints and heroes a strong influence in their lives, but there is always another and far stronger influence which our current thinking forgets.

It is time we stopped picturing young people as guinea pigs with a religious gland that may or may not be developed. Much of the argument about the Church school versus the secular school, about compulsory versus voluntary chapel, has in the

background of thinking a test tube and litmus paper.

Perhaps I feel so strongly about this because I am tempted to fall into it myself and to assume it is true that religion is a fixed quantity that only needs testing. In this case I could give a sermon on how religious modern youth really is, God bless 'em. I might talk knowingly of their aspirations. Their religious gland is much more highly developed than that of their elders, and if youth were only in control it would save the world. So on and on. Or I might take the opposite tack and give it out solemnly that the gland is shrivelled, our youth is pagan and departed from the ways of their forefathers (no one being exactly sure what the ways of the forefathers were.)

## RELIGION PROPORTIONATE TO AVAILABILITY

I say I am tempted to talk in both of these ways because for some reason they are always interesting to people. The public loves to be comforted or alarmed. Our magazines and newspapers are full of descriptions of the state of youth, meaning their unchangeable condition. I suppose this kind of glandular theory has an appeal because there is nothing you can do about it except observe it and analyze it. Everything is fixed and of interest only to the social historian. This attitude is the well-known paralysis by analysis.

I may not give another analysis because



I am always talking for the college work of the Church, for those men and women working for the Church in college towns and in schools. They know what youth is like and they'd laugh if I ventured an opinion as to whether or not students are religious.

The only thing worth saying is this—students are religious in those places where they hear the Gospel and they are not religious in those places where they do not hear it. The only questions worth asking are the rhetorical questions that St. Paul asked:

"How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

I know there are social factors, wars and depressions and more wars, which change the climate of thinking and that there is a disposition to hear which is more favorable at some times than at others, but this is vague theory-spinning compared to the plain fact that where the work is well done they respond, and where it isn't they don't. Where God is truly presented a new factor enters human life. We no longer talk of reactions, and complexes, and dispositions, and glands, but of the simple relation between human persons and the Divine Person.

#### INTERRUPTION OF RELIGIOUS LIFE

The late Bishop Murray made me see this when he was Presiding Bishop and I was secretary for College Work. He called me into his office one day and said, "Why do we have a secretary for College Work and not a secretary for bankers or a secretary for carpenters or a secretary for the middle-aged?"

"Is it because students need a different language?" No.

"Is it because they aren't human with the same problems as bankers and carpenters?" No.

"There is only one reason—it is because students do not live near their parish churches and are therefore out of touch with the normal channel of influence or means of Grace."

"They don't hear the Gospel when they go away to college."

I have always been grateful for those words from a wise leader. Those in college communities are not concerned with a unique vocabulary or special message for youth, we are not even concerned with a particular age group since the faculty are just as important a part of the work as the students; but we are concerned with people whose normal religious life has been interrupted because they are taken out of their home environment. It is a problem in geography.

#### ANNUAL MIGRATION

This September there were more students on trains leaving for college than there are soldiers away from home in training camps. It is an annual mass migration which is without parallel in any other time or in any other country. The most astonishing thing about students is their number. They are 1% of the nation's population. Within 20 years the campus population has increased five-fold and moved the educational center of gravity from the Atlantic seaboard to the Middle West. As *Life* magazine has said, "It has changed the campus from a scholarly retreat to a new and fabulous design for living."

It is this new and fabulous design for living that the College Work of the Church

is seeking to influence in the name of Christ. Why don't the colleges do it; why must the Church do it? That is another and large question for which there is no time here. The college does do it within limits, but the final responsibility must rest with the Church. The Church founded many of our colleges, but now they go forward in their own work, as independent as the hospitals and other social agencies which the Church has given the world.

#### REUNION OF LEARNING AND FAITH

Sometimes when I visit a college town and see the magnificent buildings, the stadium, library, and dormitory of a rich college, and see off on a side street the tiny wooden Church built to God's glory, I get depressed. Yet I know that that small building is the one that gives a meaning to all the others. We must not be deceived by size. If ever there is going to be a synthesis of learning and life, it will be on the basis of what is represented by the altar and cross.

In any case, the Church is not on the campus to analyze or describe or to report what are the winds of fashion in belief; it is there to convert. It is there to witness, as the motto of our oldest university says, "For Christ and His Church."

I do not want to appear to disparage planning and careful stock-taking, but I do think we ought to be warned against any survey of conditions which assumes there is nothing that can be done. Christianity and sociology may both begin with what is, but Christianity believes that something can be done.

A lot has been done in the past. I wish there were time to recall some of the history of college work: the letters to the Archbishop of Canterbury before the American Revolution; the vision of western missionary bishops for the state universities as the continent was settled; and now since 1900 the renewed efforts of the Church everywhere to match the astounding growth of the colleges. Ames, Iowa, the University of Florida, Bowdoin College in Maine, the University of Kansas, Yale and Princeton, Amherst and Indiana, Pomona in California, and Auburn, Alabama. These names and hundreds of others recall colleges and universities, clergymen and churches, where for a quarter of a century the work has gone more rapidly. Now the Church Society for College Work is trying to encourage the work, and uniting in a fellowship of prayer and giving all who care about the eventual reunion of learning and faith.

The task will not be done until on every college campus in America there is a church serving the college community, with resources adequate to the number of faculty and students. But the task some day will be done and then we will see in reality the great vision that inspired the settlers of this country that learning and religion should go hand in hand.

Long before this continent was discovered, in every great age of Christendom, learning has been sought by the Church, and in every great age of a university, religion has been its crown. The two belong together with the free institutions of democracy as those things which are most prized among us and are most inseparable.

### Synod Forum on College Work

"He christened me Saturday night, presented me for confirmation Sunday morning, and threatened to get me married Monday," Justin Brande, college student, told a forum group assembled recently in the province of Washington. He was speaking of the college work of Rev. Dr. A. Grant Noble, and illustrating how the personality of one man had affected his life.

Mr. Brande carried away from college a good many of the techniques developed by Dr. Noble. Some of these he introduced at St. John's Church, Washington.

The forum itself, sponsored by the Church Society for College Work, was conducted by the Rev. William Laird, chaplain to Episcopal students at the University of Virginia. Miss Martha Morrow of the Church Society, organizer of the forum, contributed largely to its success.

Conducted as an informal conversation between the speakers, who represented various aspects of college work, the forum was considered the star feature of the synod of the province of Washington.

Joseph B. Tucker, nephew of the Presiding Bishop, president of the St. Andrew's Brotherhood at the University of Virginia, took part in the forum. He described graphically the work being done at Charlottesville.

The Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania, and the Rev. Stephen Davenport, assistant at St. Paul's Church, University, Va., talked on the need for religion in educational institutions and the duty of the Church to the college student.

Eight years ago, it was pointed out by the Rev. Charles W. F. Smith, the Church Society for College Work was begun by a few friends. This year the Society was able to make grants to 28 colleges. Further, he added, all contributions now go directly for work in the field, since administrative expenses have been underwritten for a three year period. The Rev. Mr. Smith is canon missionary of the Washington Cathedral.

Sidney W. Goldsmith Jr., a student at Virginia Theological Seminary was the last speaker. He described the constructive work of the association of Canterbury clubs.



## Roll of Honor, 1941

**F**OR the seventh consecutive year, THE LIVING CHURCH presents its Roll of Honor of men and women who have rendered distinctive service to our Lord and His Church during the year now drawing to a close.

In a war year, it is natural that attention should be focused upon men in public life and in the armed forces. We therefore begin our list with several such men whose service in key positions in the national life is a credit not only to the nation but also to the Church. We cite them not merely because they are distinguished in national life but because they are men whose religion is their motivating force and who by their example hold before the American people the ideal of truly Christian patriotism.

In this category of Churchmen distinguished for their Christian patriotism we are proud to honor the following:

**HENRY A. WALLACE**, Vice-President of the United States. By his regular attendance at the Holy Eucharist, not infrequently serving at the altar on week days, he bears witness to his loyalty to Christ the King; by his fair and impartial presidency of the Senate and by his writings and speeches on behalf of a Christian society, he shows the fruit of his Catholic faith and practice.

**OWEN J. ROBERTS**, Associate Justice of the Supreme Court. Despite the demands of his high office, he finds time to give to the service of his Church, both locally and nationally; as president of the men's club of St. John's Church, Washington, he has brought the message of the Church forcefully to the attention of hundreds of leaders in the nation's capital.

**VISCOUNT HALIFAX**, British Ambassador to the United States. The presence in Washington of the foremost Anglo-Catholic layman in England is a powerful link, binding together our two nations; he represents also the Christian idealism that marks the high point of the cause of the nations fighting to preserve their democratic heritage.

**FRANCIS B. SAYRE**, U. S. High Commissioner to the Philippines. In America's Far Eastern outpost, now courageously resisting Japanese invasion, he has won the confidence of both natives and Americans and has proved a strong bulwark of both Church and State.

**CHARLES P. TAFT**. In his task of coördinating the public welfare activities in the national defense program, he has put into practical effect many of the principles of Christian life and work so ably enunciated by the ecumenical conferences. In spite of his exacting duties, he finds time to take part in the deliberations of many Church groups.

General **GEORGE C. MARSHALL**, Chief of Staff of the United States Army. Under his Christian leadership, America's rapidly expanding army has achieved and maintained an exceptionally high morale, so that today it faces the triple enemy with high courage and with finer moral standards than ever before in our history.

To these distinguished leaders of our national life, all loyal practising Churchmen of the Anglican Communion, we add two Christian patriots of other religious affiliations:

Brig. General **WILLIAM R. ARNOLD**, Chief of Chaplains of the United States Army. Under his leadership and through the coöperation of General Marshall and the War Depart-

ment, the corps of chaplains has become more definitely spiritual than in the past, suitable chapels are being built at every army post, and the religious life of men in service is receiving more adequate ministrations than ever before. Although himself a Roman Catholic priest, Chaplain Arnold is the "Bishop" of all of the army chaplains — Anglican, Roman, Protestant, and Jewish — and is equally a father in God to them all.

**HERBERT HOOVER**. By his insistent and perennial pleas on behalf of the starving civilian population of conquered Europe, the Quaker former President of the United States has awakened the Christian conscience to the unChristian and inhuman character of starvation as an instrument of war.

**T**URNING now to those whose service has been more directly to the Episcopal Church, we cite the following three bishops, three priests, and six lay people for distinguished service during 1941:

Rt. Rev. **HARRY ROBERTS CARSON**, D.D., Bishop of Haiti and the Dominican Republic. For nearly two decades he has served faithfully as a missionary bishop and has built up in Haiti a national Church, sound in the Catholic faith and strong in the loyalty of its people.

Rt. Rev. **WALLACE EDMONDS CONKLING**, D.D., Bishop of Chicago. In the first year of his episcopate, he has proved himself a worthy successor of Bishop Stewart and an able leader of the Church in America's second largest city.

Rt. Rev. **HENRY KNOX SHERRILL**, D.D., Bishop of Massachusetts. As chairman of the Church's Army and Navy Commission, he has been instrumental in developing an effective ministry to members of the Episcopal Church in the armed forces and in providing our chaplains with proper equipment for their spiritual ministrations.

Rev. **C. LESLIE GLENN**, D.D. As president of the Church Society for College Work, he has greatly improved and extended the work of the Church in that important home missionary field, the college and university.

Rev. Fr. **JOSEPH**, OSF. One of the most brilliant missionaries of the Church as well as the able Superior of the Order of St. Francis, he is cited not only for these achievements but for a life lived in poverty and scholarship with all humility and self-sacrificing loyalty to Christ and His Church.

Rev. **ARTHUR M. SHERMAN**, S.T.D. As staff officer of the Forward Movement he has, through correspondence and conference, carried the Presiding Bishop's Forward in Service program to every corner of the Church.

**ADELAIDE T. CASE**, Ph.D. Formerly professor of education at Teachers College, Columbia University, and now professor of Christian education at Episcopal Theological School — the only woman professor in a Church seminary — she has had an extensive and constructive influence on the religious education of the entire Church.

**LEWIS B. FRANKLIN**, D.C.L., treasurer of the National Council. Largely as a result of his many years of administration of the office of treasurer, the finances of the national Church are today in exceptionally fine order. In addition, his fine Christian character and deep personal religion mark him as perhaps the leading layman of the Episcopal Church.

**BRADFORD B. LOCKE**, executive vice-president of the



Church Pension Fund. By his application of sound business practice to the service of the Church, he has performed a valuable and unique service.

CHARLES M. MORRIS, LL.D., lay canon of All Saints' Cathedral, Milwaukee, Wis. In many years of faithful service as chancellor of the diocese of Milwaukee and as a member of General Convention, serving with distinction on many committees and commissions, he has given a lay leadership that has been of great value to his diocese and the national Church.

MARY K. SIMKHOVITCH, director of Greenwich House, New York City. Through years of social service on behalf of the underprivileged, she has won well merited recognition as the "Jane Addams of the Episcopal Church," and is one of the most distinguished living exponents of practical Christian sociology.

LAWRENCE K. WHIPP. As organist and lay reader of Holy Trinity Cathedral, Paris, he has conducted services and held together the congregation of the American pro-cathedral under the difficulties of German occupation and in the absence of any priest of the Church.

Our Roll of Honor is by no means intended to be exhaustive. It is, rather, representative of the many different ways in which thousands of Churchmen, clerical and lay, are devoting their lives to our Lord and His Church. In recognizing these individuals we honor the multitude of others, known and unknown, whose lives are motivated by their faith in God and in their fellow men.

Nor do we wish to suggest that the Episcopal Church has any greater claim to devoted service on the part of its members than other communions, both Catholic and Protestant. We honor this cross-section of leaders in the Episcopal Church because we know them best and because they are our fellow-Churchmen.

As we enter the year 1942, with the immediate future dark and uncertain but the goal clearer than ever, we pray that God will continue to guide and strengthen these and other leaders and to raise up others to meet the trials that lie before our nation and our Church, so that we may win through to a victory greater than that of arms, a victory of justice and right, of faith and morality, over the forces of evil—not only those against which our nation is at war, but those within our nation, and within our own hearts.

### *"America's Prayer Minute"*

**B**EGINNING at 6 P.M. on New Year's Day, the Federal Council of Churches urges Christians throughout America to observe a minute of prayer daily, for God's guidance of the nation and the world in these critical days. Churches are asked to call attention to the time by ringing their bells at this hour—which by a happy coincidence is one of the times that the Angelus is rung in many Catholic churches, both Roman and Anglican. Radio stations are asked to cooperate by calling attention to the prayer minute each day. The religious and secular press is asked to call attention to the observance at frequent intervals.

We think that the idea is a splendid one. In Great Britain such a "prayer minute" has been observed for over a year, with the broadcasting of the chimes of "Big Ben" sounding the call. We hope that our Church will cooperate fully in this interdenominational observance, and we ask our clergy to call attention to it each week in their announcements, and, wherever possible, by the ringing of their church bells at the indicated hour. It is, moreover, particularly fitting that this

daily observance should be inaugurated on the day set apart by the President as a national day of penitence and prayer—a day that we trust will be widely observed in our churches.

We should also like to call favorable attention to the form of Wartime Prayers authorized by the Bishop of Milwaukee, and published in this issue. It is intended for interpolation in the regular Sunday morning services, and is so used throughout the diocese of Milwaukee. With the permission of the diocesan bishop, it may well be so used in other dioceses. And it might be found appropriate to use it in some churches at the time of the daily prayer minute, for the benefit of those who might drop in for the purpose, perhaps on their way home from work.

One other practice we should like to see extended throughout the Church "for the duration"—a regular weekly celebration of the Holy Communion with the special intention of divine guidance in our national effort, and with commemoration of the men of the parish who are in active service. In the Philippine Islands, now America's front line, each parish and mission has for over a year held a special Eucharist each Tuesday morning, and the same day might appropriately be used in other parts of the Church. In the absence of special prayers authorized by the bishop, the Prayer Book collect, epistle, and gospel for Independence Day might appropriately be used.

All of us—men, women, and children—are going to be expected to take part in some kind of "war work." Surely for Christians, that "war work" should include a regular, periodic exercise of the powerful work of prayer for our country, for the victims of war (of whatever nationality), and for a just and durable peace.

### *Crime Prevention*

**C**RIME prevention is receiving satisfactorily increasing attention. A recent report disclosed the fact that a survey conducted by the juvenile aid bureau of the New York police department showed that at least 150 cities in the United States have crime prevention programs, falling into the following divisions: Police programs, 40; police in cooperation with juvenile courts and probation departments, 24; court and juvenile protective bureaus, 56; private agencies, 17; departments of education, 3; miscellaneous city, county, or state agencies, 10. A summary of the facts disclosed that group treatment, through the medium of recreation, is of definite value in preventing delinquency and rehabilitating delinquents. Public and private recreation has been sponsored and increased and need for constructive leisure time activities emphasized and established.

Individual treatment is not neglected and we find police departments, courts, and other public departments of the city and state, as well as private agencies, attempting to adjust situations without recourse to arrest and conviction. In other words, the trend is definitely toward prevention.

Worthy of interest and study is the development of ordinances relating to minors that discourage violations of law. These are especially concerned in street trades and bicycle ownership. The work of those who stress the responsibilities of parents in the conduct of their children and when necessary, take legal steps to compel the attention that should be theirs, was emphasized and commended.

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**OUR CAUSE requires haste because it's the King's business.**  
—Bishop Jenkins.



# The Tax on Church Entertainments

By Anson T. McCook

ARE admissions to a church entertainment taxed, or exempt? What if it be partly for the benefit of men in the Service? How about Church suppers? Are children excepted? What is our responsibility?

So many questions of this nature are being asked by perplexed Churchmen throughout the nation that the editor has requested me to present in non-technical language an outline of the law, together with my comments and suggestions. Since my conclusions have had the benefit of an informal but searching review by a member of an Internal Revenue staff, I hope that they may prove useful in practice as well as in theory.

## THE NEW LAW

To make a long story short: When the present Federal Revenue Act became effective, last October first, its Section 541, entitled Admissions Tax, wiped out practically all those tax-exemptions which formerly were enjoyed by churches or other "philanthropies" with respect to entertainments given by them or for their benefit.

No tax is pleasant; but since it is our duty as individuals to render unto Caesar the things that are Caesar's, that certainly is the duty of our churches in equal degree. And the fact remains that there is imposed, under the euphemistic caption of "Reduction of Exemption," a flat tax of "1 cent for each 10 cents or fraction thereof of the amount paid for admission to any place." (A few exceptions will be noted presently.) Thus, a 5-cent admission would be taxed 1 cent; so would a 10-cent admission; the cost to the buyer being 6 cents and 11 cents respectively. In like manner, a 35-cent ticket would cost the buyer 39 cents, a 75-cent ticket 83 cents. Or if, as frequently happens, the committee thinks it wiser to have tickets cost the purchaser a convenient figure not calling for penny change, the tax must be computed by the same rule. Thus, a ticket selling for 25 cents would produce 22 cents for the object and 3 cents of tax; a 50 cent ticket would yield 45 cents, with 5 cents tax.

## EXEMPTIONS

The only direct exception is that no tax is imposed when an admission of less than ten cents is paid for a child under 12 years of age. There are also three indirect exceptions: Although it is the general rule that free admissions to a paid-admission entertainment are taxed exactly what the paid admissions are taxed, nevertheless it is expressly provided that if employees, or children under twelve, or members of the military or naval forces in uniform or of the CCC in uniform, are admitted free or at reduced rates, their admissions (or whatever part is free) will not be taxed. But other free admissions, save in the case of municipal officers, will be taxed. Note that the uniform must actually be worn,

in order to entitle service men to this benefit.

By the way, this tax is paid "by the person so admitted," and not by the church. However, the church (or its lessee as the case may be) must collect that tax and hold it as a special fund in trust for the United States; then account for it and make payment through the Internal Rev-

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*¶ Some of the intricacies in the new legislation removing exemption of church entertainments from taxation are described in this article by Mr. McCook, who is an attorney of distinction as well as an active Churchman of the diocese of Connecticut and chairman of the House of Deputies' Committee on the Dispatch of Business.*

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enue office of that district. Reports must be filed by the end of the following month. As to how to make these returns, inquire of that same office and request the appropriate forms or blanks. The present form used is No. 729, and upon it are printed "Instructions." A practical suggestion: Ask for an extra copy or two of Form 729; read the instructions carefully; then make out a copy in pencil before you submit anything in final form. This will save you a great deal of lost motion.

As to what must be printed on your tickets, consult the Revenue office since that important detail, like the accounting, is too technical to cover in this outline. Actually, however, your printer is likely to be well-informed, since he is required to send to the bureau samples of the tickets printed.

If your Church or organization gives only occasional entertainments, not more than six in a year, you need not use tickets at all unless you so desire; although, since you must account just as punctiliously, the ticket method is likely to be simpler in the long run through providing convenient vouchers. But it is well always to bear in mind that it is the paid "admission" that is taxed and not the ticket itself.

Where there are several rates of admission, depending on the location of the seats, the tax in each case will be based upon the rate applicable to that seat. That is, the law does not limit "admission" to the narrow sense of being allowed to enter through a doorway. Incidentally, the tax on complimentary tickets or admissions must be paid (with the exceptions already noted) on the same basis as the paid admissions to which they are comparable.

## WHAT IS NOT TAXED

Coming now to the other side of the picture: If we are to pay with good grace, as we ought, we must likewise remember that it is equally our duty to render unto God the things that are God's. We are definitely under no obligation to overpay

the tax-man at the expense of the Church; indeed, the government does not wish us to overpay him. So let us meet him with a smile but with even-handedness! To that end, *nota bene* these two things:

First: This tax is levied on paid admissions only—not on free entertainments or activities, no matter what their nature.

Second: This tax being based solely on admissions, it is not levied upon activities which take place independently of the admission. For example, a church supper is not taxable; nor a candy sale; nor a fair or bazaar; since these affairs have nothing to do with admission, inasmuch as one may enter and walk out again without buying anything or paying a cent. And if one does pay, it is a voluntary independent transaction. The supper ticket is not taxable because it is merely a receipt or license entitling the hungry to eat his or her meal in peace.

## WHAT IS TAXED

But a pageant or concert or lecture or basketball game is a very different matter. Paid admission to any of them, or to anything similar, is taxable—no matter how educational the lecture may be, nor how reverent the pageant, nor whether your team wins or loses. And it makes no difference in that case whether all or only part of the proceeds go to the church. Of course if in fact there is an admission charged to the supper or fair, it is taxable—but this would be rare.

Similarly if you should wish to combine a supper with a concert (comparable to a dinner-show at a restaurant) and have a paid admission covering both together, there would be a tax as to part. But in that event, or if you plan anything else of an unusual or complicated nature, my advice is categorical—consult your local collector of Internal Revenue. Or there is sure to be a lawyer in your parish, or next door to it, who will be glad to do his best for you in any case of doubt.

There will be many borderline cases, of course. These can be determined only on the basis of the particular facts involved. For example, if the entertainment is a card party and there is a fixed charge for tables, a tax must be paid even though nothing was collected at the door. If, however, 200 people come into a hall and engage in various activities, and if 20 of them play cards and are required to pay for their tables, then only those 20 are taxed. If, however, it is purely optional on the part of the card players and none of them are obliged to pay anything although some do so voluntarily, there is no tax. It is, as stated, wholly a question of the facts.

Voluntary offerings, "silver collections," etc.? No—they are not taxable if really and truly voluntary.

Pew rents? In my judgment not taxable. I have heard the contrary suggested on the analogy of season tickets or club dues; but



my strong opinion is that that is unsound. Surely the pew-owner would not be kept out of church if he came upon evil financial days. He is doing what he does in order to support the church, by a convenient method comparable to the payment of an annual pledge, and the pew is altogether secondary. Or it might even be regarded as a type of annual rent. At all events, if voluntary attendance upon worship is to be taxed, it is time to plant one's heels; but I am convinced that such is not the law's intent.

In those rare cases, which I have heard about but never encountered, where admission to a Church is actually charged, and the worshiper would be excluded or at least made unhappy unless a fee were paid on entering, the factor of compulsion would seem to make it taxable. Totally different is the situation when tickets are issued without charge to avoid overcrowding on special festivals—in which case, no tax, of course.

#### GENERAL CONSIDERATIONS

Remembering that even tax-officials may go astray, and that only a ruling by the Commissioner at Washington or by the Secretary of the Treasury or, of course, by the Congress, is finally binding, take comfort. If you are conscientious and careful, both, you need not worry, even though you are bound to be afflicted by multiplicity of details. Tax men are not ogres—simply, they have an unpopular law to administer, for which not they but "We the People" are responsible. Fortunately, this particular law is as clear in most respects as it is

unpalatable. So I predict that if you go carefully and have all your facts and figures accurate, you will be faced neither with penalty nor with embarrassment.

This is written not by a taxation expert but by one whose thoughts, outside of the general practice of the law, have run chiefly to matters affecting the Church or such broad subjects as government and constitutional liberty—a far cry to taxes on tickets, it might seem. And yet, small as this particular matter may appear, it comes sufficiently close to the boundary line between Church and State to present a question of real interest to all of us, quite apart from the dollars and cents involved.

Whether in everyday life or at general or diocesan conventions or as treasurer of my little parish, it is constantly borne in upon me that small keys may lock or unlock large doors. At all events it is vital to the continuing life of religion and government alike that the relations between them should go forward normally, quietly, without either mushiness or hardness, with full loyalty by each to the other. And if this informal explanation may help preserve that understanding which now exists, and at the same time brush away a wrinkle or two from the brow of some rector or committee chairman at this Christmastide, my purpose will have been accomplished.

#### SONNET FOR A POSTULANT

YOU'LL tread the barren cloister softly; pray  
 Before some twinkling, still, secluded shrine;  
 Cast out the tangled threads of day-to-day;  
 And let devotion weave a rich design.  
 The Kyrie you chant will rise beyond  
 The walls. No cloistered chapter can contain  
 The good it wills: the world will yet respond  
 In action to the faith your prayers sustain.

So will your novice habit be the note  
 To mark the day you stood—not to one side—  
 But in the midst of those you love: remote  
 In space, but near in time. Now, sanctified,  
 Your life will be a quick divining rod  
 To find the souls of fellow-men, through God.

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## DIOCESAN

### ROCHESTER

#### Diocese's 10th Anniversary

Prayers for the work of the diocese of Rochester were offered in all of the 66 churches and missions of the diocese Dec. 14th in commemoration of the 10th anniversary. In a letter to the clergy Bishop Reinheimer said that because of the national crisis no other observance would be held.

Although the present diocese which embraces the counties of Monroe, Wayne, Ontario, Yates, Schuyler, Steuben, Alleghany and Livingston was only 10 years old Monday, its real beginnings date way back to the latter years of the 18th century.

Zion Church of Avon was organized in 1792 but was not incorporated until 1815 so that the honor of being the first incorporated parish goes to Trinity Church, Geneva.

Among the oldest parishes of the diocese of Rochester are St. John's, Canandaigua, 1809; St. John's, Catherine, 1809; St. Luke's, Rochester, 1817; St. Michael's, Geneseo, 1819; and Zion, Palmyra, 1823.

The first recorded Episcopal religious service within the confines of the present diocese were conducted not by a priest but by a physician, Dr. William Adams of Geneva in 1790. He read the burial service of the Church of England over the remains of Capt. Caleb Walker, a Revolutionary soldier and the first white man to die in the new settlement of Canandaigua, then known as "The Gateway to the Great Western Wilderness."

### OHIO

#### Bishop Installs Canons

The Bishop of Ohio installed on December 14th the following clergy as canons of Trinity Cathedral: the Rev. Dr. Gerard F. Patterson, the Rev. Almon R. Pepper, the Rev. Franklyn Cole Sherman, the Rev. Dr. L. E. Daniels, the Ven. B. B. Comer Lile, the Rev. Dr. V. A. Peterson, the Rev. Dr. Herman Sidener, the Rev. Dr. B. Z. Stambaugh, the Rev. Dr. John R. Stalker, the Rev. Dr. Walter F. Tunks, and the Rev. Dr. O. E. Watson.

The Rev. Dr. Walter F. Tunks of St. Paul's, Akron, Ohio, preached the sermon. Dean Emerson of the Cathedral and the Rev. G. Russel Hargate, canon residentiary, conducted the service.

The newly installed canons were assigned their stalls in the chancel, the stalls being marked with their name plates.

### CONNECTICUT

#### Bishop Budlong's Anniversary

The diocese of Connecticut celebrated, on December 16th, the tenth anniversary of the consecration of the Rt. Rev. Frederick G. Budlong. The observance included a celebration of the Holy Communion in Christ Church Cathedral, Hartford, with the Bishop as celebrant, a luncheon, and special services in various parishes of the diocese.

At the luncheon, Suffragan Bishop Gray acted as chairman and speakers were the Rev. John F. Plumb, executive secretary of the diocese, Miss Mary Louise Pardee, president of the diocesan Woman's Auxiliary, Oliver R. Beckwith, Chancellor, and former Governor Raymond E. Baldwin.

Consecrated on December 16, 1931, in Christ Church, Greenwich, where he had been rector for six years, Bishop Budlong served as coadjutor until the death of Bishop Acheson, January 28, 1934, when he became Diocesan.

### MICHIGAN

#### Detroit Council of Churches Appoints Hospital Chaplain

Announcement has been made by the Detroit Council of Churches of the appointment of the Rev. G. Clare Backhurst, missionary in charge of St. Christopher's Mission, Detroit, as chaplain at Eloise Hospital, beginning January 1, 1942. Pre-

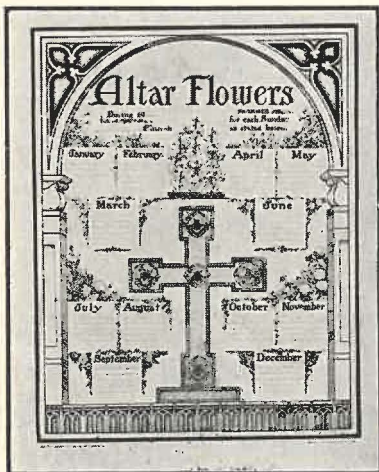
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vously the Episcopal City Mission Society has appointed the chaplains at Eloise.

The Rev. Mr. Backhurst in his work of ministering to 5,000 non-Roman Catholics at Eloise will have residence at the institution. In the future the chaplaincies at Eloise will be supported by Wayne County.

WYOMING

Forward in Service Conference

Wyoming clergy and staff members made round-trip drives as long as 900 miles in order to participate in the events of one of the most striking days in their district's recent history. December 16th marked the 5th anniversary of the Consecration of the Bishop, the ordination of a young deacon to the priesthood, and the "best staff conference ever" on Forward-in-Service. It is significant that clergy and lay workers traveled long distances at their own expense.

After early celebration of the Holy Eucharist, the Rev. Allan Grayson, in charge of a field as large as a New England bishop's jurisdiction, was raised to the priesthood by Bishop Ziegler. Immediately before the final blessing the dean of the Cathedral put the solemn questions of the consecration service to the Bishop, that he might reaffirm the vows and promises of his sacred office. This was an impressive action which deeply moved the people.

The afternoon began with various committee meetings. These were followed by a two hour round-table discussion of Forward-in-Service objectives and methods in

which everyone took part. The general decision was reached that conferences dominated by long speeches are passé; and that the real experts are the experienced parish priests.

In the evening the Bishop and the staff were the guests of the dean and Cathedral vestry at a dinner in honor of Bishop Ziegler.

NORTH CAROLINA

50th Anniversary

A spiritual rather than an economic interpretation of life was the theme of Bishop Penick's address at the 50th anniversary dinner of St. Andrew's Church, Greensboro.

The Rev. J. A. Vache, rector, described the 50 years of St. Andrew's life in an historical sketch. Future plans for St. Andrew's include erecting a new building, a lot in the residential district already having been purchased.

PUERTO RICO

Bishop Consecrates Aumbry

On November 23d, the Bishop of Puerto Rico consecrated in the Lady Chapel of the Cathedral in Santurce, an aumbry for the reservation of the Blessed Sacrament. The aumbry, in the east wall, was given by Commander Rufus King in memory of his wife, Helen Crosby King, who 20 years ago was a member of the old Church of St. John Baptist in San Juan.



Milwaukee Journal

BLESSING A NEW CHURCH: Bishop Ivins of Milwaukee, with attendants and members of the vestry and building committee, are shown in procession at the opening and benediction of the new Christ Church, Whitefish Bay, Wis., on December 14th, [L. C. December 24th, p. 20]. The Rev. M. M. Day, rector, is at the right.

Just Another One of Our Suggestions

We end this, another year of our advertisements to you, on a note of apparent selfishness (or so it would seem). To those of you, fortunate enough to afford your subscription to The Living Church, has it ever occurred to you to pass on your copy each week after reading it, to some priest or lay person not regularly receiving it? Think of what you can thus bring into the lives and homes of that many more Church people, all the inspiration, the information, the pictures, aye, and the advertisements too, and (hah, you've uncovered our duplicity!) automatically the magazine will reach just double its official circulation and we poor advertisers can stretch out our costs a bit, and out of the added profits from it, be able to afford an occasional meal at one of the arm-chair luncheon inns! It is of such slick and subtle stuff that Christian businessmen are made!

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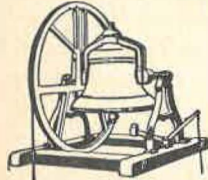
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# The Question Box

By  
**BISHOP WILSON**



• *A few weeks ago you sketched the life of St. Margaret of Antioch. Why not St. Margaret of Scotland?*

Very well—why not? She was born during those troubled days just before the Norman conquest of England in 1066. Her grandfather was Edmund Ironside who battled with Canute for the realm of England. Her father was known as Edward the Exile because he was obliged to flee to the continent on the death of Edmund Ironside. Her mother was related to the royal family of Hungary and an old tradition says that she was born in Hungary while her parents were living in exile. We cannot be sure when or where she was born. In 1057 she returned to England with her parents. Her father died and her mother decided to take Margaret back to the continent when the Normans conquered England. But their ship was wrecked on the coast of Scotland. Malcolm III, king of Scotland, sheltered them and finally married Margaret. Her private life was taken up with prayer and acts of piety. As queen she devoted herself to the cause of religion, building churches and using her influence to improve the religious condition of the country. Her book of the Gospels, richly adorned with jewels, is now in the Bodleian library at Oxford. In 1250 she was formally canonized. Her day in the calendar is June 10th.

• *Is it customary for the father of the bride to say "I do" when asked in the marriage service who is to give her away?*

The rubric does not call for it. All it says is that "The Minister, receiving the woman at her father's or friend's hands, shall. . . ." It is sufficient for the father to take the bride's right hand and place it in the hand of the officiating priest, without saying anything. His action does all that is required—the bride is given to the Church and the Church gives her to her husband.

• *What is the earliest purely secular reference to Jesus Christ or Christianity or Christians which a competent historian would accept as being authentic?*

About A.D. 90 the Jewish historian Josephus wrote about the Jewish wars. He makes reference to Christ and to his Christian followers. There has been considerable controversy over this passage in Josephus, some critics denying its authenticity. However, some 15 or more years ago a Slavonic version of Josephus was discovered which seemed to meet the objections. About A.D. 112 the governor of Bythnia, Pliny the Younger, wrote to the emperor Trajan about handling certain problems of administration involving Christians and he gives a brief account of them as worshippers of Christ. About the year A.D. 115 Tacitus wrote his Annals in which

he refers to our Lord's crucifixion in the reign of Tiberius Caesar. It is not surprising that such secular records are scarce. Some may have been destroyed but probably most writers of that day would simply ignore the happenings in Palestine. It has been pointed out that no contemporary English historian of the eighteenth century even mentions John Wesley. His work was not the kind that those sophisticated authors liked to write about but we know today that Wesley profoundly influenced the whole course of English life.

• *Are not the Eastern Church and the Old Catholic Church parts of the Anglican communion? Do they not recognize the Holy Orders of the Church of England and of the Episcopal Church? Does not intercommunion exist between all of them? What is the total number of communicants in the Anglican communion?*

No, the Eastern Orthodox Church and the Old Catholic Church are not parts of the Anglican communion. Those branches of the historic Church which trace their origin to the See of Canterbury and recognize the honorary primacy of the Archbishop of Canterbury—they comprise the Anglican communion. The Old Catholic Church has formally recognized the Holy Orders of the Church of England and of the Episcopal Church and we are in intercommunion with that Church. Various of the Eastern Orthodox Churches have recognized Anglican Orders but formal action still waits for a meeting of the Ecumenical Synod. Meanwhile practical working agreements are being developed. In round figures there are about 30,000,000 communicants in the Anglican communion.

• *Do the Holy Cross fathers receive any funds from the general Board of Missions in New York or do they only receive funds from private or voluntary offerings from their friends?*

No appropriations are made by the National Council for the Order of the Holy Cross or for any others of the various religious Orders, though they do a good deal of missionary work. They are financed in other ways, chiefly through the voluntary offerings of their friends.

• *Why doesn't the Episcopal Church have an Archbishop?*

We have—only we call him the Presiding Bishop. The title "Archbishop" is used generally throughout the rest of the Anglican communion without any perceptible damage. The only reason I have ever heard advanced for not using it is that we have got along without it for 150 years. It fits so naturally into our general scheme of things that it is difficult to find any legitimate objection. One of these days we will begin to use it and wonder why we didn't do it long ago.



## D E A T H S

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

### Frederick B. Bartlett, Bishop

The funeral service for the Rt. Rev. Dr. Frederick B. Bartlett, who died December 15th in an automobile accident, was held at St. Michael's Cathedral, Boise, December 18th. Bishop Moulton of Utah officiated. Also taking part in the service were Bishops Remington of Eastern Oregon and Huston of Olympia, and the Very Rev. Frank A. Rhea, dean of the cathedral. A graveside service was scheduled for December 22d at Grant Pass, after cremation of Bishop Bartlett's body.

Bishop Bartlett, 59 years old, had served the Church in many important posts. He was a member of the National Council. He had been executive secretary of the Department of Domestic Missions of the Council from 1932 to 1939. He served for four years as Missionary Bishop of North Dakota, and had been for five years a general secretary in the Council's Field Department.

He was born in Manchester, Conn., August 23, 1882, the son of Bethune James and Ellen Elizabeth Johnson Bartlett. He was graduated from Trinity College, Hartford, in 1904, and in 1911 received his Master's degree in arts from Harvard University.

He was graduated from the Episcopal Theological School in 1908, and was ordained deacon by Bishop Chauncey Brewster of Connecticut. He went to Grant's Pass, Oregon, and was later in the same year advanced to the priesthood by Bishop Scadding. In his Oregon work he rode a circuit of 1,000 miles.

In 1911, he became vicar of Christ Chapel, Brooklyn, N. Y., where he remained six years, going to St. John's Church, West Hoboken, N. J., in 1917. In 1918 he became rector of St. Mark's Church, Aberdeen, S. D., staying there until he became rector of St. Philip's Church, St. Louis, Mo., in 1923. He left parochial work in 1926 to become secretary of the National Council's Field Department, serving in the Eighth Province.

He was consecrated Missionary Bishop of North Dakota on Dec. 16, 1931, in Gethsemane Cathedral, Fargo, N. D. In 1935 he was translated to the missionary district of Idaho. Plans had been made for the observance of his tenth anniversary on December 16th, with the clergy of the district in attendance at the Holy Communion in the morning, and closing the day with a public reception in his honor at night in the Bishop Tuttle House.

He is survived by his mother, who lives in Connecticut, and a daughter, Mrs. John Philip Skillern, who lives in Malad, Idaho. She was married on Nov. 25, 1941.

Mrs. Bartlett died on Easter Day, 1940.

Bishop Bartlett had been dividing his time between Idaho and the missionary district of New Mexico since the death of Bishop Howden.

### Sanford L. Rotter, Priest

The Rev. Sanford L. Rotter, rector of Kingston parish, Mathews County, diocese

of Virginia, died in an automobile accident on December 5, 1941, aged 67 years.

He was born in Petersburg, Va., the son of Edward John and Annie Toole Rotter. After graduation at Columbia University he entered the General Theological Seminary, and was graduated in 1918. He was ordained deacon in 1916 and priest in 1918 by Bishop Cheshire of the diocese of North Carolina.

The Rev. Mr. Rotter served as priest in charge of missions centering around Hamlet, N. C., from 1918 to 1922, and then held the rectorship of Whittle Parish, The Plains, diocese of Virginia for 18 years. He became rector of Kingston Parish in 1940. In 1922 he was appointed a chaplain in the Officers' Reserve Corps of the U. S. National Guard. He married Araminta Hester Beasley, who, with three daughters and a son, survive him. Mrs. Rotter, who was badly injured in the same accident, is reported to be recovering.

The funeral was held in Emmanuel Chapel, Virginia Theological Seminary, Alexandria, on December 8th, with interment in Blandford Cemetery, Petersburg.

### Margaret Simmonds Bush

Miss Margaret Simmonds Bush, daughter of the late Rev. Franklin S. and Mary Walker Bush, died on December 9th at the Baker Memorial Hospital after an illness of many weeks. Miss Bush was widely known throughout the Church at home and abroad for her work of many years in connection with the Massachusetts altar society, first as chief assistant and later as successor to her aunt, the late Miss E. Trevor Bush. Having learned embroidery under one of the Sisterhoods, and added an artist's training at the Boston Museum of Fine Arts, Miss Margaret Bush's work was widely praised.

Funeral services were held on December 12th in the Church of the Advent, Boston, with the Rev. S. Whitney Hale, D.D., officiating. Burial was in the Walnut Hill Cemetery. Members of the immediate surviving family are a sister, Mrs. Thom Lane of Virginia; a brother, S. Dacre Bush, 2nd of Massachusetts; and an aunt with whom she made her home, Miss Mary Bush.

### Mrs. William Scarlett

Mrs. William Scarlett, 86 years old, the mother of the Bishop of Missouri, died, after an extended illness at her home in Columbus, Ohio, December 15, 1941. She was buried from St. Paul's Church, Columbus, on Dec. 17th. The service was conducted by the Bishop of Southern Ohio; the Rector of St. Paul's Church, the Rev. Mr. C. R. Garmey, and the Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis.

In addition to the Rt. Rev. William Scarlett, Bishop of Missouri, Mrs. Scarlett is survived by two other sons, Judge Henry L. Scarlett, and Mr. Edwin J. Scarlett, both of Columbus.

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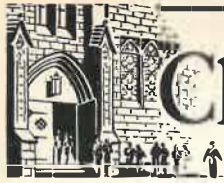
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Second Sunday: 9:00 A.M.  
Other Sundays: 5:00 P.M.

## BENNETT JUNIOR COLLEGE

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REV. H. ROSS GREER, Rector  
Sunday Services: 8:00 and 11:00 A.M.

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Sunday Services: 8:00 and 11:00 A.M.

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REV. CHARLES TOWNSEND, D.D., Rector  
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M.  
and 5:00 P.M.  
Daily: 7:30 and 9:00 A.M.

## UNIV. OF CALIF., L. A.

St. Alban's Church  
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Sunday Services: 8 A.M. and 11 A.M.

## CARNEGIE INSTITUTE OF TECHNOLOGY

The Church of the Redeemer, Pittsburgh  
5700 Forbes Street  
REV. HUGH S. CLARK, Rector  
Sunday Services: 8:30 and 11 A.M.

## CARROLL COLLEGE

St. Matthias Church, Waukesha, Wis.  
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REV. RALPH S. NANZ, Ph.D., Dean of Men  
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St. James' Church  
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THE REV. CLINTON R. JONES, Curate  
Sunday Services: 8:00 and 11:00 A.M.

## DARTMOUTH COLLEGE

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Sunday Services: 8:00 and 11:00 A.M.  
Holy Days: 7:15 and 10:00 A.M.

## DUKE UNIVERSITY

Episcopal Church at Duke University  
Durham, North Carolina  
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REV. DAVID YATES, Adviser  
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## EVANSVILLE COLLEGE

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Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.;  
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Week Days: 7:30 Holy Communion, 12:00  
Prayers, 4:45 Evening Prayer.

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Bishop Rhinelander Memorial  
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Weekdays: Wednesdays: 8 A.M., Holy Communion.

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St. Andrew's Church  
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Canterbury Club: Wednesday, 7 P.M.

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REV. JOHN G. DAHL  
Sunday Services: 8 and 11 A.M. and 6 P.M.; Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

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Sunday Services: 8, 9:30, and 11.

Chapel of Christ The King  
445 Abbott Rd. East Lansing  
Wednesday 7:10 A.M.; Sunday: 8:45 A.M.

## MILLS COLLEGE

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Hillen at Madera  
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Sunday Services: 8:00, 9:45 and 11:00.

## MIL. DOWNER, STATE TEACHERS'

St. Mark's Church, Milwaukee, Wis.  
REV. KILLIAN STIMPSON, REV. C. A. WEATHERBY  
Daily Services: 7:30 A.M.  
Sundays: 8, 9:30, and 11 A.M.

## UNIVERSITY OF NEBRASKA

University Episcopal Church  
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REV. L. W. McMILLIN, Priest  
Sunday Services: 8:30 and 11:00 A.M.  
Others as announced.

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Sunday Services: 7:30 and 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.

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Services at 8 and 11 A.M., and 8 P.M.

## OCCIDENTAL COLLEGE

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Eagle Rock, Los Angeles, Calif.  
REV. SAMUEL SAYRE, Rector  
Sundays: 7:30 and 11 A.M. On the Campus, 1st  
and 3d Wednesdays, 7:20 A.M.

## PENNSYLVANIA STATE COLLEGE

St. Andrew's Church  
State College, Pa.  
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Sunday Services: 7:45 and 10:45 A.M.  
Choral Evensong, Student Fellowship, 6:30 P.M.

## PRINCETON UNIVERSITY

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THE REV. WOOD CARPER  
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Sundays: 9:30 A.M., Holy Communion and Sermon  
Weekdays: 7:30 A.M., Holy Communion

## PURDUE UNIVERSITY

St. John's, Lafayette, Ind.  
REV. REESE F. THORNTON, Rector  
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## CHURCH SERVICES NEAR COLLEGES

— Continued

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REV. STEPHEN F. BAYNE JR.  
MISS KATHARINE B. HOBSON

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Weekdays except Saturdays

### STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI

Calvary Episcopal Church

REV. JAMES M. LICHLITER

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Student Service; 11 A.M. Morning Prayer; 6  
P.M. Student Club.

### TEXAS CHRISTIAN UNIVERSITY TEXAS WESLEYAN COLLEGE

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Fridays or Holy Days 10 A.M.

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ing Prayer and Sermon.

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Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days:  
Holy Communion, 7 and 10 A.M. Tuesdays:  
7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9  
A.M.; E.P. 5 P.M.

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THE REV. C. L. ATWATER

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Holy Days: 7:00 A.M.

### WILSON COLLEGE PENN HALL

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Sundays: (1st Sun. 7:30), 8 and 11 A.M.  
Holy Days: 7:30 and 10 A.M.

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Confessions: Sat., 4:30 and 7:30 P.M.

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Weekday Services: 6:45 and 7 A.M. daily.

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Solemn Evensong, Directed Silence, and Address  
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Weekdays: Holy Communion 7:45 A.M.; Matins  
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11:00 A.M., Morning Service and Sermon.  
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Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.  
Daily: Holy Communion 7 and 10 A.M.; Morning  
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St. James' Church

New York City

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School; 11 A.M., Morning Service and Sermon;  
8 P.M., Choral Evensong.  
Holy Communion, Wednesdays 8 A.M. and Thurs-  
days 12 noon.

The Cathedral of St. John the Divine

New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morn-  
ing Prayer; 4, Evening Prayer; 11 and 4, Ser-  
mons.

Weekdays: 7:30, 8:30, 9:15 (also 10 Wednes-  
days and Holy Days), Holy Communion; 9,  
Morning Prayer; 5, Evening Prayer.

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.

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Sunday Masses: 7, 8, 9, 10, 11 (High).

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Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion;  
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Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

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Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 and 9 A.M. High Mass and  
Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
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and Saints' Days, 9:30 A.M.  
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# I N D E X

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**ALEC<sup>the</sup>GREAT**



Success may  
come  
To him who  
waits;  
But, goodness, how  
it hesitates.



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## CHANGES

### Appointments Accepted

AANESTAD, REV. O. HERBERT, formerly assistant of St. Peter's Church, Oakland, Calif., has been rector of the Church of the Incarnation, San Francisco, since December 1st.

MACDONALD-MILLAR, REV. DONALD, has been appointed priest in charge of St. Andrew's Church, Clason Point, Bronx, New York City, effective January 1, 1942. Address: St. Andrew's Rectory, 370 Underhill Avenue, Bronx, New York.

MILLER, REV. HOWARD B., formerly assistant curate of St. John the Evangelist Church, Ottawa, Ontario, Canada, has been rector of Grace Church, Trenton, N. J., since December 1st. Address: 7 Sheridan Avenue, Trenton, N. J.

MOULTON, REV. JOHN P., formerly rector of Trinity Church, Milford, Mass., is to be rector of Grace Church, Norwood, Mass.

REED, REV. WILLIAM W., formerly of St. Ann's Church, Chicago, is now rector of St. James'

Church, Cheboygan, Mich. Address: 206 South Huron Street, Cheboygan, Mich.

STANLEY, REV. KENNETH, formerly rector of Old Trinity Church, Tiffin, Ohio, will be rector of St. Paul's Church, Steubenville, Ohio, after January 1st.

### Resignations

PERKINS, VERY REV. HOWARD D., for the past five years dean of the Cathedral Church of St. Luke, Portland, Me., has resigned. Following a brief period of rest, he expects to resume his ministry at some undesignated place.

SHERMAN, REV. FRANKLYN COLE, has resigned the rectorship of Grace Church, Cleveland, Ohio, and has retired from the active ministry, effective January 1, 1942. The Rev. Mr. Sherman has been made an honorary canon of the Trinity Cathedral.

### New Address

REV. HENRY M. SHIRES, vicar of All Saints' Mission, San Leandro, Calif., now lives at 625 Chetland Road, San Leandro.

### Ordinations

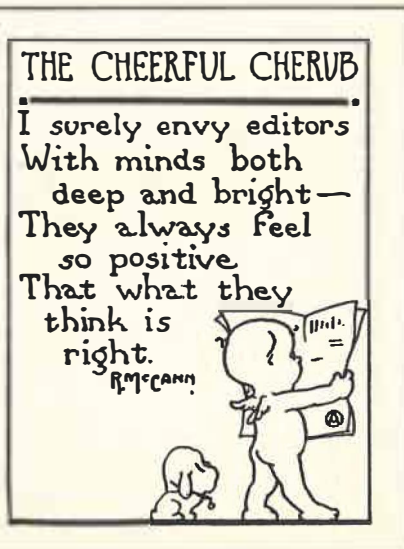
#### PRIESTS

CHICAGO—JOSEPH W. PEOPLES, jr., was ordained to the priesthood on December 22d by the Bishop of Chicago at Redeemer Church, Chicago. The Rev. Joseph S. Minnis preached the sermon. The Rev. Mr. Peoples, presented by the Rev. Harold Holt, will be assistant of Grace Church, Oak Park, Ill.

MARYLAND—CHARLES HARBAN BEST was ordained to the priesthood by the Bishop of Maryland on December 17th at Grace Church, Darlington, Md. He was presented by the Rev. Dr. Benjamin B. Lovett; the Rev. Reginald Mallett preached the sermon. The Rev. Mr. Best will be rector of Deer Creek parish, Harford County, Md. Address: Darlington, Md.

MARYLAND—JACK MALPAS was ordained to the priesthood on December 19th at Emmanuel Church, Baltimore, Md., by the Bishop of Maryland. He was presented by the Rev. T. P. Ferris; the Rev. Dr. Powel M. Dawley preached the sermon. The Rev. Mr. Malpas is to be assistant at Emmanuel Church, Baltimore, Md. Address: 811 Cathedral Street, Baltimore, Md.

MINNESOTA—ERNEST C. BILLER, jr., RICHARD





## CHANGES

**A. HAYES, LOREN M. LINDQUIST, J. BURTON SALTER, and FREDERICK WIGGINTON** were ordained to the priesthood on December 22d at St. Mark's Cathedral, Minneapolis, Minn., by Bishop Keeler, Coadjutor of Minnesota. The sermon was preached by the Rev. Lloyd R. Gillmett. The Rev. E. C. Biller presented the Rev. Mr. Biller, jr., who is to be priest in charge of St. Paul's, Pipestone, Minn., and will continue in charge of St. Barnabas', Slayton, Holy Trinity, Luverne, and St. John's, Lake Benton. Address: Pipestone, Minn. The Rev. Mr. Hayes was presented by the Rev. W. F. Creighton. He is to be rector of St. Matthew's, Chatfield, Minn., and will continue in charge of Emmanuel Church, Rushford, and Trinity Church, St. Charles. Address: Chatfield, Minn. The Rev. Mr. Lindquist, presented by Dean C. P. Deems, will be residentiary canon of St. Mark's Cathedral, Minneapolis. Address: 519 Oak Grove Street, Minneapolis. The Rev. Mr. Salter was presented by the Rev. A. E. Knickerbocker. He will be assistant of St. Paul's parish, Minneapolis. Address: 2005 Bryant Avenue, South, Minneapolis. The Rev. Mr. Wigginton was presented by the Rev. C. H. Gesner. He will be priest in charge of St. Peter's, New Ulm, Minn. He will continue to be in charge of Calvary Church, St. James, Minn. Address: New Ulm, Minn.

**NEW HAMPSHIRE**—**ERNEST D. SILLERS** was ordained to the priesthood on December 12th at St. Mark's Church, Ashland, N. H., by the Bishop of New Hampshire. He was presented by the Rev. John A. Chapin. The Rev. Lawrence F. Piper preached the sermon. The Rev. Mr. Sillers will serve as priest in charge of St. Mark's Church, Ashland, N. H., and the Church of the Holy Spirit, Plymouth, N. H.

**OHIO**—**WILLIAM STANLEY BROWN** was ordained priest on December 17th by Bishop Tucker of Ohio at Trinity Cathedral, Cleveland. The Rev. P. R. Savanack presented him, and the Rev. Dr. Donald Wonders preached the sermon. The Rev. Mr. Brown will be rector of St. Paul's Church, Toledo, Ohio.

**OHIO**—**RALPH EMMETT FALL** was ordained priest on December 17th by Bishop Tucker of Ohio at Trinity Cathedral, Cleveland. He was presented by the Rev. Dr. B. Z. Stambaugh. The Rev. Dr. Donald Wonders preached the sermon. The Rev. Mr. Fall will be curate of the Church of Our Saviour at Akron, Ohio.

**NORTHERN MICHIGAN**—**J. WILLIAM ROBERTSON** was ordained priest on December 17th at St. James' Church, Sault Ste. Marie, Mich., by Bishop Page, Provisional Bishop of Northern Michigan. He was presented by the Rev. H. R. Sherman; the Rev. John G. Carlton preached the sermon. The Rev. Mr. Robertson will be rector of St. Alban's Church, Manistique, Mich. He will also serve as missionary in charge of Trinity Church, Gladstone, and St. Paul's, Nahma.

**NORTHERN MICHIGAN**—**DOANE E. ROSE** was ordained priest on December 17th at St. James' Church, Sault Ste. Marie, Mich., by Bishop Page, Provisional Bishop of Northern Michigan. He was presented by the Rev. E. R. A. Green; the sermon was preached by the Rev. John G. Carlton. The Rev. Mr. Rose will be rector of the Church of the Good Shepherd, St. Ignace, Mich.

**OHIO**—**ROBERT FOSTER MCGREGOR** was ordained priest on December 17th by Bishop Tucker of Ohio at Trinity Cathedral, Cleveland. He was presented by the Rev. Dr. D. A. McGregor. The sermon was preached by the Rev. Dr. Donald Wonders. The Rev. Mr. McGregor will be priest in charge of Grace Church, Galion; St. James' Church, Bucyrus; and St. Mark's Mission, Shelby. Address: Shelby, Ohio.

**OHIO**—**ARTHUR EDWIN PRITCHETT** was ordained priest on December 17th at Trinity Cathedral, Cleveland, by Bishop Tucker of Ohio. The Rev. Dr. Donald Wonders presented him and preached the sermon. The Rev. Mr. Pritchett will be curate at Grace Church, Sandusky, Ohio.

**WASHINGTON**—**DR. NORMAN D. GOEHRING** was ordained to the priesthood December 13th in Washington Cathedral by Bishop Freeman of Washington. The Rev. Dr. C. Leslie Glenn preached the sermon; the Rev. John G. Magee presented him. The Rev. Dr. Goehring is assistant to Dr. Glenn at St. John's Church, Washington.

**WASHINGTON**—**BERRY SIMPSON** was ordained to the priesthood December 13th in Washington Cathedral by Bishop Freeman of Washington. He was presented by the Rev. Dr. F. J. Bohanan; the Rev. Dr. C. Leslie Glenn preached the sermon. The Rev. Mr. Simpson is assistant to the Rev.

Dr. R. H. Baker, jr., rector of the Church of the Redeemer, Baltimore, Md.

### DEACONS

**MINNESOTA**—**JAMES W. O'CONNELL** was ordained deacon on December 22d by Bishop Keeler, Coadjutor of Minnesota, at St. Mark's Cathedral, Minneapolis. He was presented by the Rev. J. S. Higgins; the sermon was preached by the Rev. Lloyd R. Gillmett. The Rev. Mr. O'Connell will continue at Seabury-Western Seminary until June, 1942. Address: 600 Haven Street, Evanston, Ill.

**PITTSBURGH**—**GEORGE M. CHESTER** was ordained deacon November 29th in St. Stephen's Church, Sewickley, Pa., by the Bishop of Pittsburgh. The Rev. Louis M. Hirshson, rector of St. Stephen's Church presented the candidate and preached the sermon. The Rev. Mr. Chester will continue his studies for the remainder of the school year at Bexley Hall.

### Correction

The Rev. **PARKER F. AUTEN** is no longer rector of St. Matthias' Church, Trenton, N. J., as listed in the 1942 *Living Church Annual*. He is now rector of Trinity Church, Swedesboro, N. J. There is no connection between that parish and St. Matthias', Trenton.

The 1942 *Living Church Annual* lists the Rev. **FORDYCE E. EASTBURN** as a non-parochial priest of the diocese of Texas. He was transferred to the Diocese of Arkansas on January 22, 1941.

## LIVING CHURCH RELIEF FUND

### Living Church Nursery Shelter

Previously acknowledged	\$3,902.99
St. Paul's Church School, Marshalltown, Iowa	6.00
Mrs. William J. Bartlum	5.00
In loving memory of Sallie T. Leonard	5.00
In memory of Maude Sproule	5.00
Girls of St. Mary's School, Sewanee, Tenn.	5.00
Helen M. Walker	5.00
	\$3,933.99

### Shelter Christmas Fund

Previously acknowledged	\$ 496.90
Mabel M. Van Ness	10.00
M. L. G.	5.00
In memory of Mrs. Elizabeth Shepherd Kenworthy	5.00
Mrs. R. H. Noble	5.00
St. Catherine's Group, Woman's Auxiliary, All Saints' Church, Beverly Hills, Calif.	5.00
Mrs. Edmund B. Shea	5.00
Anonymous, Atlanta, Ga.	3.00
Anonymous, Topeka, Kansas	3.00
Rev. Charles Goodwin	2.18
Deaconess Elizabeth Trask and Miss Elizabeth Gruntler	2.00
Mrs. M. W. Ball	1.00
Mrs. Frederick E. Drake	1.00
Slade, Mary Jane, Michael and Nathaniel Gorton	1.00
Alice I. B. Massey	1.00
Margaret H. McNary	1.00
A. C. Minot	1.00
	\$ 548.08

### China Relief Fund

In memory of John W. Norfolk	\$ 15.00
Woman's Auxiliary and Parochial Aid Society, St. Andrew's, Baltimore	15.00
Sunday School Offering, Holy Trinity Church, Ponce, Puerto Rico	7.00
Auxiliary Guild, All Saints' Church, Austin, Texas	5.00
	\$ 42.00

### For Delegation to Church of England

Ven. William F. Bulkley	\$ 2.00
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## CHURCH CALENDAR

### January

1. Circumcision. (Thursday.)
4. Second Sunday after Christmas.
6. Epiphany. (Tuesday.)
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Conversion of S. Paul. Third Sunday after Epiphany.
31. (Saturday.)

# CLASSIFIED

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**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.

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## POSITIONS WANTED

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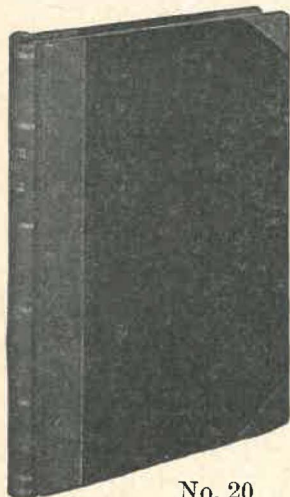


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Confirmations, 12 pages; 90 entries.  
Burials, 12 pages; 90 entries.  
Marriages, 36 pages; 35 entries.  
Families, 36 pages; 630 entries.

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Confirmations, 20 pages; 360 entries.  
Burials, 20 pages; 360 entries.  
Marriages, 64 pages; 126 entries.

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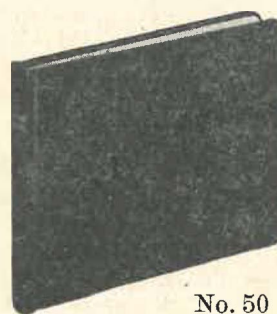
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