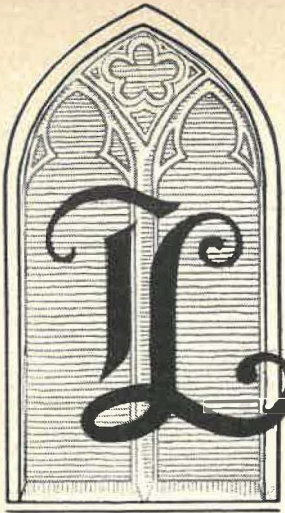
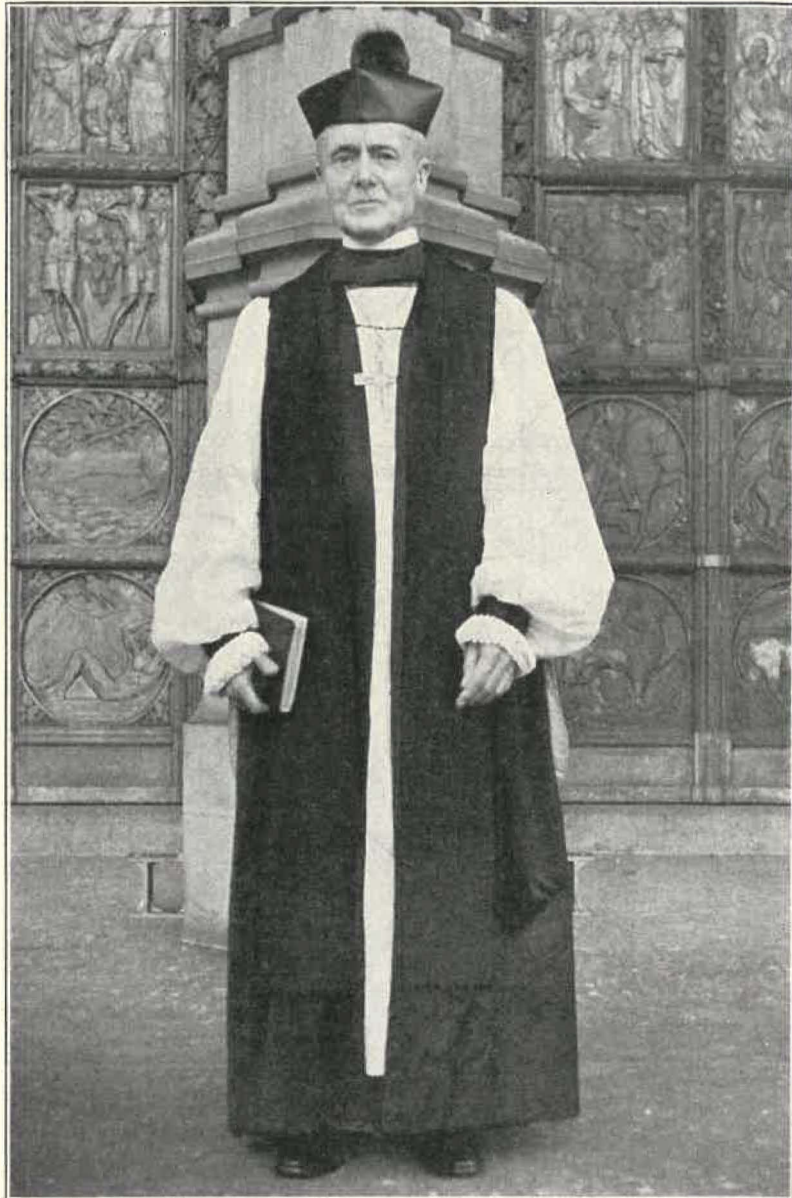
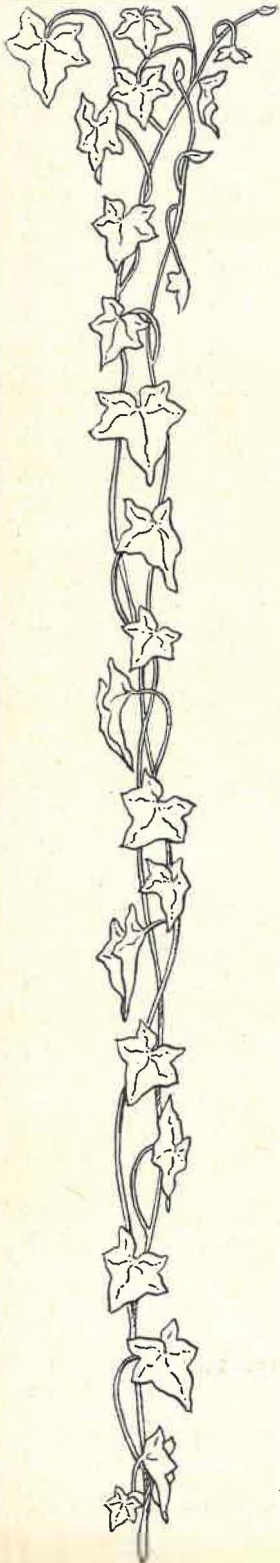


February 5, 1941



# The Living Church



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## LETTERS

### Negotiations With the Presbyterians

**TO THE EDITOR:** May I be permitted a brief space to express respectful appreciation of Bishop Wilson's article The Essential Function of the Ministry [L. C. January 15th]? In particular, the concluding portion, The Anglican Position, and from there to the end is so clear, so theologically sound from the standpoint of this Church, that there would seem to be no possible ground for misunderstanding its dogmatic and ecclesiastical position.

If our Presbyterian brethren can accept Bishop Wilson's statement, they are certainly eligible for membership in this communion.

At this time, when a number of Episcopalians are disturbed (to put it mildly) over the action of General Convention at Kansas City recently in making this Church a member of the Federal Council of Churches of Christ in America, the statement of the Bishop of Eau Claire is both timely and consoling. The Anglican position, evidently, is not to be altered, minimized, nor abandoned. For all of which Churchmen may be profoundly thankful.

(Rev.) EDMUND S. MIDDLETON.

Baltimore.

**TO THE EDITOR:** What the Rev. Edwin D. Weed has to say in your issue of January 15th, on the meaning of election as definitely understood by the Presbyterians and ourselves interests me very much and is certainly of great importance. However, I must differ with him as to the place that doctrine should hold when it comes to the question of Church unity.

Article 17, though nobly intended to make room for two different interpretations of election within the Church—a fact which should be of interest to Mr. Weed—was as noble in purpose as it was illogical and impossible in practise. The importance of the Catholic doctrine of election lies in the fact that the Catholic conception of the Church is that it consists of those called out of the world for the benefit of the world.

But I ask Mr. Weed to consider whether the doctrinal approach is the spiritual or the practical one. It is not the one adopted in the Encyclical of 1920, nor is it the Scriptural one. The first ecumenical council of which we have any record, is given us in Acts 15; and the subject . . . was not how to attain Church unity, but how to preserve it and steer between the two extremes of absolutism on the one hand, and schism on the other. From the doctrinal standard, the demand of the Jewish-Christian wing of the Church that Gentile converts to Christ should not be admitted into the fellowship unless on the acceptance of the law, was utterly inconsistent with the contention of St. Paul that belief in Jesus Christ was sufficient. Nevertheless, life is life, and not logic. Schism was prevented,

and the victory of the freedom wherewith Christ hath made us free, was ultimately won. It is important to notice the bonds of unity, as given by St. Peter: "We believe that through the Grace of the Lord Jesus, we shall be saved, even as they."

He does not say "the Gentile believers are going to be saved as we are saved," but that we, who stand for the law and have no intention of giving it up are going to be saved in the same manner as Gentiles who are without the law—and that is through the possession of the Spirit of Jesus Christ. Peter had his limitations, but I know of nothing more noble, or showing greater insight, than the way in which he subordinated his theology to the teaching of God in human experience outside his ecclesiastical party. His experience with Cornelius had taught him that a Christian is the one who has the Spirit of Christ, and that the one condition of the saving Spirit of Christ is faith in Christ Himself. "God," he said, in speaking to his fellow Judaizers, "God which knoweth the hearts, bare them (Gentile believers) witness; giving them the Holy Spirit even as He did unto us, and put no difference between us and them, purifying their hearts by faith."

I venture to suggest that the present, or any other occupant of the See of Rome, could give no greater proof of his claim to be the practical and genuine successor of that Peter than for him to get together an ecumenical council of all Christians and address himself to them in some such way as follows: "Brethren, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear? But, speaking *ex-cathedra*, I believe and teach that through the Grace of the Lord Jesus, that we all shall be saved, even as these Quakers." (Rev.) C. B. WILMER.

Tampa, Fla.

**TO THE EDITOR:** In your January 15th issue, the Rev. E. D. Weed of Duluth suggests that "Presbyterians should definitely throw Calvinism overboard before we should even consider entering into any union with them."

If Fr. Weed will consult his Book of Common Prayer, he will find among the Thirty-Nine Articles one—number xvii—which proclaims predestination and election to be the faith of the Church of England.

Did I hear a pot calling a kettle black?

May I add a word of protest against the absurd and unintelligible article called Another Prodigal Son which clutters up your pages, of which there are far too few. Was it intended to ridicule the words of Jesus? Why? (Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

### Editor's Comment:

Another Prodigal Son was a subtle satire on "modern" preaching—apparently too subtle for some. We're sorry they missed the point.

### The Nazi Courts

**TO THE EDITOR:** In regard to your correspondence with Mrs. K. H. Salter, I wish to make a correction in the excellent article, Refugees [L. C. December 4th]. I quite understand that mistakes can occur, but I think it is only right that I should write you the real story:

In the fall of 1934 Frau Thaelmann came to my office and asked me to undertake the defense of her husband, who had been accused of firing the Reichstag on February 27, 1933. It was my first impulse to reject



her request, since I had never had connections with Communists. But Frau Thaelmann pleaded so warmly for her husband's innocence and reminded me that there were no longer any Communist or Socialist lawyers . . . I would have felt ashamed to refuse her request. Whether or not the man had committed the crime, in my opinion, he was entitled to a fair trial and adequate legal assistance. So, for conscience's sake, I gave her an affirmative answer.

Later on, when I studied the documents, I found no evidence which indicated Thaelmann's guilt of firing the Reichstag. In fact, though the documents comprised more than 100 volumes, there was no mention of the Reichstag fire except for the warrant which was issued on behalf of it.

In the spring of 1935 a bill of indictment was issued, which referred only to Thaelmann's activities with relation to the Reichstag elections of March 5, 1933. His trial actually never took place. But as a result of my attempt to defend him, I was placed under so-called "protective custody" and kept in the Gestapo cellar prison for a few months.

Thank you for your kind cooperation.

FRIEDRICH ROETTER.

Madison, Wis.

**Conscientious Objectors**

TO THE EDITOR: In THE LIVING CHURCH for January 22d there is an article regarding Objectors to War, which states that, "according to Selective Service officials in Washington, an estimated 1% of the first 800,000 draftees called filed questionnaires as conscientious objectors." Granted that conscientious objectors are still a tiny majority of the total population of the country, the fact remains that this statement conveys a very mistaken idea of the true situation. It may be that only 1% of the draftees filed questionnaires as conscientious objectors, but that doesn't mean that only 1% are conscientious objectors.

On the Special Form (number 47) provided for conscientious objectors to fill out, it is explicitly stated that "in the case of any registrant who claims to be a conscientious objector, the local (draft) board shall proceed in the ordinary course to classify him upon all other grounds of deferment, and shall consider and pass upon his claim as a conscientious objector only if, but for such claim, he would have been placed in Class One."

This has the effect, of course, of completely hiding the true number of conscientious objectors, and reducing to the barest minimum the number registered as such. For instance,

if a Christian pacifist is deferred because he has a wife and six children, nothing is said about his also being a conscientious objector. Or if the doctor finds he has bad teeth or flat feet or any other physical handicap, he will be deferred on those grounds, with no record whatever made of the fact that, flat feet or no flat feet, his conscience would have kept him out of the army. . . .

Unquestionably many draft boards are trying to do a difficult job fairly, and conscientious objectors are a thorn in the flesh to the majority of their compatriots; but the fact is that the operation of the draft law succeeds in keeping from the statistics anything like the true number of Christian objectors to combatant service in warfare. Keep it in mind when you read such reports as that about the 1% in 800,000 men.

(Rev.) EDMUND L. SOUDER.

Cincinnati.

**Kenneth—Lost and Found**

TO THE EDITOR: Thank you for your notice in the January 16th issue of THE LIVING CHURCH concerning the disappearance of Kenneth Givan. During that week his parents succeeded in locating him in Miami Beach, Florida. He is now at his home here.

(Rev.) C. A. WEATHERBY.

Milwaukee.

**Editor's Comment:**

While THE LIVING CHURCH was still on the press, the good news that Kenneth had been found was telephoned to the office. Three thousand copies of the magazine containing the notice had already been printed, but in the remainder of the issue it was left out. Two items on Aid to Britain were substituted. One described the blessing by Bishop Manning of ten mobile kitchens for relief in bombed areas; the other reported the notable record in British relief work of the branch of the British War Relief Society which meets in Christ Church parish house, Greenwich, Conn.

**The New Living Church**

TO THE EDITOR: Having been a subscriber to THE LIVING CHURCH ever since it moved to Milwaukee, the changes from time to time no longer cause any reaction and are accepted very much as the weather is.

THE LAYMAN'S MAGAZINE may be regarded as a modern streamlined version of the family section of THE LIVING CHURCH of those early years, even to a continued story, now and then.

Personally I approve of an occasional editorial comment on news items, as sometimes the report itself does not cover the whole situation, as the one about politics at the convention to elect a Bishop of Chicago. There is no place for politics in such a case. It is not the first case. . . .

WILLIAM H. WANZER.

Burlington, Vt.

**Editor's Comment:**

Weather forecast: Fair and warmer.

**Seminaries**

TO THE EDITOR: I have been down in Florida for a stay and have been quite busy since then catching up on my reading. You had a pathetic appeal for our seminaries in THE LIVING CHURCH of November 6th.

The trouble with our seminaries is that there are too many of them. About half of them should be closed up, and the students

sent to those left open, which would have ample means to operate. We have too many dioceses, too many missionary districts, too many bishops. It seems that there is no remedy save to cry and bear it and keep this top-heavy situation going as best we can.

"Dear, darling Bishop So-and-So stood right here and established this seminary," and hence the thing must, like the brook, go on forever.

Start a crusade to remedy the situation, and you will be doing genuine service.

Edenton, N. C. (Rev.) C. A. ASHBY.

**The Last Gospel**

TO THE EDITOR: In treating the subject of the Last Gospel let us clear the decks and face the real issue. Mr. Sweet [L. C. January 8th] refers to Fortescue, with whom seminarians are, as a rule, familiar.

The Last Gospel is a development, and it will become a part of the Mass just as the "Ye who truly" has. Recently, in another weekly, the use of the Last Gospel has been questioned, and it seems to be the habit of critics to poke fun at certain uses with which they are not in agreement, or cannot be supported by Fortescue, the Sarum use, etc. It is curious that Roman liturgical scholars note the decided growing Anglican liturgical consciousness, whereas many within the Anglican fold do not sense it.

The real issue is the proper use of a Last Gospel, and so said that it means exactly what is intended.

The Prayer Book may direct the clergy to let the people depart with the Blessing, but there seems to be something following (and something very often at a sung service) which provides a very poor climax—a hymn.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

TO THE EDITOR: I had not intended entering the current controversy on the Last Gospel, but as it drags its weary length along I feel that the following anecdote might enliven things a bit. Either side may use it as a weapon, as they see fit.

A year or so ago, in another parish, I asked a class of little boys if anyone could name the four gospels. No one could, but one youngster volunteered for two. Asked which they were, he replied, "the Holy Gospel and the Last Gospel."

(Rev.) DAVID W. NORTON JR.

Boston, Mass.

**Editor's Comment:**

Discussion of this subject in our columns is now ended.

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## NATIONAL

### FORWARD MOVEMENT

#### Clergy Conferences Discuss Details of Plan

An important subject of discussion at clergy conferences during the past several months has been the Presiding Bishop's Forward in Service Program. Bishop Tucker has already visited with a number of bishops and other clergy of the Church, explaining details of the new 10-year Forward Movement program and enlisting the cooperation of clergy and laity in a great evangelistic advance.

The Presiding Bishop met with the bishops of the eighth province for a two-day conference on the Forward Movement January 15th and 16th at the Cathedral House in San Francisco. On January 17th, the Presiding Bishop had an all-day conference with the clergy of the diocese of California, and on January 19th, he preached at Grace Cathedral, San Francisco.

The Presiding Bishop spent January 13th in Salt Lake City as the guest of Bishop Moulton and the missionary district of Utah. After a breakfast at a local club Bishop Tucker visited Rowland Hall, the district's school for girls, and Emory House, the district's dormitory at the University of Utah. Bishop Moulton entertained the Presiding Bishop and members of the clergy from Montana, Idaho, Wyoming, Nevada, and Utah at luncheon. It was 4:00 o'clock when the group left the table, having had the opportunity to hear from Bishop Tucker's own lips his outline of the Forward in Service plan. At 5:00 P.M. the bishop and council of Utah had a conference with Bishop Tucker, and at 6:30 P.M. the women of St. Mark's Cathedral served dinner to over 250 persons from all parts of Utah who came to meet and to hear the Presiding Bishop. After a 10:00 o'clock interview over radio station KSL, Bishops Moulton and Tucker motored to Ogden where they entrained for the conference of bishops of the Eighth province in San Francisco.

#### TYPICAL COÖPERATION

Typical of the interest shown throughout the Church in the 10-year Forward Movement plan is the action taken in the diocese of Tennessee. Under the leadership of its bishops, and with arrangements in the



INAUGURATION: Shown with President Roosevelt and his son James just after the Inauguration day service at St. John's, Washington, are three priests of the Episcopal Church. Left to right, they are: the Rev. Frank R. Wilson, rector of St. James', Hyde Park, N. Y., the President's parish church; the Rev. Dr. C. Leslie Glenn, rector of St. John's, wearing on his tippet the shields of the Church Society for College Work, of which he is president; and the Rev. Howard S. Wilkinson, rector of St. Thomas', Washington.

hands of the Rev. Theodore N. Barth, rector of Calvary Church, Memphis, the diocese of Tennessee set up three regional two-day conferences for clergy.

The conferences, held the last week in January and the first week in February, included a retreat for personal rededication, a discussion of methods of preparing the parish and other groups for attaining the objective, and a discussion of the leader's handbook which has been prepared by the National Council.

#### ROCHESTER'S OBJECTIVES

The diocese of Rochester is also suggesting definite standards for its parishes in connection with the Presiding Bishop's Forward in Service Program. According to Bishop Reinheimer, those items which have to do with the spiritual well-being of the parish are being set ahead of practical considerations.

### CHURCH PRESS

#### Part of "an Important Defense Line of the Church"

"These are days in which the whole question of defense is much in the public eye. For the most part, it means military defense. But the Church needs her lines of defense too, especially in these days when there are so many elements at work in our society which would, if they succeed, destroy the very foundations on which the Church and our civilization are built," said the Presiding Bishop in a statement announcing Church Press Week, which will be celebrated this year from February 9th to 16th.

"One of the important defense lines for the Church is her press," said Bishop Tucker. "—publications of various kinds de-



voted to her interests and her welfare. I would like to say a word about the Church Press. In our Church, the press is almost always struggling for an existence. . . .

"Every Church family ought to be interested in three kinds of Church publications: the parish, the diocese, and the National Church. I commend to you the magazines included in these three categories; I hope you will read them regularly and I am sure you will receive help for your daily and your Church life from them."

### An Opportunity for Clergy, Laity to Aid Their Parishes

THE LIVING CHURCH and THE LAYMAN'S MAGAZINE Church Press Week plans, as announced by Leon McCauley, business manager, stress coöperation with the individual clergyman in his attempt to make the yearly event a big one in his parish. An attempt is being made to furnish him with just as much material as he has time to use.

Sample copies of non-current issues of both national periodicals are offered free to any priest who will have them distributed after his Press Week sermon. These will be sent postage paid in any reasonable quantity. To supplement sample copies, THE LIVING CHURCH and THE LAYMAN'S MAGAZINE offer attractive blue and gray descriptive folders. Besides full details on both magazines, the folders contain subscription prices and subscription blanks.

#### THE BUNDLE PLAN

Again this year the magazines offer the bundle plan as a means of making current issues available to communicants at no cost to the parish. Magazines are sent on consignment, and unsold copies may be returned for credit. In many parishes church organizations take over the bundle plan as a part of their Church Press Week and Lenten projects and are thereby enabled to earn considerable income.

Clergymen are this year, just as last year, being asked to appoint subscription representatives in their parish to carry on a definite circulation campaign during Church Press Week and Lent. The representatives are offered a generous commission on new subscriptions. Last year more than 500 rallied to the support of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. It is expected that this year the number will approach 1,000.

#### BENEFIT TO PARISHES

A new feature of this year's plan is a certificate of credit on the Morehouse-Gorham company. Between February 9th and Easter every subscription which comes to the magazine offices from a parish representative is to be credited to the representative's parish. After Easter a certificate of credit, the amount determined by the number of subscriptions, is to be sent either to the priest of the parish or the parish itself, as may be desired.

The certificate may be applied on the purchase of any items in the Morehouse-Gorham catalog, or to a standing More-

house-Gorham account. With it many a parish will be able to secure supplies it might otherwise have to forego.

Last year Church Press Week gave THE LIVING CHURCH its biggest circulation boost, and put THE LAYMAN'S MAGAZINE definitely on its feet. The momentum engendered then enabled the two publications to carry on, until today they have the highest paid circulation of any independent national publication in the Church. It is expected that Church Press Week this year will give the two publications an even greater boost on their way to 15,000 paid circulation for THE LIVING CHURCH and 30,000 paid circulation for THE LAYMAN'S MAGAZINE.

When those two figures are reached both publications will have achieved self-support, a rare status for Church periodicals.

## EPISCOPATE

### Retired Bishop Thurston Dies

The Rt. Rev. Dr. Theodore Payne Thurston, retired Bishop of Oklahoma, died in San Diego, Calif., on January 28th at the age of 73 years.

He was consecrated as Bishop of Eastern Oklahoma in 1911, a year after Oklahoma was divided into two districts. When the two districts were reunited in 1919, Bishop Thurston became Bishop of Oklahoma. He retired eight years later, in 1927.

## SOCIAL THOUGHT

### "Neglect of Superior Persons is an Offense Against Nature"

"In the common experience of misery, in the common sorrow of great catastrophes, in humiliation and distress, under the blows of the executioner or the bombs of total war, in German concentration camps, in the hovels of starving people in great cities, in any common necessity, the doors of solitude open and man recognizes man."

M. Jacques Maritain, professor of philosophy at the Catholic University of Paris and the University of Medieval Studies at Toronto, was speaking in Milwaukee on January 19th; and the Marquette auditorium was crowded with hundreds of scholars and clergymen, members of many communions, who had heard only a few days before that the eminent Roman Catholic philosopher would be speaking in Milwaukee.

In everyday life, M. Maritain said, the inequalities of men are, in general, more apparent than the equalities; in the social order the inequalities have been fostered and promoted. "Social equality" is still only a seed which must develop and work in the direction of fruition.

M. Maritain was not advocating in his address the leveling of all human inequalities. On the contrary, he pointed out that "in the world of man as in the world of creation, there can be no concourse or communication, no life or movement without differentiation, nor differentiation without inequalities.

"With regard to social life," he added,

"it is important at the outset to note that . . . there are and must be both equality and inequalities. . . . These inequalities, which are normal, consubstantial with social life . . . are and must be secondary. . . . It remains true that, whatever may be the forms of a given society and the inequalities they involve, it is not only a denial of the evangelical virtues, but a transgression of the natural order, an offense against creation, to treat as an inferior man a man belonging to some inferior part of the social structure, to make him conceive his inferior social condition as an inferiority of essence. . . . It is only right to honor in him the powers and potentialities of human nature, thanks to which he might have found himself in a higher position if he had been born in some other cradle. . . ."

The highest social conditions, M. Maritain believes, should not, of themselves, be closed to anyone; and men, whatever their social status, should have the same opportunities to achieve their human fullness, "those fruits of wisdom and human virtue whose savour is not identical, but similarly good in each."

#### NATURAL INEQUALITIES

The promotion of social equality favors the development of *natural* inequalities rather than pseudo-biological and pseudo-social inequalities. Opening opportunities to all fosters natural differences in growth and development, depending on talent and ability.

"The same care that men take of their rare plants or their most beautiful stallions they do not take of the superior persons who are an honor to their own species," M. Maritain said. "This is, in itself, an offense against nature. . . ."

M. Maritain pointed out, in the course of his speech, weaknesses in the nominalist and egalitarian (idealistic) views of equality, both of which lead to the worst forms of slavery, the first through the creation of pseudo-scientific categories, and the second through the impersonalizing of the individual's natural gifts.

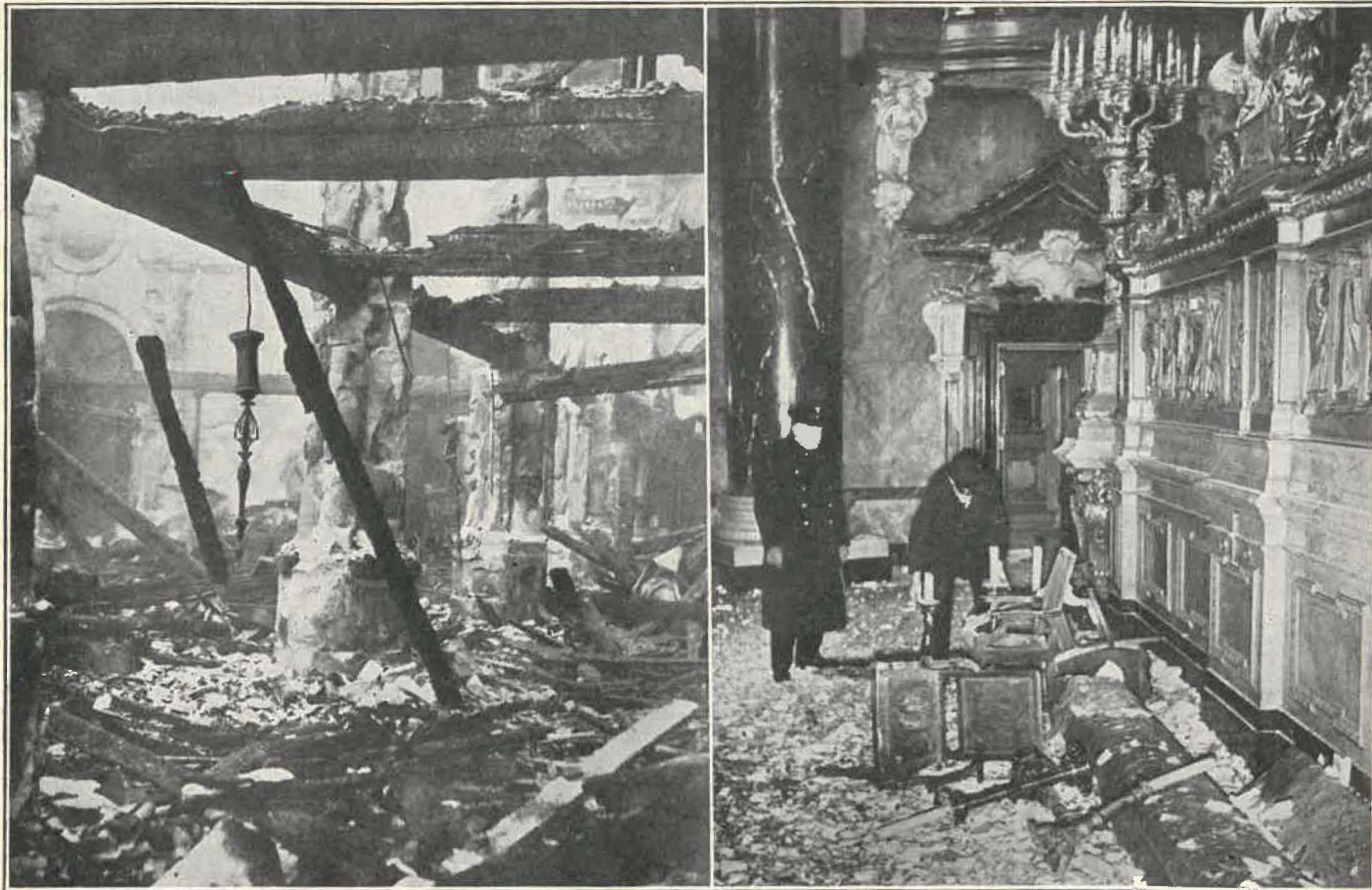
Christianity has always emphasized the concrete equality of men in nature "by teaching that we are concerned with a blood relationship, properly so-called, all men being descended from the same original parents, and being brothers in Adam before they are brothers in Christ. "A realistic conception of equality in nature," said M. Maritain, "is a natural prerequisite for Christian thought and life."

In this connection, M. Maritain commented after the lecture on the current movement among Church leaders in England to take a hand in the improvement of the economic, educational, and social order of England. M. Maritain stated that he was much in sympathy with the movement, which T. S. Eliot had discussed with him before the present war began.

"It is a movement in which men of different dogmatic theories can coöperate," M. Maritain pointed out.

M. Maritain, who taught at Columbia University last fall, is spending the second semester of the school year at Princeton College, where he is professor of medieval philosophy.





TOLL OF WAR: The Berlin cathedral pictured at the right was ruined by British bombs, according to a news item released by the German censor. Nazi raids over England have similarly damaged and destroyed hundreds of British churches, among them the historic Wren Church of St. Bride's in the City of London (left). (Acme Photos.)

## ENGLAND

### Mass was Celebrated in Crypts and Wharf Cellars, and Raid Shelters

The Battle of Britain inevitably involves a changed and more difficult way of life for the bulk of its 40,000,000 islanders; but there is evidence to show that, despite all the obstacles, Christmas, on its religious side, was as well if not better observed than in normal times.

No church bells could be rung to summon the people to celebrate the Birthday Feast of the Prince of Peace, because by order of the government they had to remain silent, except in the event of an attempted invasion by air. No welcoming lights blazed in the dreary December darkness. The menace of night raids—happily it did not materialize—made it inadvisable to celebrate the midnight Mass, except in cases where it could be underground or in less vulnerable districts. But faithful Christians came to make their Christmas Communion. If their Church was among the casualties in the aerial *blitzkrieg*, they sang the Eucharist in a hall, in a neighboring church, in a crypt, or in an air raid shelter.

Never has the English genius for improvisation been employed to better purpose than in these difficult days. The midnight Mass was celebrated in the crypt chapel

of St. Martin-in-the-Fields and in a wharf cellar in London's Dockland. The spirit in which Christians in the bombed and battered areas of Great Britain kept Christmas found expression in the broadcast message on Christmas Day from the ruins of Coventry Cathedral. Standing beneath the great tower and spire, which alone remain of the famous 14th century church, the Provost of Coventry waited for the cathedral clock to chime the hour of two o'clock and then began to speak to millions of unseen listeners.

### St. Paul's Cathedral Again Escapes Destruction

St. Paul's Cathedral again escaped destruction almost by a miracle in the Nazi attempt to destroy the City of London by fire-bombs on the night of Sunday, December 29th. Great warehouses on either side of the cathedral were gutted, and in the light of the flames the great dome was silhouetted with beauty and vulnerability.

Others of Wren's masterpieces were not so lucky. The majority of the eight churches destroyed or gutted by fire are his handiwork, including THE LIVING CHURCH correspondent's own church, St. Bride's, Fleet Street. The spire, which Henley described as "a madrigal in stone" still stands, with the shell of the church; but

it is in a precarious condition and it may be impossible to save it. St. Vedast's, Foster-lane, the last of the 34 churches rebuilt by Wren after the Great Fire, was completely burned.

The rector of St. Andrew's-by-the-Wardrobe, another Wren church with a Catholic tradition, saved the vestments and church registers while the church was blazing. St. Lawrence Jewry, by the Guild hall, was one of Wren's most costly ventures, and almost the first to be built after the Great Fire. It has again perished in the flames. It possessed some of the Grinling Gibbons' finest carvings. St. Mary the Virgin, Aldermanbury, St. Stephen's, Coleman Street, and Christ Church, Newgate Street, were also among the victims.

### Gradual Decrease in Voluntary Contributions

A decrease of £436,517 in voluntary offerings raised by church collections or parochial organizations and administered for parochial purposes is shown in *The Official Year Book of the Church of England*, which compares statistics for the years 1938 and 1939. The year 1939 is the first period to show the effects of pre-war tension and actual warfare.

Beside this falling off in voluntary offerings for parochial purposes from £5,297,639



in 1938 to £4,861,122 in 1939, there is a decrease in voluntary offerings for extra-parochial purposes—£1,026,827 in 1939, as against £1,112,862 in 1938. For other diocesan purposes, the amount contributed in 1939 was £105,964 as compared with £129,485 in 1938.

#### BRITISH MISSIONS

The missions of the Church of England, which are now going through a crucial financial period, already in 1939 were receiving less support than in the several years preceding. To home and overseas missions the amount contributed in 1939 was £441,317, as against £481,353 in 1938 (a decrease of almost \$200,000); £486,612 in 1937; and £495,027 in 1936. For the building, restoration, and furnishing of churches, voluntary offerings in 1939 amounted to £412,813, a decrease of £204,095, as compared with 1938. Thirty-eight churches were built, or rebuilt, and consecrated in 1939, making a total of 266 during the 10 years from 1930 to 1939, as compared with 131 during 1920 to 1929.

Similar decreases are shown in the numbers of baptisms, confirmations, and ordinations, and in Sunday school attendance records.

The number of infant baptisms in 1939 was 384,992, a decrease of 2,832, as compared with the previous year. The number of candidates for confirmation was 157,627, a decrease of 26,035. Easter Day communicants numbered 2,245,102, a decrease of 4,616. The number of deacons ordained during the 12 months ended at the beginning of Advent, 1940, was 562, a decrease of 27, as compared with 1938 and 1939.

The number of Sunday school scholars was 1,420,106, as compared with 1,456,371 in 1938. There were 8,784 fewer Sunday School teachers and Catechism instructors in 1939, the totals being 126,102, as compared with 134,886 in 1938 and 138,328 in 1937. There was a decrease in the attendances at youth and adult religious education classes in 1939, the total being 627,532, as compared with 684,083 in 1938. This does not include Sunday classes for public and secondary school boys and girls, which continue to play an increasing part in the activities of the Church; these statistics are not available.

#### REASONS FOR DECREASES

The statistical facts given in *The Official Year Book of the Church of England* were, as usual, recorded without comment; but the following non-statistical facts relating to 1939 are believed to be relevant to their interpretation:

Owing to difficulties of transport and blackout in the war months of 1939, many confirmations which had been arranged, had to be postponed.

Many of the statistics are affected by the results of the evacuation which took place from major towns during the war months.

The decline in the numbers of Sunday school scholars during the year may be due to the fact that many buildings in which Sunday schools were held were commandeered by the civil or military authorities; and to the fact that in many cases

parents were unwilling to send children to Sunday school because of the danger of air raids. Shelters are now being made available at or near buildings in which Sunday schools are held.

Because of the intensive war preparations which were already in progress many who would normally have been communicants on Easter Day were on duty in the various civil and military services and were unable to be present at times when Holy Communion was held.

#### TRAGIC PROBLEMS

The Preface to the 1940 section of the 1941 issue of *The Official Year Book of the Church of England* states:

"In the year that has passed, the war with Germany and Italy has continued to affect in varying degrees every branch of the life and work of the Church of England. Indeed, there is no part of the world-wide Anglican communion that has not had to face graver problems than any presented by the immediate pre-war years. Many of the problems of the mission fields, for example, have assumed a tragic intensity, especially in the Far East. Those, however, who have to face some of the heaviest of them are displaying such a spirit as can rarely have been excelled since the days of the early Church.

"In this connection some mention must be made of the generous decision of the Protestant Episcopal Church in the United States of America at its triennial Convention held in Kansas in October, 1940, to include in its budget a gift of \$300,000 in aid of the missionary work of the Church of England."

Referring in the Preface to post-war planning, the editor writes: "As the war continues, more and more timely thought is being given, and not least by the leaders of opinion in the Church of England, to the problems of post-war planning and reconstruction. Of the definite trends already discernable in such thinking perhaps none is so definite as the increasing realization of the important part which religious education must play in the educational system of the country after the war."

#### Postpone Canterbury Convocation

The Archbishop of Canterbury, the president of the convocation of Canterbury, after full consultation with the Prolocutor (the Dean of Norwich), reluctantly decided that the session of convocation which was to have been held on January 22d to 24th had to be postponed to May 27th.

It became clear that there could have been only a very small attendance owing to the present difficulties of travel and the unwillingness of the clergy to leave their parishes at a time of special strain.

#### LIBERIA

##### A Hurricane and a Leaking Ship

After a 24-day voyage, with a storm of hurricane proportions and a leaking ship to supply adventure, Miss Mary Wood McKenzie, principal of the House of

Bethany, Cape Mount, Liberia, arrived in New York for a year's furlough.

Sailing from Monrovia on Christmas eve, the *Otho* with 11 passengers, including three women and two children, encountered a heavy storm off Hatteras and lay helpless, pounded and battered, for four days and nights. A distress signal was sent, and 36 hours later a Coast Guard cutter arrived. As the storm subsided, the *Otho* was able to proceed under her own power, and passengers were not transferred. Prior to the cutter's arrival, the captain had jettisoned the cargo of 900 tons of palm oil.

Miss McKenzie had been in Liberia 19 years.

#### THE PHILIPPINES

##### Hierarch Number Two

The first 1941 number of the *Philippines Free Press*, a weekly published in Manila, contained an article by James G. Wingo, entitled *Men of the Year*. He wrote:

"The past year saw the completion of the careers of two noted hierarchs. Death ended the career of one and retirement that of the other." Mr. Wingo designated as "Hierarch of the Year" the late Rt. Rev. Gregorio Aglipay, former Roman priest, and founder of the Philippine Independent Church, perhaps more frequently known as the Aglipayan Church, second only in size to the Roman Catholic Church in the Philippines. Mr. Wingo added:

"Honorably mention goes to Episcopal Bishop Gouverneur Frank Mosher, who last year ended his Philippine service by going into well-earned retirement. He will long be remembered by the good men of all creeds for ably continuing for 20 years the great work of his predecessor, the late Bishop Charles H. Brent."

#### CHINA

##### Many Church Activities in Shanghai Taken up by Chinese Workers

By MONTGOMERY H. THROOP

Nineteen forty-one is seeing a very different setup in Shanghai and the other missionary districts of the American Church in China. For one thing more than half of the women have gone already and the remainder will have left by the time that this appears. Most of them are taking ship back to the United States according to the advice of the Department of State, but some of them with the Bishop's permission are transferring temporarily to the Philippines and a few are moving into Free China; that is, the large districts beyond Japanese control in Southern and Western China.

Consequently the women's work in Shanghai will have to be carried on by Chinese women without foreign help. To do this there are "Biblewomen," widows who have had a grammar school education and two years' training in the Bible and Prayer Book; and "evangelistic workers," young ladies who have graduated from St. Mary's Hall or some school of similar standing and have had some theological instruction. In the past they both have



leaned heavily on the American women for guidance and encouragement, and we can only hope and pray that with God's help they will rise to the situation when left on their own.

EDUCATIONAL INSTITUTIONS

St. Mary's Hall will probably be able to carry on under the continued leadership of Miss Gwen Cooper, the acting headmistress, and the staff of Chinese teachers. Miss Cooper, being an Englishwoman, is not obliged to evacuate from Shanghai.

St. John's University, with a larger enrolment than ever before, plans to go on next term, even though somewhat short-handed due to the departure of the American women who have been teaching. But the term will begin sooner than usual, holidays will be reduced to a minimum, and thus commencement day will be pushed up to May 31st. It is hoped in this way to finish the academic year or at least to push through the greater part of it before the international fireworks begin.

The Rev. Dr. F. L. Hawks Pott, who has so long been the president of John's, has resigned his position as from February 1st and has prevailed on the Bishop to accept this resignation. He plans to continue his teaching and literary work for another year at least. William Z. L. Sung will temporarily act as president, and the Rev. F. A. Cox will become chancellor or liaison officer between the mission and the university. In St. John's there is now an active Christian Fellowship under the leadership of the Rev. Dr. Edmund Hsu.

EMERGENCY MEASURES

It is, of course, possible that all American men in this part of China may have to leave or else be placed in concentration camps. In view of this contingency, arrangements are being made to carry on even though the Bishop should be removed by a hostile power. The standing committee would become the ecclesiastical authority and an educational committee would do whatever was possible to carry on the schools. The self-supporting parishes—Our Saviour, St. Peter's, St. Paul's, Grace, and All Saints—would probably be able to keep going, but many of the smaller parishes would be hard hit if American support were suddenly withdrawn.

The Bishop and his advisors are canvassing to determine what measures can be taken to secure the future of the rural churches. The schools and hospitals are mostly self-supporting, so, if the puppet government does not suppress or try to corrupt them, they should be able to continue.

CHRISTIAN INFLUENCE

From every quarter reports come in of the churches crowded beyond capacity at Christmas and of large adult baptism classes. There is no doubt that there is a strong movement toward the Christian faith in this part of China. And as Shanghai is now the intellectual center of the new China, the Christian influence is certainly widespread. Recently a Japanese military officer who was escorting me to a

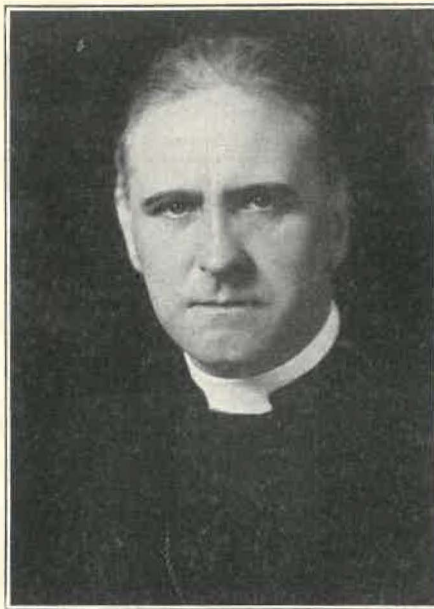
church located in a military area asked me how it came about that Christianity was so ubiquitous and vigorous in China. In every city and in almost every town where he had been he had found large and zealous communities of Christians, and he could not understand it. I suggested that it seemed to suit the Chinese nature in that it combined high moral standards with a realistic view of human nature, that it gave satisfaction to the spiritual needs of the individual while maintaining a strong corporate bond, like a great family, and above all that it was not merely a finespun philosophy but a practical help for body, mind, and spirit as thousands had recently discovered when they were in real trouble.

JAPAN

Crowds at Station Bid Farewell to Bishop and Mrs. Binsted

Several hundred people from all walks of life, from the vegetable man to the city officials, and members of all Churches, from the Baptists to the Roman Catholic Bishop, were at the station on the morning of December 26th when Bishop and Mrs. Binsted left Sendai, Japan, for the Philippines, his temporary charge.

Knowing that the Bishop dislikes sentimental hymns the group omitted the usual



BISHOP BINSTED: Japanese Church-people wept as he left.

"God be with you" and instead sang in Japanese "Glorious things of thee are spoken." The Japanese made no effort to hide the tears that rolled down their faces as the train moved away taking from them their beloved bishop and his wife. Most of the people still do not know why this great change must be. They only know they have lost their bishop and their friend. Both Bishop and Mrs. Binsted have endeared themselves to the whole of the Tohoku, and it was with genuine regret that their Japanese co-workers and the missionaries

of the other denominations saw them leave.

On October 30th, after the resignation of Bishop Mosher of the Philippines, Bishop Binsted received the news of his appointment as Bishop in charge of the Islands; and the weeks from then until December 26th, when he left Sendai, were probably the busiest the Bishop has ever spent.

Early in October a special district synod was held. At that time the present day situation in Japan was explained to the clergy and the laity of the district. The Bishop announced his resignation, and on October 18th when the Bishop resigned his jurisdiction, the District was placed under the temporary charge of Bishop Sasaki of Mid-Japan.

DIOCESAN STATUS

On December 3d, the 12th anniversary of Bishop Binsted's consecration, another special synod was held. The application of the district to become a diocese was drawn up. In the evening, special service of farewell and a dinner were given for Bishop Binsted, and he and his wife were presented with a beautiful Japanese album containing photographs of all of the churches, the workers, and the Church members in Tohoku.

Thus the district of Tohoku was the first of the "so-called missionary districts" to present to the Kyomuin (National Council) its petition to be recognized as a diocese. This petition was approved by the Kyomuin on December 16th, but the resolution must be presented to the General Church Synod, which will meet in the early spring, for ratification. After approval by the General Synod, the diocese may then elect a Japanese Bishop. If the new bishop is consecrated after Easter, Bishop Binsted may return to Japan for the consecration service.

Because of the generous gifts of the American Church, the Bishop was able to leave the district quite well off financially, and there is no reason to think that, with hard work on the part of the native clergy, Tohoku may not carry on. Two of the older priests have been retired but the remaining 17 younger men will all be retained. One older catechist was retired, but the other two will continue their work. The five Biblewomen were retired with pensions. The kindergartens all expect to continue, the larger ones helping to support the smaller ones. They will continue to be subsidized by the American Church until March, 1941, the end of the school year.

Of the foreign missionaries, the Rev. Frank Moss jr. returned to America in September on furlough. He will not return to Japan. The Rev. Hunter M. Lewis and family returned to America in November. Miss Gladys Gray and Miss Jeannette Hubbard left in December. The Rev. and Mrs. W. F. Draper and Miss Bernice Jansen, on furlough in the United States, will not return to Japan. Miss Helen Boyle and Miss Margaret Hester will leave Japan when the Kindergarten Training School (Aoba Jo Gakuin) closes in March. Miss Gladys Spencer will probably remain in Aomori until her furlough is due in 1943 unless it seems necessary for her to leave sooner.

## Bishop Manning

**T**WENTY years ago, in our issue of May 14, 1921, THE LIVING CHURCH observed editorially:

"The consecration of Dr. Manning to the episcopate this week gives to the American House of Bishops another strong leader and to the metropolitan diocese a guide who will leave his impress upon the work of the Church in all its details. The varied work that devolves upon the successive Bishops of New York would drive a man of small capabilities frantic. It embraces the care of more missions than are under the charge of most missionary bishops; constructive advice to parishes whose activities are greater than those of many dioceses; financial responsibility for a host of organizations and institutions; the development of the Cathedral idea and the building—we will not say the completion—of the Cathedral edifice; and so many other responsibilities of all sorts that they could not be enumerated."

During the score of years that have elapsed, Bishop Manning has more than fulfilled the prophecy. He has been and is one of the strongest leaders in the House of Bishops, and as the head of the metropolitan diocese of New York he has left an indelible impression upon the work of the Church, the community, the state, and the nation.

Today, as the Church Club of New York honors its Bishop in commemoration of the 50th anniversary of his ordination to the priesthood and the 20th anniversary of his consecration to the episcopate, a well-deserved tribute is paid to one of the ablest and best known men ever to have graced the American episcopate. Bishop Manning is more than the Bishop of New York; he is a national and international figure known and honored throughout the Christian world.

THE LIVING CHURCH prophesied that Bishop Manning would carry forward the development of the great Cathedral of St. John the Divine. He has done far more than that. During his episcopate the cathedral has grown from an uncertain project represented by an almost tentative beginning on Morningside Heights to a great edifice towering as a mighty witness to the power of God in America's greatest urban center. "The cathedral stands," Bishop Manning himself has said, "for the presence of Almighty God and for the place which belongs to Him in our life as a people. It tells us that, whether we heed Him or not, whether we believe in Him or not, whatever our philosophies may say of Him, He is Almighty and Eternal."

But Bishop Manning has made of the Cathedral more than a noble architectural monument. He has made it the center of the life of a lively forward-looking diocese and the soul of the greatest city in the new world. He has made the Cathedral truly "a house of prayer for all people"—of prayer for the nation in time of crisis, of prayer for social and economic advance in the city of New York, of prayer for the unity of the Christian Church on the firm foundation of the Holy Catholic Faith.

Of his complete loyalty to the historic Catholic faith, no one stands in doubt. "First and above all else," Bishop Manning said seven years ago in a fraternal sermon at the opening service of the General Synod of the Canadian Church, "the Anglican communion must be true to her great spiritual her-

itage as a part of the Holy Catholic Church of Christ. The Church is the one institution in this world today which has a sure message. We hold to the Catholic religion because we believe in Jesus the Son of God. He can do the same things for us today that we see Him doing in His Church in the New Testament . . . It is by continuing steadfastly in the Apostles' doctrine and fellowship, by bearing our witness for the New Testament ideal of the Church in all its Divine truth and power, that we shall do our part for Christ our Lord and for the coming of His Kingdom in this world."

Bishop Manning—the Rev. Dr. Manning as he then was—was the man who introduced into the House of Deputies of the Episcopal Church the resolution calling for the first World Conference on Faith and Order to explore the steps toward the unity of Christendom, and Christian unity has always been a great passion of his life. But the unity of which he dreams and for which he works is not a unity of compromise or surrender but one of Catholicity and the victorious Kingship of Our Lord Jesus Christ.

**B**ISHOP MANNING's interests have never been solely ecclesiastical. Like that other great Anglo-Catholic leader, Bishop Frank Weston of Zanzibar, Bishop Manning stands for the carrying of Christ from the Altar to the homes and schools and offices of the people. "The words liberty, justice, and order are the application of moral and therefore religious ideas to the conduct of men toward their fellow men," he has said. "Slowly but surely man is emerging from his petty, personal self and within him is beginning to stir a sympathy for all mankind."

Bishop Manning expressed that sympathy for his fellow men when he was rector of Trinity Church by the improvement of slum conditions in buildings owned or controlled by the parish. As Bishop he has consistently been an effective leader in the cause of slum clearance and better housing conditions.

In his devotion to liberty, justice, and order he early spoke out against the destructive character of the totalitarian philosophy of life. From the outset he viewed the rise of the Nazis to power in Germany and the Fascists in Italy as a menace to free institutions everywhere. When Italy made its unprovoked attack upon Ethiopia he said: "In this action Italy is forgetting the law of God and her own honor and is committing an immeasurable wrong and crime. On Christian principles this action cannot be defended or excused."

Today, when the forces of ruthless aggression that were then only beginning to be felt are in the saddle and riding rough-shod over the world, Bishop Manning sees the heroic resistance of Great Britain as a strong bulwark for the liberty and justice that are an integral part of the Christian cause. "We are watching day by day the attacks on London and other cities in England," he wrote recently to the Dean of St. Paul's, London, "and are praying with our whole hearts that the forces of evil which Hitlerism represents may speedily be checked and may soon be overthrown. Many of us here feel that our country ought to be doing far more in aid of our British brethren who are so heroically carrying on the struggle. The people of London



and of England are indeed showing how a true-hearted and free people under Christian influences and inspiration can meet such an issue."

Bishop Manning stands today as a strong successor in the apostolic succession of such diligent Christian bishops as St. Paul, who carried the Gospel into the Gentile world; St. Gregory, who stood firm for the Christian faith amid the onslaughts of barbarians; St. Thomas of Canterbury, who gave his life rather than yield his principles; and that great early Bishop of New York, John Henry Hobart, who did so much to make the struggling Church in America conscious of its apostolic heritage.

Not only the diocese of New York but the whole Church is fortunate in the leadership of William Thomas Manning—316th in the order of consecration in the American episcopate, ninth in the episcopate of the diocese of New York, first in loyalty to the historic Catholic faith and order "as this Church hath received the same."

### *A Church Makes Way for its Chapel*

IT IS not unusual to hear of a chapel of a large metropolitan church which, having become able to support its work itself, asks to have its status changed to that of an independent parish. The opposite is almost without parallel. So far as we can ascertain, no parish has ever before done what the Church of the Incarnation in New York City now proposes to do: to close its doors and to make its chapel the center. It must have required great courage on the part of the rector, the Rev. Dr. John Gass, to propose this to his Bishop and his vestry. Dr. Gass, with the clearness of vision characteristic of him, saw that the Chapel of the Incarnation had become in all ways except financially a metropolitan parish church. In numbers, it far outdistanced its mother church, and it was steadily growing. To turn over to its use the funds which would be available should the church be closed would give it the only added strength it needed.

It was a fine thing that Dr. Gass did when he suggested this to his vestry. Even finer was his suggestion that the vicar of the chapel be made rector in his stead. Mingled with admiration will be regret that the old church on Madison Avenue and the parish house, which was the old rectory, will be closed and no doubt in due time pulled down. This is the fate of church buildings in a changing city. Attention will now be focussed on the East Side chapel. And all who know of his action will remember Dr. Gass with other distinguished priests of the Church in our land as among those of their time who saw visions and were true to them.

### *The Church and the Army*

DR. BELL'S article in this issue is pertinent and timely. The massing of thousands of young men in army camps and naval stations, which is just beginning, opens up a tremendous opportunity for the Church. Will we take advantage of it? Or will we let the Church be swallowed up in a vague "Protestant chaplaincy," miss the opportunity for advance, and instead lose the loyalty of our young men called to the colors?

The army chaplaincy system is good as far as it goes. Every chaplain worth his salt, whether he be Protestant, Catholic, or Jewish, is to a considerable degree a "father in God" to his men. But no rabbi, however godly, and no Roman Catholic priest or Protestant minister, however well intentioned, can train and present Anglican young men for Confirmation, or

administer the Blessed Sacrament to them with the authority of their Church.

Where there is an official chaplain of the Episcopal Church, he can do these things if he will. Where there is not, neighboring priests should make arrangements to do so. The War Department has definitely expressed its willingness to have the work of army chaplains supplemented by that of civilian chaplains. We have a Commission on Army and Navy Chaplains to see to it that the Church looks after its members in the armed forces of the nation.

Will we do a better job this time than we did last time?

### *Through the Editor's Window*

SOMETIMES this department attempts to be humorous, sometimes autobiographical, sometimes merely conversational. This week, because so many interesting and important things are happening in the Office Family, we want to share the news of them with the larger Family of readers everywhere.

First of all, there is the good news that our business manager, Leon McCauley, who took the Christmas holidays as a time to undergo a serious operation, is restored to health and back on the job. Although he is several pounds lighter, he reports that he feels as good as new; and on the diet of Milwaukee's famous, which has been prescribed for him, he ought to thrive.

Next, we have news of the retirement of the veteran head of our subscription department, Mrs. Isabella M. Butter, who has entered new subscriptions, changed addresses, and kept the records for more than 40 years. In fact, she began her work with the old Young Churchman Co. back in 1898, before the company acquired THE LIVING CHURCH. When she reminisces about "Mr. Morehouse," therefore, she doesn't mean the present editor, or his father (who was editor before him), but his grandfather, Linden H. Morehouse (grandfather also of the present bearer of that name), who established the *Young Churchman* back in 1870. Mrs. Butter, whose years weigh lightly upon her, doesn't know just what she is going to do with her new leisure, but she is an inveterate traveler and hopes to revisit old scenes and discover new ones, now that she will have the time to do so. May her journeys be happy ones, bringing her some measure of the joy that she has brought to many in her journey through life!

Another change of interest to the Family is the transfer of THE LIVING CHURCH ANNUAL from the Milwaukee office to the New York one. Mrs. Mary A. Mueller, who has been managing editor of the Annual for six years, and has brought that publication to a higher standard of accuracy and completeness than ever before, has just returned from New York, where she turned over the editorial pen, pastepot, and shears to Miss Alice Parmelee, who will undertake the difficult task of keeping up with the clergy from now on. Mrs. Mueller will be the new head of the subscription department in Milwaukee, as well as the cashier and librarian, for she is a lady of many and varied talents.

And now to one of the most vital of Family statistics. While January winds have been blowing without, and chill gusts have swept across the stormy waters of Lake Michigan, swirling snow through the streets of Milwaukee, inside the editorial office at 744 N. Fourth St. it has been springtime. For here romance, that most delicate of flowers, has been unfolding like the rose, until it has come into full and glorious blossom. Which is just our Victorian way of announcing that, on the 15th of this month, before the altar of Christ Church, Whitefish Bay, Wis., there will be joined in Holy Matrimony the managing editor of THE LIVING CHURCH, Peter Day, and the assistant news editor, Lorraine Kirschnik. Needless to say, the Office Family will be present in full force, from the Editor up to Livy the Office Cat. And we know that the best wishes of all of THE LIVING CHURCH FAMILY will go with the bride and groom on this happy occasion.

Well, that's all the news we have just now. After all, what do you expect in a single issue of your favorite Church paper?



# The True Job of the Church in the Camps

By the Rev. Bernard Iddings Bell, D.D.

*Dr. Bell left the Deanship of the Cathedral in Fond du Lac to go to Great Lakes Naval Station in 1917, an unknown man of 30. He was discharged in May 1919, applauded by the whole Church for what he had done there and for the way he had written of camp life in the Atlantic Monthly, in this paper, and elsewhere. He thinks that we have something to learn from our experience in 1917-19, about how to handle camp work now.*

IT IS fairly well known that the Episcopal Church came out of the first World War pretty well discredited on the whole among its own young men. They did not resent it, as they often did resent the YMCA, nor regard it as merely official and routine, which was apt to be the case in all too many units with the chaplains; but they felt that they had gone to the wars and that their own Church had not gone with them. The Roman Catholics had been along, right enough, and the Protestants had been there too; but they, the Episcopalians, had been mostly sheep left without a shepherd. This reaction was an all too usual one, and still is with most of the veterans, notwithstanding that our War Commission was led by such able and devoted bishops as Reese, Perry, and McCormick, and such good priests as Drs. Mockridge, Slattery, Stewart, and Washburn. (Too high praise cannot be given to Henry Washburn, full time secretary.) That impression of neglect remains to this day, in spite of the work of 665 of our priests, who left their parishes in order to minister to the armed forces, plus the expenditure of over a million of the Church's money in a year and a half.

The trouble was that the War Commission either had not the wisdom to recognize or else the courage to proclaim that the Episcopal Church, in doctrine, worship and discipline, is neither Roman Catholic nor Evangelical Protestant. Failure to insist upon that led both to a vague definition of purpose and also to a fatal acquiescence in the government's assumption, contrary to fact though made in good faith, that all recruits (insofar as they are religious at all) are "Protestants, Catholics, or Jews," and that in consequence any person who is non-Roman and non-Hebraic can get all that he needs from any Protestant chaplain. It was most unfortunate that the Church authorities hesitated to protest against the virtual unchurched of its own men, estimated at over 3% of the armed forces, and that they only half-heartedly tried to supplement this army and navy deficiency by extra-governmental endeavors.

Of course no reasonable man could ask that a unit in the field in France should necessarily have someone along to care for those of a minority religion like ours; but in the cantonments of this country, which is where most of the men were for most of the time, to leave our own un-shepherded was hardly excusable. If our

Church authorities had clearly seen that it was our chief war task to look after our own men spiritually, there would not now be so many thousands of former soldiers who are sure that the Church let them down.

In some few places the necessary care was provided. It could have been furnished in most of the cantonments if only the War Commission had stood squarely up to



DR. BELL: *In chaplain's uniform.*

Washington and demanded for the Church the right to give it. It was given, as things were, only when local Church authorities of exceptional vision were able to deal with local commandants more easily persuadable than the common lot.

## THE GREAT LAKES STATION

Such a local situation existed at Great Lakes Naval Station (near Chicago), a "little village of 50,000 males." The local Churchman with sense enough to see what had to be done was Dr. (later Bishop) Stewart; the more-than-usual commandant was Captain (later Rear Admiral) Moffatt; and the senior chaplain, Captain Frank Thompson, was a man who knew and admitted that nobody can handle 50,000 people, coming and going at the rate of 3,000 a week, as one handles a ship's company or a regiment.

These three jointly turned over to me the job of looking after the Episcopalians—about 2,000 of them at once, on an average—both in sickness and in health, and also the task of organizing the general station administration in such a way that every known variety of religious worker could get immediate access to his own people.

The two jobs nearly killed me off. The second was more than enough in itself. The labors for our own Episcopalians could not have been carried on but for the

aid furnished by Charles Lathrop, Harry Ruth, G.P.T. Sargent, Harwood Sturtevant, and John Wilkins, priests who came on to help me, from month to month, at their own charges (except for expense money from the War Commission). It was a great team and it did its job. In 22 months we six prepared and baptized over 250 hitherto unchristened Episcopalians, prepared and presented for Holy Confirmation 513 men. We administered Holy Communion to an average of 400 a week. We cared for our own in hospital, especially during the influenza epidemic, and gave last rites to scores of them. We acted as advisory pastors, too. If others than Episcopalians came to us, all right; we did not seek them out; we had enough to do looking after our own people.

The Church applauded us, wrote us up, feted us, did everything but understand what we were doing and how we did it. Had they understood, the same thing could have been done in every cantonment in the country. Those Great Lakes Episcopalians knew that the Church was on board the ship. I meet many of them up and down the country nowadays. They are vestrymen, choirmen, teachers in Church school, all sorts of good things; some of them are priests.

## THE REAL NEED

What is the point of recalling all this now? Not to throw a brick at the old War Commission, which did its best but only toward the end began to see the real need and how to supply it. Certainly not to sing the praises of that Great Lakes sextet of priests, nor of Larry Choate, whom the Brotherhood of St. Andrew sent along to help. Great Lakes educated those seven men quite as much as their colleges and seminaries had done. They ask no glory now.

No, the point is that the Great Lakes experience showed that the way for the Church to take care of Episcopalians who are in camp serving their country is for Episcopal priests to go and take care of those Episcopalians. That point was never generally grasped in the old war and, to judge by what one hears from lads in various present cantonments, it is in this war being as overlooked as ever it was before.

It all boils down to this, that the men who come from our parishes need and want the Sacraments. They need them quite as much as Roman Catholics need them. They have a right to expect that their Church will make those Sacraments available, so that they can adore in the way they are wont to adore and seek grace in the way they have been taught to obtain it. Men in camp, if they have missed Baptism or Confirmation, are quite ready to listen to one who tells them again about such things. If they have lapsed, they are by army life so shaken free from home routines that a word is often enough to lead to reestablishment of communion. If they





CHAPLAIN STEWART: *As rector of St. Luke's, Evanston, Ill., the late Bishop Stewart played an important part in developing the Great Lakes chaplaincy program. He later became an army chaplain himself.*

have remained reasonably faithful, in camp is one place *not to lose them*, but to show them that the Church is something more than a conventicle.

There are all sorts of pleasant things else that may be done. We can cooperate with the Federal Council in its admirable but non-sacramental activities. We can play ball with the Roman Catholics. We can be friendly with the Jews. We can help the regular chaplains, who are apt to be unhappy in this, that they have so much to do that religious ministrations, except for parade services, are for the most part crowded out. We can look after men on leave. We can get ready to serve the wounded and comfort the bereaved. There are other ways to help. But if the Church in doing such things neglects her first duty, which is to bring to our own men God in the Sacraments, we shall have failed both Him and them.

Three immediate tasks face the Church in these premises.

#### PERSUADE GOVERNMENT

First of all, we must persuade the Government, and particularly the army and navy departments, that our men, over 3% of the forces, simply must be looked after spiritually while in training and that they cannot adequately be cared for either by Roman Catholics or by Evangelical Protestants; that for them in every camp Holy Communion must be made available on Sundays and high Holy days, administered by those whose orders we recognize and celebrated in the fashion our men are used to. It is admittedly difficult to drive these facts into governmental heads, but it can be done. Our Roman brothers will not do it for us. Why should they? The Federal Council will not do it for us, though its chief in war work, Dr. Moody, is informed enough to help us, and probably ready to do so when properly asked. To attend to this is the first big job, and one which ought to be undertaken immediately, while the camps are still small and fluid.

Second, we should see to it that such a registration is taken by the government as shows the denominational affiliation of every man who comes into a post. *This can*

*be done.* I have seen it done. There will be no such registration, which workers of every denomination at Great Lakes found invaluable, unless our War Commission enlists the support of the Federal Council and the Lutherans (whose problem is similar to our own) and *gets the thing ordered in Washington.*

#### A CHURCH BUILDING

Third, we ought to build a small church in every cantonment—a small church, not a clubhouse. There can be a parish room, too, if desired, for library use, discussion groups, consultations; but what is needed most is an altar and a place where say a hundred men can kneel, a building never used except for worship, a place of God's peace amid the hubbub of the camp. Neither recreation nor palaver is the Church's chief job in the camps; worship is.

#### A DIFFERENT CROWD

Finally, everyone concerned with picking workers for the Church in the cantonment might well be remembering another thing.

painfully discovered last time, namely that work in camp is a very different sort of thing from work in a polite and proper parish, or in a college. The crowd is different, more downright, more hardboiled, more in a hurry. It is troubled by sins more than by doubts, and by being over-busy more than by either. The parson in camp cannot sit around and theorize with people, nor weigh fine points of this and that. He must waste no time, but get right down to business. And what is that business? I can perhaps best phrase it in words from a little book which I once wrote about the Church in the first World War\*: "The one great task of the Church with the armed forces is to bring men face to face, grip to grip, with Jesus our God, to show them the glory of Him, to lead them to love Him, to teach them how to worship Him and how to gain from Him His grace through Sacrament and Prayer."

\**The Church's Work for Men at War*, by Bernard Iddings Bell. Published for the Hale Foundation at Western Theological Seminary, 1919, by Morehouse Publishing Company. (Now out of print.)

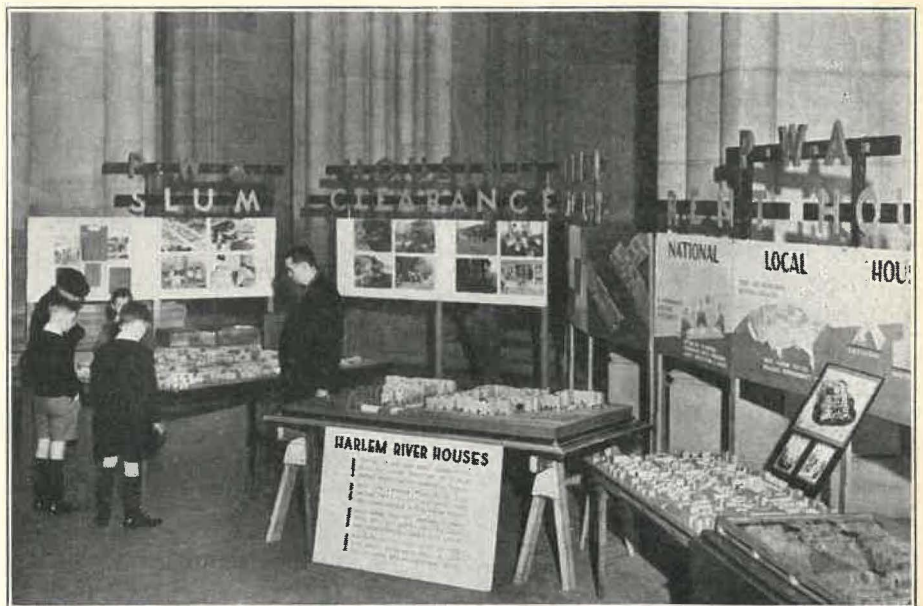
## The Bishop of New York

By Elizabeth McCracken

IT is a significant fact that not only in the Church papers but also in the secular press of other countries—especially of Great Britain—Bishop Manning is quoted far more often than any other leader of the Church in America. This has been true for many years, indeed ever since the early days of his ministry in New York City. Since he became Bishop of New York, such quotation has steadily increased, and since the beginning of the war in September 1939, scarcely a week

has passed that one did not see in an English paper an article opening with the words: "The Bishop of New York, Dr. Manning, in a recent statement, said. . . ."

These statements are on a wide variety of subjects. At first glance, that is: careful consideration reveals that, fundamentally, a single subject includes them all. That subject is the Christian way of life and the inescapable obligation of mankind to follow it at all times and in all places. It need not be said that this is not an un-



*Wide World*

SLUM CLEARANCE EXHIBIT: *A notable contender for decent housing, Bishop Manning recently devoted his cathedral to an exhibit of New York slum dwellings.*



usual subject: thousands of sermons are preached on it every week in every year and thousands of books are written on it. Why then should any papers, and most particularly the press of Great Britain, choose out Bishop Manning's statements for quotation?

The compelling reason is surely that Bishop Manning is always in advance of his time. He sees, while others are still preparing to look. Then he puts his vision into both words and actions, "without haste and without rest." Always, when Bishop Manning is ready to speak and to act, he is fully ready: the problem has been before him longer than before others and his touch is sure.

#### CONCERN FOR YOUTH

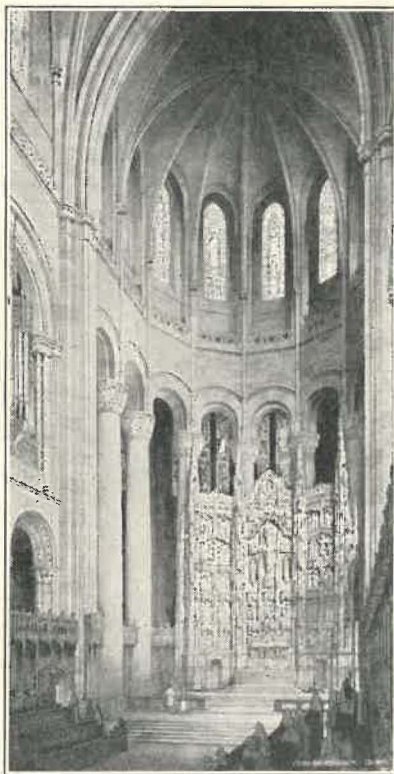
Members of the diocese of New York are aware of this and, when the Bishop takes a stand, know that his action is not sudden. For example, when Bertrand Russell was appointed to a chair in the College of the City of New York, Bishop Manning immediately uttered a strong protest, so firmly maintaining his stand over a period of several months that the public was thoroughly aroused and the appointment voided. The concern for youth voiced by the Bishop was neither sudden nor remote. Long before there was a secretary for Youth and a secretary for College Work of the National Council, Bishop Manning made and carried out effectual plans for helping the Church young people in all the colleges in and near New York City to follow the Christian way of life. In order to know the students personally, he assembled them every year, soon after the opening of the colleges, in Synod Hall for a friendly social occasion.

In order to reach youth outside the Church, Bishop Manning has always taken care to have special preachers at the Cathedral of St. John the Divine, known to have a particular appeal to young people. In the summer, when New York City is filled with summer students, the Cathedral is now sought by hundreds of young men and women, of all faiths. They have heard that Bishop Manning has prepared a special welcome for them. With years of such constant thought and care for youth, naturally Bishop Manning was ready, at a moment's notice, to protest conclusively against an appointment alien to their best interests. The British papers quoted his several statements at length, with laudatory comments.

#### HOUSING PROBLEM

Another example of Bishop Manning's far-sightedness is in relation to good housing for families of small incomes. Within the past few years there has been a splendid movement in this direction. It was a genuine surprise to its leaders when they discovered that Bishop Manning, more than 30 years earlier, when he became rector of Trinity Parish, inaugurated the first work of the kind in the city and carried it through to a notable conclusion. He was not a social worker, nor an economist; but he saw the relation between proper housing and the living of the Christian life. Therefore, he set about helping to get good housing.

The conference on slum clearance held in the Cathedral of St. John the Divine in 1937 was regarded as one of the most remarkable ever held anywhere. Captain Richard L. Reiss of the London County Council and an expert of note in this field, declared that he had seldom met such a group. He observed also that he was astonished at Bishop Manning's clear and detailed knowledge of the subject. It was explained to Captain Reiss that the Bishop



CATHEDRAL CHANCEL: *As it will appear when completed under Bishop Manning's leadership. Every step of the construction has been paid for in advance.*

had been studying the problem for many consecutive years: he was ready to sponsor such a conference. Moreover, others were ready to cooperate with him: the conference was held jointly by the diocese of New York, the National Council, the Greater New York Federation of Churches, the National Council of Jewish Rabbis, and the Roman Catholic Archdiocese of New York. Representatives of all these spoke from the Cathedral pulpit during the conference.

In many other great matters Bishop Manning is able to act immediately because he has years of experience and preparation in the background. There was, for instance, the Service of Intercession for the Greek people, held at the Cathedral in last Advent. Dignitaries of the Greek, the Russian, the Syrian, the Ukrainian, the Serbian, the Rumanian, and the Ruthenian Orthodox Churches took part, speaking in their own languages. As the congregation of 5,000 men, women, and children poured out of the Cathedral at the end, many marvelled that Bishop Manning was able to form such a procession of notables of so many

Churches at such short notice. But the notice was not really short. Bishop Manning has for years been strengthening the friendship between the Eastern Orthodox Church and the Anglican Church. Among the treasures of the cathedral is a piece of rock from Mars Hill, detached from the Areopagus Hill by special permission of the Greek government and sent to Bishop Manning by the Archbishop of Athens and All Greece. This happened a number of years ago. More recently, but still some time before the war, an ikon of St. John the Divine, painted especially for the cathedral by the monks of Mount Athos, was sent to Bishop Manning by the Ecumenical Patriarch and the Holy Synod. Members of the Eastern Orthodox Churches are at home in the Cathedral of St. John the Divine.

#### INTERNATIONAL AFFAIRS

Bishop Manning's knowledge of international affairs is commanding the respect of the English people at the present time. An analysis of the statements made in his sermons and addresses of the past year and a half show clearly the Bishop's underlying theme: the duty of mankind to do and to endure what the Christian religion demands. It is significant that he accepted the chairmanship of the Committee on Aid for British Missions. The adverbs in the Bishop's letter to the clergy of the diocese of New York on this subject are characteristic: "Now is the time for us to give our aid and I call upon you and all our clergy and people to act immediately, definitely, and effectively."

He himself is always ready thus to act when a crisis comes. Over a long period he has seen the crisis coming and has steadily prepared for its arrival. Public officials are often amazed at Bishop Manning's knowledge not only of ecclesiastical law but also of civil and international law. What he calls upon the people to do, as their Christian duty, not only should but also can be done. The Bishop has made sure of that, as he makes sure of other important factors in the meeting of a crisis.

"The Bishop of New York: Dr. Manning." Church people, and other people, are accustomed now to seeing this opening to an article in the British press. His own people in the United States know why this has happened: Bishop Manning is always in advance of his time.

#### CHURCH CALENDAR

##### February

- 9. Septuagesima.
- 16. Sexagesima.
- 23. Quinquagesima.
- 24. St. Matthias. (Monday.)
- 26. Ash Wednesday.
- 28. (Friday.)

#### COMING EVENTS

##### February

- 4. Convention of Missouri, St. Louis.
- 4-5. Convention of Ohio, Cleveland.
- 4-6. Convention of California, San Francisco.
- 7. Convocation of Honolulu, Honolulu.
- 9-16. Church Press Week.
- 12. Convocation of Southern Brazil, Sao Paulo.
- 19. Convention of Georgia, Savannah.
- 22. Convocation of Panama Canal Zone, Ancon.



## NEW YORK

### Church to be Discontinued in Favor of its Chapel

Almost unprecedented in the history of the Church in America is the action now in process by which the Church of the Incarnation on Madison Avenue at Thirty-Fifth Street, New York, is to close and the Chapel of the Incarnation at 240 East Thirty-First Street, near Second Avenue, is to become the parish church. The rector, the Rev. Dr. John Gass, has resigned with the suggestion that the vicar of the chapel, the Rev. Nicholas M. Feringa, be elected rector, this change to be made May 1st. After that date and until a decision has been reached as to what to do with the church and parish house on Madison Avenue, the clergy of the chapel will celebrate the Holy Eucharist on Sundays and certain weekdays at the church.

#### CHANGE IN NEIGHBORHOOD

The reason for the church's giving place to the chapel is the fact that the chapel has nearly three times as many communicants as the church, conducts a church school of 500 children (the church has no church school at all), does a large work through its parish house, and is steadily growing. The church has suffered from the gradual change in the Murray Hill neighborhood, while the chapel has gained by the change in the neighborhood of the East Side. Men, women, and children throng to the chapel in increasing numbers, because it is near their homes.

Not only are old members of the church removing to other sections of New York where there are nearby churches, but no new families are moving in. Even in the block opposite the Morgan Library and the residence of J. P. Morgan, the houses have been rapidly turned into shops and offices. The Church of the Incarnation is only two short blocks from the Morgan Library and Mr. Morgan's residence. Very soon, there will be only three or four private houses left in the vicinity.

#### FINANCIAL DIFFICULTIES

The removal of old parishioners and the want of new ones has had a serious effect upon the finances of the parish. Since 1929 there has been a steady falling off, and it has not been possible to balance the budget. The treasurer of the Church of the Incarnation, Thomas S. McLane, states that pew rentals have dropped 60% and collections 50%. Added to this is the fact that generous members of the parish have not been in a financial position to give such large sums as in better times. It has become impossible to maintain both the church and the chapel.

Statistics, usually dull, are of keen interest here. In 1939, figures not yet being compiled for 1940, there were eight baptisms in the church and 15 in the chapel; six confirmations in the church and 40 in the chapel; 728 baptized persons in the church and 2,111 in the chapel; 604 communicants in the church and 1,452 in the chapel; 3

Holy Eucharist was celebrated 229 times in the church and 584 times in the chapel. The total receipts for the church were \$143,160.51 and for the chapel \$37,219.94. The church used its entire amount, the chapel expended \$36,890.71. It must be understood that the church is financially responsible for the chapel, but that, as in the other chapels of New York City churches, the congregation of the Chapel of the Incarnation gives regularly to its support, though not able to meet the greater part of it.

When Dr. Gass came to be rector of the Church of the Incarnation in 1935, he was aware of the difficult problems which would meet him. He applied himself to them, and it is the opinion of both the members of the parish and the vestry, with which Bishop Manning agrees, that all that was possible has been done by Dr. Gass to solve those problems.

But the very nature of the problem makes the suggested solution the only feasible one. There is no need for another parish church in the neighborhood to which so many of the people of the Church of the Incarnation have removed. A merger with any other existing parish was not advisable. The Chapel of the Incarnation, a flourish-

ing parish, had all that was necessary for present work and future growth except money. Dr. Gass considered that the time had come to give the chapel in all things the first place. After prolonged consideration on the part of the vestry and Bishop Manning, the proposed important step was taken.

The vestry has accepted Dr. Gass's resignation, but has not yet taken action on his suggestion that Fr. Feringa be made rector. Dr. Gass is not at this time announcing his plans for the future, in view of the fact that the present status of the church and the chapel will continue until May 1st.

The work of Fr. Feringa at the chapel is familiar to New York Churchpeople. He has been vicar since 1925, when he succeeded the Rev. George Farrand Taylor. Born in the Netherlands in 1892, he was graduated from St. Stephen's College and from the General Theological Seminary. He was married to Miss Grace Waldron in 1928. He came to the diocese of New York from Newport, R. I., where he had been curate and organist and choir-master in Trinity Church from the time of his ordination to the diaconate.

#### CHILDREN'S ACTIVITIES

There are numerous activities at the Chapel of the Incarnation; the parish house or the chapel is in continual use. The visitor, no matter what the hour of the visit, always finds a throng of boys and girls in the one place or the other. This chapel was selected by the diocese of New York as one of the two localities in which to open a school to provide for the "released time" allowed public school children by the Board of Education for religious instruction.

The Church of the Incarnation is one of the older parishes in the diocese of New York. It was founded in 1852. Situated in what is still known as the Murray Hill region of the city, the church had as its parishioners many of the old New York families who lived, as had their fathers before them, in the famous brownstone houses of Madison Avenue and the side streets between Madison and Fifth Avenues. Rectors who were notable for their preaching or other gifts drew and held the people of the neighborhood. Among these may be mentioned the Rev. Dr. William M. Grosvenor, first dean of the Cathedral of St. John the Divine, and the Rev. Dr. Howard Chandler Robbins, second dean, and the Rev. Dr. H. Percy Silver.

Dr. Silver was especially loved by the people of the Church of the Incarnation. He held the congregation together until his death. So deep was the affection of the people for Dr. Silver that they continued to come long distances and to make sacrifices for the parish long after their removal to other parts of the city. Since his death, it has been seen more and clearly that the time has come for a new chapter in the history of the parish. Dr. Gass has courageously taken the lead in opening this chapter, and the people, remembering Dr. Silver's unflinching interest in the Chapel of the Incarnation, have been the readier to agree to the making of the chapel the new center of the old parish.

### Better Record

The diocese of Colorado [L. C. January 1st] reported an increase of 8% in population during the last decade; coupled with a communicant increase of 23%. It was with a considerable amount of confidence therefore, that Colorado Churchpeople asked, "Has anyone a better record?"

Then, in the January 15th issue, the Rev. E. H. Eckel pointed out that, while the population of the state of Oklahoma decreased 3%, the diocese in the same decade grew by 35.8%.

But now THE LIVING CHURCH correspondent for the diocese of Oregon has modestly submitted a set of figures and the following message: "The diocese of Colorado, which includes the entire state, has reported an increase of 8% in the general population and a communicant increase of 23%. The state of Oregon in the same period showed 13% increase in population. To equal Colorado's record, Oregon would have to show an increase of 37% in communicant strength. But as a matter of fact, the increase in Oregon, which includes both the diocese of Oregon and the missionary district of Eastern Oregon, was 49%."

In addition, from Norman J. Rimes, secretary of the diocese of Kansas, has come a statement that while the loss in population in the state of Kansas during the same decade was 4.3%, the communicant list of Kansas increased 46.2%, and Salina, 48%.

Has anyone a better record?



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**NEBRASKA**

**Increased Allowance for Social Relations, Education, Missions**

The \$13,455 budget adopted by the annual council of the diocese of Nebraska allows a 40% increase for departmental expense in connection with missions and Church extension in Nebraska and trebles the appropriation for work in connection with Christian social relations, Christian education, and publicity.

A grant of \$1,500 to retired Bishop Shayler, which had been inserted in the proposed budget by the standing committee, was canceled on the committee's own recommendation. Since the first recommendation was made, it was pointed out, Bishop Shayler's health and financial circumstances had greatly improved and the need for the grant no longer existed.

The sum was reappropriated by the council for use in vital missionary work in the diocese; in particular, to one of the projects outlined by Bishop Brinker—the reopening of the Creighton, Niobrara, and Ponca fields of Indian work. Increased assistance was also voted to Neligh, York, Ashland, Seward, Crete, Geneva, Harvard, Tobias, Superior, and Auburn.

**BRITISH MISSIONS**

Bishop Brinker called the attention of the council to the large budget adopted at General Convention for missionary work and the special grant of \$300,000 to aid British missions.

He said, "We do not forget in this disturbing hour the past debt we American Episcopalians owe to our Mother Church; and in this great crisis we recognize our opportunity to repay that debt at least in part. Close ties of fellowship and sympathy bind us of the Anglican communion and make us peculiarly sensitive to this emergency as it effects that communion, particularly in the Western hemisphere."

The council voted to increase the pledge to the National Church 25% and first to pay the small balance owing on the 1940 pledge. Bishop Keeler, Coadjutor of the diocese of Minnesota, guest speaker of the Council, sat in on the proceedings of the meetings and at one time surprised the delegates when, he said that as a member of the National Council, he wished to compliment them for their discussion regarding their moral obligation to complete payment of their 1940 pledge to the National Church and their appreciation of what the national Church had done for the diocese of Nebraska. Bishop Keeler, who is also the Chairman of the Sixth Province, said that it was going to delight him to bring back to the provincial meeting the splendid sentiments expressed by the members of Nebraska council.

**STEWARDSHIPS**

Bishop Brinker, in addressing the council, said, "The modern world of today is full of stewardships of one kind or another, all centering on the plans or programs of well known dictators and aggressors. All the political and economic militaristic totalitarianisms troubling us to-

day are, when analyzed and applied to man's life and his relationships, simply stewardships of the Anti-Christ. The only answer that you and I as Churchmen can make to these conflicting stewardships of 1941 is that our stewardship, our giving, centers in Jesus of Nazareth and His program—the Kingdom of Christ the King."

Other business conducted before the two-day meeting in Holy Trinity Church, Lincoln, came to a close on January 16th was the election of officers and deputies for the coming year. The Rev. H. C. Alden replaced the Rev. D. J. Gallagher on the standing committee. The Rev. H. C. Gosnell and the Rev. C. A. Myers replaced the Rev. H. E. Asboe and the Rev. F. W. Clayton on the executive council. Other officers were reelected.

The committee appointed by Bishop Brinker for the Forward in Service program in the diocese were the Very Rev. S. E. McGinley, dean of Trinity Cathedral, Omaha; and the Rev. R. D. Crawford and the Rev. H. C. Gosnell.

**WEST MISSOURI**

**Bishop Spencer Recuperating**

Bishop Spencer of West Missouri, who entered St. Luke's Hospital, Kansas City, for a complete physical and dental checkup recently, is reported making good progress toward recovery. He expects to be out of the hospital in time for the annual convention of the diocese, which will be held February 4th and 5th in Kansas City.

The Bishop has had a number of teeth removed, in two operations.

**CHICAGO**

**St. James' Church Chosen for Consecration of Bishop-Elect**

Historic St. James', mother church of the diocese, has been chosen by the Rev. Wallace E. Conkling for the impressive ceremonies which will mark his consecration as the seventh Bishop of Chicago. The heretofore tentative date of Monday, February 24th, has now been definitely set for the historic rites which will bring to Chicago one of the greatest gatherings of Church dignitaries in the history of the diocese.

Heading the high ranking Churchmen who are coming for the service from all parts of the country is the Presiding Bishop, who is to be the consecrator. While no announcement has been made as yet as to the co-consecrators and others who will participate in the ceremonies, it is considered certain that these will number a score or more of bishops. The Rev. Dr. Duncan H. Browne, rector of St. James', is chairman of the arrangements committee for the consecration.

**COMMITTEE CONSENTS**

The necessary majority of standing committee consents have already been received in the office of Bishop Randall, Suffragan of Chicago, clearing the way for the next pre-consecration step—that of securing the



consents of the bishops of the Church. This process is expected to be completed in ample time for the February 24th ceremonies.

The date of February 24th is in accordance with Bishop-elect Conkling's wishes to be consecrated on the 41st anniversary of the consecration of the Rt. Rev. Charles Palmerston Anderson, fourth Bishop of Chicago. He has requested that the day before the ceremonies be observed as a day of silent intercession in all the churches of the diocese.

The Bishop-elect and Mrs. Conkling, with their two daughters, expect to come to Chicago about February 20th, pending completion of arrangements to secure a suitable residence. The Conklings are planning to take a brief holiday in Florida before coming here for the consecration ceremonies.

**PARISHIONERS TO ATTEND**

A large group of Dr. Conkling's parishioners from St. Luke's Church, Germantown, Pa., are planning to come to Chicago for the consecration ceremonies, according to word from the Eastern city. A number of his friends from among the clergy will also come from other dioceses.

The day will be one of double significance in the religious life of Chicago, for the same date—St. Matthias' Day—has been chosen for the consecration of the Rt. Rev. Msgr. Francis J. Magner of Evanston as Bishop of the Roman Catholic diocese of Marquette, Mich. The consecration rites for Msgr. Magner will take place at Holy Name Cathedral in Chicago, which is a scant two blocks from St. James' Church.

Two days after his consecration, Bishop-elect Conkling will make what will probably be his first appearance before the people of the diocese as their spiritual leader when he opens the annual Lenten noonday series as speaker at the Ash Wednesday service in the downtown Loop.

**PENNSYLVANIA**

**The Birthplace of Important Contributions to American Life**

On January 13th workmen began demolishing St. James' Guild House, which for more than 50 years has been a landmark and a community center in Philadelphia, just around the corner from St. James' Church, to which it belongs. And Philadelphia will have another parking lot.

New parish offices and quarters for activities of the 17 parochial organizations have been provided in the old rectory on South Twenty-Second Street, where the Rev. Dr. John C. H. Mockridge, now retired, lived during his 25 years as rector.

Built in 1899, St. James' Guild House has been the birthplace of important contributions to American life and culture. Manual training for children, now a part of public instruction in nearly every modern school, had its beginning there before the turn of the century. The National Association of Business Women's Clubs is a direct outgrowth of a club formed in St. James' Guild House.

Just after the World War the parish opened in the building a non-profit cafeteria for business women, and in its first three years served more than 200,000 meals.

Now, however, it is felt that the building has outlived its usefulness. The vestry has been assured by experts that the cost of repairing the old three-story brick structure would be prohibitive and unjustifiable.

**Fr. Butterfield to be Rector of St. Luke's**

It was with "great pleasure" that Bishop-elect Conkling of Chicago announced that the Rev. Harvey Dean Butterfield would be his successor as rector of St. Luke's Church in Germantown, Pa.

Fr. Conkling revealed that it had been his custom, whenever he left the parish on a vacation or for outside engagements, to leave in his files the names of possible successors "should anything have befallen me." In recent years, he said, the name of Fr. Butterfield had always been one of them.

Fr. Butterfield was unanimously nominated by the vestry of St. Luke's, and within 24 hours the election was approved by Bishop Taitt of Pennsylvania. Fr. Butterfield will assume his duties as rector at St. Luke's late in February.

For the last four years Fr. Butterfield has been the rector of Christ Church, Media, Pa. He is in his early thirties, is married, and has two children.

**BETHLEHEM**

**Dedicate New Parish House**

A new parish house, the chief objective of last year's financial campaign at Trinity Church, Bethlehem, Pa., was dedicated by Bishop Sterrett of Bethlehem on January 15th. Forty-eight thousand dollars for the parish house and for alterations to other buildings were raised at a cost of less than 1% of the amount of money received. A parishioner, Lt. Col. W. R. Coylea, led the drive.

**NORTH TEXAS**

**Record Attendance of Laymen at Sessions of Convocation**

A dramatic presentation of the work the Church has done in Japan was made by the Rev. J. Kenneth Morris, formerly of Kyoto, at the 31st annual convocation of the missionary district of North Texas held in Sweetwater on January 19th and 20th. Mr. Morris spoke to the young people, the laymen, and the Auxiliary and preached before the entire convocation. Bishop Seaman of North Texas addressed the Sunday morning service.

The Young People's Service League meeting was featured by the drawing into the group of youth organizations previously unaffiliated. A record number of laymen attended the business sessions on Monday as well as the laymen's supper on Sunday night.

All district officers and all Auxiliary officers were reelected. The Rev. Messrs.



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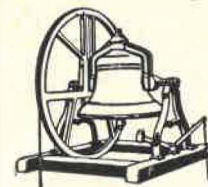
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W. P. Gerhart, J. A. Winslow, and R. J. Snell, and Messrs. T. R. Smith, Seth Parsons and Ben Grimes were elected as delegates to the provincial synod with the Rev. Messrs. F. A. Foster, P. K. Kemp, and E. W. Henshaw, and Messrs. George Ryan, Joe Earnest, and Thomas Atkinson as alternates. From the Auxiliary Mmes. Don Sivalls, F. E. Scheig, E. C. Seaman, and R. J. Allen were elected as delegates to the synod.

### NEVADA

#### New Anthem is Synthesis of America and God Save the King

The national anthems of the United States and Great Britain have been combined in one anthem composed by Bishop Jenkins of Nevada and sung to the tune of America. The new anthem has been used in the diocese at a number of services for British missions. The words are as follows:

Our father's God to Thee  
Author of Liberty  
To Thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King.

God save Great Britain's King  
Long live her noble King  
God save the King.  
Send him victorious  
Happy and glorious  
Strong in protecting us  
God save the King!

His loved Dominion bless  
With peace and happiness  
From shore to shore;  
And let his Empire be  
United loyal and free,  
True to herself and Thee  
For evermore. Amen.

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### CENTRAL NEW YORK

#### Change Convention Date

To avoid conflict with meetings arranged in connection with the Presiding Bishop's Ten Year Plan, the date of the annual convention of the diocese of Central New York has been changed from May 6th and 7th to May 13th and 14th. The place of meeting will be Trinity Church, Syracuse.

### ALBANY

#### Dr. Woodroffe Resigns as Executive Secretary

The Rev. Dr. Robert W. Woodroffe, for five years executive secretary of the diocese of Albany, has resigned to become rector of St. Mark's Church, West Hampton, Long Island, effective February 26th.

Dr. Woodroffe's resignation was presented to the diocesan council by Bishop Oldham of Albany, who called attention to the capable and devoted service Dr.



Woodroffe has given, as diocesan canon of the cathedral, and a member of governing boards of St. Agnes' School, the Child's Hospital, and the Albany Diocesan Foundation. In addition, he has frequently conducted missions and has rendered distinguished community service. Dr. Woodroffe is relinquishing his work in Albany to engage wholly in a pastoral ministry.

**FOND DU LAC**

**New Algoma Parish House**

A new structure, a memorial to Esther Newman Johns, has replaced the old parish house at St. Agnes'-by-the-Lake in Algoma, Wis. The older building was ruined by fire a year ago.

Every organization and many individuals in the congregation and community con-



PARISH HOUSE: A community project.

tributed gifts and labor to make the building possible. The lower floor is splendidly planned for parochial and community activities, while the upper floor is the vicar's apartment.

**BETHLEHEM**

**The Soul of a Nation**

"We are hearing a great deal about preparedness to safeguard and conserve the values of the American way of life, but we hear nothing about spiritual preparedness to conserve the values of our Christian way of life," stated the Rev. Dr. George A. Wieland, executive secretary of domestic missions in the National Council, addressing the annual meeting of the Woman's Auxiliary of the diocese of Bethlehem meeting at St. Luke's Church, Scranton, Pa., on January 14th and 15th.

"The military values," he said, "may make America a great nation, but unless we are careful we may lose our soul in the attainment of those objectives.

"The soul of a nation is the character and the vision of its people; the soundness of their thinking, their point of view; the purity of their motives; and the sincerity of their concern for the common good."

**SOUTH FLORIDA**

**Acolytes' Festival**

The annual Acolytes' Festival of the Western Deanery in the diocese of South Florida was held on January 12th in St. Andrew's Church, Tampa. Instituted three years ago by the two chapters of the

Brotherhood of St. Andrew, the festival has gradually increased in importance; this year 112 acolytes were present.

A special feature of the service was the use of the new Church flag in the procession.

**LOS ANGELES**

**Bishops' Pilgrimage**

After three months' crusading, and despite the "flu" epidemic, storms, and other adversities, Bishop Stevens of Los Angeles and Bishop Gooden, Suffragan of Los Angeles, have accomplished one-half of their bishops' pilgrimage, during which they plan to visit before Easter every parish and mission in the diocese—about 175 in all.

Usually from three to five visitations are made in a day. There is a short service of prayer and praise and addresses by the bishops and visiting clergy. The gatherings have been unusually large and enthusiastic and the entire diocese is receiving a deep spiritual impulse.

**VIRGINIA**

**Burglar Finds "Poker Chips" in Diocesan Safe**

When a burglar broke open the safe in the diocesan office here and scattered the contents of the safe over the office floor, he found, along with the official documents, a set of poker chips.

Dr. G. MacLaren Brydon, historiographer of the diocese, explained that "these poker chips are not supposed to be poker chips at all. They are 'whist counters' used by the Confederate Commissioners, Mason and Slidell, when they played whist to pass the time when they were prisoners on a Yankee ship. The late Rt. Rev. William Cabell Brown, former bishop of Virginia, put them in the safe to keep as valuable Confederate relics."

**UPPER S. CAROLINA**

**Convention Postponed Because of Epidemic**

Because of the severity of the influenza epidemic, the convention of the diocese of Upper South Carolina was postponed from January 21st and 22d to a date still to be announced. The convention was to have been held at the Church of the Advent in Spartanburg.

**WESTERN NEW YORK**

**Marriage Instructions**

The Rev. Otis R. Rice conducted a two-day institute on Family Intergration and The Psychological Implications of Marriage Instructions for clergy of the diocese of Western New York on January 30th and 31st. The institute was held in the diocesan house at Buffalo.

**"What is the Priest Doing Up There?"**

This question, and many others, are continually being asked about a truly Catholic celebration of The Holy Eucharist, but of greater import is that vast group within The Church who have not previously been taught the meaning, the beauty, and the satisfaction of Catholic worship, but who wouldn't ask questions about it to save their souls. We can now reach them, and the others, too, by means of our latest publication—"AN EXPLANATION OF THE HOLY EUCHARIST."

In this most comprehensive folder we give all the parts of The Lord's Own Service, what it means, where to find it in the Prayer Book, where the Bible explains it, what the communicant does, and the manual acts of the priest. This is entirely the work of the priests at St. Luke's Chapel (Trinity Parish), New York City, and it is published with their complete cooperation and consent:

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# BOOKS

ELIZABETH McCRACKEN, EDITOR

## The Dilemma of Modern Man

**MAN'S SEARCH FOR HIMSELF.** By Edwin Ewart Aubrey. Abington-Cokesbury. Pp. 222. \$1.75.

Dr. Aubrey, who is professor of theology at Chicago Divinity School, wrote a very stimulating book called *Living the Christian Faith*, which we had occasion to review favorably a year ago. Now he has given us an equally interesting and useful book on the dilemma of modern man, caught in his own solitariness, yet a social being; seeking a meaning in life, yet inhibited from discovery because of subconscious and irrational impulses; hoping to find a reality upon which to base his life, but cut off from realization of that quest by his warped desires and his partial insight.

Writing in somewhat unconventional language for a theologian, Dr. Aubrey shows us this modern man, and shows us also how the Christian life in community, based on the fact of Christ, answers his difficulties by a newer and deeper integration which links him with the ongoing purposes of God, in which he loses yet finds his true self in a true social life. Somehow, as we read this book, we kept thinking how it paralleled—but with a difference—Dr. Bernard Iddings Bell's notable popular apologetic in *Religion for Living* (Harpers, 1940); where Dr. Bell differed was in that he could discuss the "techniques" of traditional Christianity and

show their relevance to the modern's dilemma, while Dr. Aubrey does not quite seem to do this.

We could wish that this stirring—if difficult—little book were more firmly grounded or more explicit, perhaps, in certain matters of Christian dogmatic teaching; but with that reservation, we commend it to the careful reading of those who would understand what Pascal called "the grandeur and misery" of man; and the Christian answer to both.

W. NORMAN PITTINGER.

## Man's Place in the Universe

**THE SOCIAL FUNCTION OF RELIGION.** By E. O. James. Abingdon-Cokesbury. Pp. 312. \$2.50.

Dr. James is the professor of the history and philosophy of religion at the University of Leeds. It is of his own field that he writes in this the latest volume of the London Theological Library series.

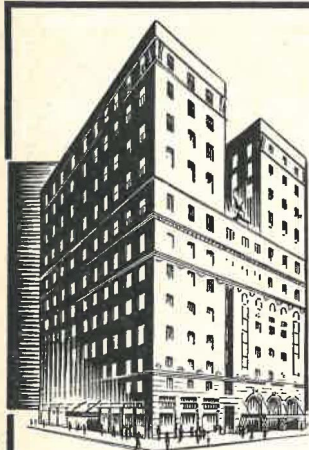
His general approach is neatly summed up in the preface: "In his efforts to determine his place in the universe, control his destinies, and regulate his family, tribal, and national relationships, man has arrived at certain fundamental religious concepts and evaluations which have consolidated the social structure and supplied a dynamic indispensable to the integration of his communal life. . . .

"But the spiritual factors that determine the social structure are not mere functions

of society. They are autonomous principles which transcend the social order and its modes of organization. Therefore it is not enough merely to show how they have come into being and affected cultural evolution by consolidating the structure of the body politic. If such an analysis suffices for the purposes of the anthropologist and sociologist as such, the theological reader and the great mass of mankind are not content to stop at this point. They are concerned, and rightly, with the objective intellectual validity or ultimate spiritual value of these beliefs and practices."

From this clearly defined position, Dr. James has gone on to a thorough and scholarly exposition of it. The result is a book that commands attention. It is no small accomplishment to cover Providence, Myth and Revelation, Ritual and Worship, Ethics and Conduct, Marriage and the Family, the Church and the Community, the Nation and Nationalism, and Religion and the Modern World in a manner far from superficial in so short a space. Each chapter is concluded with a bibliography thorough enough to make any chapter a course in itself.

Especially helpful in this contrasting world of ours is the emphasis on comparative religion. A remark near the conclusion of the book points to a task not clearly understood by many in our day: "In short, if a religious system of values is to become the guiding principle of our civilization, religion like science must be



HARRY H. O'NEILL, MGR.



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regarded as an essential element in modern education and general culture, rather than the special preserve of ordination."

And finally, "In a distracted age, religion will achieve its purpose and function only if it is presented, not as an ethical ideal or aspiration, not as an intellectual proposition or pragmatic system, not even as an evangelical acceptance of Christ as Saviour and King; in short, not as anything less than the inbreaking on human history of God Incarnate bringing to a world undone the gift of a new and endless life."

ROBERT L. CLAYTON.

**The Tribute Money**

RENDER UNTO CAESAR. By Herbert Loewe. Macmillan. \$1.75.

It would seem difficult to treat the question of the tribute money more elaborately than Dr. Loewe has done in this little volume, which collects from the rabbinic sources everything of conceivable relevance. His conclusion is that Christ's reply to His questioners was in strict accord with Pharisaic tradition—this is held by most students of the question today—and the "temptation" in the question came from *agents provocateurs*, whom Dr. Loewe identifies with the Zealots. If for "Zealots" be substituted "Herodians" this conclusion may be endorsed. B.S.E.

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**COLLEGE WORK**

**Students to Conduct Daily  
Devotional Periods**

Using the booklet *Forward Day by Day*, students at Indiana University in Bloomington are taking turns in conducting daily devotional periods. The student council made the selection of the *Forward Movement* pamphlet series after a number of daily meditations had been examined.

The Rev. A. E. Cole, pastor for Episcopal students at the university, was able to make this announcement at the clergy conference called by Bishop Kirchhoffer of Indianapolis to plan the diocese's program for *Forward in Service*.

The student council selected Trinity Church in Bloomington, of which Mr. Cole is the vicar, as the place where the young people would meet regularly for prayer. A prayer corner and an altar and prayer was recently installed at this church as a memorial to Edgar Sweeney.

**Church Society Publishes**

**Address by Mr. Taft**

The address given by Charles P. Taft at the College Work dinner at Kansas City during General Convention has been published in an illustrated pamphlet by the Church Society for College Work.

The cover of the pamphlet shows the classical facade of the College Work exhibit, and a two page center spread shows the interior of the College Work lounge. Copies may be procured from the Church Society for College Work, Mount Saint Alban, Washington, D. C.

**New Director in Easton**

Bishop McClelland of Easton has appointed the Rev. J. Randolph Field, rector of St. Andrew's Church, Princess Anne, Md., director of college work for the diocese of Easton. The post carries with it membership on the provincial commission on college work and the Tri-Diocesan College Conference, comprising the dioceses of Easton, Maryland, and Washington.

Fr. Field will work with Episcopal students at Washington College, Maryland State Teachers' College, and Princess Anne College for Negroes.

**SECONDARY SCHOOLS**

**Baskerville Edition of the Bible  
Presented to Kemper Hall**

The famous Baskerville edition of the Holy Bible has been presented to Kemper Hall, Kenosha, Wis., by Mr. and Mrs. A. Hasell Lance and their children, Mr. and Mrs. James R. Anderson, Mr. and Mrs. Gilbert Lance, and Mrs. Georgiana Wight, all of Kenosha.

The Bible, one of the *objets d'art* from the costly collection of William Randolph Hearst which was recently liquidated, is one of the great masterpieces of printing

and is especially desirable for the splendid series of nearly 1,800 copperplate engravings done by 18th century artists. Published in 1772, this great work of four volumes is beautifully bound in full crushed English brown morocco leather with elaborate gilt sides. The engravings represent almost all the celebrated artists of the period in Europe.

**Howe School to Purchase  
Ambulance for England**

Howe Military School in Howe, Ind., is planning to purchase an ambulance to be used in rescue work in the bombed sections of England.

The British-American Ambulance Corps has already sent over 300 ambulances but many more are necessary. Reports from Red Cross centers indicate that many of the ambulances used are merely overhauled automobiles.

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9:15 A.M., Church School.

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

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Holy Communion

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Weekdays: 7, 8 A.M.

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

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

Thursdays: 11 A.M., Holy Communion.

**James S. Watt, Priest**

On January 7th, the Rev. James Sutherland Watt, rector of churches in Amelia and Powhatan Counties in the diocese of Southern Virginia, was fatally injured when his automobile struck a truck on the outskirts of Portsmouth, Va. A companion who was in the car with Mr. Watt was badly injured but is now recovering.

The funeral was held from St. Luke's Church, Subletts, Va. Bishop Brown of Southern Virginia officiated, assisted by the Rev. Dr. E. Ruffin Jones, and the Ven. Norman E. Taylor. Mr. Watt is survived by his wife, Elizabeth Hurt Watt, and by an infant daughter. He was born in Scotland in 1891 and during the World War, served with a regiment of the Gordon Highlanders. He was severely wounded in action and at the close of the war was the only surviving member of this regiment. He retired with the rank of Major, receiving a distinguished conduct medal from King George V.

Mr. Watt came to the United States in 1919 and prepared for the ministry. He served the Church in Southampton County, St. Peter's, Norfolk, and Amelia and Powhatan Counties—all in the diocese of Southern Virginia.

**John Francis Day**

John Francis Day died in Utica, N. Y. on January 11th at the age of 87 years. Mr. Day was one of the organizers of the Diocesan Fiscal Corporation, a member of its board of directors, and a trustee of the several funds. In this and other ways his keen insight and balanced judgment were of inestimable value to his associates in the business of the diocese; and he was for many years reelected to the standing committee until advancing years compelled him to decline.

A vestryman of Grace Church for 34 years and warden and treasurer of the parish for 30 years, he also served the parish as organist and choirmaster from 1884 to 1909 and impressed upon hundreds of boys the influence of his consecrated Christian character.

Associated with the Utica Trust and Deposit Company as secretary on its organization in 1899, he advanced to the presidency of the institution, retiring in 1931.

He is survived by his wife, Fannie J. Williams Day, two daughters, Mrs. Laura M. Cookingham and Mrs. Charlotte Louise Trumbore; and a son, Irvin W. Day.

**Frank Porter McNutt**

Frank Porter McNutt, three times a lay deputy from the diocese of Indianapolis to General Convention, died in Crawfordsville, Ind., on January 9th. He also served for a number of years as assistant secretary of the diocesan convention and as a member of the executive committee of St. John's Church, Crawfordsville. Bishop Kirchhoffer of Indianapolis officiated at the Burial Office, assisted by several clergy of the diocese.

Mr. McNutt's first real interest in the

Church, which led to his confirmation, came as the result of attendance at an Old Barn Conference, led by Dr. Lewis B. Franklin, upon invitation of the Rev. William Burrows, then archdeacon of the diocese.

**Mrs. George H. Lorimer**

Mrs. George Horace Lorimer, a prominent Churchwoman and leader of civic affairs in Philadelphia, died in the Jefferson Hospital, Philadelphia, on January 19th. She was 64 years old. Mrs. Lorimer was the widow of the former editor of the *Saturday Evening Post*. In 1935 she was the recipient of the Gimbel award as the city's outstanding woman of that year.

Mrs. Lorimer was associated with many and varied interests, political, civic, patriotic, cultural, and religious. Among her religious interests were the Seamen's Church Institute, the Needlework Guild, and the national YWCA.

Before her marriage she was Alma V. Ennis, a daughter of Judge Alfred Ennis of Chicago. She married Mr. Lorimer in 1893 at the age of 17 and came to live in Philadelphia in 1899, when Mr. Lorimer became editor of the *Post*.

The funeral was held January 22d at her residence in Wyncote, Pa., conducted by the Rev. Joseph Fort Newton.

**CHURCH SERVICES**

**NEW YORK—Continued**

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REV. RANDOLPH RAY, D.D., Rector

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

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

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Saints' Days, 9:30 A.M.

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

**SOUTH FLORIDA**

**St. Luke's Cathedral, Orlando**

VERY REV. MELVILLE E. JOHNSON, Dean

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

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

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



## CLASSIFIED

### ANNOUNCEMENTS

#### Died

MINER, GUY WILBUR, priest, died January 21st at Franklin, Mass., age 73. A Requiem was celebrated in St. John's Church, Franklin. Burial Office was said at the Cathedral, Boston. "It is raised a spiritual body."

#### Memorials

DAWSON—Margaret Robinson Dawson, dearly beloved wife of the Rev. Isaac Dawson of Oakland, Calif., entered into Life Eternal on January 22, 1940. May she rest in peace and may light perpetual shine upon her.

HUNTING—In loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada, who entered into paradise February 6, 1924. "For all the saints who from their labors rest, Who Thee by faith before the world confess, Thy Name, O Jesus, be forever blessed. Alleluia!"

LAWRENCE—In happy grateful memory of MARY S. LAWRENCE, who entered into Life Eternal on January 21, 1936.

### ALTAR BREAD AND INCENSE

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

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

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### CHURCH FURNISHINGS

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

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

## CHANGES

### Appointments Accepted

BLACK, Rev. J. THEODORE, of the district of Nevada; to be assistant at the Church of the Holy Cross, Jersey City, N. J., effective February 9. Address, 145 Arlington Ave.

BUCHANAN, Rev. ARCHIE, formerly in charge of St. Thomas' Church, Farmingdale, L. I., N. Y.; is rector of Grace Church, Whitestone, N. Y.

CUTLER, Rev. HAROLD N., vicar of St. Peter's Church, Rochelle Park, N. J.; also will take over direction of the work at Epiphany Church, Cedar Park, Teaneck, N. J. (N'k).

GRANT, Rev. SYDNEY E., formerly with the Urban Missions, having his address at Kearny, N. J. (N'k); is in charge of the Church of the Redeemer, Palisades Park, and of St. John's Church, Englewood, N. J. (N'k). Address, 335 1st St. Palisades Park, N. J.

HENNESSY, Rev. JOHN M., formerly rector of the Church of the Redeemer, Superior, Wis. (EauC.); to be in charge of Christ Church, Grand Rapids, and of Good Shepherd Church, Coleraine, Minn. (D.). Address, Christ Church Rectory, Grand Rapids, Minn.

LONG, Rev. ANDREW C., formerly rector of Holy Trinity Church, New York City, is rector of Christ Church, Staten Island, N. Y. Address, 76 Franklin Ave.

PITCHER, Rev. JOHN B., retired, of the diocese of Maine, is locum tenens of Grace Church, Conselyea St., Brooklyn, N. Y.

WELSH, Rev. WALTER N., who has been in charge of religious education work at Grace Church, Orange, N. J.; is on the staff of the Urban Missions which include Christ Church, Totowa Boro. St. Luke's and St. Mark's, Paterson, St. George's, Passaic, and St. Stephen's, Delawanna, N. J. (N'k).

### New Addresses

APPLETON, Rev. Dr. FLOYD, should be addressed at 175-49 88th St., Jamaica, L. I., N. Y.

BAXTER, Rev. WILLIAM C., formerly 202 Cazenovia St., Buffalo, N. Y.; 555 Calle Isaac Peral, Manila, P. I.

CRANDALL, Rev. ROBERT L., formerly 2732 Memorial Dr.; 2744 Peachtree Rd., N. E., Atlanta, Ga.

SYKES, Rev. Dr. ARTHUR O., formerly 47 Pinnacle Rd.; 475 Alexander St., Rochester, N. Y.

### Resignations

HEAGERTY, Rev. WILLIAM B., M.D., as rector of the Church of the Ascension, Sierra Madre, Calif. (L.A.); to retire. Address, 385 W. Orange Grove Ave., Sierra Madre, Calif.

HERON, Rev. CYRUS, as rector of Trinity Church, Irvington, N. J. (N'k), as of January 1st.

### Ordinations

#### PRIESTS

CHICAGO—The Rev. ELMER J. TEMPLETON was advanced to the priesthood by Bishop Randall, Suffragan Bishop of Chicago, in Redeemer Church, Chicago, Ill., January 19th. He was presented by the Rev. Paul Kramer, and is teacher at Seabury-Western Seminary, Evanston, Ill. The Rt. Rev. Frank A. McElwain preached the sermon.

KANSAS—The Rev. LOREN LEA STANTON was advanced to the priesthood by Bishop Fenner of Kansas in St. John's Church, Parsons, January 6th. He was presented by the Rev. Frederic W. Litchman, and is rector of St. John's Church. The Rev. William P. Barnds preached the sermon.

#### DEACONS

CHICAGO—The Rev. RICHARD L. SONNE, formerly clergyman of the Reformed Episcopal Church, was ordained deacon by Bishop Randall, Suffragan Bishop of Chicago, in Redeemer Church, Chicago, Ill., January 19th. He was presented by the Rev. Dr. Edward S. White, and is in charge of St. John's, Flossmoor, Ill. The Rt. Rev. Frank A. McElwain preached the sermon.

MILWAUKEE—THOMAS JOSEPH MCMAHON DAVIS was ordained deacon in St. Matthias' Church, Waukesha, Wis., on November 17th, by Bishop Ivins of Milwaukee. He was presented by the Rev. Thomas R. Harris who also preached the sermon. The Rev. Mr. Davis will continue his studies at Nashotah House.

## CLASSIFIED

### CHURCH FURNISHINGS

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

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### HYMNAL REVISION

The Hymnal Commission invites composition of new tunes for the following hymns, numbered as in the Report recently adopted by General Convention. In accordance with the strict rule of the Commission, all tunes submitted must reach the Tunes Committee anonymously. The name and address of the composer should be sent in a sealed envelope with the manuscript, to the address below, before June 1, 1941.

- 60 It is finished! Christ hath known
- 93 "O who shall roll away the stone"
- 99 I heard two soldiers talking
- 145 Not alone for mighty empire
- 190 Come, risen Lord, and deign to be our guest
- 211 Lord, who at Cana's wedding feast
- 234 God who made the earth
- 246 Christ is the world's true Light
- 251 In Christ there is no East or West
- 261 All labor gained new dignity
- 267 Almighty Father, who dost give
- 270 And have the bright immensities
- 329 Give peace, O God, the nations cry
- 421 Lord God of hosts, whose mighty hand
- 435 Most high, omnipotent, good Lord
- 541 The great Creator of the worlds

The full text of any or all of the above will be mailed on application to the Reverend Winfred Douglas, 2588 Dexter Street, Denver, Colorado.

JOINT COMMISSION ON THE REVISION OF THE HYMNAL.

### LENDING LIBRARY

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

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### POSITIONS WANTED

HOUSEMOTHER. Experienced. Box G-1509, THE LIVING CHURCH, Milwaukee, Wis.



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The second portion of the book is devoted to aids to devotion which might well be taken as a means of preparation. Printed in a convenient size 3¼ x 5½ inches. Price, \$1.00.