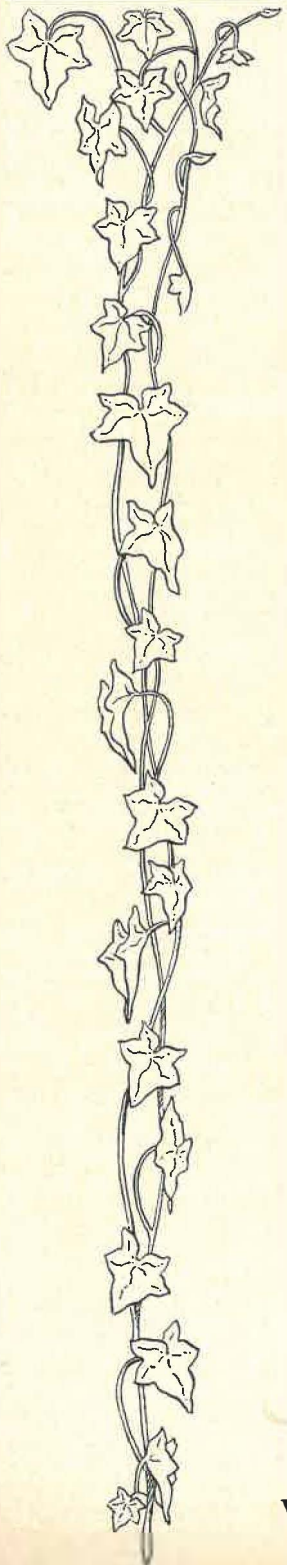


March 5, 1941



The Living Church



International

BISHOP CONKLING

Chicago's new diocesan, consecrated February 24th, is shown here as he donned episcopal vestments for the first time. (See page 9.)

Vol. CIII, No. 8

Price 10 Cents

Our Lenten Series

by James Murchison Duncan

THE WAY

Meditations on the Adventure of St. Paul

- | | |
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| 1. Conversion | The Layman's Magazine, March |
| 2. Obedience* | The Living Church, March 5th |
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The
Living Church

744 North Fourth Street

Milwaukee, Wisconsin

LETTERS

Benediction

TO THE EDITOR: It is with interest and some slight surprise that I have noticed the apparent competition in your columns to determine who first introduced the service of Benediction, which seems to me a rather dubious honor. I am also a bit surprised that THE LIVING CHURCH through its editorial columns should give quasi recognition and approval to this illegal practise. Aside from its incompatibility with our own formularies, Benediction cannot even claim to be Catholic according to the rule of St. Vincent of Lerens. According to the Catholic Dictionary, it was instituted about 1570 in the Church of Rome and has never been sanctioned by the Church of England before or since the Reformation and is unknown in the Churches of the East. Consequently, it is simply late-Roman usage.

As regards our own Church, it violates both the letter and spirit of our formularies. Some years ago I wrote the late Bishop Hall of Vermont, a great theologian and scholar, as well as Catholic-minded Churchman, asking him what he would do about Benediction. I have his letter written in his own hand, dated December 12, 1929, in which he says as follows:

"I should without hesitation forbid Benediction, on the ground (1) that it is inconsistent with Article VIII of the Constitution, which every priest has accepted as a condition of his ordination, and with (2) the charge accompanying the Delivery of the Books at his institution (compare also the first paragraph in the Letter of Institution); inconsistent also (3) with the first paragraph 'concerning the service of the Church'; also

(4) with the third of the 'General Rubrics' at the end of the service for Holy Communion; and (5) with the third promise in the Ordination of Priests."

He also reminded me that our House of Bishops adopted a report in 1922, signed by the following bishops: Hall, Nichols, Cheshire, Brent, and Johnson, definitely upholding this stand. Later when the question was brought up, the House said no new legislation was necessary and simply reasserted the stand taken in this report.

The question is, What authority are the clergy bound to obey? Is it our own Prayer Book and formularies, our own House of Bishops, or some foreign Prayer Book or bishop? There seems to be no possible ground for the legality of the service of Benediction in our Church.

Of course, there are larger issues involved than merely technical obedience. There are deep theological questions, and most Anglicans and not a few Romans feel that Benediction dangerously disturbs the balance of eucharistic doctrine.

Above all, it seems to me most unfortunate that the Catholic movement in this country should be so obsessed with extra illegal devices. At times it would seem that they exalt lawlessness to the status of a virtue, much to the hindrance of the cause. There must be thousands of Catholic Churchmen who would gladly ally themselves with this cause and work for Catholic principles in doctrine and worship, were it not that their consciences hold them back. These take literally and seriously their ordination vow to minister "as this Church hath received the same." I cannot myself see how such a vow can be squared with the practice of an alien and

comparatively modern rite distinctly out of accord with the spirit and letter of our formularies.

(Rt. Rev.) G. ASHTON OLDHAM,
Bishop of Albany.

Albany, N. Y.

Editor's Comment:

Practically all of Bishop Oldham's arguments against Benediction would apply equally well to the Three-Hour Service of Good Friday. Both are post-Reformation services of Roman Catholic origin, not authorized by the Prayer Book, never sanctioned by the Church of England, and unknown in the Churches of the East. Yet the Bishop condemns the former while the latter is used, we believe, in his own cathedral. Why the discrimination?

The 1922 report to which Bishop Oldham refers was not, according to the General Convention Journal, "adopted" by the House of Bishops; rather, on motion of the Bishop of Tennessee, it was ordered that it "be printed and circulated in pamphlet form." Incidentally, this very report disposed of the rubric question by observing that it "was not concerned with the matter of reservation, but was intended to guard against profanation of the consecrated Elements," and called for legislation specifically authorizing and regulating such reservation.

It is true that Benediction, like the Three-Hour Service, is "not authorized" by our formularies; but that either of these services is forbidden by them is something that remains to be proved.

Salina

TO THE EDITOR: Colorado has gained 23% in communicant strength and increased 8% in population. Oklahoma, in a similar 10-year period, gained 35.8% and lost 3% in population. These dioceses have asked [L. C. February 5th], "Who can do better?"

I do not have information on the 10-year record of Salina, but have on my desk annuals for 1932 and 1940. The communicant gain is 40.5%. Salina's population, because of a very temporary condition, decreased. This is the missionary district that the House of Bishops refused to give a permanent bishop because in the haste of General Convention, Salina was regarded as "static."

This gain is now being lost. Heroic Bishop Spencer's position is that of an "Acting Bishop acting for an Acting Bishop Designate Pro Tempore in Absentia in Japan." No parish has a resident rector; the cathedral no dean. Forty missions have eight priests. The Hays' Associate Mission has dissolved. The Episcopal Student Center is without a head. If Bishop Nichols should come to Salina, is it altogether unfitting that we ask, "Can't he be given a permanent status?"

(Rev.) ROBERT H. MIZE JR.

Hays, Kans.

Pacifists

TO THE EDITOR: There is a tendency to give words definitions that fit the individual argument. Is this a mild form of Nazism? Individuals have the privilege of so doing but they thereby rob our language of meaning. It is hardly fair to hang an argument on a forced definition.

Bishop Hobson in THE LIVING CHURCH of February 19th, in A Pacifist Speaks, says



ONE FAMILY: At the Church of Our Saviour, Mill Valley, Calif., seven members of one family are members of the choir and participate in parish life in a variety of ways. Left to right they are: E. G. Younger jr. (tenor), adviser of young people's society, secretary-treasurer of Sunday school; Joseph Younger (crucifer), president of young people's society; E. G. Younger sr. (bass), vestryman and clerk of the vestry; Harriett Younger (soprano soloist); Mrs. Younger (mezzo-soprano, soloist), president of women's service league, organist, teacher in Sunday school; (behind her is Mrs. A. V. Muray, wife of the rector, choir leader); Elizabeth Younger (alto); Sally Younger, member of Sunday school and young people's society. The Rev. A. V. Muray, rector, stands at the extreme right.

THE WAY

Meditations for Lent on the Adventure of St. Paul

by James Murchison Duncan

II. OBEDIENCE

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" Acts 26: 19.

THESE words were spoken in one of the most dramatic scenes in St. Paul's adventure. They are from the defence that he made before King Agrippa in the judgment hall of the Roman governor Festus. Let us look at the chief persons in the drama.

First, there is King Agrippa, great-grandson of King Herod the Great, an Idumean, whose sympathies were so broad and tolerant that he had next to no convictions or character. In fact, he was more a Roman than a Jew.

Every man is obedient to some exterior person or power. To whom was King Agrippa obedient? Successor in a long line of Jewish puppet-kings, he worshiped earthly power. He realized more than he cared to admit to himself, the limits of his own delegated regal powers. He knew that his authority was grudgingly given to him by Caesar. He was willing to do anything to keep in the good graces of his Roman over-lords. He was making a state visit to the recently appointed Roman governor Festus, as social etiquette demanded. He was trying his best to keep in with the powers that be.

Second, there is Bernice, Agrippa's sister, who loved display, luxury, and ease. We read that Festus, Agrippa, and Bernice entered the judgment hall "with great pomp." One may be sure that Bernice enjoyed the spectacle even more than the men. She did not care much for life in provincial Jerusalem, but she could endure even that if only she were treated with obsequious flattery. It was a lot of fun to preside beside her brother, the cynosure of rural eyes, and listen to this

strange Paul, as he defended himself against the false charges of his own countrymen. Bernice was obedient to the call of Luxury, Vanity, and worldly Conceit.

Third, there is Festus. He was just an easygoing official, bent on getting on with his job. He did not care much for power. It did not greatly matter to him where Caesar sent him. He could feel at home anywhere, as long as the work paid a good salary, enough for him to live like a gentleman. To the prisoner Paul's strange beliefs, Festus paid small attention. He really wanted to let Paul go free, but Paul, while he was on trial, had appealed to Caesar, and so there was nothing to do but send him to Rome. What a relief! The best thing after all to do with downright people like Paul was, if possible, to postpone and to sidestep the issue. Compromise was the Lord whom Festus obeyed.

And fourth, there is this Paul, on trial before these servants of Power, of Luxury, and of Compromise. There stood the servant of the Lord Jesus, Paul, the only confident, courageous person in the room. Years ago, on the Damascus road he had seen his Lord face to face. He had been told by his Lord that he was a "chosen vessel," called to suffer many things for His sake. Those sufferings had been the price of his obedience. "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst,

in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." He knew that all these sufferings did not matter overmuch, only *obedience* mattered. The Lord would give to him a crown of glory that did not fade away. Why should he be afraid of the tinsel crown of Agrippa? Why should he be afraid of Bernice, princess of luxury and ease? The servants, like their Master, were assured no place to lay their heads. Hunger and thirst were not to be feared, "for the servant is not above His Master." Why should he be afraid of Festus, seeker of compromise? Only weak men compromise the right. The Kingdom of God and of His Christ would be strong long after Festus had been forgotten of men.

Let me remember then as a Christian, I like Paul am on trial, that the quality of my obedience be shown. For the secular Lords of power, and of luxury, and of compromise still seek to overawe and entice. Their presence is felt even in the House of God. These represent the easy way; but to those who are obedient to the Heavenly Vision of God, they stand revealed in their true light. Their end is emptiness and destruction. The true Christian, since he has seen his Lord, will have nothing to do with them. He will be obedient, even at a great cost—and that cost is *very* great—to his heavenly Lord.

PRAYER: Grant me true courage, Lord Jesus, to withstand the daily temptations of the lure of power, the love of ease, the longing for luxury, the willingness to compromise. Give me strength with glad and ready obedience to walk, as all thy Saints have walked, in the Way of the Cross. Enlighten my soul and body with the Light of thy Presence, that, having seen Thee face to face, I may face my life for Thee with fortitude, with joy, and with inner peace. Amen.

that for years he has been a pacifist because he believes that war "is contrary to the will of God." I thoroughly agree. But he then proceeds to argue that there are some wars that we must fight! If war is contrary to the will of God, then it is contrary, and that's that. We can't have our cake and eat it, too. If it is contrary to the will of God, then all of those who strive to fulfil His will must abstain from having any part in war. The entire article is, alas, the ordinary "run of the mill" Christian attitude. "'Tis pity 'tis, 'tis true."

Most of the arguments for war seem chiefly concerned with the situation which the world will face if Hitler wins. Materialism has laid its strong hold on the world. The argument runs: If Hitler wins, we will be deprived of automobiles and even of bath tubs. And perhaps we can not have our present orderly services of worship. But neither the existence of automobiles or bath tubs is essential to

the practice of Christianity in its fullness. Pastor Niemoeller has none of these that the pseudo-pacifist wants, yet he practises a Christianity which puts our pale practice to shame.

Then the fear of death seems to be a strong argument. What is the difference whether one dies at the hand of an aggressor or of tuberculosis; death is the end of all men. It is not the slain for whom one agonizes, but for those who caused the death—who have been brutalized, dehumanized by war. Now if all were pacifists, there would be fewer deaths and therefore less brutalizing by killing. We would simply submit! It is the submissive who conquer. The meek shall inherit the earth. Until the Chinese were Westernized and Christianized (?), they had been conquered again and again; they were pacifists and so eventually conquered the conquerors. Now they have been taught this marvelous modernism—conquest by arms—

and are on the road to finally being conquered.

The papers are filled with defense plans. How we pore over them. The Bible is full of defense plans. How we neglect it. "Who-so dwelleth under the defense of the Most High, shall abide under the shadow of the Almighty." "Behold, we go up to Jerusalem"; we watch cruel men scourge, mock, and finally crucify a Man. And the Father does not come to His defense by force! Legions of angels could have halted it. Did they refrain because they were afraid, or because they knew that in the end love would prove stronger than Pilate's soldiers?

Whether one decides that this nation must be defended by force is an individual matter. But it is hardly an individual matter to decide on defense by force and then claim the name of pacifist.

(Rev.) CARL I. SHOEMAKER.
Philadelphia.



NATIONAL

NATIONAL COUNCIL

No Cuts, No Appeals, No Debate; \$2,235,847 Budget Adopted

Since 1932 the National Council has faced an annual crisis. Campaigns, drives, challenges, emergencies, deficits, appeals and impending missionary disasters have filled the air at every annual meeting. And somehow the Church has usually rallied to cushion the worst effects of diminishing funds between Ash Wednesday and Whit-sunday.

A sign not only of returning good times but also of increased devotion within the Church and increased confidence in the National Council was the budget presented by Dr. Lewis B. Franklin, treasurer to this year's annual meeting held in New York February 11th to 13th. For the first time in nine long years anticipated income equaled the sum fixed upon by General Convention.

For the first time in nine years the budget was adopted without debate.

There will be no deficiency campaign. In presenting the budget, which called for expenditures of \$2,235,847, Dr. Franklin explained to the Council that there had been a number of adjustments, some items having been cut from the budget, and replaced by items representing urgent needs. He said that one gratifying saving was

represented by interest on borrowed money, the amount of which was reduced because of better financial condition of the Council which has obviated the necessity of all loans from banks for more than a year, making a total reduction of \$24,285, which includes the interest saving, savings on travel and Pension Fund Premiums of foreign missionaries due to reduction in their number, and other items.

Editor's Comment:

It is a matter of highest gratification that the Church's budget has at last been balanced without emergency cuts and appeals. The job is, of course, only half done. In the '30's, budgets were well over \$4,000,000 a year; and while we may rejoice that the downward trend has been halted at last, is it not almost time for the Church to begin a financial Forward Movement as the concrete expression of its spiritual advance?

The Church's Task Comes After the Surgical Operation

War at best is only surgery, removing cancerous growths in world relations, the Presiding Bishop told the National Council in his address opening the February session. It is up to the Church to provide the Christian nurturing to make the sick world strong and healthy again.

Bishop Tucker's picturesque metaphor was used to sketch the setting of the Church's new movement Forward in Service. Addressing the Council members on the first day of the three-day session, February 11th, he said:

"All of you know what has been done about the Going Forward-in-Service plan. I have met all the Bishops by now. I was impressed by the enthusiasm everywhere. I found everybody interested and informed, thanks to the Department of Promotion. Everywhere I spoke, I found clergy and laymen and women interested and ready to do all they could. While this movement may not be the special responsibility of the National Council, I do think the National Council should have a great deal to do with it. The Council is the means by which the American Church can be helped to go forward in service.

"We are trying to show that we accept God's purpose for America. It does seem

that the particular responsibility for doing God's work falls right now on American Christianity. We seem to be God's Chosen People just now. The National Council embodies this responsibility, as the selected leaders of the Church in America. We must face and carry this responsibility, in the Council.

WAR IS OPPORTUNITY

"I say this because I don't think the Christian Church can do much about the war. The mission of the Church is to prepare the people of the world to face their responsibility. In a crisis of economics or politics, the work is delegated to experts in those lines. When the crisis is spiritual or moral, the Church must supply high motives and energy. For instance, the bishops of the Church could not deal with international plans. It takes experts in that line. The Church's mission is to develop men with Christian principles, who become experts in other lines. It is the same with the war. We cannot tell our government how to act. The only way we can help Great Britain, as a Church, besides this, is by supporting British missions. The Church can only stand for the duty of the government, and everyone else, to do the highest and the best in regard to this war. The work of the Church is to prepare them by making them Christians, or, if already Christians, then better Christians.

"This war may present to us an oppor-

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH is published) by Morehouse-Gorbam Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

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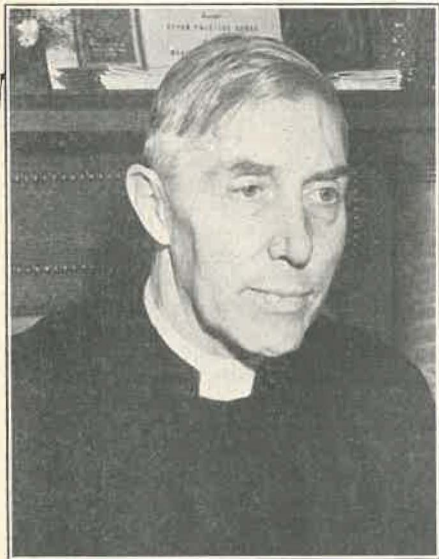
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tunity. War never solves problems. It is surgery. It removes growths hostile to the best life. Surgery can't do more than that. The Church must then make the weakened community, feeble after this surgery, strong. Our duty will be to help the world toward democracy.

"We hope and pray that the war will have a certain issue. If it does, the Church



BISHOP TUCKER: *Can we . . . give the patient strength and health?*

will have a great opportunity to foster Christian ideals in the world. We must have individual Christians to have a Christian democracy. We cannot take the world before the war as it was, even with the cancerous growth cut out. That world will be too weak to act right away. We must give it the strength and health of Christian nurturing. Only so will the outcome of the war result in a genuine democracy.

"This doesn't mean new schemes nor new machinery. Every conceivable scheme has been tried. They didn't any of them work. Why? Because the people using the scheme did not have the right character to carry it out. The English are a practical people. They don't try schemes, as we do, until they are sure they have the power of character to work them out. Going Forward in Service is not a scheme. It is a means of helping people to get ready to use a good scheme. People say they hope for a longer peace after this war than after the last one. How are they going to get this? I doubt if there can be any real peace until the nations apply the principles of love in their dealings, just as people do in their personal relations.

THE CHURCH'S NEW ORDER

"Right now, I doubt if any nation will agree to any plan for the good of another nation which means any sacrifice of its own welfare. The Church must help the nations to a new moral order if there is to be lasting peace and real prosperity. The Church is looking for a new order. War will not produce it; but war may give us an opportunity to bring in this new order.

"Are we able to use this opportunity? Can we bring in love and mutual service? We can't do it now. The surgical operation has to come first. Can we, after that, give the patient strength and health? Our foreign missionary work has this motive behind it. The same motive must be behind the new effort. In the past, foreign missions have had the spirit of imperialism in them, which is just as wrong as the present spirit of German imperialism in national affairs. We must keep it out of foreign missions and do the work as Christ ordained. Domestic missions fit right in. We can't go out to carry Christ to foreign fields unless our home is Christian. Foreign missionary work grows out of domestic. Only when we receive Christ can we give Christ."

Men's Corporate Gift: For Whom Will the Bell Toll?

By ELIZABETH McCracken

A lively debate followed the report on the Men's Corporate Gift, presented to the National Council on the afternoon of February 12th by Warren Kearny of Louisiana for the committee. The report carried with it resolutions providing for launching the campaign for the gift and also for the use of the money when received. These were considerably revised during the course of the debate and the final vote on the report and recommendations was postponed until the next morning.

On that day, February 13th, Mr. Kearny brought in a revised report, which was finally accepted with all its recommendations, but only after a renewal of the debate of the day before, opened by Bishop Hobson of Southern Ohio.

"There is a serious matter before the Church in respect to the work of the men," Bishop Hobson said. "I have been conferring since 7 o'clock this morning [It was then 10:15] with a representative of the Brotherhood of St. Andrew. We are going to vote this Men's Corporate Gift, but we have not, and we *must have*, machinery similar to that of the Woman's Auxiliary if it is to be successful. The Department of Promotion, which the Presiding Bishop wishes to do the preliminary work, is glad to take hold. But that will not be enough. We must have provincial and diocesan organizations. When the Laymen's League voted the Every Man's Offering a few years ago, it wasn't 24 hours before they began to shout: 'Help! Help!' They got help too. Their campaign of six months cost \$25,000. It is going to cost a lot more to make a success of the Men's Corporate Gift.

WHOSE FUNERAL?

"We are letting the work of the men of the Church get in a mess. We've got the Brotherhood of St. Andrew and the Laymen's League. There is no real difference between them. I challenge anyone to go to a well-organized meeting of either and see any difference. Yet the Brotherhood of St. Andrew men and the men of the Laymen's League say their organizations are quite different. Now we are adding

to these two groups the Men's Corporate Gift for the men to work at.

"If we don't look out, we shall have some funerals here. The Brotherhood of St. Andrew expect the funeral of the Laymen's League, and vice versa. But you never know for whom the bell is going to toll. Unless we look out, the bell will toll for *all* our men's work. It is easy to form new organizations and pass resolutions; but we might as well face facts."

Bishop Dandridge took issue with Bishop Hobson, saying vigorously: "The Laymen's League in one place is different from what it is in another. In Tennessee it does fine work. We have got to get the Laymen's League solidly behind the Men's Corporate Gift. If we don't, it will be a flop."

Bishop Keeler, coadjutor of Minnesota suggested: "Why not invite representatives of the Brotherhood of St. Andrew and the Laymen's League for a conference with the Committee on the Men's Corporate Gift?"

The Presiding Bishop declared that he was much impressed by what Bishop Hobson had said, but that he saw no reason whatever for any conflict: the Men's Corporate Gift would include *all* the men of the Church, no matter what they belonged to in the Church, or even if they belonged to no organization.

Warren Kearny of Louisiana took the floor to say:

"I know of no conflict between the Brotherhood of St. Andrew and the Lay-



BISHOP DANDRIDGE: *No bells toll for Tennessee's Laymen's League.*

men's League. In Louisiana they each do good work along their special lines; and they both cooperate in certain work. Tennessee has a big Laymen's League of a hundred men, but I think it is not affiliated with the national organization."

ONE PERCENT

Bishop Quin of Texas remarked somewhat gloomily that the membership of both the Brotherhood of St. Andrew and the Laymen's League took in only 1% of

the men of the Church. All the other thousands were completely outside of all organizations.

The Rev. Dr. Frederic S. Fleming of New York said: "My worry about the Men's Corporate Gift is that there is no spiritual feeling back of it. We are moving through the wrong channels. We must get back of it the same spiritual quality that is back of the women's United Thank Offering. I am not impressed by the Brotherhood of St. Andrew and the Laymen's League being behind it. Spiritual emphasis is needed more than a commercial emphasis in this Church right now."

The Presiding Bishop took the floor then, to make a short but impressive speech:

"General Convention voted this Men's Corporate Gift and committed the details to the National Council. There seems to be some underlying feeling that the Department of Promotion will make it a material instead of a spiritual thing. The Department of Promotion is as quick as anybody here, or anywhere in the Church, to see and to emphasize spiritual values. They will get help too, to do that in their work on the Men's Corporate Gift.

GIVING MONEY IS SPIRITUAL

"This is to be a thank offering from the men, to help the Church to go forward in service. Some people can help only by providing money in addition to their prayers. Giving money is a spiritual thing, if the true value of the gift is seen. There is a spiritual value in all material resources, if we could only see it. God answers our prayers to help us in helping His Church by telling us to sacrifice ourselves in one way or another. We must guard against quality, against separating the two parts of life. That was one of the first heresies, and it is one of the most dangerous. The only way we can show forth the spiritual here on earth is through the material. Giving doesn't amount to much if it isn't the expression of our devotion. I think most of the giving of this Church is just that."

After a few more speeches, the six resolutions attached to the report were adopted, as follows:

"Resolved: I. That a Church-wide Men's Thank Offering be established to be known as

THE MEN'S CORPORATE GIFT.

"II. That each man in the Church be requested and urged to share in this corporate gift of Thanksgiving, and to contribute annually an amount, large or small, which shall be indicative of his interest, and shall be based on his ability to give.

"III. The object of this corporate gift is to provide the Church with a fund to be applied by the Presiding Bishop in consultation with the Council of Laymen to those projects which will best enable the Church to go Forward in Service.

"IV. That it be recommended in each Diocese that the offering shall be presented annually in parish, mission and diocese as the Bishop may determine.

"The Men's Corporate Gift shall be presented at an appropriate service at General Convention.

"V. That to perfect the organization there shall be a general chairman to be selected by the Presiding Bishop, with the laymen on the National Council as vice-chairmen; that the ecclesiastical authority of each diocese

and missionary district be requested to appoint diocesan chairmen and diocesan vice-chairmen who, with the Bishop, shall have general direction over the dissemination of information of the aims and purposes of the Men's Corporate Gift, and supervision over the presentation of the gift in parish, mission, and diocese.

"VI. That each triennium a Council of Laymen shall be nominated by the Presiding



BISHOP BARTLETT: *He hoped a remarkable hope. (See col. 3)*

Bishop and confirmed by the National Council to serve as a council of advice for the disposition of the Gift presented at General Convention. The general chairman shall be chairman of the Council of Laymen.

"VII. That the determination of the details of plans to effect such a Church-wide movement shall be vested in the Presiding Bishop, the general chairman, the vice-president of the National Council in charge of Promotion, and such laymen as the Presiding Bishop may desire to appoint. The cost of administration during the triennium 1941-43 shall be refunded from the amount of the Gift presented to General Convention in 1943."

Editor's Comment:

The Men's Corporate Gift was certainly not conceived as either a "new organization" or a "commercial emphasis." To describe it as such is to confess one's own inability to recognize the sacramental value of a sacrificial gift. The National Council has made wise provision for the necessary machinery of the Corporate Gift; it is up to the men of the Church themselves to make it a measure of their loyalty and devotion to our Lord and His Church.

Conscientious Objectors and a New Slant on Pastorals

BY ELIZABETH MCCracken

A debate of some heat followed the report of the Rev. Everett H. Jones of West Texas on the registration of conscientious objectors who are members of the Church, as provided by a vote of General Convention. The debate centered in the resolution at the end of the report

requesting an appropriation to aid a Federal Council committee. Fr. Jones introduced it with a preliminary explanation, saying:

"Bishop Remington sent in a request that we should consider what is our fair part in the establishment of work camps by the American Friends Committee for conscientious objectors whose principles will not permit them to do any war work whatever, even of a non-combatant sort. The Department of Christian Social Relations, which has this whole matter in its care, did not take up Bishop Remington's request. The Federal Council of Churches has a Religious Committee in Washington, to deal with conscientious objectors. This committee has a budget of \$10,000, different communions belonging to the Federal Council taking parts of it. Our Department did not feel that we could go into this, since General Convention ordered *only* that we should provide facilities for registration for our Church conscientious objectors."

Bishop Hobson of Southern Ohio, the moment the resolution had been read started the debate, saying:

"I don't get all the implications of this resolution. There are members of our Church who are sincere conscientious objectors, and I respect them. There are other members who are not conscientious objectors, but are going to regular military camps, and I respect them. They also need help, and money to provide that help, in the form of aid to chaplain service and other Church help. We should not take money for *either* from our General Church funds. The support must be raised in other ways: parishes from which the men come, or from private individuals."

After some other speakers had been heard he added: "I want to help conscientious objectors, and I *have* helped some of them. What I don't see is why the Church should do it."

The Rev. Dr. Charles W. Sheerin, second vice-president of the Council, revealed a significant fact in his reply: "The most earnest conscientious objector that I saw told me that he learned in the Young People's Fellowship in his own parish to hate war and to be a conscientious objector. Just read, any of you here, the Bishops' Pastorals sent out between the last war and this one, and see what they have had to say about the wickedness of war."

NOT GUIDED BY PASTORAL LETTERS

Bishop Bartlett of Idaho caused not only the National Council but also the crowd of visitors to the session to sit up when he said at this point:

"I hope this Church is not going to be guided by Pastoral Letters. They never represent even the whole of the House of Bishops. Now, this registration is one thing, but it should not lead on to one thing more."

Bishop Dandridge, coadjutor of Tennessee, asked: "Why can't the Episcopal Pacifist Fellowship do all this? They are organized in every province. Let them do it."

As he spoke, Bishop Dandridge glanced first toward Mrs. Henry Hill Pierce of New York, secretary of the Episcopal

Pacifist Fellowship; and, next, when Mrs. Pierce did not respond, to Bishop Lawrence, the president of that society. Bishop Lawrence rejoined:

"Bishop Bartlett says we must not take the Pastoral Letters too seriously. The 1939 Pastoral Letter affirms that it is the voice of the Church. I hope you will admit that *some* of the bishops sincerely mean what the Pastorals say. You must admit that, however little you may like them, the conscientious objectors are sincere and are ready to stand by their convictions at cost to themselves. The Episcopal Pacifist Fellowship is not an official organization of the Church. *Some* official Church organization should have conscientious objectors in its mind and its care."

The Presiding Bishop brought the discussion back to the main point by saying:

"The question in my mind is whether General Church funds *can* be used for this work. It should be done, certainly, but I think it must be done by private individuals and unofficial Church groups."

This ended the debate. The resolution was passed with an amendment. In its final form it simply gives the approval of the National Council to the Committee on the Conscientious Objector of the Federal Council of Churches in its consultative relationship with the National Service Board for Religious Objectors, and calls the attention of Church people to the Committee of General Convention on the Conscientious Objector, to which contributions for the work may be sent.

Editor's Comment:

"I hope this Church is not going to be guided by pastoral letters"—strange words indeed to come from a bishop. If the bishops don't expect us to be guided by pastoral letters, why do they invariably issue them and require them to be read in every parish? And how are we to tell when the bishops mean something and when they are merely indulging in high-sounding words?

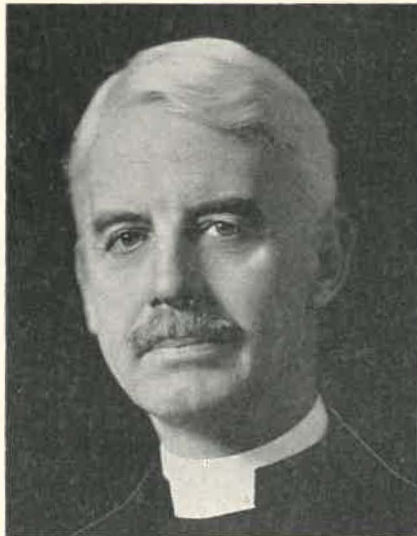
Missionaries Being Evacuated From China and Japan

Appearing before the National Council for the first time as administrative vice-president, the Rev. James Thayer Addison, D.D., reported the progress of the evacuation of missionaries from Japan, and of missionaries' wives and children, as well as women workers, from China [see *Foreign*].

Dr. Addison explained that the evacuations from China are at the suggestion of the United States Department of State, and that so far 3 missionaries' wives and 4 children have been evacuated from the diocese of Anking; and 18 women and 19 children from Shanghai. He said that for the present Hankow will not evacuate women and children, believing that if such action becomes necessary it will be possible to send them to Free China. Hankow is nearer to that area than are the other dioceses in which the American Church is at work.

Evacuations from Japan, resulting from the limiting legislation now in force, are proceeding rapidly, Dr. Addison said. In

Tohoku, nine persons have left, three priests and seven women, leaving but one American worker in the district. From Kyoto also there have been nine evacuations, leaving as the only worker Dr. Jones of St. Barnabas' Hospital, Osaka. In North Kwanto the situation is somewhat different. Nine workers are being evacuat-



DR. ADDISON: Reported evacuations from Japan and China.

ed, with 17 remaining for the present. This is due to the fact that they are mostly nurses and teachers, and Dr. Addison sees a possibility that such workers may be permitted to remain, at least for a while.

Bishop Davis Resigns From Council

Bishop Davis of Western New York sent in his resignation from the National Council, at the February meeting. It was accepted. Bishop Peabody of Central New York was elected to fill Bishop Davis's term, which has almost three years more to run.

Survey to Be Made of District of Honolulu

The Committee on Reference announced to the National Council at its February meeting, that plans had been made for a survey of the Missionary District of Honolulu, to be undertaken this coming summer. Bishop Keeler, coadjutor of Minnesota, and Dr. Kenneth C. M. Sills, president of Bowdoin College, will make the survey.

SOCIAL ACTION

Church Groups Urge Coöperative Boards in Industry

A plea to the government to set up in every defense and major industry a co-operative board of employers, organized labor, government, and consumers, so that the "principle of democratic participation in the direction of economic life" may be maintained, has been voiced in a statement

issued by more than 650 clergymen of all faiths. Retired Bishop Parsons was among the signatories.

Signatures to the statement were secured by the Social Action Department of the National Catholic Welfare Conference, the Industrial Division of the Federal Council of the Churches of Christ in America, the Social Justice Commission of the Central Conference of American Rabbis, and the Social Justice Committee of the Rabbinical Assembly of America.

DEMOCRATIC INDUSTRIAL LIFE

For many years, said the clergymen, Churches of all faiths have urged the "preservation and extension of more democratic relationships in industrial life, including recognition of organized employers, organized labor, and organized consumers."

Expressing "grave concern" with any situation which threatens these relationships, the statement asserted that "unless something is done to protect the principle of democratic relationships in industrial life in these critical days, there is grave likelihood that some ill-advised action may be taken which will imperil the very foundations of democracy."

According to the statement, "an important and immediate function" of the proposed board "would be to provide for the voluntary elimination of strikes and lock-outs by a mutually acceptable and independent system of arbitration of industrial disputes."

Included among the other signers of the statement were Bishop Francis J. McConnell, the Rt. Rev. Msgr. John A. Ryan, Rabbi Edward L. Israel, the Rev. James Myers, the Rev. R. A. McGowan, Dr. J. Henry Carpenter, Dr. E. McNeill Poteat, the Rev. John P. Boland, Dr. Ernest Fremont Tittle, and Rabbi Morris Lazaron.

"RELEASED TIME"

Fifteen Million Children Get No Religious Training

Bills providing for the religious education of public school children on a voluntary basis, similar to the "released time" schools of New York [L. M., March], have been brought before the legislatures of Pennsylvania, Rhode Island, New Mexico, and Colorado recently. The Connecticut State Board of Education has undertaken a study of religious education legislation, and moves are now on foot to introduce religious instruction in the schools of Chicago and Philadelphia.

The right to excuse pupils from school to attend classes of religious instruction has been approved by the city school board of Los Angeles and the board of education of Youngstown, Ohio. Several cities in Kentucky and in Pennsylvania (including Pittsburgh) are also among those using the released time plan.

The proposal to introduce religious education into the public schools of Chicago was heartily endorsed by J. Edgar Hoover, director of the Federal Bureau of Investigation, during an address before the International Council of Religious Education

meeting in Chicago. "Non-Church children furnish the criminals of tomorrow," said Mr. Hoover. Another speaker at the meeting pointed out that 15,000,000 school children get no religious training at all.

Editor's Comment:

The growing interest in "released time" for religious education is a matter in which the Church everywhere ought to be greatly interested. We suggest that diocesan departments of religious education make it their business to become informed on the laws of their states, to advocate legislation making "released time" possible, and to inform parishes of the possibilities, working with them to develop adequate weekday programs wherever possible.

EPISCOPATE

Fr. Loring Accepts

The Bishop-elect of Maine, the Rev. Oliver L. Loring, announced his acceptance of the election on February 24th, subject to the required canonical consents of the bishops and standing committees of the Church.

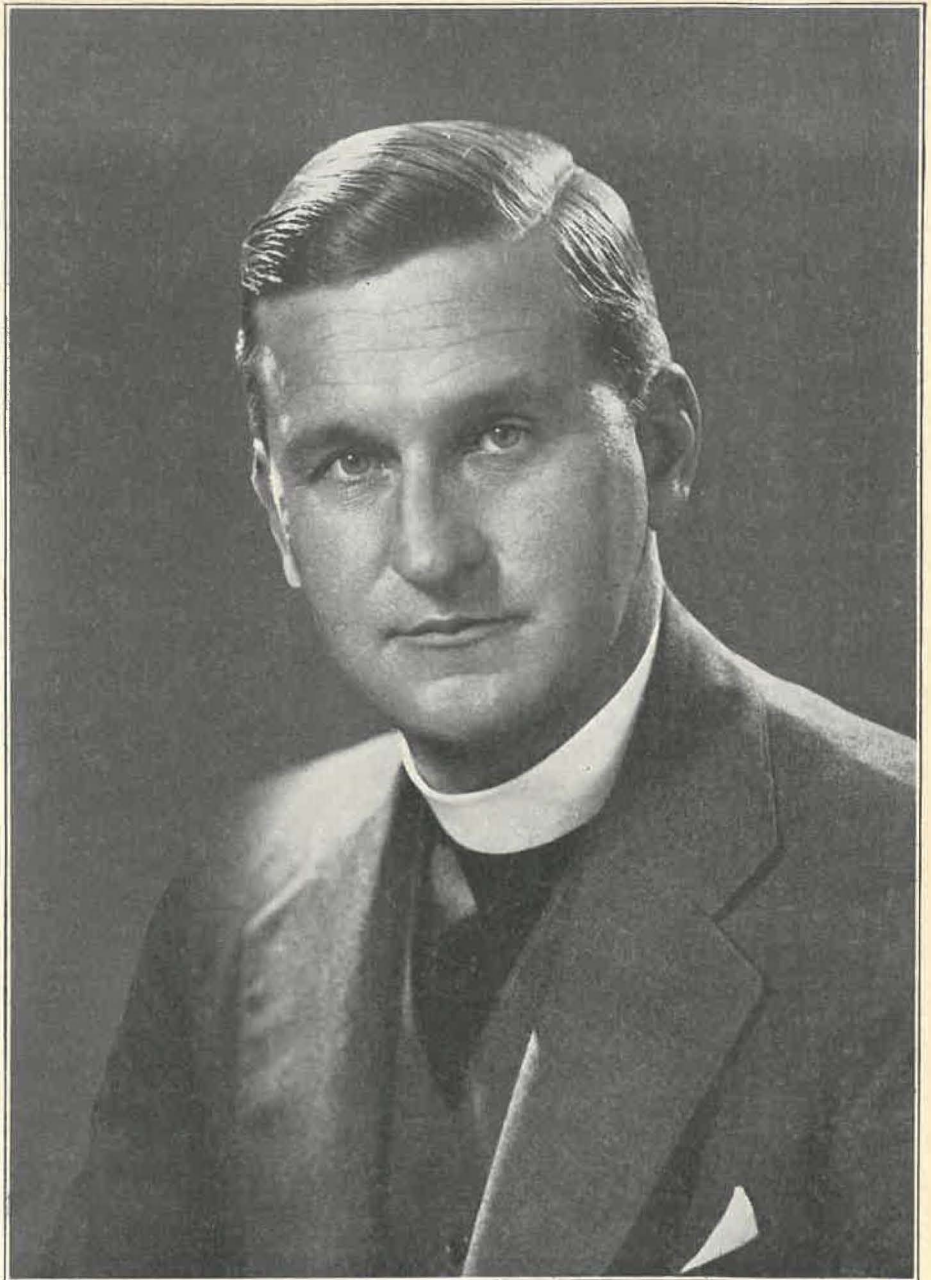
Fr. Loring, who is rector of Grace Church, New Bedford, Mass., was elected on the first ballot by the annual convention of the diocese, February 5th.

Dr. Wallace E. Conkling

Consecrated Bishop of Chicago

Before a congregation that packed historic St. James' Church from chancel to narthex, the Rev. Dr. Wallace Edmonds Conkling, former rector of St. Luke's Church, Germantown, Pa., was consecrated seventh Bishop of the diocese of Chicago in impressive ceremonies on February 24th, Feast Day of St. Mathias the Apostle.

Consecrator at the rites for the 44-year-old clergyman, who is the youngest man ever to be elected as head of the Chicago diocese, was the Presiding Bishop. Assisting him as co-consecrators were Bishop



Pettengill Studio

FR. LORING: Youngest man to be elected to the episcopate for many years and the Church's first Bishop-elect born in the 20th Century, the Rev. Oliver L. Loring has announced his acceptance of his election by the diocese of Maine.

Bishop Wilson III

Bishop Wilson of Eau Claire was prevented from delivering his sermon at the consecration of Bishop Conkling by a light heart attack which had occurred on the previous Wednesday.

Fortunately the attack came while he was at the home of a communicant who was a doctor. The condition was diagnosed as a dilation of the left ventricle. The Bishop, although his condition is not considered serious, has been required to cancel all his immediate engagements, including his Lenten noonday series in Chicago the week of March 2d.

Reported to be "quite comfortable," he will probably have to rest for about six weeks.

Gardner of New Jersey and retired Bishop Campbell, ●HC, of Liberia.

The service brought to Chicago one of the largest gatherings of Church leaders, out-of-town clergy, seminarians, and lay people since the consecration 12 years ago of the late Bishop Stewart, Dr. Conkling's predecessor. Some 20 bishops of the Church and over 200 clergymen, as well as nearly the entire student bodies and faculty of Seabury-Western and Nashotah seminaries were in attendance, many of them in the long and colorful procession.

From the time the procession started moving into the church at 10:20 o'clock to the majestic "March in D Major" by Guilmant, until the recessional some two hours later, the service was memorable in its dignity and spiritual beauty.

As the members of the procession took their places in the chancel and the reserved pews, Dr. Leo Sowerby, noted American composer and organist-choirmaster at St. James', swung into the swelling strains of the great hymn, "The Church's one Foundation," and choir and congregation, numbering over 1,500, joined heartily in its singing.

Ralph Vaughn Williams' Communion Service in D Minor was selected as the musical setting for the Eucharist, at which Bishop Tucker was the celebrant.

BISHOP WILSON ABSENT

After the Nicene Creed, Bishop McElwain of Minnesota took the pulpit and read the consecration sermon prepared by Bishop Wilson of Eau Claire, a ringing

message on The Constitutional Episcopate. Bishop Wilson was prevented from attending because of a heart attack.

"The consecration of a bishop is always an important event for those who serve under him and with him in the cause of Christ," Bishop McElwain read. "Such a consecration at this particular time has even greater significance. It is a public testimony to the permanence, the continuity, and the spiritual integrity of the Church of God.

"The world today totters on the brink of an unknown future . . ." he continued. "Where in all the sorry scene may one find a basis of assurance upon which one may lay hold? Where indeed but in the Church of the living God? Such an upheaval as we witness today is no new experience for the Church. It has ridden the gale of war and destruction, of the rise and fall of civilizations, of the coming and goings of kingdoms and empires for 2,000 years. . . . Out of every cataclysm it has come forth strengthened, purified, with renewed dedication. The one stable factor in a welter of disillusionment is the Church which has repeatedly proved its powers of survival."

Bishop Wilson's sermon concluded with words of a personal nature to Dr. Conkling.

"ENDLESS POSSIBILITIES"

"You come now into new surroundings and among people who are mostly strangers to you," he said. "They will not be strangers to you very long. I know this diocese well. I was brought up in it; I was ordained in it, and I served 10 years of my ministry in it. I know its splendid traditions and its endless possibilities. You will find loyalty and coöperation both from clergy and laity. Love them and trust them—they are worthy of both. . . ."

Bishop Wilson's sermon was followed by the singing of St. Dunstan's Hymn, "He who would valiant be 'gainst all disaster," after which Dr. Conkling was presented for consecration by Bishop Randall, Suffragan of Chicago, and Bishop White of Springfield.

Following the traditional order of the service, the certificate of election was read by the Rev. Walter C. Bihler, secretary of the diocesan convention; consents of the standing committees of the Church by Stewart A. Cushman, and the consents of the bishops by Bishop Gray of Northern Indiana.

A high point in the service came with the singing of the beautiful *Veni, Creator Spiritus*, with responses by the choir and congregation, which preceded the historic Catholic rite of the laying on of hands by the consecrator and the appointed co-consecrators.

BRITISH MISSIONS

Chosen for the offertory was the dramatic hymn of St. Patrick, "I Bind Unto Myself Today the Strong Name of the Trinity." The collection, at the special request of Bishop Conkling, was for the aid of British missions.

The great service climaxed with the 150th Psalm, *Laudate Dominum*, set to an ancient plainsong chant and the singing

of the 266th hymn, "Ye Watchers and Ye Holy Ones." The procession moved out of the church to Dr. Sowerby's masterly rendition of "Hosannah" (Chorus Magnus) by Dubois.

After the service, Bishop Conkling took his place in the chancel and bestowed his blessing on the congregation, after which he received them individually, greeting them as they passed before him.

Immediately after the Church ceremonies, Bishop Conkling, the officiating bishops and clergy and distinguished visitors were guests of the diocese at an informal luncheon held at the Lake Shore Club nearby. Clergy of the diocese and their wives and visiting clergy also held an informal luncheon subsequent to the service. In the evening, people of the diocese were given a further opportunity to meet and greet their new bishop at a reception held in St. James' Church.

OTHER OFFICIANTS

Assisting Dr. Browne with arrangements for the service as master of ceremonies and assistant master of ceremonies respectively were the Rev. Dr. Edward S. White and the Rev. F. C. Benson Belliss. Officiants at the service in addition to those already named were: Attending Presbyters, the Rev. Albert O. Tritsch, and the Rev. James C. Thomas. The Rev. John H. Fitzgerald, secretary of the House of Bishops was the deputy registrar.

Through the courtesy of Dean Ladd of the Berkeley Divinity School, the historic Seabury chalice was shipped to Chicago and used in the consecration service.

Many distinguished guests, representing important Protestant and Orthodox bodies, were in attendance for the service, as were representatives of the mayor of the city and of Illinois' new governor, the Hon. Dwight H. Green, who is a communicant of St. James'.

Among the prominent personages who were included in the procession were Dr. Franklin Bliss Snyder, president of Northwestern University, Dean William C. Bower, representing President Robert M. Hutchins of the University of Chicago; Dr. Ralph Wakefield, president of the Chicago Council of Churches; Bishop Ernest L. Waldorf of the Methodist Episcopal Church; the Rev. J. Harry Cotton, president, Presbyterian Theological Seminary; Dean Irving S. Cutter of the Northwestern University Medical School; the Rev. Dr. John Thompson, pastor of the Methodist Temple; the Rev. Ernest G. Guthrie, of the Congregational Church; the Rev. Horace G. Smith of Garrett Biblical Institute; the Rev. Albert W. Palmer, dean of the Chicago University Theological Seminary; and Lieut. Col. Edwin Clayton of the Salvation Army.

ARMED FORCES

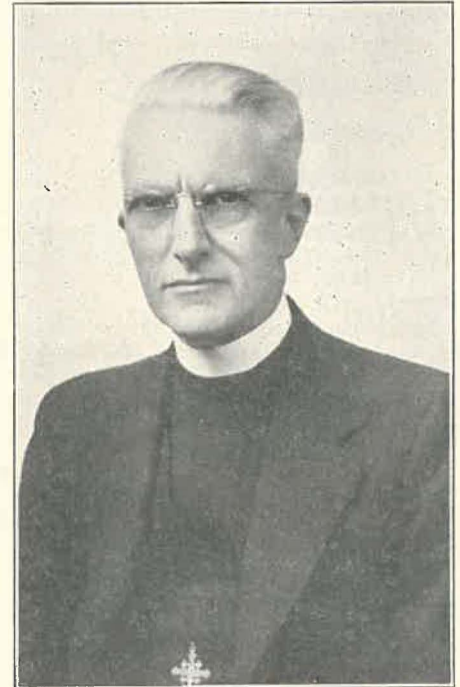
Chaplain Serving as Contact for Church and Government Offices

The Rev. Harry Lee Virden, until recently rector of St. Luke's parish, Denison, Tex., was inducted into the federal

service on November 18th, with the 56th Cavalry Brigade and the 124th Cavalry regiment of which he had been chaplain for a number of years. Before the conclusion of the intensive training period at Ft. Bliss, Tex., Chaplain Virden was relieved from duty with his regiment and assigned to duty as a member of the staff in the office of the Chief of Chaplains in Washington.

For the time being, he is handling matters pertaining to National Guard chaplains and serving as the office contact with the Army and Navy Commission of the Episcopal Church.

During the World War, Chaplain Virden was with the 69th Infantry and the



CHAPLAIN VIRDEN: To be liaison officer between Church and Army.

Post Chapel at Ft. Riley, being sent after the Armistice to the United States Disciplinary Barracks at Ft. Leavenworth as chaplain and assistant morale officer. He later spent a year on martial law duty in the east Texas oil fields.

Commission to Provide Needed Discretionary Funds

The Commission on Army and Navy Chaplains has voted to pay pension premiums of chaplains when they cannot be paid in whole or in part by the chaplains themselves, their parishes, or their dioceses. The Commission will also pay to chaplains a discretionary fund of \$10 a month if needed; and, according to the Rev. Dr. Henry B. Washburn, the Commission's executive secretary, the wording of this motion on discretionary funds does not mean that chaplains who need more than \$10 cannot have it. "The Commission wants to know just what the chaplains need and why they need it," said Dr. Washburn. The Order for the Administration of Holy Communion, the priest's part in outline,

the congregation's verbatim, is being printed on a four-page folder, and a Prayer Book for soldiers and sailors, in a pocket-size edition. The Commission hopes that Forward Movement literature may be placed at the disposal of those who want it. The Offices of Instruction are being printed by the Forward Movement for Army and Navy use, and some chaplains are asking for the Wayside Hymnal.

The Army and Navy Departments have reported that they are ready to supply chaplains with portable altars or their equivalent. If for any reason the departments cannot do so, the Commission will supply altars.

Officers, Soldiers Parade to Church in Downtown Minneapolis

Preceded by the regimental band, the 151st Field Artillery regiment paraded, in the midst of a severe blizzard, from the Armory to Gethsemane Church in downtown Minneapolis for a service at 9:30 A.M. on Sunday, February 16th.

Participants in the service included Col. John F. Robohom, the regiment's commanding officer and a member of St. Luke's, Minneapolis. Colonel Robohom read the lessons. The sermon was preached by Capt. Joseph T. Walker, chaplain of the regiment and until January assistant rector of Gethsemane. S. Willis Johnson, former choir director of the church, now with the regiment, was at the organ.

When the service opened, there was considerable shifting of feet and general uneasiness among the soldiers. When the rector, the Rev. John S. Higgins, announced, "We are accustomed to kneel for the Lord's Prayer," there were not more than 10 who knelt; the rest remained seated, one or two devoutly placing their hands over their eyes. The announcement was repeated just before the prayers, and the original 10 were by this time joined by perhaps 20 more.

In his sermon, Chaplain Walker dwelt on Reveille, a call to a new day, to a better life, to greater service. He reminded the regiment of the significance of their call and of the importance of maintaining and developing the Christian way of life.

When Chaplain Walker had concluded his sermon, there was an awe-inspiring silence. The captain advanced to the altar, and when he said, "Let us pray," not more than 10 men in the whole regiment did anything but kneel reverently. Many of the officers remained, with a detail of the regiment, for the 11 o'clock service.

New Jersey Prepares to Aid Men in Military Training

Out of many meetings of the Army and Navy Service Committee appointed by Bishop Gardner in the diocese of New Jersey has come the definite step of loaning to the Fort Dix Community Service, Miss Mary French, the well-known CMH worker of the Trenton office.

The salary of Miss French will be paid by the Army and Navy Service Committee. Her duties will be to coordinate and develop the work of the Burlington County

Committee which has been authorized by the State Defense Council for community service at Ft. Dix. Miss French will head the civilian hostess house and recreation room which the community committee has established at Pointville.

The consensus of opinion in New Jersey seems to be that the work of aiding Selective Service men in training actually belongs to the communities the men visit while they are on leave. Trenton has, therefore, organized a committee and arranged for a recreation house; in this work the Very Rev. Frederick M. Adams, dean of the cathedral, is playing a prominent part.

OBJECTORS TO WAR

"Annual Number of Objectors May Total Twenty Thousand"

The annual number of conscientious objectors in the United States is expected to reach 20,000, according to Paul Comly French, executive secretary of the National Service Board for Religious Objectors. Mr. French bases his estimate on official figures of the Selective Service System in Washington, which reveal that some 6,700 registrants during the months of November, December, and January have been listed as conscientious objectors.

Information obtained from the National Selective Service headquarters in Washington, based on reports from all of the state branches of the service, reveals that the number of special camps for conscientious objectors may eventually total 100.

Plans for the construction of the camps are not yet complete, but several have been started, and at least 25 are now projected in different states. Operation of the camps will be dependent in part on the financial assistance of various religious organizations which have recognized objection to war service for their members.

Churches so far listed as willing to give such aid are, beside the Episcopal Church, the Friends, Mennonites, Church of the Brethren, Advent Christian Church, American Unitarian Association, and certain groups of Baptists, Methodists, Lutherans, and Roman Catholics. Also, at least three organized inter-denominational bodies; namely, the Fellowship of Reconciliation, the War Resisters League, and the Women's International League for Peace and Freedom have agreed to provide aid to objectors.

President Roosevelt's executive order authorizing Dr. Clarence A. Dykstra, director of Selective Service, to designate and define the "work of national importance" to which conscientious objectors may be assigned, will not be put into effect until the objectors' work camps are ready for use.

Four Sentenced to Prison

Four conscientious objectors, one of them a former student at Union Theological Seminary, have been sentenced in New York to serve prison terms by Federal Judge Alfred C. Coxe for failure to register for the draft last October 16th.

Two of the objectors, Francis Hall, a former divinity student, and Albert

Herling, were sentenced to serve two years in a federal penitentiary, the most severe sentences handed down by the Federal Court in New York for such cases. Eight Union Theological students had been sentenced to serve a year and a day for the same offense.

The other two objectors, William Allen Winslow and Howard Schoenfeld, were sentenced to serve 18 months.

CHURCH PRESS

Annual Meeting of Journalists

This year the annual meeting of the Associated Church Press will open at the famous old Wayside Inn of Longfellow near South Sudbury in Massachusetts on the evening of March 10th. Dinner at the inn has been arranged for by the Church Press Club of Boston, hosts to visiting members.

The conference will meet the following morning at Boston University to hear Clifford P. Morehouse, editor of THE LIVING CHURCH, and Bernard J. Mulder, editor of the *Intelligencer-Leader* of Grand Rapids, Mich. A panel on the Religious Press will be broadcast at 2:30 P.M. on March 12th, by Dr. Guy E. Shipler, Michael Williams, Alexander Brin, and Albert C. Dieffenbach.

Among the other speakers during the conference will be Governor Leverett R. Saltonstall of Massachusetts and President Daniel L. Marsh of Boston University.

YOUTH WORK

Merger of Order of Sir Galahad, Knights of Sts. John

A merger of the Order of Sir Galahad and the Knights of Sts. John was approved by the councils of both organizations and consummated at the annual meeting of the council of the Order of Sir Galahad held at St. Paul's Cathedral, Boston, on February 10th. Ten members of the national council of the Knights of Sts. John were elected to membership on the council of the Order of Sir Galahad, and the former order ceased to exist as a separate entity.

The merger was the result of a growing feeling of the need for unity by the two organizations. For years the Order of Sir Galahad has had its main strength in New England, and the Knights of Sts. John in Eastern and Mid-Western states. Proponents of the merger pointed out that one large organization of wide distribution instead of two small ones of narrow provinces might better serve the youth of the Church and cooperate with the Youth Commission recently created by the National Council.

Council members of the Knights of Sts. John elected to the council of the newly-merged body were the Rev. Francis M. Wetherill, founder of the Knights 30 years ago; the Presiding Bishop; Bishop Taitt of Pennsylvania; the Rev. Dr. Charles S. Lewis; R. E. Lenhard; Roland D. Pollock; Richard T. Viguers; and Kennedy C. Watkins. The office of the combined organization will be at the office of the Order of Sir Galahad, 26 Temple Place, Boston.

FAR EAST

More Workers Leaving China

Departure of women and children from Shanghai is assuming significant proportions as rumors of an approaching grave crisis in Far Eastern affairs continue to grow. By March 1st not over a dozen of the more than 60 women normally connected with the American Church Mission in Shanghai will still be at their posts.

A bulletin from the Department of Foreign Missions chronicles the latest available information about departure from Shanghai—some furloughs, some evacuations, and some transfers:

CHINA BULLETIN No. 4

"Following is a list of missionaries from



Sims, Miss Bessie M., 2958 Diamond St., San Francisco, Calif.
 Smith, Mrs. Hollis S., 7522 Ridge Blvd., Brooklyn, N. Y.
 Salmon, Mrs. R. J., 126 Melbourne Ave., S.E., Minneapolis, Minn.
 Sullivan, Mrs. P. B., 1214 Greymount Ave., Jackson, Miss.
 Taylor, Mrs. W. H., 22 St. Luke's Pl., Montclair, N. J.
 Tucker, Mrs. A. W., 1516 Ambleside Ave., Raleigh, N. C.
 Wells, Miss Laura P., 2440 Mountain Ave., La Crescenta, Calif.
 Wilson, Mrs. James M., 1300 Everett Ave., Louisville, Ky.

"A cable dated February 3d, reports

"The following are sailing on the SS. *President Coolidge*, February 25th from Shanghai. Due in San Francisco, March 13th:

Dr. Walter H. Pott
 Mrs. P. C. Gilmore and children
 Millidge Walker."

"(Rev.) J. T. ADDISON."

Methodists Withdraw Missionaries

The Board of Missions and Church Extension of the Methodist Church is withdrawing or transferring to other mission



MISSION WORKERS EVACUATED: *Medical, educational, and evangelistic work in China, carried on by heroic women workers at the height of the Japanese invasion, must now be curtailed as the workers withdraw on advice of the U. S. State department. Mrs. H. A. McNulty (left) and Miss Bessie Sims (above) are among those returning to America.*

Shanghai, either on furlough or evacuated from China:

Brady, Miss Grace W., 3844 Albatross St., San Diego, Calif.
 Ely, Mr. and Mrs. John A., 1331 Biscayne Blvd., Miami, Florida.
 Fairfield, Rev. and Mrs. L. L., 280 Main St., Amherst, Mass.
 Forster, Mrs. E. H., 57 Bellevue St., Newton, Mass.
 Fullerton, Dr. E. C., 2440 Mountain Ave., La Crescenta, Calif.
 Graves, Miss L. J., 420 West 116th St., New York, N. Y.
 Green, Mrs. S. W., 1212 Bonita Way, Berkeley, Calif.
 Lee, Mrs. C. M., 309 N. Meadow St., Richmond, Va.
 Lenhart, Miss L. E., Redondo, Wash.
 MacKinnon, Miss F. E., 7 Phillips Pl., Cambridge, Mass.
 (Sails 5/16/41 for Philippine Islands)
 McNulty, Mrs. H. A., 186 Sullivan St., New York, N. Y. (after 2/22).
 Norton, Mrs. John R., 4554 Acacia Ave., La Mesa, Calif.
 Perry, Mr. and Mrs. Chas. E., 24 Chauncey St., Cambridge, Mass.
 Pott, Mrs. J. H., 470 Baughman Ave., Claremont, Calif.
 Pott, Mrs. W. H., 1642 Mt. Vernon Ave., Petersburg, Va.
 Richey, Dr. Margaret C., 1881 Torbensen Dr., Cleveland, Ohio.
 Roberts, Mrs. Donald, Iolani School, Iolani, Honolulu.
 Roberts, Dr. and Mrs. John E., 2600 Duke St., Alexandria, Va.
 Roberts, Mrs. Wm. P., 25 Weybridge Lane, Brookline, Mass.

the following missionaries from Shanghai arrived at Manila. They will be assigned to various stations in the Philippine mission:

Miss Evelyn Ashcroft Miss Beth Harkness
 Miss Catherine Barnaby Miss Naomi Skeeters
 Miss Gladys M. Ross Miss Rachel M. Walker

"A cable dated February 13th, reports the following missionaries are on their way to West China via Rangoon:

Mr. and Mrs. A. J. Allen and children
 Miss Marion F. Hurst
 Miss Anna M. Groff
 Miss Anne Lamberton

"The following missionaries are due to arrive at San Francisco, February 28th on the SS *Cleveland*:

Miss M. A. Bremer
 Mrs. B. D. Causey, Jr.
 Mrs. Francis A. Cox
 Dr. Lulu M. Disosway, 422 Spencer Ave., New Bern, N. C.
 Miss Alice H. Gregg
 Mrs. E. Harrison King
 Mrs. H. H. Morris
 Mrs. D. C. Poston
 Mrs. A. R. Standing, on council of advice (Shang.)
 Mrs. M. H. Throop and children
 Mrs. M. P. Walker

"A cable received February 18th, from Shanghai, says:

"DR. AND MRS. L. H. ROOTS, LEAVING SHANGHAI TODAY, FOR RANGOON."

fields all of its missionaries, both men and women, now stationed in Japan, Korea, and in the North and Central China areas under military control of Japan.

According to Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions, the action was taken in compliance with the American government's desire, as a precautionary measure, to remove all its nationals from these areas and to "relieve from embarrassment the Christians of Japan, Korea, and occupied China."

"In times of strain and possible incidents and under war psychology," said Dr. Diffendorfer, "there is naturally suspicion and questioning of nationals who consort with foreigners, even in the conduct of a religious service or of a school or hospital. We desire to relieve the Christians of that embarrassment."

SPAIN

Confiscation of Bibles

News has reached the American Bible Society that the Scriptures in the depository of the British and Foreign Bible Society in Madrid, Spain, have been confiscated by the Spanish government and removed from the office. Negotiations for the return of the Scriptures have proved hopeless.

The Significance of Malvern

For American Churchmen

By Vida D. Scudder

FULL reports of the great conference held at Malvern, with the Archbishop of York as chairman, reached this country near to the date of the Feast of the Purification, and they helped some of us to sing our Nunc Dimittis. For in this grave, devout, carefully weighed, and audacious document was what we had awaited during long years of intermittent prophecies, stirring but unfulfilled: a challenge to the Church, under leadership official and revered, to probe to the depths the nature of our social maladies, and to lead toward a "new society" free from the "stumbling blocks making it harder for the generality of men to lead Christian lives." The drastic demands of the reports have moved some readers to shake skeptical heads. Yet the Nunc Dimittis was not uttered at the moment of obvious fulfillment, but when the Saviour was a baby, cherished in Simeon's arms.

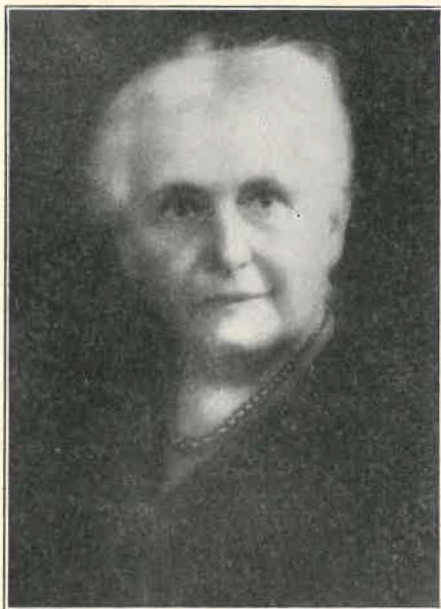
What should be the response of American Christianity, especially of our Anglican Church, moving under the same banner as that which flew at Malvern? First, surely, honor for England, capable of such creative utterance in this hour of her anguish. Let her not be asked to define her aims till Hitler is conquered, say some of her lovers, some of her citizens. No, replies this conference: *now* is the accepted time. Without delay, we should discern, define, the goal toward which, even in this desperate hour, we must begin to advance. That is magnificent.

SOURCE AND TEST

What in the documents made generously available is most pertinent to us here? First, I think, the steady emphasis on theology; the search for solution of every concrete issue by the great principles implicit in the doctrines of "Creation, Incarnation, Redemption, and Grace." Here, to a Sacramental Church, is the source and the test of its every political and economic conclusion. Such emphasis has often been sadly lacking in the earnest but facile American "social Gospel." Our approach has too often been undifferentiated from the ethical or humanistic. To have so far-reaching a challenge as that of these Malvern Resolutions so intimately integrated with the Catholic faith should be an arresting fact to us.

Perhaps the next thing to hold American attention will be the practical side of the reports. Here, discrimination is in order. Sundry matters dealt with are those hardy perennials which will always concern the Church while cultures rise and pass: the Family, Education, balance between flexibility and continuity in worship. Vitally important, but we did not need to be reminded of them from England. Again, some issues raised are more relevant to the British situation than to ours; as that the Church "bring order into the chaos of its

own financial system." We catch echoes of certain theories particularly current in England; perhaps for the moment we can pass them by. When elimination has been carried to the last point, what remains of fresh and immediate interest to us? One such suggestion, at least, drives straight at parishes. It is that each parish should "plan



MISS SCUDDER: *Valiant contender for many years in the battlefields of Christian social thought and action, in this article she provides a clear and trenchant analysis of the implications of the Malvern Declaration for America.*

and carry out some common enterprise for the general good, devoting its energies, perhaps toward bad housing, or malnutrition," or perhaps toward local unemployment, or conceivably . . . the list could be long. And, when such constructive work is impossible, "let cells be formed upon the basis of common prayer, study, or service," or, larger extra-parochial groups for similar study.

CONFIRMATION GROUPS

Why not, in America? Here, and indeed through the whole report, sounds a ringing call, both to action and to far more searching and comprehensive study than the Church has ever undertaken. One reaction came from a group considering these proposals: Could not the groups of young people prepared year by year for Confirmation, and so prone to disappearing later, be held together by just such study as is proposed? It is a disagreeable fact that not only the young intelligentsia, but many adults are frankly bored by the conventional activities of the Church. Could not a new start be made, in view of the

catastrophic nature of the times? Other vigorous practical hints are given in the report. But they are all dependent on a fundamental decision; and here, the firm and uncompromising stand taken by the Malvern group might well settle many hesitant American minds. For another "hardy perennial" flourishes too widely in our American spiritual garden: the opinion that the conversion of individuals is the one business of the Church. Malvern met this convenient half-truth with a quotation from the conference at Madras which bears repeating:

"The social order . . . is made up of inherited attitudes which have come down from generation to generation, through customs, laws, institutions; and these exist in large measure independently of individuals now living. Change those individuals, and you do not necessarily change the social order, unless you organize those changed individuals into collective action in a wide-scale frontal attack upon those corporate evils."

"RUGGED INDIVIDUALISTS"

So "rugged individualists" in religion are dismissed; Christians have responsibility for more than their private lives. The question follows instantly: Can they, or the Church, be content with specific reforms, or "is the trouble more deep-seated?" (Reasons for the Conference, A 1.) The implied answer would not please the defenders of Free Enterprise; for the indictment on Christian grounds of our present economic system pervades these documents, now directly, now by implication, and in the suggested demonstration and analysis is concentrated much of the best English social-Christian thinking of the past quarter century. American Churchmen should be more familiar with this thinking than they are.

Would that the American Church might concentrate its best intellectual and spiritual resources on the itemized statement that follows, of "the most vital demands of the Church with a view to social reconstruction." These demands take half the alphabet to summarize. In the letter "h" comes a subject presented as inquiry, not assertion:

PUBLIC OWNERSHIP

"The question having been put on moral grounds whether a just order of society can be established so long as ownership alone is a source of income, or so long as the resources necessary to our common life are privately owned, we urge that Christian people should face this question with open minds and alert consciences."

We catch our breath; such a suggestion is well put in the form of question. And we are still more startled when we find from the last section of the documents presented, that "a large majority" of those

present, under the leadership of Sir Richard Acland, actually pledged themselves to work for the abolition of this alleged "stumbling block"; that is, of many forms of private ownership. The average American congregation will resent a summons even to study the matter here so discreetly phrased. Yet, facing modern trends, not only in Russia, some of us feel that here is the all but ultimate question which will make the Church uneasy till she answers it. We do not wonder that after propounding such a question, the Malvern Conference proceeds quite calmly to define the aim of

the period which will follow the war: "The unification of Europe as a coöperative commonwealth."

WORK OF 100 YEARS

This report is not the work of one mind or of one generation. It is the crystallization, under shock, of the findings of Christian thought and conscience during at least a hundred years. For during all that time, the inexorable unfolding of our economic and political systems into their contemporary phases, has been accompanied on the deeper levels of English religious

life by troubled thought and earnest prayer. Nor have such thought and prayer been confined to the modern age. Not without symbolic meaning is the fact that this conference was called among the Malvern hills, where the noblest Christian perplexities and aspirations of the 14th century found voice in the great poem of Piers the Plowman.

But the report is of our own day. It is perhaps the greatest gift which the crisis of the war has given to the Christian English-speaking world. And the Church, here or in England, will disregard it at its peril.

The Church in the Camps

By' the Rev. Francis J. Bloodgood

Chaplain, Wisconsin National Guard (Now Mobilized into Federal Service)

WE ARE going to hear a great deal about the Church in the camps. This is to be expected because many of the young men are moving from the campus to the camp. The young men in the factories in many cases will be told to stay where they are because the problem of national defense today is more one of machine production than of the enlistment or conscription of men.

In the last war it was only the exceptional chaplain, who also had exceptional opportunity, such as Rev. Dr. Bernard Iddings Bell records in *THE LIVING CHURCH* for February 5th, who could do much of a job. The years of 1917 to 1919 were full of what the *Ballad For Americans* calls "patriotic spouting." In those years patriotism was enough. Consequently the chaplains were usually canteen officers and athletic officers, and their job was hardly distinguishable from that of the YMCA.

I was a soldier in the last war, and I know that the job of a chaplain was looked upon by the soldier as so much "window dressing." The usual attitude of the soldier was stated to me the other day by a rabbi, who said, "If it is to be war, I intend to go as a soldier, not as a rabbi."

ARMY OFFICERS

But 1940 is not the same as 1917. While on duty recently as a chaplain at Camp Beauregard, located near Alexandria, La., I heard a regular Army Colonel, who is one of the leading authorities on the new Army rifle, give a lecture. At the end of the lecture there were many questions. The officer clearly knew what he was talking about, and his audience was interested. As the meeting broke up, the officer stepped over to the Rev. J. Hodge Alves, rector of St. James' Church in Alexandria, and said, "I have been thinking I would like to be confirmed."

Today the men in the camps are more receptive to the Gospel than in 1917. Also, the American soldier does not forget his civilian life, and it is my observation that our churches in the areas of the Army camps need more assistance than do our Army chaplains.

I take issue with Dr. Bell when he says that we should build a small church of our own in every cantonment. It is the business of the Army, and the Army recognizes its obligation, to put up its own church buildings in every Army post. This building properly should be used by all of the denominations. Of course, every priest of the Episcopal Church who is serving as a chaplain wants a definite place for the altar, but I see no reason for us to erect our own church buildings. It is much more important for us to strengthen the work in the churches in the neighborhood of the Army camps. There the men feel they have their contact with normal civilian life.

SERVICES NEAR CAMP

I would call the attention of the whole Church to the splendid work being done at St. James' Church in Alexandria by the rector, the Rev. J. Hodge Alves. The soldiers go a distance of 12 miles or more to go to St. James' Church for the 11 o'clock service.

In the camp, I celebrated the Holy Communion every Sunday morning at seven o'clock, and on Saints' Days at 5:30 A.M. The Episcopalians of the 57th Field Artillery Brigade and of the 107th Air Squadron came to the early service. At 9:30 every Sunday morning there was a regimental service, and 90% of the regiment came voluntarily to this short preaching service.

The Chief of Chaplains, W. R. Arnold, has advised the chaplains to stick to their own job, which is to preach the Gospel. According to Army regulations, a chaplain is never addressed by his military rank. Whether he is a Lieutenant or a Lieutenant Colonel, he is the chaplain.

In looking over a book list the Chief of Chaplains sent out to us to indicate the sort of study the chaplains were reporting to him, I noticed that for one chaplain who was reading the Biography of General Pershing, there were many more who were reading E. F. Scott's commentary on the Book of Revelation.

The duties of an Army chaplain are set forth in Army Regulations TM 2270. The Army chaplain has two jobs—one is to

administer to the men of his own creed or denomination. This is not confined to his own regiment. It is usually a brigade matter. Within his own regiment, his second duty is to all of the men in a pastoral way. In my own regiment, the 126th Field Artillery, we found from a census that we had 48% Protestants, 35% Roman Catholics, 1% Jewish, and 16% with no religious affiliation. The Roman Catholics went to their own Mass early on Sunday mornings, but they came voluntarily to the regimental church service at 9:30. There were about as many Episcopalians as Jews, about 1%.

From the nature of his work, every chaplain is rather more of a pastor than a priest. The priestly work can best be done, I repeat, through the parish churches in the neighborhood of the camps.

At the same time, the fact that we priests of the Episcopal Church will go to any amount of trouble to arrange for a regular celebration of the Holy Communion in a field camp, regardless of weather, time, or attendance, is an actuality that cannot be overlooked by soldiers, and soldiers always look at the fact rather than the theory.

Usually our priests make good chaplains. It is because in the Episcopal Church the clergy are accustomed at all times to dealing with people of any Church or none who, when in doubt, turn to the Episcopal Church.

"WINDOW DRESSING"

There are still those, both in the Army and in civilian life, who regard a chaplain as "window dressing." One of the "old guard" told a chaplain friend of mine recently, "It is perfectly futile for you clergy to be around an Army camp. Our job is to make men hard, and yours is to make them soft, so we are working at cross-purposes."

My chaplain friend replied, "The work of the chaplain is the most important work in the Army."

This dogmatic statement startled the hard-boiled officer, who said, "What do you mean?"

The chaplain went on, "You can teach soldiers how to shoot, but the little ques-

tion about who they think deserves to be shot depends upon what they learn from their chaplain."

SIGNPOSTS

There have been published month by month during 1940 in England 12 little books called "Signposts," edited by the Rev. Frs. J. B. L. Casserley and E. L. Mascall. These "Signposts" show no sign of war fever. The year 1940 is not the same as 1917, when war sermons were the

order of the day. In Volume 7 of this series, the Rev. D. M. MacKinnon has something to say to all priests, whether they are at home or in the Army camps: "The true priest knows that the Advent of the Son of God is the very crisis of human life. He knows with what terrible consequences is fraught the confrontation of man with that love of God. It is his task in the ministry of the work to make that confrontation possible. But it is at the altar that he pleads the oblation of Christ's

flesh that the meeting may be for salvation, and not for judgment.

THE SHEPHERD

"He is the shepherd who gathers men into the flock of Christ, and it is his task to tend them with the intimate understanding that was His who alone 'knew what was in men'. . . The priest's hope is the Christian hope, the hope that is set upon the Cross, where in the darkness the centurion penetrated the divine incognito."

Beauty

By Bernard Iddings Bell

THE excursion to the island of Delos is of interest only to archaeologists," I read from Baedeker's usually all too accurate handbook on the Greek Islands.

"I do not for a moment believe it," Ysabel replied. "Besides, I wish today to go on a pilgrimage. It does not matter if the shrine be dull."

"It is a pleasant morning for a sail," remarked my wife, beaming on a boatman who stood invitingly beside his *belou*, the sturdy craft moored to a quay that runs out from the white fisher village which is the chief town of the island called Mykonos.

"Spik English," said the boatman. That, by the way, was all the English he could speak; and his quite incredible name was Paparrigopoulou.

And so we were disembarked, an hour later, onto what seemed, to all of us that day, not only the most beautiful of the Greek Islands but even one of the fairest spots of earth.

Twenty-one centuries ago Delos, three miles wide and half a mile across, was the best loved shrine of the Greeks. There stood the temples which marked the reputed birthplace of those radiant divinities, the huntress Artemis and her brother, the never-aging Apollo. When Corinth was destroyed, in the second century before Christ, Delos became also the commercial capital of the Aegean world. It was devastated by Mithridates, and destroyed by pirates a few years later, shortly before the beginning of the Christian era. But now, where once on a time over a quarter-million people traded and worshipped and loved and hated and amused themselves, there is a population made up of two State watchmen and their wives.

Such loveliness, such lonely loveliness!

RELICS OF ANCIENT CITY

It was May, most delightful month in the Islands. The sky overhead and the sea round about competed, with no victory, to furnish the more thrilling blue. Here and there were the rediscovered relics of the ancient city (columns, bits of houses, a row of stone horses reduced to simplest terms), dug up long enough ago to have taken on a certain mellowness of tone, long enough ago for the intrusive paraphernalia

¶ *The truth of the old adage, "De gustibus non disputandum" (Every man to his own taste), is demonstrated by Dr. Bell in this whimsical reminiscence of a sunny land now at war.*

of archaeological disturbance to have vanished. The sun, warm and golden, was welcome to skins and eyes only a few days released from a London Lent. And best of all, over everything ran a riot of wild flowers, yellow, blue, white, waving in a mild delirium under the continuous excitement of an amiable breeze.

"And when Leto had given birth to the divine pair," quoted Ysabel, "the island covered itself, in an instant of time, with such a wealth of flowers as nowhere else is seen upon the earth; and these burst into blossom as the infant Apollo tasted for the first time the ambrosia. At once he sprang, full-statured, to his sacred feet; and forthwith he demanded a lyre and a bow. Then sang he, with a joyful dedication, that forever, to the end of time, he would declare to man the ways of Zeus."

THE WATCHMAN

"Nize day," came a voice; and from behind a ruined wall appeared one of the watchmen. "Show you all 'round. My name is Zan. Know everything here."

He did at least know how to show his wares, the ideal guide who does not talk too much but for the most part lets his ruins speak, or not speak, as they will. We saw the remnants of the sacred enclosure and the demolished fanes of the foreign gods. He showed us the third century theater, and that *from the top first*, which is the decent way to approach a theater. He uncovered mosaics of unbelievable colors, and sprinkled water over them to make them seem like new. We wandered up and down what had been foot-worn streets; drank from a well dug two millennia and a half ago; peered into what had once been dwellings, food shops, dram shops. We did everything that was expected of us—helped, indeed almost intoxicated, by the graceful gaiety of that magic island. We had little to say, because we were deeply happy. And at last we came to the little

dock, to eat our lunch and then to bid the place farewell.

"Zan," I asked, "where did you learn to use our language?" Few of the islanders can do so, or converse in French or German, either.

JOLIETILLINOIS

"Sir," he replied, "I tell you truth. I learn to talk him in America, at place call Jolietillinois. You know him?"

As I turned to say that I had been there, I found him wistfully looking into the distance; and tears began to run down his cheeks as he went on:

"I go Jolietillinois when I was young fellow, just married to girl in Mykonos. I leave her there and go Jolietillinois, where I get job growing onion. Good place grow onion, Jolietillinois. I save money, so as bring over my wife. She have baby soon, back in Mykonos. I come Mykonos some one day to get wife and baby. Mistake. I have not done my—what you call it, you know, be soldier; and so I find I must go army. Very sad. While I am in army, my wife she is sick, very sick, operation. All my money is gone for that. Then I come out, hunt for job. My wife have second baby. So it go, year after year. At last I come here for watchman. And so I never go again Jolietillinois. Oh, sir, here I must stay, nothing but this ugly place to look at. Never, never shall I see so beautiful Jolietillinois."

I thought of Joliet. I looked around me. "So beautiful, that Jolietillinois," he repeated. "All my life I wish for beauty. Now I must live *here* till I die. You go sometime Jolietillinois? If you go, pleece, pleece, send me postcard-picture Jolietillinois. Then I have something beautiful to look at, maybe."

I promised to do it at the first opportunity; possibly a photograph looking up Chicago Street, one of the Union Depot, another of the High School, even one of the entrance to the Illinois State Prison. He was greatly pleased. The very names were fair.

"The oracle was wrong," I remarked to Paparrigopoulou, the boatman. "Apollo is not dead." He smiled a beatific smile and patted me on the shoulder. "Spik English," he said, in a tone of deep content, and hoisted sail.

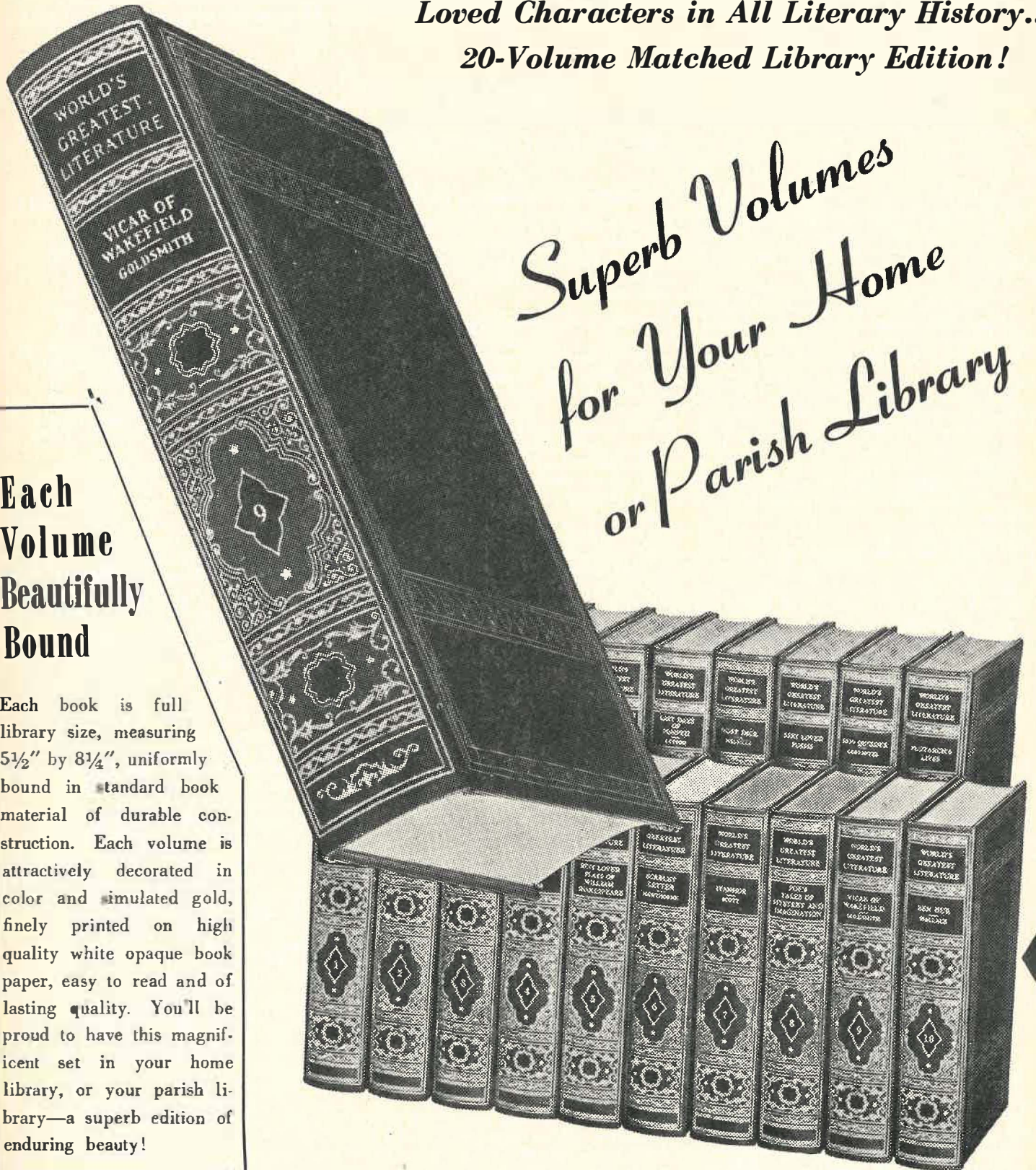
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The Relevance of Worship

IS CHURCHGOING a futile occupation in this day when such tremendous forces for evil are loose in the world, and when civilization itself seems in danger of destruction? Why does the Church continue to emphasize worship, prayer and sacraments when the need of the world today is action rather than meditation, deeds rather than words?

The question comes to us insistently from all sides. Our young people want to know the answer. Many of them have been called to the colors, or live in daily anticipation of such a call. Others see their future clouded with doubt and uncertainty. No man knows what the morrow may hold for him. Not for many centuries has there been such a world-wide feeling of personal insecurity as there is today. What has the Church to say in this crisis? And what does worship have to do with the practical problems of the day?

Actually, worship has everything to do with the practical problems of the day. For worship is really worth-ship, the ascribing of worth or value to that which we regard as of the greatest importance. Thus a man may truly be said to worship money, or power, or social position if he ascribes to one of these things the highest value or worth in his personal scale of values; and his life is shaped accordingly.

For Christians, the highest value is God, as revealed to the world in Jesus Christ, His Son. Life has meaning only as it is interpreted in the light of God's purpose, which is the realization of His Kingdom. The supreme worth for the Christian is not money, nor power, nor even security and peace, but the carrying out of God's will for himself and the world. The Christian's primary duty, therefore, is to worship God; and from the worship of God he gains the strength and guidance that he needs to do his share in carrying out God's will.

Worship, therefore, is not only relevant to the crisis of the world today, but is Christianity's first line of defense against the attacks of the forces of evil. Our brethren of the Church of England, meeting in the unheated and blacked-out halls of Malvern College amid the constant threats of Nazi bombing planes, clearly recognized that fact.

"At the heart of all the life and witness of the Church is its worship," said the Malvern declaration. "This must be so directed and conducted that its relevance to life and to men's actual needs is evident. For this purpose our traditional forms of Matins and Evensong, presupposing as they do acceptance of the tradition of the Church and unflinching regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God as Creator, Redeemer, and Sanctifier, His claim upon our lives, our need of His grace, and our hope in His love and power.

"The Eucharist must be appreciated as the offering of ourselves and all we are—the bread and wine which are the product of man's labor expended upon the gifts of God—in order that Christ may present us with Himself in His perfect self-offering, and that we may receive again from Him the very gifts which we have offered now charged with the divine power, to be shared by us in perfect fellowship; so in our worship we express the ideal of our common life and receive strength to make it more real."

Similarly, in his textbook for the beginning of the "Forward in Service" ten-year plan, the Presiding Bishop stresses the primary importance of worship. "Because the first law of life for the Christian is to love God," he writes in *The Source of Power*, "every renewal of that life begins in worship. Worship is the act of faith in which we turn to God and face Him squarely; it is the lifting-up of our hearts and the gathering together of our broken and scattered purposes. . . . Worship is the spring of moral action because in worship we are taken out of our self-centeredness and find the center of life outside ourselves." That center is none other than God Himself, and in our worship of Him comes the revelation of our part in His plan for the redemption of the world.

THE heart of Christian worship is the Holy Communion. "This do," said our Lord to His disciples, and He repeats it to His followers in all ages. "This is My Body, which is given for you and for many. . . . This is My Blood, which is shed for you." Simple, direct words; yet how tremendously significant they are! They ring through the ages with a vigor and freshness, a power and forcefulness that make them as real in 1941 as they were in the first century; and we know that they will continue to have reality for the world of the future even when the civilization that we know may be but another layer of soil to be excavated by some scientist whose great-grandfather is yet unborn. "Heaven and earth shall pass away, but My Word shall not pass away." Thus saith the Lord.

Shall we not then restore the Holy Communion to the centrality in the worship of the Church that our Lord Himself intended it to have? Shall we not make it the chief service of every Sunday—"the Lord's own service on the Lord's own day"? Shall we not make it more frequently available to our faithful laity, not only on Sundays but on weekdays as well? And shall we not receive the Holy Sacrament more frequently ourselves, with better preparation, more prayerful intention, and a firmer resolve to apply the strength received at the altar in the problems of our daily life?

We would not belittle Morning Prayer, nor any other service of the Church. We wish that our services might be more varied. We should like to see a wider use of Evening Prayer and of the Litany. We welcome any other reverent service, liturgical or non-liturgical, from the midweek prayer meeting to Benediction of the Blessed Sacrament, that serves to bring souls closer to God in worship. But the fact remains that only in the sacrament of the Holy Communion did our Lord promise to give us not only His strength but His very life, and only in that supreme act of worship do we offer Him "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice."

One of the characteristics of our day is the frequency of nervous breakdowns, of heart attacks, and of sudden deaths at a relatively early life. The collapse of Lord Lothian under the strain of the almost insuperable problems with which he was trying valiantly to cope is but one conspicuous example of an alarmingly frequent occurrence. The speed and tension of modern life, with its uncertainties and insecurities, tax the human body and the human mind almost beyond endurance.

The soul is similarly taxed, and the result is as often moral as physical or mental breakdown.

All of us who are in positions of responsibility feel this tension, and know how close to the surface lie its dangerous possibilities. We know the effect of care and worry upon our bodies and our minds; if we are honest with ourselves we must confess that they leave their mark upon our souls also. We need something more than our human strength to cope with these things. We need a release for our pent-up emotions, a safety-valve for our fears, a relaxation of our taut nerves. But we need more than that. We need also a source of power outside ourselves; a contact with the great divine Source of all power, and a way of appropriating to ourselves enough of that power to carry forward our daily tasks and to play our part in the drama of human life.

IT IS through the Holy Communion that we establish that contact, and receive that much-needed upsurge of the Power of God within ourselves. In the quiet of the early morning, before the cares of the day have begun, we kneel at God's Altar and once more in the breaking of bread we recognize Him, and He gives us His strength and His life, even as He has promised.

In these days of trial, an increasing number of Churchmen are finding that a formal monthly Communion at a late celebration is not enough. They are coming to realize the value of the early celebration, with no sermon or music to distract, but only the Blessed Sacrament to focus the mind and the heart on God's Altar where, in prayer and fasting, the precious Gift is given and received.

Nor is Sunday morning always enough. There are days of special significance in every life—birthdays, wedding anniversaries, the commemoration of the death of a loved one. These gain new significance when they are begun at the altar rail. And there are days that are to bring with them a special tax upon one's strength—days in which a heavy task must be performed or a difficult decision made. These are days on which we particularly need the contact with the Source of Power to strengthen and guide us.

Every priest having the cure of souls, if he is worth his salt, should provide frequent weekday opportunities for his people to receive the Blessed Sacrament, and should educate them in the value of the quiet, well-prepared Communion, not only on Sundays and holy days but on ordinary days such as these. Daily celebration of the Holy Communion should not be a badge of partisanship, but rather a measure of devotion above partisanship. The rector who truly loves his people wants to give them every possible opportunity to draw near to God in His Holy Sacrament, and to have that vital contact with the Source of Power not merely on formal occasions, but whenever the need is greatest. Thank God the days of partisanship in such matters is past, and an increasing number of parishes of every school of thought are providing daily, or at least frequent weekday opportunities for the reception of the Holy Communion. Let us who are laymen learn to use those opportunities more frequently and more wisely.

No, churchgoing is not a futile thing, and worship is not irrelevant to the world of today. Worship, and especially that highest act of worship which is the Holy Communion, is highly relevant; for it is the effective means of contact with that Source of Power that alone can save the world from the consequences of its own folly, and build the kingdoms of this world at last into the Kingdom of God and of His Son, Jesus Christ.

March 5, 1941

British and American War Aims

LEADING Churchmen and journalists in England are rendering a genuine service in trying to "smoke out" the war aims of the British government. So far Mr. Churchill and his government have been content to let the slogan "Beat Hitler" stand as the sum and substance of Britain's purpose in the war, but the Archbishop of York and other Church leaders, as well as several influential newspaper editors, feel that something more constructive than this is called for. So does the general public, according to William H. Stoneman, distinguished foreign correspondent of the Chicago *Daily News*, who referred in a recent London news dispatch to "the fact, which appears obvious to everybody in this country but Prime Minister Churchill and the members of his government, that Britain's man in the street and the world at large would really like to know whether Britain is fighting for anything more than the reestablishment of the status quo."

America has a genuine interest in the answer to that question. We are already about 50% in the war, and when the Lease-Lend Law begins to be put into operation we shall be at least 85% in it, as Britain's ally. We agree with the "Beat Hitler" slogan, but we also want to know what is to be put in Hitler's place. A new Versailles treaty, bearing the seeds of future war? A precarious balance of power, with Britain holding the balance and America paying the bill? Or a genuine effort to establish a coöperative family of nations, with adequate guarantees of peace and justice to all? If Britain expects "all-out" aid from this country, we are entitled to know what Britain proposes to do if and when it succeeds, with our help, in beating Hitler. Yet President Roosevelt also says that the definition of aims must wait upon the winning of the war.

Mr. Stoneman further reports that "Churchill regards all such talk as a great nuisance," and adds: "He certainly was not encouraged to change his attitude when President Roosevelt's special investigator, Harry L. Hopkins, recently told him that nobody in the United States except a few intellectuals was interested in knowing Britain's war aims." We do not believe that the President and Mr. Hopkins truly speak for the American people in this matter. We do want to know, and are entitled to an answer.

The Church has taken the lead in setting forth its peace aims. Let the British and American governments be equally courageous in stating their aims, so that the British people, their American and other allies, the enemy, and the whole world may know what the Allied objective is, beyond the negative aim of beating Hitler.

The Bishop of London's Book

IN THE LIVING CHURCH for February 19th [p. 8], it was incorrectly stated that the Bishop of London's Lent Book for 1941 would be *Christ and the Spirit*, by William S. Bishop. The book chosen by the Bishop of London is *We Would See Jesus*, by Dr. Cyril F. Garbett, Bishop of Winchester. The mistake arose from the fact that neither book is ready and messages were confused, perhaps owing to the frequent repetition of the word "bishop" over the telephone. Longmans, Green are the publishers of both books.

The Garbett book, *We Would See Jesus*, is printed but not bound. It is expected to arrive from England "in the course of the next few weeks." The Bishop book, being printed in the United States, will appear in April. Reviews of both books will be published in THE LIVING CHURCH.

MEN AND MATERIALS

For the past twenty-three years, to be exact, we haven't had to concern ourselves here in America as to when, let alone **whether** we could purchase for our church exactly what we wanted, both in furniture and altar ware—but the time is near at hand when both the supply of men and materials is going to sharply affect the church goods field of industry. Brass and other essential metals will go into war materials, and men will go into uniforms, and there will be a shortage of both, because neither Religion or its attendant supply-sources are considered essentials in time of war. Everything is allowed to come ahead of God, and the worship of Him. If the War Department needs brass, they get it. If God's Holy Church needs it, they don't get it. So long as God, and God's needs are considered non-essential, just so long will wars persist.

So just a thoughtful word to Churches, or to those contemplating memorial gifts to churches. The buying period prior to Easter this year will not be easy on either donor or purveyor, and we can only enjoin, most urgently, that we be allowed to confer with you **now** on plans for any church equipment that might ordinarily be more comfortably discussed later.

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NORTHERN MICHIGAN

Campaign for the Re-Raising of Episcopate Endowment Fund

The diocese of Northern Michigan has inaugurated a campaign for the re-raising of the Episcopate Endowment Fund to an amount sufficient to insure the salary of the bishop. The diocese has \$21,000 left from former funds; at least \$100,000 will be needed in the fund, if its interest is to provide a reasonable salary for the bishop.

Every communicant in the diocese will have the opportunity of spreading his contributions to the fund over a 30-month period. A special campaign will then be made for larger amounts from persons in the diocese or outside it. A committee has already been appointed by acting Bishop Page, and the first ingathering of funds for the endowment is scheduled for May 18th.

The trust association of the diocese has been entirely reorganized and is now directly responsible to the diocesan convention: its articles of incorporation and the diocesan canons have been changed to provide a more stable financial administration. The trust association now consists of the bishop, who is ex-officio a member and president, and six laymen elected by the diocesan convention from nominations made by the bishop. A depository agreement has been made with the First National Bank and Trust Company of Marquette, with the direction of all investments by the trust association.

The diocesan trust association now includes acting Bishop Page, C. W. Allen, Carl Brewer, S. B. Miller, G. C. Newton, Dr. F. L. Reynolds, S. B. Miller. The committee in charge of the campaign includes C. J. Staekel, George C. Weiser, W. W. Graff, D. L. Morgan, B. L. Quirt, R. A. Angst, Mrs. F. J. Russell, and George Laundry.

In the same announcement in which he stated his hearty approval of the effort to strengthen the diocese financially, acting Bishop Page stated that he felt he should, for personal reasons, relinquish his duties as provisional bishop at the end of this year. He expressed the opinion that the diocese needs a resident bishop who can give his attention to the many important details of the work. Except financially, he said, Northern Michigan is as strong as seven of the dioceses of the Church and stronger than most of the missionary districts. Linking it with a neighboring diocese would be unwise, he believes.

LOS ANGELES

"The Church Should Not Criticize Those Who Refuse to Bear Arms"

Resolutions offering sympathy and good wishes to the people of Great Britain, Greece, and China, condemning all suggestions of appeasement of tyranny, and urging all possible material support on the part of the United States to those three

nations in their "defensive war against Fascist aggression" were adopted at the convention of the diocese of Los Angeles, meeting at St. Paul's Cathedral, Los Angeles, at the end of January.

"The democratic way of life is essential to our Christian order," Bishop Stevens of Los Angeles pointed out. "That which jeopardizes the structure of democratic society must be resisted all along the line."

Bishop Stevens expressed the opinion that, nevertheless, the Church should not lend herself to persecution or criticism of those who, for conscience' sake, refuse to bear arms.

PRESBYTERIAN COLLEGES

Discussing education, the Bishop stated, "The Presbyterian Church is highly efficient in sponsoring colleges with a background of Christian culture. Here we have an opportunity for cooperation that does not involve any of the vexing questions of Order."

His Beatitude Mar Shimun XXIII, Patriarch of the Assyrian Church, and Mrs. Harold E. Woodward, national president of the Girls' Friendly Society, were among the speakers at the diocesan dinner.

Important business at the convention, beside the admission of St. Alban's Mission, Westwood, as a parish of the diocese, included the election of officers and delegates.

Standing committee: Clerical, F. E. Bloy, George Davidson, H. V. Harris, S. C. Clark; lay, W. A. Holt, C. M. Gair, W. N. Howard, W. A. Monten. Treasurer, H. I. Thomas; historiographer, Rev. C. T. Murphy; registrar, R. O. Miller.

Delegates to provincial synod: M. A. Albee, St. Elmo Coombs, H. I. Thomas, G. G. Entz; clerical, Douglas Stuart, William Cowans, E. T. Lewis, F. E. Bloy. Executive council: Clerical, C. R. Barnes, W. E. Craig, P. G. Austin, H. V. Harris, George Davidson; lay, R. E. Blight, C. M. Gair, Thomas Fleming jr., W. N. Howard, W. A. Monten.

DALLAS

The Place of the Church in the Present Conflict

About 500 delegates and visitors attended the annual convention of the diocese of Dallas convened in St. Matthew's Cathedral, Dallas, Tex., on the morning of January 22d. Among the honored guests at the convention was Anglican Bishop Fleming of the Arctic, who spoke at a luncheon held at the Dallas Athletic Club, presenting the work of the Church of England missions. In the evening, Bishop Ingley of Colorado addressed the convention at a united service in St. Matthew's Cathedral.

"MONEY MEETINGS"

"A few days ago," said Bishop Moore, "one of the men present stated that he thought our convention meetings were too much concerned with finances, that our laymen looked upon our meetings as largely money affairs, and that we therefore lost much of the better results which might come from such a meeting.

"For the moment I am going to agree with him and for two reasons; in the first place, I believe he is right; and, second, I think the present time offers us a grand

opportunity to emphasize the foundation truth contained in such criticism and then to apply the greater truth to our own affairs as individuals, as Churchmen, and as citizens. . . .

"We are living in a time when the struggle between the 'haves' and the 'have nots' is threatening the deepest foundations of true democracy, our rights to free speech and freedom of worship. . . . Our leaders, political and religious, tell us that we must build a new world, a new society, even a new democracy; we are told that out of the present turmoil there must come a world whose foundations shall be the Fatherhood of God and the brotherhood of men.

"Now, if those words mean anything at all they must mean that a new order of life is coming to the entire world, including Texas; they must mean that a world must be born in which the English, the German, the Italian, the French, the Greek, the Japanese, the Chinese, and all peoples may dwell together in peace and trust; they must mean that this new society will first seek God's Purpose rather than man's purpose. Nothing less than that will answer the need. I think that is what our religious leaders mean—whether or not they realize it—when they say that God and the Church is the only hope in this world of chaos; for if it means anything less than that, the Church of God can have no righteous place in the present conflict."

Convention business included the appointment of a commission to consider the needs of the several army camps in the diocese and to confer with the Bishop as to Church ministrations in the camps. The Rev. L. F. Martin and Dr. L. H. Hubbard were elected to the standing committee of the diocese.

CALIFORNIA

A Proposed Canon Requiring Rotating Parish Vestries

Much time at the convention of the diocese of California, meeting in Grace Cathedral, San Francisco, February 4th and 5th, was taken in revising the canons of the diocese. Important changes included revising the department of finance so that it would have more power and responsibility; creating a commission on church building; limiting the debt a parish could incur; and changing the structure of the cathedral, which formerly had three governing bodies, but under the new canon will have one governing body known as the chapter. A proposed canon requiring all parishes to have a rotating vestry aroused heated discussion and was finally defeated.

A proposal to change the constitution and canons of the diocese to give the House of Churchwomen participation in all future episcopal elections and also to give them concurrent legislation power in all proposed changes to the constitution of the diocese was passed, but will have to be considered again at the next convention before it is adopted.

WOMEN'S GROUPS

The House of Churchwomen and the Woman's Auxiliary voted to have one

presiding officer for both organizations. Mrs. Norman H. Livermore was elected president of the two groups, which plan to work in closer cooperation in the future.

Bishop Block, coadjutor of California, announced that the diocesan offering for British missions had reached \$4,000, just twice the sum asked for; that he planned to have a committee on the ministry made up of three clergy, the personnel officer of a large corporation, and a psychiatrist to consult with men who wanted to enter the ministry; that every pledge to the Church's program had been paid in 1940; that 25 parishes and missions had increased their pledges for 1941; that the diocese was taking steps in the establishment of a diocesan camp ground in the Santa Cruz Mountains.

ELECTIONS

Diocesan council: Rev. J. P. Craine, Dr. W. R. Hodgkin, F. M. Avery, F. M. Carter.
Delegates to provincial synod: Clerical, F. H. Avery, J. P. Craine, C. R. Greenleaf, Paul Little; clerical alternates, A. R. Merrix, H. H. Shires, J. H. Thomas, L. H. Miller; lay delegates, F. M. Avery, E. W. Burr, J. C. Graham, Dr. Thomas Wu; alternates, F. E. Lee, H. A. Brown, R. A. Woodbury, J. R. Parkinson.
Board of directors: J. D. Adams, S. W. Coleman, C. H. Kroll.

MISSISSIPPI

Aid to Seminary Voted

The raising of \$1,100 for the University of the South, Sewanee, Tenn., was recommended at the council of the diocese of Mississippi meeting January 21st to 23d. The success of the campaign will now depend on the support of the parishes. Among the persons especially interested in the council's advice was the vice-chancellor of the University of the South, Dr. Alexander Guerry, who addressed the opening session of the council.

Other business included the creation of the office of historiographer, to which Dr. Nash Burger of the State Historical Project was named. Bishop Green of Mississippi expressed the hope that the diocesan campaign for \$150,000 for missions and All Saints' College and Okolona School, begun last spring and yet incomplete would be continued. Diocesan officers were again reelected.

OLYMPIA

"The Far West Needs More Priests Reared in its Own Traditions"

Within a few minutes after Fort Lewis' four Episcopal chaplains reported that they were without Prayer Books for their crowds of khaiki-clad communicants, the House of Churchmen placed a \$78 offering designated for that purpose on the altar of Christ Church, Tacoma, Wash. The collection was taken during the diocesan convention, on January 27th.

There were 380 persons at the banquet honoring the Rev. Dr. Charles W. Sheerin, National Council vice-president in charge of promotion. Dr. Sheerin told the Houses of Churchwomen and Churchmen earlier that the Far West needs more priests reared in its own traditions, rather than

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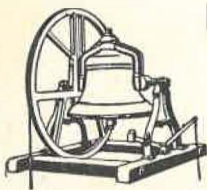
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"surplus priests" of the Atlantic Seaboard.

The House of Churchwomen, among other things, endorsed retention of Washington's three-day marriage license application law, and the addition of a physical examination requirement to correspond with the statutes of Oregon.

ELECTIONS

Standing committee: Rev. Messrs. E. B. Christie, L. J. Bailey, W. G. Horn, E. C. Schmeiser; Messrs. I. L. Hyland, N. B. Guthrie, Harry Reed, J. E. McPherson. Diocesan council: Rev. Messrs. R. F. Pfeiffer, C. H. Boddington; Messrs. C. D. Bowman, and J. E. McPherson.

Mr. Hyland, reappointed chancellor; J. C. Morrill, treasurer; and Fr. Bailey, registrar.

Mrs. H. B. Wilbur, president of House of Churchwomen; Mrs. C. K. Bliss, vice-president; Mrs. Carl Gath, supply secretary.

Diocesan trustees: Yale Henry, Joshua Green, the Rev. Dr. R. J. Arney, and the Rev. Messrs. E. C. R. Pritchard and L. A. Nicholson. The Rev. O. D. Smith was added to the trial court.

ARIZONA

Bishop Mitchell Suffers Injuries in Automobile Accident

Bishop Mitchell of Arizona has been recuperating from injuries suffered recently in an automobile accident. "Fortunately," said the Bishop, "aside from being knocked unconscious, having a couple of 'goose-eggs' and abrasions on the top of my head, and a cracked rib, I was not hurt."

Bishop Mitchell's car was a complete loss, but again with optimism, he remarked, "Fortunately it was a used car and had gone 46,000 miles."

LONG ISLAND

Charity Foundation to Have New Director

The Rev. H. Augustus Guiley, rector of the Church of the Holy Apostles, Brooklyn, will become director and chaplain of the Church Charity Foundation of Long Island on April 15th, leaving his parish immediately after Easter.

The foundation includes St. John's Hospital, in Brooklyn, with its School of Nursing; the Home for the Aged and the Home for the Blind, on the same property; and the Children's Cottages at Sayville, L. I., a home for orphan and other de-

pendent children. The present director of these institutions is the Rev. Charles Henry Webb, who has held the position 19 years and will retire June 1st.

Mr. Guiley has been a member of the social service department of the diocese of Long Island, and also a member of the department of religious education.

MICHIGAN

To Explore Proposals Contained in Youth Commission's Report

A meeting which may have far-reaching effects upon the work for young people in the diocese of Michigan has been held at the diocesan office in Detroit. Called by Bishop Creighton of the diocese, the meeting was attended by representatives of agencies and departments of youth work in the diocese; the department of boys' work, the Order of Sir Galahad, the Girls' Friendly Society, church schools, the Junior Altar Guild, the department of religious education, the Brotherhood of St. Andrew, Episcopal Boy Scouts, the department of young people's work, and the National Youth Commission.

The purpose of the meeting was to ascertain whether the representatives of these youth organizations would be interested in cooperating with the National Youth Commission's program of study, worship, and action.

The program was introduced by Bishop Creighton and explained in detail by Harry B. Whitley of the youth commission. After a full discussion, a committee of young people was appointed to explore the various youth proposals contained in the National Youth Commission's report, and to confer with the Bishop; and to consider the advisability of calling a representative convention of young people in the diocese. The committee's findings will be reported to the full committee at a future date.

MASSACHUSETTS

Son of Governor-General Sayre Ordained to Diaconate

Ordination of Francis B. Sayre jr., to the diaconate by Bishop Sherrill of Massachusetts in Christ Church, Cambridge, took place on February 5th. Presenting the candidate was the Rev. Dr. C. Leslie Glenn of Washington, former rector of the Cambridge parish, under whom Mr. Sayre's father, the present Governor-General of the Philippine Islands, had served as junior warden.

The local press made note of young Mr. Sayre's choice of the Church as a forsaking of the callings, political, educational, and industrial, in which his ancestors had earned fame. Mr. Sayre, now 26 years of age, was born in the White House, the first child of President Wilson's daughter Jessie. The newly-ordained deacon has been assigned to the staff of Christ Church, Cambridge, where an extensive work with college students is an important activity.

Bishop Heron, Suffragan of Massachu-



Bachrach



Purdy

MISS COREY (left) and MISS DEXTER: One noted Churchwoman succeeds another in two key women's work posts in the diocese of Massachusetts.

sets, was celebrant at the service; the Rev. Robert McConnell Hatch preached; the Rev. Donald Mayberry read the Epistle and the Gospel; and the Rev. Dr. Samuel Tyler read the Litany.

Miss Corey Resigns Two Important Diocesan Posts

Miss Eva D. Corey, who is internationally known for her work in the Church, has resigned as president of the Massachusetts Branch of the Woman's Auxiliary and vice-president, under Bishop Sherrill's presidency, of the Woman's Division of the Church Service League, positions she has held for the past 20 years. Her successor in both offices is Miss Elise G. Dexter, former missionary to China.

This change in the leadership of the women of Massachusetts holds great interest; but, happily, it does not imply that Miss Corey has severed her interest from the work she has done so much to advance. She continues as a member of the diocesan and of the Church Service League councils, of the diocesan departments on missions and on youth, the administrative board of the summer conference of the Province of New England, and numerous committees, national and diocesan.

Today, the Church Service League in Massachusetts includes all organizations for men and for women, with a vice-president in charge of each of the two divisions; its central council includes representatives of all diocesan interests, in the parochial field each parish council duplicates the idea. Miss Corey patiently won with the Bishops' help, the wholehearted cooperation of the diocese with the league.

Miss Dexter was a nurse in war-stricken China when Hankow was attacked and became occupied territory. Returning to Boston 18 months ago, Miss Dexter has been educational secretary of the diocesan Woman's Auxiliary.

MISSOURI

Dean Sweet Honored

Several hundred members and friends of Christ Church Cathedral, St. Louis, Mo., surprised the dean, the Very Rev. Sidney E. Sweet, with a valentine dinner on the 10th anniversary of his coming to St. Louis. Bishop Scarlett of Missouri, former dean of the cathedral, acted as toastmaster.

Ethan Shepley, senior warden of the Cathedral Chapter, pointed out that the "unlucky 13th" superstition had been abolished for him and for many St. Louisians, since Dean and Mrs. Sweet rode into St. Louis on Friday, February 13th, 1931. Appreciations of the dean and his wife were voiced by the canons of the Cathedral and by the Rev. Early W. Poindexter, rector of the Church of the Holy Apostles. A boy and a girl of the church school, looking very like Dresden dolls, presented Mrs. Sweet with a corsage and the dean with a check for \$450.

HARRISBURG

Diocese's Largest Parish Celebrates Centennial of its Founding

A centennial celebration marking both the 100th anniversary of the founding of Christ Church, the largest parish in the diocese of Harrisburg, and the coming of the Church to Williamsport, began on February 10th with a Festival Service of Thanksgiving, at which Bishop Brown of Harrisburg was the preacher.

The rectors of the mother parish, St. James', Muncy, Pa., and the daughter parishes of Christ Church in Williamsport, as well as other clergy of the diocese, participated in the service.

A program of centennial observance continuing for a year has been announced by Canon Stuart F. Gast, the rector of Christ

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"Christmas Church" Declared Unsafe, Closed for Repairs

Not only the residents of the Chelsea district of New York City but also people all over the city, many of them not Church members, were startled when they heard toward the middle of February that the authorities had declared old St. Peter's



"CHRISTMAS CHURCH": Its ceiling is likely to fall.

Church unsafe, and that it had immediately been closed.

The church's ceiling, which is unusually high, is likely to fall at any moment. The sum of \$10,000 will be required to put in a new ceiling and to make other necessary repairs. It may be a year before the church can again be used.

A temporary altar has been installed in the gymnasium of St. Peter's Hall, the 70-year-old parish house next door, where there is space for about 400 worshippers. All that is needed to make the hall entirely suitable for temporary use is inside painting and repairs. About \$800 is needed for this work.

DESIGNED BY AUTHOR

The present church building was erected in 1836 on land given by Clement C. Moore, author of *A Visit of St. Nicholas*, and a vestryman of the parish. St. Peter's is commonly called the "Christmas Church," because of its early connection with Dr. Moore.

Church. It includes the return to the parish of several former rectors as guest preachers: the Rev. Dr. Charles Noyes Tyndell, the Rev. Dr. Edward Henry Eckel, the Rev. Dr. W. Northey Jones, the Very Rev. Dr. Hiram R. Bennett, and the Rev. Douglas B. Northrop.

WASHINGTON

Colored Church Celebrates 75th Anniversary

St. Mary's, the first Colored Episcopal church in the District of Columbia, is this year celebrating its 75th anniversary, with special services beginning February 16th and ending February 21st. Even early in its life, St. Mary's was doing social service work in the community on a small scale, conducting mothers' meetings, sewing classes, mission services in cottages, and operating a medical dispensary, and holding meetings for children. The Rev. Ellis A. Christian is the rector.

CALIFORNIA

Robbers Saw Pillar From Church

The Church of St. Mary the Virgin, San Francisco, had a "burglar-proof" alms box, made of wrought iron and bolted from the inside of the box to a large pillar. But on February 3d, robbers broke into the church through a window, sawed the pillar above and below the box, and removed the whole piece from the church. Police are investigating the case.

THE PHILIPPINES

New School for Chinese

A newly-organized school for Chinese, St. John's, has been opened in the Philippine Islands, according to the rector of Holy Trinity Mission in Zamboanga. Another mission school in Zamboanga, the Moro Settlement School, has been changed in name to St. Alban's.

NEW YORK

Thomas E. Dewey, R. H. Thayer to Serve Mission Society

District Attorney Thomas E. Dewey and Robert H. Thayer, Chief of the Bureau of Indictment, have been elected members of the board of managers of the New York Protestant Episcopal City Mission Society, the largest Church welfare and relief organization in the nation. Announcement of the election was made recently by Bishop Manning of New York, president of the board of managers, after a meeting of the society's officers and board members.

The mission society is now in its 110th year of service to the needy of all races and creeds. Its work includes convalescent care, fresh air camps, temporary shelter for homeless women and children, work training for young people, and a school for pre-delinquent Negro boys.



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BOOKS

ELIZABETH McCRACKEN, EDITOR

On the Sacraments

THE SEVEN SACRAMENTS: A Course of Instruction on Prayer Book teaching. By Arthur W. Hopkinson. Mowbray. Imported by Morehouse-Gorham. 50 cts.

The sub-title indicates the emphasis in the series of instructions that we learn from the author have been given to various parish groups. They are intended chiefly for uninstructed church-goers, and are evidently concerned with persuading such as may find it difficult to accept the full sacramental teaching of the Church. The little book should be useful either as reading matter for adult confirmation candidates or as a suggestive handbook for priests who are preparing similar courses for their people.

MOTHER MARY MAUDE.

American Colleges

THE AMERICAN COLLEGES AND THE SOCIAL ORDER. By Robert Lincoln Kelly. Macmillan. Pp. 380. \$2.50.

This solid volume by a veteran educator is devoted to the primary theme that it is the function of the colleges to promote the general welfare. He contends not only that for 300 years this has been a conscious purpose of the American colleges, but also that today they are rallying to their primary task as never before. From 1917 to 1937 Dr. Kelly served as executive director of the Association of American Colleges, and reveals his thorough acquaintance with the field. The volume was authorized by the Association and was issued under its auspices.

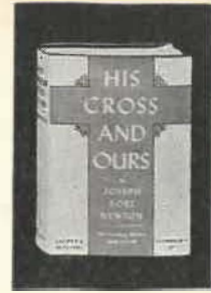
The author maintains that it is not enough for colleges to serve as balance wheels, thermostats, or governors in the total machinery of a free society; they must also be dynamos for the generation of power. He feels that "the greatest achievement of our modern educational theory and practice has been not to remove life from the colleges and consider college experience merely as a preparation for life, but to keep life in the colleges and recognize that the colleges are social institutions."

This study ranges all the way from an analysis of the reasons for founding the colonial colleges to the growing contribution of the junior college to the democratic way of life. In fact one of the strongest chapters is that entitled, "The Junior Colleges—Competitors or Allies." Dr. Kelly is convinced that "perhaps the greatest contribution of the colleges to the social order has been in furnishing educational leadership."

In discussing the colleges and the Churches, the author points out that the Episcopal Church is one of the communions creating Church-centered programs of work among students, as contrasted to those preponderantly student-centered. His words as to the importance of religious ministrations to college students will encourage the leaders of the Church Society for College Work. "What is most heartening of all, students in the schools and colleges in larger numbers than in the re-

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This book calls the reader to open the big door of life—the way of love that for Jesus led to the Cross. In showing the Cross which Jesus bore, the trust with which He faced the worst of life, and the victory which His love won over darkness and death, Dr. Newton shows the twentieth-century reader the full meaning of that Life for all lives.

Many incidental features make this book unusually interesting: a clear explanation of sin and suffering, a new portrait of Judas, an analysis of the Pageant of the Palms, the inclusion of some of the author's famous prayers, a helpful section on beginning the devotional life, and a virtual bibliography of devotional literature.

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This is the Presiding Bishop's Book for Lent, 1941

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It is significant that of the million and a quarter students now attending our institutions of higher learning, more than half are enrolled in those which are publicly controlled. This has only become true during the past five years. It is well known that students of publicly controlled institutions are being constantly reminded that their prime duty as graduates will be to respond to the calls of the service motive.

The book is implemented by a large appendix and a thorough index. One minor error is the reference to Lord Stamp by his earlier title of Sir Josiah Stamp.

C. RANKIN BARNES.

Two Lives of St. Cuthbert

TWO LIVES OF SAINT CUTHBERT. Being the texts of a Life by an anonymous monk of Lindisfarne, and of Bede's *Prose Life* with parallel translation and notes by Bertram Colgrave. Cambridge University Press. Pp. xiii-375. \$5.50.

Bertram Colgrave has made a notable contribution to the library of the medieval scholar. His introduction, notes, and translation are the work of an evident master in his field. In the preparation of the text a large number of manuscripts have been collated with care and discrimination. The introduction includes a careful account of all the previous editions of the Lives in addition to an exhaustive list of the manuscripts; it contains also a summary of the facts of the saint's life, with an account of the historical background.

The editor states that the authorship of the anonymous Life must probably always be a matter of conjecture. Bede's

Life is based almost entirely on the earlier account, which is evidently a written record of the floating tradition at Lindisfarne. Bede makes certain changes in wording and arrangement, in the former case not always for the better. He has some additional material, the most important of which is the long and detailed account of the death of St. Cuthbert, supplied from information given by Herefrith, who was Abbot of Lindisfarne at the time, and therefore an eye witness of the vividly related incidents.

Mr. Colgrave might well have added to his Introduction a summary of his admirable essay on Bede's Miracle Stories, published in *Bede, his Life, Times and Writings*, edited by A. H. Thompson (Oxford University Press, reviewed in these columns April 11, 1936). His conclusion was to the effect that "we can now afford to admit that there is a substantial basis of fact embedded in the stories," which quite naturally form a stumbling block to the modern reader. The English version is careful, and fluent without being facile; it represents the tone and style of the two originals satisfactorily.

The publisher and editor have combined to produce a volume, excellent in every detail. MOTHER MARY MAUDE, C.S.M.

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PUBLIC ADMINISTRATION ORGANIZATIONS. A Directory of Unofficial Organizations in the Field of Public Administration in the United States and Canada. Chicago: Public Administration Clearing House. \$1.50.

This is the fifth edition of a directory of voluntary, unofficial organizations working in the general field of public administration or in fields that impinge upon and affect public administration. It has been compiled for the use of these organizations themselves, public officials, and students of government as a guide to sources of information and will prove of service to the clergy and social workers who are more and more brought into contact with the constantly broadening functions of government.

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SEMINARIES

Dean Interviews Candidates for Graduate School

Seventy-five alumni of the Graduate School of Applied Religion greeted the Rev. Dr. Joseph F. Fletcher, Dean of the Graduate School of Applied Religion, during his recent tour of seven Eastern seminaries, February 17th to March 1st.

Meetings were held with Fr. Fletcher at the Virginia, General, and Union Theological Seminaries, New York; Berkeley and Yale Divinity Schools, New Haven, Conn.; the Episcopal Theological School, Cambridge; and Andover-Newton Theological Institute, Newton Center, Mass. In addition to conducting chapel services and group meetings, Fr. Fletcher interviewed about a hundred candidates for the summer and winter sessions of the Graduate School.

The enrolment of the 1941 summer session of the Graduate School will be limited to 34 men, a number six times that of the attendance in 1922 and 1923.

Week of Prayer, Sacrifice at VTS

The Virginia Theological Seminary engaged in a special week of prayer and sacrifice for British missions from February 9th to 16th. Participating in the activities under the leadership of the seminary's Missionary Society, were students, faculty members, their families, members of the congregation affiliated with the seminary chapel, and the students and faculty members of the Episcopal High School adjacent to the seminary.

The preamble issued by the Missionary Society said: "A serious and far-reaching crisis faces the Church of England and

threatens to destroy her great missionary work throughout the world. . . . Realizing our inability to make any great material contribution, and desiring to do what we feel to be the will of God, we do propose that this Missionary Society set apart a definite period in which we may offer our prayers and our alms to God for this great work, especially impressing the reality of the situation upon our minds by self-denial during that period."

The week of prayer and sacrifice centered around daily meditations and intercessions conducted at noon in the chapel by members of the seminary faculty. On the last day a festival service with a vested choir was led by the dean, and the offering for British missions was made.

Henry George, \$50; the Catholic Revival, \$25

Two prizes are being offered by Alexander Greene, well-known Chicago layman, for essays by the students at Nashotah House and Seabury Western Seminary.

One prize of \$50, goes to the seminarian who writes the most convincing essay of 8,000 words or more on the "harmony between the Catholic religion and the social philosophy of Henry George."

The other prize, of \$25, will be given for the best historical essay on the Catholic Revival in the American Church.

Contestants are being given until January 1, 1942, to complete their essays. The competition is limited to the present students of the two seminaries.

Lenten Preachers at GTS

The Lenten preachers at the General Theological Seminary this year will be: Ash Wednesday, the chaplain, the Rev. Dr. Milo L. Yates; March 3d, the Most Rev. Dr. Derwyn T. Owen, Archbishop of Toronto; March 10th, the Rev. Dr. Louis W. Pitt, rector of Grace Church, New York; March 17th, the Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill.; March 24th, Bishop Strider of West Virginia; March 31st, Bishop Oldham of Albany; April 7th, the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary.

COLLEGE WORK

An Inter-Church Student Council

A University Religious Council, comprising five campus religious groups, has been formed at the University of Louisville. The cooperating groups are the Newman Club (Roman Catholic), the Canterbury Club (Episcopal), the YWCA, the Methodist Student League, and the Baptist Student Union. There is no Jewish group on the campus.

The council plans to hold an annual religious convocation, to keep accurate Church affiliation records of all students, to afford an opportunity to discuss common religious problems, and to speak with one voice on religious lines when necessary.

The council will have 15 delegates, three from each Church group.

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FINANCE

Mother Church Helps to Solve A Fifteen-Year-Old Problem

A 15-year-old financial problem of the Church of the Good Shepherd in Lexington, Ky., has been materially alleviated by the action of the vestry of another parish in the city, Christ Church.

Last year a large legacy, left to Christ Church, was freed from encumbrances. Pondering about how to spend the considerable income wisely, the vestry decided to offer help to the Church of the Good Shepherd, which it had founded as a mission in 1888.

An outright gift of over \$2600 was made to the younger parish, enabling it to pay off some outstanding accounts and accumulated interest on the mortgage. Then, of the mortgage of \$34,800, Christ Church assumed \$16,800, taking a second mortgage.

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Confessions: Saturday, 7:30 to 8:30 P.M.

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Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

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

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

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

As the Church of the Good Shepherd pays off the principal of the first mortgage, Christ Church will cancel its second mortgage, dollar for dollar. Christ Church will receive no interest.

As a result of the project, the members of the Good Shepherd have a sense of tremendous relief and are filled with new enthusiasm. On the other hand, Christ Church has, in the words of one of its vestrymen, "made a very wise investment." The principal amount of the large legacy will not be impaired, for each year, out of income, one-tenth of the investment will be restored until the original sum has been reached once more. And the whole diocese will benefit as well, for a strong diocese can only be composed of strong parishes.

YOUNG PEOPLE

Studying Marriage

A group of young people 20 years old and older have been meeting regularly with the Rev. H. H. Cooper, the rector of Christ Church, Short Hills, N. J., to study marriage—its ideals and complexities.

The group has already considered the Church's concept of marriage and have gone through the Prayer Book service and had it interpreted. Special leaders have discussed the motives that enter into a choice of a partner, and an expert on budgets has addressed the young people. The talks are informal, and the group is increasing in popularity.

THE COMMUNITY

People of Other Churches Helped to Furnish the New Rectory

Furnishing the new rectory at Martinsville, Va., was something of a community project. People of other Churches as well as the parishioners, were most generous in their contributions of furniture, rugs, and equipment, and in helping to landscape the yard.

The house is situated on the site of the old rectory adjoining the church. The rectory is of brick veneer with eight rooms, three baths, a roomy basement, an oil furnace, and low pressure steam heat. The rector is the Rev. Charles C. Fishburne.



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LAYMEN

Established Men's Missionary Offering in Parish

The oft-heard plaint that only the women of the Church are "mission-minded" has been silenced in more than one parish. One of the most recent examples of the new emphasis on mission support by the men of the Church is the establishment of a Men's Missionary Offering in St. Paul's Church, Rock Creek, in the diocese of Washington. The decision was made by the vestry of the church and the rector, the Rev. Dr. F. J. Bohanan, is convinced that it will receive loyal support.

ACKNOWLEDGMENTS

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

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AMERICAN CHURCH UNION CYCLE OF PRAYER

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5. St. Peter's, Salisbury, Md.
6. St. Paul's, Fond du Lac, Wis.
7. Advocate, New York.
8. St. Mark's, West Orange, N. J.
9. Trinity, Lowville, N. Y.
10. St. Paul's, Flatbush, Brooklyn.
11. St. Mark's, Mendham, N. J.
12. St. Anthony's, Hackensack, N. J.
13. St. Clement's, New York.
14. Christ Church by the Sea, Colon, Panama.
15. Christ, Pelham Manor, N. Y.

D E A T H S

John S. Alfriend, Priest

The Rev. John S. Alfriend, rector emeritus of St. Paul's Church, Weston, W. Va., died at his home there on February 11th in his 81st year.

A graduate of the Virginia Theological Seminary, he served churches in Virginia and West Virginia. In 1920 he accepted a call to St. Paul's Church.

Mr. Alfriend represented the diocese of West Virginia at a number of General Conventions and served on several diocesan committees, a phase of his work attesting to his ability and popularity. He is survived by two children, John S. Alfriend jr., and Margaret D. Alfriend. Mrs. Alfriend died in 1937.

The Burial Office was read in St. Paul's Church by the Rev. O. V. T. Chamberlain, assisted by the Rev. J. T. Carter. Bishop Strider of West Virginia, read the committal at the interment in Zion Church yard, Charles Town, W. Va., and was assisted by the Rev. John W. Gummere and other clergy.

William W. Brander, Priest

The Rev. William Walke Brander, retired priest of the diocese of Virginia, died at his home in Richmond, Va., on February 5th, aged 73 years.

A graduate of the Virginia Theological Seminary, Mr. Brander ministered for five years in parishes in Virginia and for five in Baltimore. He was a chaplain in the U.S. Army for nearly 20 years, from 1901 to 1920, serving with the AEF during the World War and also in Cuba and the Philippines.

He resigned from the Army in 1920 to engage in missionary work at Clovis, N. M., returning to Virginia in 1923 to the rectorship of St. James-Northam parish in Goochland, where he exercised a wide ministry among the under-privileged. He erected during that time two mission halls in remote sections of his field. After a breakdown in health in 1925 he served for three years as assistant at St. James' Church in Richmond, after which ill health compelled him to retire from active work.

The funeral was held at Grace and Holy Trinity Church, Richmond, conducted, in the absence of both bishops, by the Rev. Beverley M. Boyd and the Rev. Dr. C. J. Gibson, with all of the Episcopal clergy of the Richmond clericus vested and taking part in the service. Interment was in Hollywood cemetery.

John W. Craig, Priest

The Rev. John Woodworth Craig died on February 4th, at his home in Morning-side Drive, New York, at the age of 88. He was a graduate of Harvard in the class of 1875 and began his teaching career at De Veaux School at Niagara Falls, N. Y.

He was ordained in 1879 and was married to Clara M. Thomas of New York. For six years he was rector of St. John's School, Manlius, N. Y., and for several years he devoted himself to private tutoring in Arabia and other parts of the Near East. He then built Helicon Hall at Engle-

wood, N. J., and elaborated on his educational ideas which anticipated the work of the more recent progressive schools.

His interest in the Greek language led him to make a careful translation of the whole of Homer in the hexagonal verse of the original. He was a born scholar and teacher and never lost his power of fascination over those who came to know him.

The funeral service was read by the Rev. Floyd Appleton of St. Stephen's, Brooklyn. Memorial prayers were read at the Eucharist at the Church of the Resurrection, Richmond Hill, on the day of the interment at Skaneateles, N. Y.

James J. H. Reedy, Priest

The Rev. James Jay Hamilton Reedy, 87-year-old curate-emeritus of Trinity Church, Tulsa, and pioneer priest of the diocese of Oklahoma, died at the Masonic Home for the Aged, Guthrie, Okla., on February 6th. A Requiem Eucharist was said for him in Trinity Church, Tulsa, on February 7th, and the Burial Office on February 8th by the Rev. E. H. Eckel jr., rector of Trinity Church, with several of the clergy assisting.

Baptized a Presbyterian, Fr. Reedy was, as a young man, a Methodist local preacher. He was confirmed by Bishop Perry of Iowa and ordained deacon by him in 1889. His early ministry was spent in Nebraska, Colorado, and Nevada. In 1906 he came to Oklahoma and was a missionary to the Indians. From 1911 to 1925 he served as curate of Trinity Church, Tulsa, retiring because of ill health.

An indefatigable visitor in the Tulsa hospitals and institutions, Fr. Reedy was one of the best known and best loved citizens of the city of Tulsa, and won the affectionate title, "the giver of flowers." He is survived by his wife, several children, grandchildren, and great grandchildren.

Henry P. Scratchley, Priest

The Rev. Henry Peter Scratchley, retired priest of the diocese of Newark, died at Asheville, N. C., at the age of 79. For two years after 1908 he taught ecclesiastical history at the General Theological Seminary, later becoming headmaster of St. John's Military Academy, Salina, Kans. He served churches in Vermont and New Jersey, and was, at the time of his retirement curate at St. Mark's, West Orange, N. J.

The Burial service was said at Calvary Church, Fletcher, N. C., on February 11th. Officiating was the Rev. J. P. Burke, assisted by the Rev. A. W. Farnum. A private Requiem was said at 10 o'clock. Interment was in Calvary Churchyard.

Fr. Scratchley is survived by his wife and three sons, Henry Peter, George Kenner, and William Preston; and a daughter, Mrs. T. K. Brown.

Joseph A. Ten Broeck, Priest

The Rev. Joseph Anthony Ten Broeck, a retired priest in the diocese of California, died in Berkeley, Calif., on January 25th.

CHURCH SERVICES

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, D.D., Rector
 8 A.M., Holy Communion.
 9: 15 A.M., Church School.
 11: 00 A.M., Morning Service and Sermon.
 8 P.M., Choral Evensong and Sermon.
 Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Thomas' Church, New York

Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 and 11 A.M. and 4 P.M.
 Daily Services: 8: 30 A.M., Holy Communion;
 12: 10 P.M. Noonday Service (except Saturday).
 Thursdays: 11 A.M., Holy Communion.

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TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
 Communion, 8 and 9 A.M. (daily, 8 A.M.)
 Choral Eucharist, Sermon, 11 A.M.
 Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street
 In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3: 30 P.M.
 Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M.; Matins, 10: 30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.
 Daily: Masses, 7 and 7: 45. Also Thursdays and Saints' Days, 9: 30 A.M.
 Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean
 Sundays: 7: 30 A.M., Holy Communion; 9: 30 A.M., Sunday School; 11: 00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

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Please implement this wish, made by that great Churchman in the midst of immense labors and responsibility. Send your check to the REV. DESMOND MORSE-BOYCOTT, Evacuation address, Southcliffe Hall, Lee-on-Sea, Devon, England.

Died

TEN BROECK, REV. JOSEPH ANTHONY, priest, retired, died on St. Paul's Day, January 25th, in Berkeley, Calif. The funeral January 27th was conducted by Bishop Edward L. Parsons and Bishop Karl Morgan Block at St. Clement's Church. He leaves behind his widow, Clara Daniel; three daughters, Eleanor, Catharine, and Alice E. Hill; and one son, Anthony. The family residence is at 2715 Stuart Street, Berkeley, Calif.

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DEATHS

Bishop Parsons and Bishop Block officiated at the funeral on January 27th.

Born in 1872, Mr. Ten Broeck was graduated from Seabury-Western Theological Seminary. He was married in 1905 to Miss Clara Daniell of Laurium, Mich., who survives him, together with three daughters, Eleanor, Catharine, and Alice E. Hill, and a son, Anthony.

Mr. Ten Broeck was six times a deputy to General Convention, and served churches in Michigan, Minnesota, Oregon, California, and Arizona.

Harrison B. Wright, Priest

The Rev. Harrison Baldwin Wright, rector of St. Asaph's Church in Bala-Cynwyd, Pa., from 1902 to 1922, died on February 1st at the age of 81.

Mr. Wright served as curate at the Church of the Redeemer, Brooklyn, and for eight years was rector of St. John's Church, Somerville, N. J., before going to St. Asaph's. He retired in 1922 because of ill health.

He is survived by his wife, the former Cibyl Baldwin, daughter of former Governor Henry Porter Baldwin of Michigan, and two daughters, Mrs. C. Fenno Hoffman of Radnor and Mrs. E. Osborne Coates of Wayne.

Mary Frances Bolles

Miss Mary Frances Bolles, daughter of the late Rev. Dr. James Aaron Bolles and Martha Evans Bolles, died at her home in Cleveland, January 29th. She was in her 89th year. Solemn Mass was sung for her in her parish church, St. James', Cleveland, on January 30th. Interment was in Lake View Cemetery.

Miss Bolles had been a member of St. James' parish for 45 years, and for many years served as warden and honorary warden of the Guild of the Holy Cross. During her term of leadership that organization was instrumental in founding Holy Cross House for Invalid and Crippled Children. She was also formerly a very active member of the board of managers of the Church Home for the Aged in Cleveland.

Frank Bryant Stoneman

Frank Bryant Stoneman, editor-in-chief of the Miami *Herald*, died in Miami, Fla., on February 1st. The burial service held in Trinity Church in February 3d by the Rev. G. Irvine Hiller, assisted by the Rev. Thomas H. Young.

Moving to Miami from Orlando, Fla., he had been an able leader in civic matters since 1901, greatly aiding the development of Miami from a small village to the city of today. He served through early years as a layreader and was often called to nearby towns to read the burial service where no priest was available; he did much to aid the growth of Trinity parish. He was the valued friend of Bishops Gray, Mann, and Wing.

For 10 years he was judge of the municipal court, Miami. He was past grand commander, Knights Templar of Florida, and past high priest, Royal Arch Masons of Florida.

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MAGAZINES WANTED

HISTORICAL MAGAZINES of the PEC, volume 2, number 3, September, 1933; and volume 5, number 4, December, 1936 wanted. Write Luella Knox, Serials Librarian, Hartford Seminary Foundation, Hartford, Conn.

POSITIONS OFFERED

REGISTERED NURSE (white) to act as Superintendent of a Negro Hospital in North Carolina. Episcopalian, interested in betterment of the Negro race, with a desire for missionary service. Other nursing positions also. Address: DEPARTMENT OF DOMESTIC MISSIONS, 281 Fourth Avenue, New York City.

HOUSEMOTHER wanted for young children. Box T-1515, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, age 30, single, desires rectorship or curacy. Sound Churchman. Able preacher. Good references. Box B-1512, THE LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER'S position wanted for home, or school nurse's, by Churchwoman. Registered nurse. References. Box B-1513, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 15 years' experience, desires curacy in Catholic parish. Box B-1516, THE LIVING CHURCH, Milwaukee, Wis.

C H A N G E S

Appointments Accepted

ANDERSON, Rev. GEORGE CHRISTIAN, formerly associate vicar of St. Michael's-at-North Gate, Oxford, England; to be acting rector of St. Paul's Church, Chester, Pa., effective February 1st. Address: 619 East 21st Street, Chester, Pa.

APPLETON, Rev. FLOYD, is in charge of St. Stephen's Church, Brooklyn.

BAILEY, Rev. CHARLES, formerly vicar of Christ Mission, Redondo Beach, Calif., to be rector of Trinity Parish, Alhambra, Calif. Address: 121 East Elgin Street.

BENSON, Rev. GLION T., formerly rector of Trinity Church, Apalachicola, Fla., is priest in charge of the Church of the Holy Spirit, Gallup, N. Mex., and St. Philip's Mission, Belen, N. Mex. Address: 202 West Aztec Avenue, Gallup, N. Mex.

BULLOCK, Rev. HARLEY B., of the diocese of Arkansas, is locum tenens of Christ Church, Chattanooga, Tenn.

CRAIG, Rev. WILLIAM E., JR., formerly curate of Grace Church, Los Angeles; to be minister in charge of Holy Apostles' and St. Francis' Missions, Los Angeles. Address: 2449 Sichel Street, Los Angeles.

EGERTON, Rev. NORMAN, formerly rector of All Saints', Montreal, Que.; to be locum tenens at St. Peter's, Bennington, Vt., effective March 1st.

ELLWOOD, Rev. DONALD C., formerly rector of St. Paul's Church, Moutour Falls, and St. John's, Catherine, N. Y.; to be rector of St. Peter's Church, Westfield, N. Y., effective March 1st. Address: Westfield, N. Y.

FERGUSON, Rev. L. R. S., formerly rector of the Church of the Messiah, St. Paul, Minn., is serving as locum tenens of Christ Church, Lead, S. D., during the absence of the rector for military duty.

FREELAND, Rev. E. L., formerly rector of St. John's, Marysville, Calif., to be vicar of St. John's, Bisbee, Ariz., and priest in charge of St. Paul's, Tombstone, Ariz., effective March 9th. Address: Bisbee, Ariz.

GILDERSLEEVE, Rev. NELSON B., formerly rector of St. Agnes', East Orange, N. J., to be rector of Emmanuel Church, East Syracuse, N. Y., and chaplain of Manlius School, Manlius, N. Y.

HARRIS, Rev. LEON P., formerly priest in charge of Grace Mission, Pontiac, Ill.; to be priest in charge of St. Paul's, LaSalle, Ill., effective March 1st. Address: 456 Twelfth Street, LaSalle, Ill.

HERON, Rev. CYRUS L., formerly rector of Trinity, Irvington, N. J., is priest in charge of St. George's, Rumson, N. J. Address: P. O. Sea-Bright, N. J.

HILTON, Rev. JAMES A., of the diocese of Michigan, is rector of St. James' Church, Watkins Glenn, N. Y. Address: Watkins Glenn.

HOLMES, Rev. WILLIAM A. B., of the diocese of Harrisburg, will be in charge of Christ Church, Berwick, and St. Gabriel's, Coles Creek, Pa., until June.

JOHNSON, Rev. WILLIAM OLIVER, formerly assistant of St. Paul's, Milwaukee, is rector of St. Paul's, Beloit, Wis. Address: 271 West Grand Avenue.

MALTAS, Rev. CHARLES E., formerly of the missions of Holy Apostles, Los Angeles, and St. Francis, East Hollywood; to be in charge of St. Luke's Mission, Firestone Park, Los Angeles, and to open up work in Buena Park.

ONSTAD, Rev. GALEN H., formerly priest in charge of St. Mark's Mission, Oakes, N. D.; to be rector of St. Luke's Church, Bartlesville, Okla., effective March 1st. Address: 210 East Ninth Street, Bartlesville, Okla.

THOMAS, Rev. ROBERT H., III, formerly vicar of St. Mary's, Waynesboro, Pa., and Prince of Peace, Gettysburg, Pa.; to be rector of St. John's, Bellefonte, Pa., effective February 24th. Address: 12 West Lamb Street, Bellefonte, Pa.

TUCKER, Rev. LUTHER, formerly secretary of the World's Student Christian Federation, Shanghai, is secretary of the National Council of Student Christian Associations. Address: 347 Madison Avenue, New York.

TURNER, Rev. FREDERICK A., formerly rector of the Church of the Good Shepherd, Wilmington, N. C.; to be priest in charge of All Saints'

Church, Long Island, effective March 1st. Address: 43-12 Forty-sixth Street, Long Island, New York.

UNDERWOOD, Rev. RICHARD S., formerly of the district of Anking, China; to be priest in charge of St. John's, Kirkland, and Emmanuel, Mercer Island, Wash. Address: Box 67, University District P. O., Seattle, Wash.

WALKER, Rev. JOSEPH ROGERS, formerly rector of Trinity Church, Apalachicola, Fla.; to be rector of St. John's, Chester, Va., and Good Shepherd, Petersburg, Va., effective February 1st. Address: Chester, Va.

WATTS, Rev. WILLIAM J., rector of St. Luke's Church, Mount Joy, Pa., is an archdeacon of Harrisburg, elected to fill the vacancy created by the resignation of the Ven. W. Josselyn Reed for military service.

WHARTON, Rev. GEORGE E., formerly vicar of Trinity Church, Kingman, Ariz.; to be vicar of St. Andrew's Church, Phoenix, Ariz., effective March 1st. Address: 1940 West Monroe Street, Phoenix, Ariz.

WIDNEY, Rev. CHARLES L., formerly rector of Oty Memorial parish, Sewanee, Tenn., to be priest in charge of St. George's Church, Germantown, Tenn., and St. Andrew's Church, Collierville, Tenn., effective March 1st. Address: Germantown, Tenn.

WULF, Rev. CHARLES F., formerly rector of St. Paul's Church, Hickman, Ky., and priest in charge of Trinity Mission, Fulton, and Christ Mission, Columbus, Ky.; to be vicar of St. Saviour's and assistant of Christ Church, Raleigh, N. C., effective March 1st. Address: 618 Tucker Street, Raleigh, N. C.

Resignations

SPEAR, Rev. DR. ELWYN HENRY, member of the staff of the Cathedral of Saint John the Divine, New York, resigned on February 1st. Address: 21 East Ninetieth Street, New York.

TURRILL, Rev. WILLIAM B., priest in charge of St. Luke's, Renton, Wash., effective March 1st. Address: 3246 West Viewmont Way, Seattle, Wash.

New Addresses

CROSEY, Rev. DR. KENNETH O., formerly at 6818 Constance Avenue is now living at 5428 Woodlawn Avenue, Chicago.

Marriage

WILLIAMSON, the Rev. HAROLD CALDWELL, rector of St. Matthew's Church, Cleveland, and Miss Nancy Bedford Harrison of West Richfield, Ohio, on January 21st, in the Chapel of St. Mary in Trinity Cathedral, Cleveland, by Bishop Tucker of Ohio. They will reside at 1549 West 117th Street, Apartment 22, Cleveland, after February 1st.

Lay Workers

BOWERS, Miss MARY ELIZABETH, formerly case work supervisor in Chicago public social agencies, is the new executive secretary of Youth Consultation Service (CMH) in Southern Ohio. Address, 412 Sycamore Street, Cincinnati.

MICHAEL, Miss MARIE, formerly staff secretary in the department of Christian education in the diocese of Southern Ohio, is now secretary to Bishop Peabody, Coadjutor of Central New York.

SCUDDS, Miss IRENE M. SCUDDS, formerly director of church school and young people's work at All Saints' Church, Worcester, Mass., is now adviser in Christian education in Southern Ohio. Address, 412 Sycamore Street, Cincinnati.

CHURCH CALENDAR

March

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| 5. | Ember Day. |
| 7. | Ember Day. |
| 8. | Ember Day. |
| 9. | 2d Sunday in Lent. |
| 16. | 3d Sunday in Lent. |
| 23. | 4th Sunday in Lent. |
| 25. | Annunciation of the Blessed Virgin. |
| 30. | 5th (Passion) Sunday in Lent. |

C L A S S I F I E D

POSITIONS WANTED

ACTIVE RETIRED PRIEST would like supply duty during Lent and Easter Sunday. Catholic. Rev. E. W. FOULKES, 130 West Jackson Street, York, Pa.

ORGANIST-CHOIRMASTER of metropolitan church would like to hear from rector of church in a small city that wants an outstanding boy-choir program. Box L-1517, THE LIVING CHURCH, Milwaukee, Wis.

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RETREATS

RETREAT FOR WOMEN, St. Margaret's House, 5419 Germantown Avenue, Philadelphia, Tuesday, March 4th. Holy Eucharist 8:30 A.M.; First Meditation 10:15; Closing 4:00 P.M. Conductor: the Rev. Everett B. Bosshard. Please register promptly, specifying if overnight accommodation is desired.

QUIET EVENING FOR WOMEN, St. Margaret's House, 5419 Germantown Avenue, Philadelphia, March 29th, eve of Passion Sunday. From 5:00 P.M. to 9:00 P.M. Conductor: the Rev. J. Samuel Stephenson, Jr. Please register promptly, specifying if overnight accommodation is desired.

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.

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