

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Joint Ordination

A Step Toward Unity

Editorial

Page 9

Religion and Life

First Article of a Series

Bernard Iddings Bell

Page 8

An Army Chaplain's Work

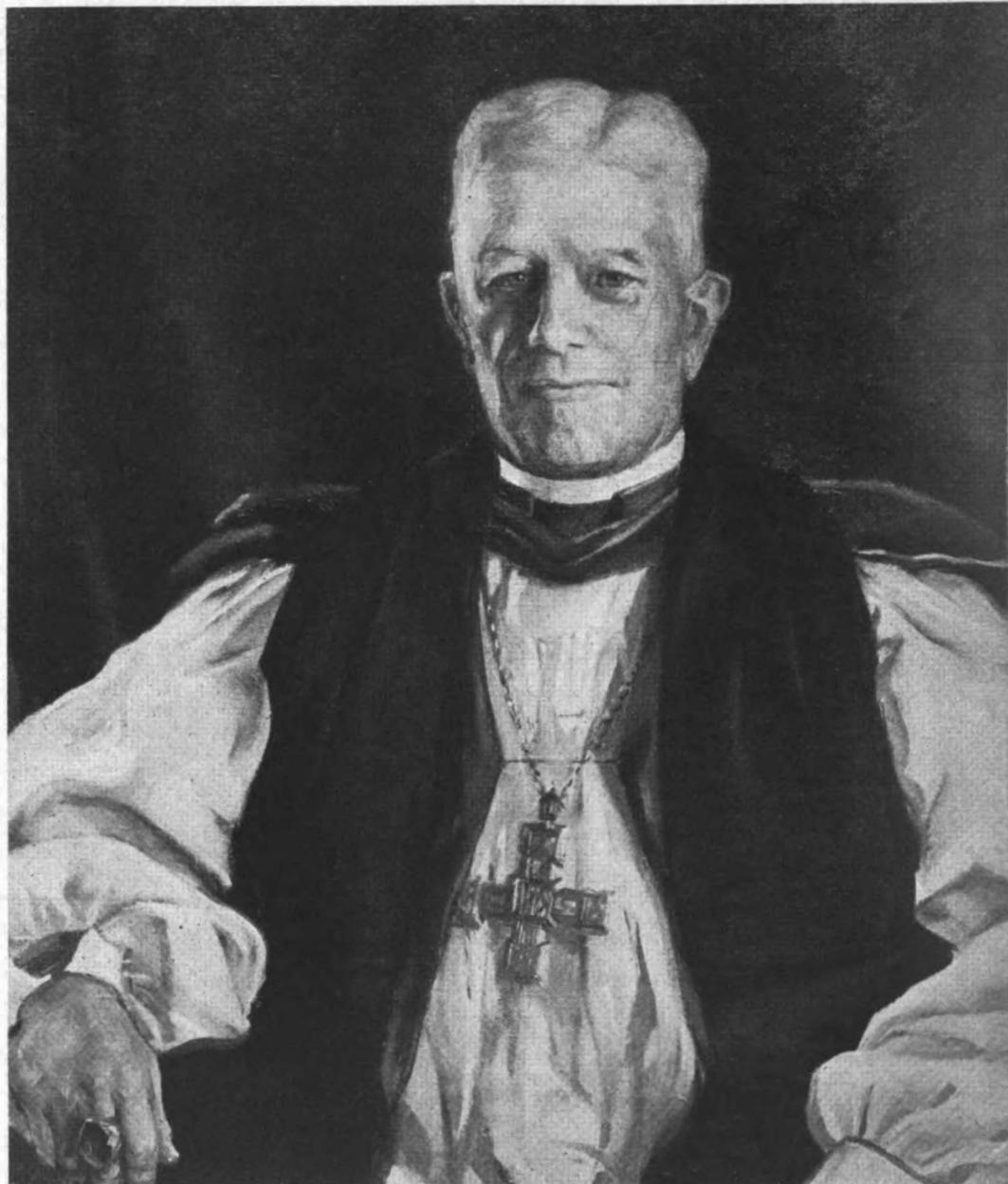
Soldiers at Camp Upton

Page 12

Tires and the Clergy

Editorial

Page 11



THE RT. REV. CHARLES FISKE, D.D.

Bishop Fiske died January 8th in Baltimore, Md.

(See pp. 3 and 10)

LETTERS

Negro Statistics

TO THE EDITOR: The very interesting discussion of the question of the Negro work by the National Council, as reported in the last issue of THE LIVING CHURCH prompted this writer to look up the Negro statistics tabulated in the 1942 *Living Church Annual* which are scattered through the compiled information for each of the various dioceses.

A count of these separate items shows 178 clergy, 316 congregations and 54,162 Negro communicants.

Allocating these communicants to the old Mason and Dixon Line, including the Ohio River and the Missouri Compromise extended, there are listed north of that line 79 clergymen, 96 congregations and 32,654 communicants.

South of that line are listed 99 clergymen, 220 congregations and 21,508 communicants.

If one takes the meridian which runs immediately west of Harrisburg, Pa., and east of Washington, D. C. as a dividing line, east of it there are 26,904 communicants and west there are 27,258

In the same way take the parallel 40 north, which runs immediately north of Philadelphia and 65 miles north of Cincinnati, as a dividing line. There are (including one half of Philadelphia) 27,234 communicants north and 26,838 communicants south of that line.

These two lines intersect in the western edge of York County, Pa. (about four miles northeast of the town of East Berlin in Adams County).

The 1930 Census located the center of Negro population at some point in a county in North Alabama, and the center of Negro communicants is thus located 600 miles northeast of that center of Negro population. The debate in the National Council took place 700 miles from the center of Negro population. It looks as if the work has grown in some places faster than in others.

ALEXANDER B. ANDREWS.

Raleigh, N. C.

Heresy, Communism, and Bad Taste

TO THE EDITOR: I must ask you not to send any more copies of THE LIVING CHURCH to the Church of the Ascension, Chicago, unless the parish orders them. I cannot conscientiously be responsible for circulating a paper that contains so much heresy written by bishops and priests who are betrayers of the vows they made at their ordination or consecration. Not satisfied with giving us their attempts to destroy the Church, you open your columns to Presbyterians, ministers and laymen. Can you imagine the editor of any Roman Catholic paper encouraging such disloyalty?

Should the "Joint Ordination Plan" be accepted in next General Convention, we shall probably see a rush of converts to Rome; but what are we Catholics to do who cannot accept the errors of the Roman Church?

There are other features of your paper that warrant criticism, but they are of less importance than the above. One is the bad taste of picturing priests administering the Sacraments. You and the editors of *Forth* and the *Diocese* (Chicago) have adopted *Time* magazine as your ideal for Church journalism. One would suppose that your readers had no access to newspapers or the radio, judging from the space you devote to politics and news of the day, without offering anything of value.

Are we to understand that you, like the Archbishop of York and the Dean of Canterbury, endorse Communism? In the issue of September 24th, you printed letters from two

of our priests whose shallow minds can see no difference between the Russian faith and that of our Religious Orders!

ALEXANDER GREENE.

Chicago.

Editor's Comment:

To the sweeping charges of heresy, Communism, and bad taste we plead not guilty. So that the record may be clear, we also deny any undue addiction to rum, Romanism, or rebellion. And Livy, the Office Cat, denies that he has ever for a moment harbored any pro-Mousian sentiments.

Tires and the Clergy

TO THE EDITOR: I have two small missions in two small Southern towns, 35 miles apart, where I have been trying slowly to teach the Catholic Faith. In A, where I live, the congregation are mostly elderly people who object to anything other than a late morning service. In B my congregation are college faculty and students, accustomed to an 8:30 sung Eucharist every Sunday as the only service.

Tires are being rationed, and I do not know how long mine are going to last. Nor have the clergy yet been placed on the preferred list, along with doctors and others. My present service schedule cannot be maintained without use of my car, as neither bus nor train runs at the right time. If I alternate, my people will be sure to get the Sundays mixed. A 5:45 or 6 A.M. celebration at A would be all right with me, and I could make bus connections for the 8:30 parish Eucharist at B. But who except my wife would come at that hour?

I have considered the matter from every possible angle, lining up on paper every conceivable arrangement, with advantages and disadvantages of each. The inescapable conclusion is that a 10 o'clock Eucharist at A and a 4 o'clock Eucharist at B alone will enable a majority of both congregations to take part in Eucharistic worship every Sunday. As a Catholic, I naturally hesitate about afternoon Communions. But surely it is better to have the Blessed Sacrament at any time than not at all. And why should people be deprived of the Lord's own service which they have learned to render well and to sing (though with no choir and a congregation of seldom more than 10), and be given a man-made form of worship never intended as steady diet for general use?

Perhaps I should wait until my tires give out, before making so drastic a change. Perhaps I should use second-hand tires, with the attendant risk not only of wrecking my own car, but of killing somebody else. Perhaps this is of small consequence in comparison with the avoidance of such liturgical atrocities as Communions in the afternoon! For my part, however, I feel that I should begin this measure at once, keeping my tires for emergencies and for the one communicant whom I cannot possibly reach without my car. When my tires are gone, this very devout lady will be virtually cut off from the ministrations of the Church.

Catholics so often speak as though the Eucharistic fast were something that could not be set aside for any considerations whatever. Particularly do these Catholics who have never had to face such a situation as that described. Yet Rome has always made provision for relaxing the rule, in exceptional cases, and is even now actually permitting afternoon Masses, requiring a fast of but three hours. The more extreme Anglo-Catholics have had no scruples about taking over the service of Benediction, which is of purely Roman origin. Why object so violently to afternoon Eucharists, which have precisely the same authority? Abstinence from food and drink for only three hours may be hardly more than a "token" fast. But it is at least a fast that can be kept by all; and it does take care of the principle behind such observance, providing a definite "outward and visible" reminder of the solemnity of the occasion.

I shall be most grateful for comments and suggestions, pro and con, communicated either through these columns or to me personally; for I know that I am not the only priest who will sooner or later be faced with the same problem.

(Rev.) F. C. LIGHTBOURN.

Mt. Sterling, Ky.

Eucharist

TO THE EDITOR: Recovering from two and one half years of illness, bedridden most of the time, I look back with thankfulness to having had the Blessed Sacrament brought to me fairly regularly. "Come unto me all ye that travail and are heavy laden and I will refresh you" has a personal appeal to all who are burdened with life's trials.

If we, the laity, could be made to feel more of that personal touch with the Lord, attending Church might not be neglected so much . . .

Having conviction that the best means of gaining spiritual strength is through the Eucharist, I offer the following suggestions as possible means of increasing its use.

a. Greater emphasis and insistence if necessary by the clergy on regular attendance at the Holy Communion by communicants.

b. A greater degree of uniformity in our parishes regarding the celebration of the Holy Communion on holy days and every day, if possible.

c. A better understanding by the laity of the use of and preparation for the Holy Communion by more frequent instruction on the subject.

E. OSBORNE COATES.

Wayne, Pa.

Correction

The meeting at which the Cardinal Archbishop of Westminster, England, spoke on January 1st was held at the Albert Hall, not at Westminster Abbey as reported in the January 14th issue of THE LIVING CHURCH.

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GENERAL

EPISCOPATE

Bishop Fiske Dies

The Rt. Rev. Dr. Charles Fiske, retired Bishop of the diocese of Central New York, died January 8th in Baltimore, Md. The funeral was held in St. Michael and All Angels' Church, Baltimore, Md., January 10th, with Bishop Helfenstein of Maryland, Bishop Powell, Coadjutor of Maryland, Bishop Coley of Central New York, and the Rev. Dr. Frank Fenn, rector, officiating. The clergy of the diocese of Maryland and many laymen and women attended.

Bishop Fiske, son of William H. and Mary Houghton Fiske was born in New Brunswick, N. J. in 1868. He was educated in the New Brunswick Schools, entered Rutgers College there, attended one year, and then joined the staff of his father's newspapers. He was also registered as a law student.

LAW AND JOURNALISM

He became legislative correspondent for the New York *Times* and did journalistic work for the New York and Philadelphia papers. He later became private secretary to the late General Stewart L. Woodford, Lieutenant Governor of New York, at one time United States Minister to Spain.

In 1900 he entered St. Stephen's (now Bard) College; going then to the General Theological Seminary from which he was graduated in 1896. He was ordained deacon by Bishop Scarborough of New Jersey, and a year later advanced to the priesthood. He became a member of the staff of the New Jersey associate missions and later served parishes at Westfield, N. J., Somerville, N. J., the Church of the Transfiguration, Philadelphia, and St. John's Church, Norristown, Pa. After a year in the latter position he became rector of St. Michael and All Angels', Baltimore, where he remained until 1915, when he was elected Bishop Coadjutor of Central New York, having previously declined election as Bishop Coadjutor of Dallas. He was consecrated by Bishops Tuttle, Weller, and Olmsted on September 29, 1915, and became diocesan upon the death of Bishop Olmsted in 1924.

He resigned in March, 1936, due to his wife's ill health, and his conviction that such resignations at the age of retirement were for the good of the Church's work.

LEADER IN CHURCH AFFAIRS

Bishop Fiske was a fearless and constructive critic, who never hesitated to speak out against evil, waste, or dereliction in high places, or against a failure of Church leaders to place first things first.

When he was asked to be the preacher at an Anglo-Catholic Congress, he did not denounce the shortcomings of Protestant-minded Churchmen but called attention to some of the peculiarities of his fellow-Catholics. As a member of General Convention's Evaluation Commission, and as a member of the House of Bishops, he insistently demanded reorganization of the National Council and its departments, especially after the 1929 financial crash, to avoid waste and increase efficiency. He felt keenly disappointed when his suggestions, honestly made in a spirit of constructive criticism, were pigeonholed or rejected; though most of the reforms he advocated were ultimately adopted, often years later and under a different administration.

CONSTRUCTIVE CRITICISM

Similarly in secular and political matters of a moral nature, Bishop Fiske was frank and constructive in his criticism. He was one of the first clerics to proclaim the failure of prohibition and to advocate its repeal. He did not hesitate to speak out publicly against scandals and divorces in the families of men prominent in the Church and nation. He was an ardent defender of the faith; but his criticism was never captious nor did it descend to the level of fault-finding. It partook rather of the nature of righteous indignation and a burning zeal for social and ecclesiastical justice.

By his vigorous personality, his wide learning, and his broad humanity, Bishop Fiske won for himself a commanding position not only in his diocese, but throughout the country. He was a particularly forceful public speaker and his services were in great demand for noonday Lenten services, in the conduct of missions and retreats,

and as a speaker on a wide range of public questions.

LITERARY WORKS

Likewise he was an author of repute, among his works being *The Religion of the Incarnation*, *Back to Christ*, *Sacrifice and Service*, *The Perils of Respectability*, and many magazine articles. He was a contributor to various Church periodicals, and an associate editor to THE LIVING CHURCH.

During his service as Bishop he effected a complete reorganization of diocesan finances, reorganized the missionary work of the diocese, and was an advocate of retrenchment in administration expense.

His wide public experience in the fields of law and journalism equipped him particularly well for the service which he rendered to the Church. Bishop Fiske was a member of a well-known family, one of his uncles being the late Haley Fiske, former President of the Metropolitan Life Insurance Company, and another, Stephen Fiske, also deceased, a well-known writer and playwright, and one time associate of Charles Dickens.

HONORARY DEGREES

He received honorary degrees from St. Stephen's College, and the General Theological Seminary, Hamilton College, Colgate, Hobart, and Syracuse University.

Bishop Fiske is survived by one son, John F. Fiske. His wife, Elizabeth Curlett Crompton, whom he married in 1901, died in September, 1940.

Bishops Ward and Sanford Offer Resignations

The Presiding Bishop announces that he has received the resignation of the Rt. Rev. John Chamberlain Ward, Bishop of Erie, and the Rt. Rev. Louis Childs Sanford, Bishop of San Joaquin, to be acted upon at the February meeting of the House of Bishops.

Bishop Ward has headed the diocese of Erie since 1921, following rectorates at St. Stephen's and at Grace Church, Buffalo. During the first World War he was chaplain with the 27th Division, AEF, and was awarded the Distinguished Service Cross and the British Military Cross for service in action when his division broke the Hindenburg Line. In the last days of the war, he was seriously wounded in action.

Bishop Sanford has been bishop of the missionary district of San Joaquin since 1911. He was for 12 years a member of the National Council, elected by the Eighth Province, and in 1927, with Dr. John W. Wood, at the request of the Council, he

Departments

BOOKS	14	FOREIGN	6
CHANGES	22	GENERAL	3
DEATHS	21	LETTERS	2
DIOCESAN	15	RELIGION &	
EDITORIAL	9	LIFE	8
EDUCATIONAL	18	THE WAR	7

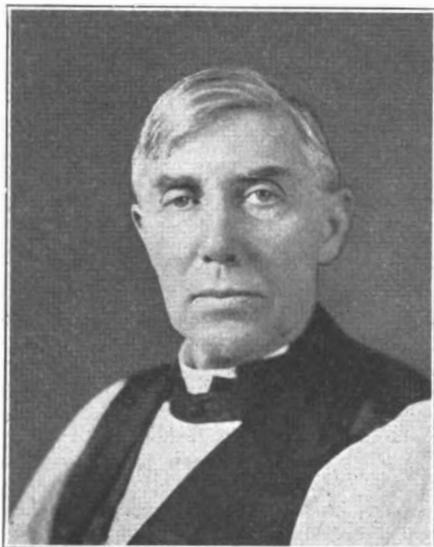
LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

visited China and made an exhaustive investigation of the Church's work there, particularly with reference to the question of registering schools.

House of Bishops to Meet as Scheduled

Belief that it would be unwise to postpone or cancel a meeting of the House of Bishops scheduled to be held in Jacksonville, Fla., February 4th and 5th is expressed by Presiding Bishop Tucker, in a



A. L. Dementi

BISHOP TUCKER: "The meeting will be held as planned."

letter to all bishops of the Church. Bishop Manning of New York recently proposed the postponement of the meeting.

"You have doubtless received from Bishop Manning a letter," says Bishop Tucker's statement, "advocating the postponing or cancelling of the meeting of the House of Bishops in Jacksonville, because of the world situation."

Recognizing the strength of the arguments against the meeting as propounded by Bishop Manning, Bishop Tucker says, "Yet I feel that the reasons for holding the meeting are so urgent that it would be unwise either to postpone or cancel the meeting."

EPISCOPAL ELECTIONS

Bishop Tucker states that four and probably more missionary bishops must be elected, and that the secretaries of the National Council in charge of domestic and of foreign missionary work agree that the welfare of the Church's work in those fields demands the election of bishops at the earliest possible moment. The districts are New Mexico, Idaho, Honolulu, the Philippine Islands, Salina (Kans.), and San Joaquin (Calif.). Bishop Tucker revealed that he has a communication from Bishop S. Harrington Littell, who is resigning as bishop of Honolulu, urging the importance of electing his successor at once.

"In addition to vacant missionary districts," Bishop Tucker says, "there are resignations from diocesan bishops which

must be acted upon in order that their successors may be elected, and there are other matters of grave importance to be brought before the House of Bishops."

The diocesan bishops who are resigning are Bishop Stires of Long Island and Bishop Ward of Erie.

"The meeting will be held as planned," concludes Bishop Tucker's statement.

LEGISLATION

Court Rules Charity License Ordinance Violates Constitution

A municipal ordinance of the city of Baltimore requiring charity organizations to obtain a license to solicit funds was invalidated by Judge Eugene O'Dunne as infringing constitutional guarantees of freedom of religion, speech, and press.

The opinion followed injunction proceedings instituted by American Rescue Workers of Maryland, Inc., which had been denied a license to solicit funds by the Charity Solicitations Commission, an agency created by the local ordinance to consider each application for a license.

Ruling the ordinance was in violation of the First and Fourteenth Amendments to the Federal Constitution, Judge O'Dunne stated: "I am confident that men, other than the commission, if they were so disposed and were clothed with the full authority possible of being exercised under the terms of this ordinance, could close practically every church in Baltimore, and abolish every charity, or so circumscribe its normal activities as to bring about a lingering death."

Judge O'Dunne noted that the Rescue Workers have been operating in Maryland for about 26 years and that regular week-day and Sunday church services are held. In addition, he said, persons are provided food and lodging by the organization.

The opinion said that the commission rejected the application because it thought a sufficient percentage of the collections was not being used for charitable purposes and because the books of the organization were not properly audited.

Church Property Liable to Seizure For Delinquent Taxes

Property of churches and other religious organizations may be seized and sold by the state for non-payment of taxes, under an opinion just handed down by the Michigan State Supreme Court.

Michigan churches are exempt from general property taxes, but the case before the court involved claims of the State Land Board on the property of a number of Oakland County religious organizations for non-payment of special assessments against their property.

The court held that religious organizations have no exemption from special assessment taxes for public improvements, and that the state may seize their property for non-payment of such levies. The suit affected directly 24 unidentified religious organizations in Oakland County which lost land to the state in the 1938 tax sale.

The court reversed part of an Oakland County circuit court decision which had enjoined the sale of any such property and had ordered the land turned back to the church groups.

The opinion held that no minimum price for re-sale of church property could be fixed, but that property of churches forfeited for non-payment of special assessment taxes was just like any other property.

FORWARD IN SERVICE

Fr. Mason Joins Staff

Appointment of the Rev. Dr. C. Avery Mason, of Staten Island, N. Y., as office secretary of the Forward in Service program, was announced to the Forward Movement Commission by the Presiding Bishop at its annual meeting early in January at the College of Preachers.

Dr. Mason will take over much of the administrative work of Forward in Service carried on thus far by the Rev. Dr. Arthur M. Sherman, thus releasing Dr. Sherman for important field conferences which are planned for the coming year. Such conferences, the Presiding Bishop said, are important and imperative parts of the Forward in Service plan. He has asked Dr. Sherman to organize conferences on a regional basis for the coming spring and



Dorothy M. Eidlitz

DR. MASON: New office secretary of Forward in Service.

later on to conduct such conferences in as many dioceses as possible.

Dr. Mason is rector of the Church of the Ascension, West New Brighton, S. I., and was formerly assistant at St. Stephen's, Washington, D. C., and later at St. Agnes' Chapel of Trinity Parish, New York City. He is 38 years old.

Increased Church Attendance, Contributions

Increased church attendance since the declaration of war by the United States is the general trend among Episcopal parishes, according to a survey made by the National Council. Many of the reports ex-

press uncertainty as to whether the war is responsible for the increase, or whether it is the result of the continued effort of the Forward in Service program.

Reports of increased attendance have come from Washington, Virginia, Iowa, Oregon, Long Island, North Carolina, Indiana, Illinois, Montana, Tennessee. Larger contributions have been reported in Wisconsin, Illinois, Georgia, Connecticut, Texas, Virginia, Indiana.

UNITY

Joint Ordination Plan Denounced by 22 Anglo-Catholic Groups

Twenty-two Catholic organizations of the Episcopal Church have joined in sponsoring a memorial to the House of Bishops asking rejection of the Proposed Agreement for Joint Ordination. The organizations include most of the major religious orders [notable absentee: the Society of St. John the Evangelist] as well as associations of priests and laypeople.

The proposed agreement, put forth by the Episcopal Church's Commission on Approaches to Unity and the Presbyterian Church's Department of Coöperation and Union, has been forwarded to diocesan conventions and published in the Church press for study and comment. It seeks to provide a ministry acceptable to both Churches. [See Editorial, p. 9]

The text of the memorial follows:

"We the undersigned organizations within the Protestant Episcopal Church, having studied the Proposed Agreement for Joint Ordination set forth by the Commission on Approaches to Unity, desire in the interest of truth and of the good order of the Church to present the following statement of what will be effected by the adoption of the proposed agreement.

SEVEN OBJECTIONS

"1. The proposed joint ordination of a candidate, where he is from the Presbyterian Church, involves the abolition of the historic order of deacons, an order of ministry instituted by the apostles, and maintained through the ages by the Church. The Preface to the Service of Ordination in the Prayer Book declares it to be an integral part of the Christian ministry, and requires at every ordination of deacons that there shall be a sermon 'declaring how necessary that order is in the Church of Christ.'

"2. In all cases of the ordination of a candidate from the Presbyterian Church, there is, according to these proposals, an elimination of Confirmation by the bishop who alone is competent to confirm.

"3. In the proposed agreement it is assumed that the presiding minister will mean by the word 'presbyter' the identical thing which the bishop means when he simultaneously uses the word 'priest.' This assumption is impossible in view of the Presbyterian theory and belief concerning Holy Orders. The presiding minister will, according to the theory upon which the Presbyterian ministry has been based for nearly 400 years, intend to convey to the

ordinand power to exercise the office of Bishop, while the Bishop participating in the ordination will have no such intention.

"4. The proposed agreement, if adopted will create a double standard of faith. While still holding the faith 'as this Church hath received the same, according to the commandments of God,' we would be accepting the standards of the Presbyterian Confession of faith as of equal validity for pastors and teachers in our Church, although it differs from ours in fundamental respects.

"5. The proposed agreement provides that the Presbyterian candidate, by virtue of the joint ordination, becomes an authorized teacher and pastor in the Protestant Episcopal Church, and is empowered to celebrate its Sacraments, although he has made no declaration of any belief in the doctrine and discipline of this Church. Such candidates will be required only to 'give evidence of their study of the doctrine, government and worship of the Protestant Episcopal Church,' without any intimation that they accept it. Again, they are required to make only a declaration that they have a 'due regard for the doctrine and discipline' of this Church. Nothing else is required of those who will be the official teachers of the Church.

"6. The proposed agreement provides for clerical and lay representation of joint parishes and missions in the conventions of our Church. Thus men who have never subscribed to the Church's faith and order will be empowered to pronounce judgment, and to legislate for the Church on all matters of faith and order.

"7. The proposed agreement, if adopted, will, so far as this Church is concerned, repeal the Chicago-Lambeth Quadrilateral which the Churches of the Anglican Communion have for more than 50 years offered to the Christian world as a basis of unity.

"INEVITABLE QUESTIONS"

"It is evident that the proposed agreement challenges the Protestant Episcopal Church with certain inevitable questions, to wit:

"1. Do our clergy and laity desire to see the order of deacon set aside as is provided for in the proposed agreement?

"2. Is our Church prepared to set aside the apostolic rite of Confirmation by the bishop as is required in the proposed agreement?

"3. Are we ready to accept the principle and practice that presbyters ordained by the presiding minister have equal episcopal powers with the bishop of the diocese, in accord with the teaching of the Presbyterian Church as to Holy Orders?

"4. Will it make for unity and concord to introduce into the Church two standards of faith, one to be held by those regularly ordained by the bishop as the Prayer Book provides, and a different faith for those who receive the proposed joint ordination?

"5. Are we prepared to entrust the teaching of the children of the Church to those who have never made any profession of believing that which they will be required to teach?

We feel sure that the Commission has not realized the singular inopportune-

ness of their proposals. Just at the time when there has been a sinking of differences, and thankworthy, and well nigh unanimous coöperation in working for the success of the Presiding Bishop's ten-year plan of 'Forward in Service' on the Church's entire front, this element of grave discord is introduced.

"In view of the above facts, we respectfully ask that the aforesaid proposal be rejected, as not conducing to the good order of the Church. We further appeal to the House of Bishops in this time of confusion and world chaos when men's thinking is apt to be done under strong emotion, to issue a call for a ten-year period of worldwide prayer for unity in which all Churches be asked to coöperate, during which time there be a suspension of efforts to force the issue of Church unity."

Signatories: Central Council of the Clerical Union for the Maintenance and Defense of Catholic Principles, representing the Philadelphia, New York, Boston, Maryland, Erie-Ohio-Pittsburgh, and Central Pennsylvania Branches; American Church Union; Federation of Catholic Priests; Priests' Federation of the diocese of Connecticut; Order of the Holy Cross; Order of the Poor Brethren of St. Francis; St. Barnabas' Brotherhood; Order of St. Benedict; Companions of the Holy Saviour; Community of St. Mary; Community of St. John Baptist; Sisters of the Holy Nativity; Order of St. Anne, comprising the autonomous convents at Arlington Heights, Mass., Boston, Chicago, Kington, N. Y., Denver, Colo., and Versailles, Ky.; Poor Clares of Reparation and Adoration; Guild of All Souls; Confraternity of the Blessed Sacrament; Guild of the Holy Cross; Philadelphia Catholic Laymen's Union; Catholic Laymen's Club of New York; Catholic League of the Diocese of Newark; Cleveland Catholic Club, Inc.; Catholic Club of Chicago.

RADIO

Bishop Ludlow to Address English Speaking World

Bishop Ludlow, Suffragan of Newark, will address the English speaking world on the second Sunday in Lent, March 1st, from 12:45 to 1 P.M. on the program of NBC's International Short Wave Religious broadcast. Arrangements were made by the World Council of Churches.

In the summer of 1939, just prior to the opening of the war Bishop Ludlow was one of a team of visiting preachers from America in England.

SOCIAL RELATIONS

Annual Observance

Recommending that the general theme of Christian Social Relations be "tied up closely with the worship and prayer emphasis of the Presiding Bishop's Forward in Service Program," Canon Almon R. Pepper, executive of the National Council's Department of Christian Social Relations says that there is ample reason to believe that Christian Social Relations Sunday will be observed widely this year.

The date customarily observed in parishes is the Third Sunday after the Epiphany, this year January 25th, which is also the Feast of the Conversion of St. Paul. Many parishes which do not want these two observances to conflict, Fr. Pep-

per says, will plan to hold Christian Social Relations Sunday on January 18th.

It is suggested, Fr. Pepper says, that hymns, prayers, sermon, psalms, and lessons, can all be directed toward Christian Social Relations. "The close relationship between worship and service can be brought out clearly by emphasizing the Christian Social Relations character of the prayer 'for the whole state of Christ's Church,' and it is easy for a preacher to point out the intention of that prayer, noting especially that the people are praying for those who 'administer justice, to the punishment of wickedness and vice,' as well as for those who are 'in trouble, sorrow, need, sickness, or any other adversity.'"

CLID

Petition for Release of Earl Browder

Acting jointly with the United Christian Council for Democracy, the annual meeting of the Church League for Industrial Democracy, January 6th, petitioned President Roosevelt to act "with executive clemency in the case of Earl Browder." Mr. Browder, national secretary of the Communist Party, is now serving a term in a federal prison for having sworn falsely in applying for a passport.

The UCCD-CLID findings expressed belief that Mr. Browder "was singled out for unjust discrimination in his passport offense, because of his political views," and that "his pardon and release would contribute to national unity in the anti-fascist struggle."

The business meeting of the Church League and the business meeting of the United Christian Council were both held at the Russell Sage Foundation, New York, one immediately following the other. A group of speakers well known in Christian social action addressed the January 5th sessions [L. C., January 14th] and the January 6th sessions of the CLID, and the findings were largely based on these and on the resultant discussions.

OTHER FINDINGS

Declaring "our findings and recommendations are based upon the doctrine of the sacredness of human personality and the rights of the individual," the joint document advocated:

¶ Removal of discrimination against Negroes, Jews, and aliens in education, housing, employment, and the armed forces.

¶ Defeat of legislation aimed at slashing \$1,000,000,000 from government expenditures by cutting appropriations for the NYA, the Farm Security Administration, and the Department of Education. These cuts, it was said, "would fall particularly heavily upon low income groups and would strike directly at the health and morale of our people."

¶ Enactment of price control by licensing all business, except press and radio, with a single price administrator and a three man appeal board.

¶ Control of rents as well as prices.

¶ Equalizing purchasing power of high and

low income groups through "taxing the rich during national emergency and borrowing from the poor by savings stamps and government securities."

¶ Accepting labor as a "full and equal partner with capital and management for the period of the war emergency and the post-war period to follow" by putting into practice the CIO plan of industry councils with labor and management equally represented.

¶ Appointment by the UCCD of a continuing committee to plan an "American Malvern Conference" of national and inter-denominational scope.

CIVIL LIBERTIES

In the section of the findings headed Civil Liberties, the two bodies took the following action besides that on Earl Browder:

¶ Petitioned Attorney General Francis Biddle to uphold the ruling of the immigration committee which reversed Judge Sears' decision for the deportation of Harry Bridges, West Coast labor leader of Australian nationality.

¶ Called for the defeat of the Dies-sponsored legislation to require members of the Bund (now defunct) and the Com-

FOREIGN

ENGLAND

New Bishop of Portsmouth

A clergyman who, during the last war, sank a German U-boat and subsequently served for six years as a naval chaplain is the choice to fill the vacancy caused in the great dockyard diocese of Portsmouth by the death of Dr. Frank Partridge.

The new Bishop of Portsmouth is the Rt. Rev. William Louis Anderson, Bishop Suffragan of Croydon since 1937. At the time of his elevation to the episcopate, he achieved a good deal of newspaper publicity by informing his parishioners, "It's not a cheap job becoming a Bishop," adding that the clothes alone would cost him £200.

Clerical Exemption

At the beginning of the war Parliament, without representations from the Church or any other religious body, decided that clergymen by reason of their vocation should be exempt from national conscription and military service. It also exempted ordinands who had begun their training for the ministry.

Recently it has been urged in some quarters that the clergy might devote some part of their time to other branches of national service. The Archbishop of Canterbury referred to the suggestion in a recent speech in Parliament, expressing his willingness to consider any scheme submitted to him by the Government, but pointing out that probably it would prove unnecessary in view of the large and active share which the clergy were already taking in the various branches of civil defense.

munist Party to register as foreign agents. ¶ Urged defeat of the Guyer Poll Tax Bill, which "denies the right of democratic franchise to millions of our Negro citizens."

¶ Appealed to the Governor of Georgia for clemency in the case of Odell Waller, "a Negro sentenced to death by a poll tax jury, convicted of a crime in which there were extenuating circumstances."

Editor's Comment:

With its appeal for "executive clemency in the case of Earl Browder," and some of its other recommendations, the Church League for Industrial Democracy seems to go all out for Communism. The release of Browder, who is in prison for perjury in connection with application for a passport, would not mean the righting of a political wrong, as the CLID statement implies, but the granting of special leniency to a convicted law-breaker just because he is a Communist—a flagrant example of special privilege to a self-styled leader of the proletariat. We regret that a Church organization, especially one that claims to be devoted to democracy, has permitted itself to become a party to such an undemocratic and partisan appeal.

Although some of its recommendations are constructive ones, the alliance of the CLID with the radical United Christian Council for Democracy, and its policy of acting as a vigorous minority pressure group, in a time of national crisis, have caused it to forfeit the confidence of the great majority of Churchpeople, whose views it by no means represents.

LUTHERANS

President of United Lutheran Church Given Wartime Powers

Far-reaching wartime emergency powers have been granted to the president of the United Lutheran Church in America by the denomination's executive board.

Under the provisions of the grant the Church's president, Dr. Frederick H. Knubel, is empowered to take any action he deems necessary toward furthering the nation's war effort without consulting the board.

A spokesman for the executive body stated that under his new powers Dr. Knubel is expected to seek governmental assurances that no depletion of the ministry would be occasioned by the wartime draft.

The Church, it was explained, hopes that pre-seminary students may gain deferment similar to that now provided theological students.

Dr. Knubel is also empowered to extend the services of the church to overcrowded areas; to assign specific duties to church agencies; and to request the waiver of priority restrictions whenever they interfere with the work of the Church.

A resolution providing for the appointment of a special committee to draw up a statement on the responsibility of the church in wartime was also approved by the Lutheran board.

CHINA

"Missionaries Well Treated by Japanese"

According to the Rev. Dr. James Thayer Addison, vice-president of the National Council, in charge of foreign missions, the situation in China, as of January 6th has been clarified to the extent that he can make the following report:

"It is quite clear from all the news from various sources and from various cities that missionaries are being well treated by the Japanese. The most lenient treatment appears to be the necessity for reporting at intervals to the Japanese authorities. The most rigorous treatment appears to be confinement within a residence, a mission institution, or a compound. There is no reason to suppose that any missionary has been imprisoned or confined in a concentration camp. So far as *free* China is concerned, cable communication and therefore also the transfer of funds are easy."

Dr. Lewis B. Franklin, treasurer of the National Council, received the following cable from Kunming: "ESTIMATE SCHOOLS ANKING HANKOW PAYMENTS EIGHTEEN MISSIONARIES REQUIRE GOLD TWO THOUSAND, CHINESE CURRENCY FOUR THOUSAND MONTHLY BEGINNING DECEMBER. RECOMMEND THREE MONTHS RESERVE. INTERIOR COMMUNICATION DIFFICULT THREATENED. REMIT SHANGHAI COMMERCIAL SAVINGS BANK, KUNMING. ADD SCHOOL GIFT THOUSAND YUNKWEI THOUSAND." All the money asked for* was thereupon promptly cabled.

Authority for Dr. Addison's statement is based upon cables, radio messages, telephone calls.

ARMED FORCES

Bishop Sherrill Starts

Army-Navy Commission Drive

Having opened a nation-wide campaign to raise \$385,000 for the Army and Navy Commission on January 4th in the New York Cathedral, Bishop Sherrill of Massachusetts, chairman, is on the first lap of a two-months' itinerary taking him from coast to coast and bringing him in touch with thousands of Church leaders and members.

The Bishop pointed out that the mission of the Army and Navy commission did not duplicate the work of the USO and other groups caring for the recreational and entertainment problems of the men. He urged the congregation not to neglect the spiritual needs of the men in the armed forces when responding to war appeals.

ROCHESTER

Laymen of the diocese of Rochester, organized by Bishop Reinheimer in 1937 as the Bishop's Men, have voted to sponsor

* EDITOR'S NOTE: The reader will have to decide for himself how much it was.

the Army and Navy Commission's appeal for funds in that diocese.

The Bishop's Men, each year since organization, has given a special thank offering to some designated work of the Church. One year the offering went to Liberia; another to St. John's Chapel, Hobart College; another to India.

With the announcement of the Army and Navy Commission's appeal for \$385,000, the Bishop's Men undertook not only to contribute their own annual thank offering to that cause, but also to enlarge the scope of the offering to include all the people of the diocese.

Bishop Sherrill, chairman of the Commission, met key men from all Roches-



BISHOP SHERRILL: Begins two-month tour for Army and Navy Commission.

ter parishes to discuss the plans of the Commission at Christ Church, Rochester, January 14th.

BUFFALO

Pushing into Western New York, Bishop Sherrill conferred with the clergy of Buffalo on January 15th, who pledged cooperation in the plans outlined by the Bishop.

WESTERN MASSACHUSETTS

Under the leadership of Bishop Lawrence, the diocese of Western Massachusetts plunged into the campaign to raise its share, some \$3000 for the Commission. Speakers addressed the three convocation clericus meetings and at the same time met with groups of laymen in each of the three main centers of the diocese.

The Rev. Louis W. Pitt of Grace Church, New York, discussed the campaign with the Springfield Clericus at St. James' Church, Springfield, Mass., on January 12th. Dean Henry B. Washburn, secretary of the commission, spoke to the Berkshire Clericus at St. Stephen's Church, Pittsfield, on January 19th, while the Rev. Thomas A. Sparks, precentor of the Cathedral of St. John the Divine, New York, will speak in Worcester on January 26th. Thus the entire diocese was covered.

Christmas Service

An Army chaplain writes to Ammidon & Company of a Christmas service in an Army unit: "The brassware you loaned us was a great help on Christmas morning. We moved into this site Christmas Eve. Everyone was mad and wet. It had rained steadily every hour or so. The mud was nice and oozy, and I have even had to sleep in my rubber boots. All in all, it was not a particularly joyous Christmas.

"After blowing church call three times, in the high wind, it was finally heard, and the fellows came on down in the pines, where church was to be held. Having no altar, I used the tail gate of a weapons-carrier (truck); the dossal was an Army blanket, stretched from the top of the truck around the back edges, and held tightly on the bottom by bricks (not viewed by the congregation); the superfrontal was also an Army blanket. I used the cross and candlesticks here and it looked very churchly. Despite the wind, cold, wet, and mud, we had a good service. Many received, including several Roman Catholics."

Prayers for Airmen

As there happens to be in the American Prayer Book no prayer for the members of the Army and Navy air forces, Bishop Oldham of Albany has authorized the prayer from the Scottish Prayer Book for use in his diocese:

"Almighty God, who makest the clouds thy chariot and walkest upon the wings of the wind; have mercy, we beseech thee, on our Airmen, and when they are amidst the clouds and wonders of the sky, give unto them the assurance of thy protection, that they may do their duty with prudence and with fearlessness, confident that in life or in death the eternal God is their refuge, and underneath are the everlasting arms; through Jesus Christ our Lord. Amen."

Bishop Conkling of Chicago has commended for war-time use in his diocese a new stanza of Hymn 415 (Eternal Father! Strong to save) written by the Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, Ill., to ask protection for the nation's airmen.

"O Loving Father, give Thy care To those in peril in the air; Who bravely fight to keep us free From foreign rule and tyranny. O hear us, Lord, and grant our prayer For those in peril in the air."

HOME FRONT

Tire Ban Affects Clergy

Failure of the government to exempt clergymen from the current ban on tire purchases was condemned by the *Evangelist*, weekly organ of the Albany, N. Y., Roman Catholic diocese.

Asserting that "the first instance of war rationing directly affecting the public finds no consideration given to the religious in-

terests of the people," the weekly charged that "such a total regard of the religious rights of the American people can hardly be viewed as an oversight. It has all the appearance of an intentional and premeditated policy."

The Greensboro, N. C., Ministerial Association has appointed a committee to look into and report on what was termed the apparent discrimination against ministers and churches in the matter of priority ratings in the rationing of automobile tires.

The executive board of the United Lutheran Church in America has authorized its president, Dr. Frederick H. Knubel, to take action to obtain priority rights for clergymen in the purchase of tires and automobile parts.

The church official, it was stated, will not seek a blanket exemption for all Lutheran ministers, but only for those who can prove the need. Rural pastors who travel long distances are included in this category.

CANAL ZONE

Panama on the Alert, Bishop Beal Reports

Reporting to Presiding Bishop Tucker that press of work will make it impossible for him to attend the meeting of the House of Bishops in February, Bishop Beal of the Panama Canal Zone states that the Zone is much on the alert.

"We feel very well guarded down here on both the Atlantic and Pacific sides," Bishop Beal said. "Our armed forces have been on the alert for over two years, and the finishing touches are now being given to community organization of every kind from air-raid shelters to soup kitchens. No one knows what may happen, but the canal is prepared. Some women and children are leaving, but we do not expect a general evacuation, just yet anyway."

Bishop Beal reported to Bishop Tucker also that the Day of Prayer was observed on New Year's Day in his jurisdiction. At the cathedral service the American Ambassador, Edwin C. Wilson, made an address, and the British Minister, Charles E. S. Dodd, read the Lesson.

PACIFISTS

Conscientious Objectors Assigned to War Zone

The American Friends Service Committee will shortly send six conscientious objectors to England to aid in reconstruction work, subject to the approval of the State Department.

The six men, all of whom are trained in practical skills, will constitute the first unit of relief workers selected for overseas duty.

The choice was made by the campers themselves who nominated the most noteworthy men in each camp on the basis of practical ability, qualities of leadership, and personal character. From the 50 candidates, the Friends Service Committee has chosen six men and three alternates. They include

two Quakers, two Mennonites, two members of the Church of the Brethren, a Methodist, one without church affiliation, and Episcopalian Charles Butcher 2d, Cambridge, Mass., a Harvard graduate and former business manager of St. Mark's School, Southboro, Mass.

The men will continue to pay \$38 a month each, the cost of their maintenance, toward the support of the civilian work camps here.

The committee announced that it was planning to assign these men to the Friends

War Victims Relief Committee in England which now enrolls more than 400 in air raid shelter work, care of children and aged people who have been evacuated from their homes, and in the remodeling of country property to accommodate family groups. Carried on by English conscientious objectors, much of this work is financed with American funds.

Plans for other units of men to serve in China, Latin America, and in distressed areas in the United States are under consideration.

Religion and Life

I. *What is the nature and function of religion? And what is its relevancy to life?*

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

RELIGION matters for all the following reasons:

1. Because every human being has within him the following faculties: (a) a scientific faculty, by which he deals with facts observable through the five senses; (b) an artistic faculty, by which he seeks to bring order out of disorder and arrange things in such fashion as expresses beauty; (c) a social faculty, by which he loves other human persons and is loved by them; (d) a mystical faculty, by which he searches for unity with the meaning and the mystery that makes and sustains all things, including himself. Man is potentially a scientist, an artist, a social being, and a God-seeker. He can neglect none of these potentialities except on pain of becoming lopsided, unbalanced, maladjusted.

2. Because only religion is sufficient to overcome the usual self-centeredness and self-seeking, the ambition, and the greed which destroy individual happiness and make a stable society impossible. Without a sense of responsibility toward God, man is altruistic only when it does not cost him much. That is not enough to prevent social disintegration by way of neglect of children, disregard for the weak, divorce, economic exploitation, war. With too rare exceptions only those who recognize the primary reality of more than this world can escape domination by this world. Religion is normally a necessity because otherwise human beings are overwhelmingly tempted to substitute expediency for principle—and that is what destroys society and prevents a decent self-respect.

3. Because man knows too little and is too weak to arrive at a sufficient sense of significance without Revelation and Grace which come from and beyond the sensory and the obvious. Life here on earth, sure to end in frustration and death, and these with startling speed, is a ghastly absurdity. The issue is really

God or despair; and though there are those who avoid facing that issue in a maze of activity—benevolent or otherwise—the issue must at length be faced. Why was I born? To fail? Yet in terms of this earth only, failure is a necessity. In terms super-worldly, spiritual, religious, life is tolerable, enjoyable, gay, hilarious. It is hard to see how life else can be any of those things. In terms of nature, one may, and often does achieve a certain measure of earthly success; but it is failure, not success, which constitutes life's problem.

The relevancy of religion to life is unperceived by too many, chiefly because the exponents of religion are content not to bring people, even supposedly Christian people, face to face with the fundamental issue. As a matter of plain fact, theology is meaningless, the Church a preposterous institution, bishops and priests more than ridiculous, every member campaigns an intrusion, worship sheer sentimentality, except there be expressions of a clear recognition of the futility of a life this-worldly centered. Only he is fit to love the world aright who has escaped the world. The trouble with religion as a going affair in this our day, is that it has not escaped the world and does not wish so to do; that it will not proclaim that the cities of earth do perish, must perish, and that only the City of God lives on.

As a matter of fact, few people who think doubt this relevancy of religion. What they do doubt is the relevancy of the Church. The obvious need is that we should make the Church religious and brave enough to face the fact of human death, clear-cut on the fundamental moral issue.

¶ Next week the Rev. H. M. P. Davidson answers the question: "Do science and religion conflict? And is it true that most scientists are irreligious?"

Joint Ordination

A Step Toward Unity

AS THE bibliography on this page will show, THE LIVING CHURCH has given a considerable amount of attention to the Joint Ordination Plan—more than any other Church paper—and has attempted to present as adequately as possible both the affirmative and negative positions in regard to it. Two of the most competent theologians and doctors of the Church, Dean Zabriskie and Dr. Felix L. Cirlot, have, in the past two issues, presented respectively an affirmative view and some serious objections to the plan. A further adverse report is contained in the protest to the House of Bishops by certain Anglo-Catholic organizations, the text of which is published in the news columns of this issue.

In this editorial we wish to comment on these articles and on the text of the proposed agreement itself, with a view to putting the Joint Ordination Plan in its proper perspective and expressing our own views as to its value and significance.

By way of summary, let us go back to the document itself, which is a proposed agreement between the Episcopal Church and the Presbyterian Church of the USA, negotiated and recommended by the Commission on Approaches to Unity of the former Church and the Department of Church Coöperation and Union of the latter. These bodies have been meeting in joint session twice a year for some time past and have given long and careful consideration to the ways of carrying out a "declaration of purpose," adopted by the governing bodies of the two Churches in 1937, in which both Churches agree to work toward ultimate organic union.

The Joint Ordination Plan is described in the document itself as "to be regarded as an interim step toward organic union between the two Churches," and the hope is expressed that it will "lead toward further steps until, under the guidance of the Holy Spirit, the two Churches may become one Church in the fellowship of the One, Holy, Catholic, Apostolic Church, which is the Body of Christ."

It seems to us that this statement indicates the perspective in which the proposed agreement should be viewed. It is not in itself a plan of union—rather it is "an interim step toward organic unity." Moreover, its purpose is not to make Episcopalians of Presbyterians or Presbyterians of Episcopalians, but to work toward the day when the "two Churches may become one Church in the fellowship of the One, Holy, Catholic, Apostolic Church which is the Body of Christ." Recognizing that there are many doctrinal and other questions to be settled before that day can come, the proposed agreement is intended to solve one of the most difficult questions of all by providing a means whereby a common ministry may be established for the united Church of the future.

Viewed in this perspective, certain details of the plan assume their proper proportion in relation to the plan as a whole. In this light there seems no basis for the alarmist cry that the plan involves the abolition of the historic order of deacons and the elimination of Confirmation by the bishop, nor does the proposed agreement create a double standard of faith.

We have previously expressed regret that the two negotiating bodies have not seen fit to publish at least an outline of the ultimate plan of union on which they are working. If they did so, it would be seen that both the diaconate and Confirmation will have their proper places, as will the ruling eldership

and other distinctive features of the Presbyterian polity. As to a "double standard," it is specifically provided that the doctrinal basis shall be the historic Creeds, and that such documents as the Articles of Religion and the Westminster Confession of Faith shall be regarded as secondary documents, indicating the interpretation placed upon the faith at a particular time in history.

Actually, the two Commissions hope that it may be possible to restore the diaconate to a more primitive and scriptural form than it now enjoys in either Church. The Presbyterians have deacons and elders whose functions are perhaps more like those of the deacons described in the Book of Acts than are either the Presbyterian licentiates or the deacons of the Episcopal Church. The Anglican diaconate has become little more than a stepping stone to the full priestly and prophetic ministry, and it would certainly be desirable if the diaconate could be restored to its proper status as a major order of the ministry, as in the time of the Apostles and the early Catholic Church.

So, too, it seems to us captious to contend that, because the proposed agreement specifically states that "presbyter" and "priest" are regarded as words of the same meaning within the scope of this agreement, therefore the meaning must be something less than that now attached to the word "priest." This scarcely seems a tenable position for members of the Episcopal Church, inasmuch as "presbyter" is already used as equivalent to "priest" in our own formularies, notably the Constitution and Canons and the Letter of Institution prefixed to the Office of Institution of Ministers in the Prayer Book.

MOST difficult of all to understand is the contention of the organizations protesting to the House of Bishops that "the proposed agreement, if adopted, will, so far as this Church is concerned, repeal the Chicago-Lambeth Quadrilateral which the Churches of the Anglican communion have for more than 50 years offered to the Christian world as a basis of unity." The evidence on which this statement is based is not given, and it is difficult to understand what basis there might be for this objection. Whatever else might be said about

Bibliography

The following articles on joint ordination have been published in previous issues of THE LIVING CHURCH:

Proposed Agreement for Joint Ordination. The official text of the document submitted by the (Episcopal) Commission on Approaches to Unity and the (Presbyterian) Department of Church Coöperation and Union, for the consideration of the dioceses and presbyteries of the two Churches. THE LIVING CHURCH, October 15, 1941, p. 12.

Joint Ordination: Some Preliminary Considerations. Editorial. THE LIVING CHURCH, December 3, 1941, p. 14.

The Joint Ordination Plan: An Affirmative View. By the Very Rev. Alexander C. Zabriskie, S.T.D. THE LIVING CHURCH, January 7, 1942, p. 8.

The Joint Ordination Plan: Some Serious Objections. By the Rev. Felix L. Cirlot, Th.D. THE LIVING CHURCH, January 14, 1942, p. 10.

See also the news item, Unity, on page 5 of this issue.

the Joint Ordination Plan, we do not see how it can be charged that it denies the Bible, the Creed, the Sacraments, or the Historic Episcopate, which are the four essentials of the Lambeth Quadrilateral.

As to the nine points of objection raised by Dr. Cirlot, we must leave the detailed reply to these to competent theologians, since technical matters of this nature are beyond the scope of editorial discussion. We should, however, like to make one observation that seems to us to apply to all nine of the objections and to represent a fundamental difference in perspective between the proponents of the plan and most of those who so far have objected to it. Dr. Cirlot and other opponents seem to consider the Presbyterian Church as wholly outside the circle of the Catholic fellowship. On that hypothesis—if “verily we are the people” and they are not—any attempt at organic union must indeed be not only inconsistent but virtually blasphemous. That view we reject emphatically, and we hope that we are wrong in our feeling that it may characterize a considerable part of the opposition to the plan.

We hasten to add that we do not consider the Joint Ordination Plan as a complete or perfect document. It is, at best, only an interim step and it may require profound modification before it is acceptable to either of the Churches concerned. The negotiating bodies fully recognize this fact, and it is just for that reason that they have submitted it to the dioceses and presbyteries for discussion and report rather than to General Convention and General Assembly for acceptance or rejection. The negotiating bodies do not feel that the plan is in its final form, and are ready to consider any constructive suggestions for improving it or for substituting a new and more acceptable plan to accomplish the same object.

For this reason it seems to us that the forwarding of a memorial to the House of Bishops, asking that the proposal be rejected, is scarcely in order at this time. Not only does the House of Bishops by itself have no power either to accept or reject such a plan, but the plan has not been submitted to the House of Bishops for its consideration at this time.

The proper place for consideration of the plan is in the diocesan conventions, to which the plan has been officially transmitted. The chairman of the Commission on Approaches to Unity has requested that it be so considered and that the findings of the various dioceses be transmitted to the secretary of the Commission for compilation and presentation to the full Commission at its next meeting. Granted that this is not a usual canonical procedure, it has the advantage of bringing up the matter for discussion in all parts of the Church in an informal manner and permitting the results of that discussion to be registered with the commission. This is done so that the Commission in its negotiations with the Presbyterian Department may be able to make such changes or modifications in the plan as seem wise, growing out of the diocesan discussions; and the Presbyterians may propose similar modifications growing out of the discussions in the presbyteries. By this democratic process the commission hopes to be able to formulate a revised plan for presentation to General Convention in 1943. At that time the two Houses of General Convention will be able to exercise their constitutional and canonical right to accept, reject, or amend the proposal in any way that they see fit.

Nevertheless, the objections raised in the memorial and in the article by Dr. Cirlot, as well as any other carefully considered objection to the Joint Ordination Plan, ought to be (and we believe will be) carefully considered by the Commission on Approaches to Unity. Several of the points are well

taken and should be carefully considered in the revision of the plan which will undoubtedly be necessary before it can be considered to be in anything like final form.

AS TO the plan itself, we hope that it will receive favorable consideration in the dioceses and ultimately in General Convention. The Episcopal Church has been talking about unity for a great many years and has engaged in endless conferences and discussions with various Churches—Protestant, Eastern Orthodox, and Old Catholic. We have reached a measure of intercommunion with the Old Catholics and at least a better understanding with several of the Eastern Orthodox Churches, but so far we have made no real progress with any Protestant body.

We shall never make any progress if we adopt, as Dr. Cirlot suggests, the motto “No appeasement.” The Presbyterians are not aggressors, trying to rob us of our Catholic heritage. They are Christians, trying with us to find a way of carrying forward the Kingdom of God in a world that needs the Christian religion as never before. Since the principal stumbling block in our negotiations with the Presbyterians is the problem of the ministry, the Commission on Unity has tried to tackle that problem frankly and courageously, confident that under the guidance of the Holy Spirit it is not insoluble.

It seems to us that the Joint Ordination Plan is a step in the right direction, and that it deserves the prayerful consideration of the Church. If it has faults, let them be corrected. If it is the wrong approach, let its critics suggest a more excellent way. But if, as we believe, it is a step in the right direction, holding promise of success in healing a schism of 400 years, let us be willing to move forward, even at some risk, confident that God the Holy Ghost will not mislead us if we trust in His guidance.

Bishop Fiske

TRULY “there were giants in those days.” Charles Fiske was one of them—a powerful warrior giant, armed with a mighty pen that he knew full well how to wield effectively in the extension of the Kingdom of God. For, while he was a capable bishop and administrator, a wise Father in God to the clergy and laity of the diocese of Central New York, an insistent and constructive critic of the Church’s national organization, and a powerful preacher, it is as an author and journalist that Bishop Fiske had his greatest influence for the Christian cause—an influence that extended far beyond the borders of the Episcopal Church.

Bishop Fiske had, as few Church leaders have, the ability to phrase the eternal truths of the Christian religion in such a way as to appeal to all sorts and conditions of men. His preaching, particularly to young men and women in colleges and universities, struck a responsive chord and awoke many to the call of the Christian life and work. His books, especially *The Religion of the Incarnation*, *The Faith By Which We Live*, and *The Christ We Know*, have brought thousands of men and women to a clearer understanding of Our Lord and His Church. Others, such as *The Real Jesus*, *Calvary Today*, and *The Confessions of a Puzzled Parson*, have strengthened the faith and understanding of many Christian people, both Churchmen and non-Churchmen. But perhaps even more important than his books were the many articles that he wrote for both the religious and the secular press—perhaps most of all the “ministry to the intelligentsia” that he carried on

through articles in such magazines as *Scribners*, *Harpers*, and the *Atlantic*. He himself regarded this journalistic ministry as his special contribution to the spread of Christ's Kingdom.

Bishop Fiske was especially well known to the readers of *THE LIVING CHURCH*. During his active ministry, both before and after his consecration to the episcopate, he was a frequent contributor to our columns. Some of his contributions appeared as signed articles; many of them as unsigned editorials, for he was for many years an associate editor. And even after his retirement, when his health did not permit much writing, he was always ready to help the editor by his wise counsel and constructive criticism.

"There were giants in those days"—and Bishop Fiske will long be remembered as one of the giants of the Episcopal Church. May he rest in peace, and may light perpetual shine upon him.

Tires and the Clergy

THE Church and its clergy are entirely willing to undergo, with the general population, any reasonable restrictions and sacrifices that may be necessary for the winning of the war. But the Church must also carry on its work, and has a right to expect the ready coöperation of a government that is waging a war in the name of Christian principles.

The strict rationing of new tires, forbidding entirely their purchase for ordinary uses, is a case in point. The priority accorded to physicians who use their cars principally for the exercise of their profession is a wise provision. The same priority should be given to clergymen, when they use their cars primarily for the exercise of their profession. Surely the ministry to souls is at least as important as the ministry to bodies, as the government itself proclaims when it asks the people to place their faith in the things of the spirit above their personal safety.

A letter in our correspondence columns this week indicates how the ministry of one priest is curtailed by inability to buy new tires. The government will probably not be interested in the technicalities of fasting Communion, or the question of afternoon celebrations, and the Bishop is the proper person to rule on this phase of the Church's discipline. But it is clear that, if the tire restrictions are not relaxed or priority given to clergymen who must use their cars to reach distant missions or isolated families, the work of the Church will be greatly hampered, particularly in the "great open spaces" of the West.

We respectfully call this situation to the attention of the proper authorities in Washington, and ask that the clergy be given proper priority for the purchases of new tires in cases where it is necessary to the exercise of their ministry in service to the people committed to their charge.

Answers to Laymen's Questions

UNDER the title "What Laypeople Want to Know," we published in *THE LIVING CHURCH* of October 1, 1941, a list of 28 topics distilled by Dr. Bernard Iddings Bell from his experience of 23 years of preaching missions. Probably no priest of the Church has as wide and varied an experience in mission preaching as has Dr. Bell, and these topics are therefore of interest and importance to the whole Church.

What are the answers to these 28 questions, which cover the fields of definition, doctrine, ritual, and morals? Feeling that the whole Church would profit by reading brief answers by prominent clergymen, such as they might give to inquirers

at a mission, we assigned these questions to a list of competent priests selected in consultation with Dr. Bell, and we plan to publish their replies serially in the ensuing issues of *THE LIVING CHURCH*. We asked Dr. Bell to set the pace by writing on the first topic—"the nature and function of religion and its relevancy or irrelevancy to life." His answer to this question, or topic, is published in this issue. Next week the Rev. H. M. P. Davidson will discuss "the relationship of science and religion, and the alleged irreligion of most scientists," and so the series will continue each week.

We suggest that the clergy, especially those who conduct missions, and teachers and other Churchmen who often meet these questions in their daily contacts, might well clip these brief but carefully thought out answers, and file them or paste them in a scrap book for future reference. We do not expect to reprint the series, unless there is an overwhelming demand for it—so please save the discussions as they appear, if you want them for future reference.

“WHERE BIRDS FLEW BY”

DOWN city streets I searched each face
For token of love's grace.
All on tomorrow seemed intent
Or lost in yesterdays long spent.

The country showed me lives, like grain,
Ripened for pain.

I flung myself beneath a tree.
It could not shelter me.
Tomorrow brimmed in every cup
Of acorn lifted up.
Its yesterdays, for bad or good,
Were ringed in wood.

"O God," I cried, "I fear
Love grown too dear.
I fear tomorrow in his eyes,
His yesterdays, if he but sighs."
Dark wind sped through the grass
As shadows pass.

"Love is a self consuming fire,
Not fed by morrows of desire
Nor quenched by yesterday.
Love is a way.
Love rounds the circle of eternity
If given Me."

A voice ceased and I knew
The words were true.

I stood up tall beneath the tree
That showered its acorns over me.
I wound my arms about the wood
Ringed with its past for bad or good.
My face I lifted to the sky
Where birds flew by.

PORTIA MARTIN.

¶ This graphic description of the work of one of the Episcopal Church's army chaplains was prepared by soldiers at Camp Upton. The photographs are by Pvt. D. P. Jacino.

An Army Chaplain's Work

SINCE the onset of war, the army reception centers are crowded with new soldiers, both conscripts and volunteers. In the midst of bewildering changes and new problems, these young men quickly find that the one man in the army most immediately concerned with their welfare—mental, moral, and spiritual—is the chaplain.

At Camp Upton, L. I., the three chaplains—Capt. N. E. Barasch, the Jewish chaplain; Lt. W. E. Capron, Roman Catholic; and Lt. Arnold M. Lewis, Episcopal, who also serves the camp's Protestant and Orthodox soldiers—all testify that their life is far from dull because the problems of soldiers newly inducted into the army from civilian life are many and varied, tragic and humorous, serious and inconsequential.

Chaplain Lewis, for instance, has not only acted as spiritual adviser to many of the 60,000 selectees who began their military careers at Camp Upton, but has acted as counsellor and friend to these soldiers in their multitudinous personal problems—love, home-sickness, financial tangles, etc.

He has seen Camp Upton grow from a small tent city to one of the largest reception centers in the nation and in this period has conducted weekly religious serv-



VARIETY is of the essence of an army chaplain's work. Here Chaplain Lewis (third from left) supervises the arrival of a group of young ladies at the post for a dance with the soldiers. He is the official sponsor of the party.

ices for members of the post's permanent party and for thousands of selectees enroute to permanent camps for training.

Even before he was commissioned a first lieutenant in the Corps of Chaplains, Chaplain Lewis filled a vital need for spiritual leadership during the time the camp was being garrisoned, and before and during the time the first selectees came to camp.

He conducted services on the post while still rector of nearby St. Mark's Church, Westhampton Beach. In addition, he devoted one night a week to helping soldiers with their personal problems.

Chaplain Lewis reported for active duty at Camp Upton as Episcopal chaplain on

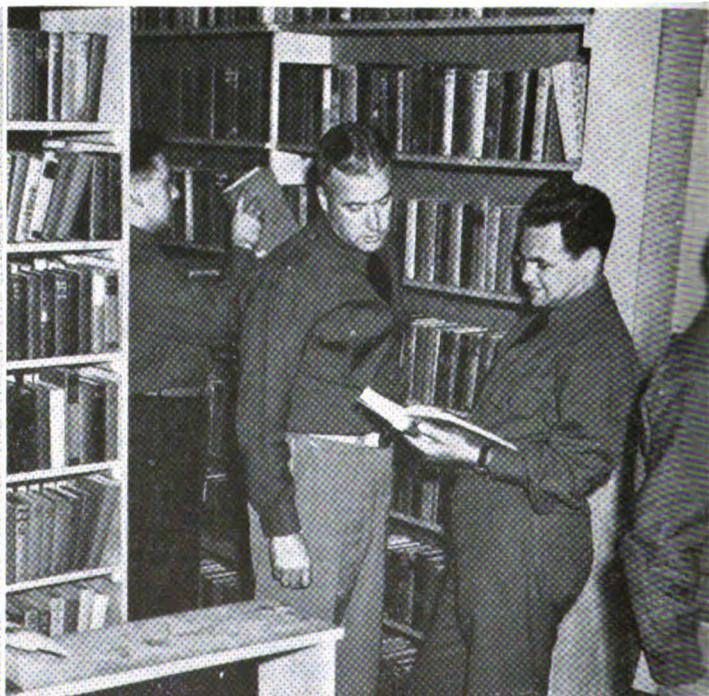
January 21, 1941. He is a graduate of Springfield College and Virginia Theological Seminary, is married and has a son and a daughter.

Every day in the Army is a busy day for the chaplains. After listening to the woes of individual soldiers, they take up the task of trying to make the camp more pleasant for all soldiers. The recreation hall, which comes under the jurisdiction of the chaplains, is a favorite place of relaxation for the men.

For the soldier who likes more substantial reading material, the camp now has a library which includes more than 3,000 volumes of fiction and non-fiction, provided



THE SICK in the camp hospital are regularly visited by the chaplain. Lieutenant Lewis is shown reading to a selectee as part of his work of solace and spiritual comfort. He is responsible for all non-Roman Christian soldiers at the post.



ANOTHER JOB which Chaplain Lewis shares with other camp chaplains is helping to supervise the camp library. "New books, good books—that's what all the soldiers ask for," he says. "But we still have a good market for mystery and adventure yarns."

COUNSELING soldiers in all kinds of problems and difficulties is a major part of Chaplain Lewis's work. Sometimes soldiers are in dire need of emergency funds. Sometimes they wish to discuss spiritual matters. Chaplains must always, of course, be on the alert to distinguish between actual and imagined needs—and occasionally out-and-out faking. This soldier has come to discuss problems in connection with his transfer to another camp.



mainly through donations from various organizations working in coöperation with the camp chaplains.

Dancing parties for the enlisted men arranged by the chaplains have become the highlights on the post's social calendar. The chaplains invite and bring girls from nearby communities as dancing partners for the socially inclined soldiers. Parties of this type have been staged for both White and Colored soldiers.

Recognizing the importance of worship, the Army provides for holding regular weekly services for soldiers. The non-Roman Christian services are the responsibility of Chaplain Lewis. In addition, services are conducted for special groups in accordance with their requests and the limitations of the military schedule. Chaplain Lewis regularly celebrates the Holy Communion for Episcopal soldiers, and provides them with other ministrations of the Church.



WORSHIP is the central duty of a priest in the army, as it is of any Christian anywhere. Chaplain Lewis conducts interdenominational services for all soldiers who care to attend, as

well as the Holy Communion for members of the Episcopal Church. Here an officer and a group of soldiers kneel before the altar of the new camp chapel to receive the Blessed Sacrament.



BOOKS



ELIZABETH McCracken, Editor

A Much-Needed Book

FAITH and NURTURE. By H. Shelton Smith. Scribners. Pp. xii-208. \$2.00.

Here is a book for which we have been waiting. It is a considered analysis, and a no less considered denunciation, of the popular conception of religious education, based upon the truncated, reduced, and denatured Christianity which has been taught all over America for several decades, and which the logic of events, the deepening of thought, and the return

to a traditional Christian perspective have united to destroy. If anything, this book is somewhat too violent in its dismissal of all the values in the older liberalism—indeed, one may say that the term "liberal" is now used to beat anything one dislikes!

But apart from this occasionally unfortunate tone, this little book by the professor of ethics at Duke University is a really notable contribution to the whole subject of Christian education. The popular "religious educators" of yesterday, and (alas, too often) today as well, based their theories, say Dr. Smith's well-documented chapters, on a misconceived religion, a fallacious view of man, a blind confidence in social progress, and a philosophy (such as Mead's and Dewey's) which is the sheerest activism and bears little if any resemblance to a possible Christian position.

When you have read this book, what you will not find, and this is the tragedy of it, is some set of suggestions as to methods and goals for religious education. But you will know why religious education in America has succeeded in developing "attitudes" which break down as soon as children are exposed to real life.

W. NORMAN PITTINGER.

careful to pay tribute where tribute is due. Protestant biographers who have managed to leave an ugly prejudice behind them are warmly praised, as over against Roman Catholics in whose writings zeal has so often outrun discretion. Here and there only, and that mostly in footnotes, does patience give out and a note of acerbity creep in. Still at the end, one is left to wonder if even a seemingly correct historical method may not cover up things which a sound Christian conscience would regret? Devoted service, when it is hurried into the excess of fanaticism, is not "of the Kingdom." That is particularly true when devotion is for the law rather than the Gospel, for the institution rather than the souls which constitute it. The world, both Catholic and Protestant, has not always mistrusted the Jesuits without reason.

DONALD FRASER FORRESTER.

Stowe's Under the Pension Fund

STOWE'S CLERICAL DIRECTORY: 1941. Church Hymnal Corporation, for the Church Pension Fund. Pp. 346. \$5.50.

The new edition of Stowe's *Clerical Directory*, published by the Church Pension Fund, will be used with appreciation by clergy and laity alike. It follows the same general plan as its predecessors in form, color, and general appearance. Possibly the Church was expecting too much in the way of improvement when it heard that the Church Pension Fund was to put its resources behind the directory. The Fund quite properly points out that limited time for publication has prevented perfection.

Without wishing to seem over-critical one cannot help pointing out that reading at random, one sees such typographical errors as "John's" Church for "St. John's" Church, and "Bishop Field College" for Bishop Feild College, and finds St. Andrew's School of the missionary district of Mexico, strangely situated in "Seattle Zapopan Jal." These are minor defects, probably attributable to the notoriously bad handwriting of some of the clergy!

As the Pension Fund publishes new editions it will be able to approximate the perfection of the English *Crockford*. The Church is in debt to the Fund's officers for carrying on this important enterprise.

W. BERTRAND STEVENS.

Another King James Version in Modern Format

The Quotable Bible. Edited by Louis M. Notkin. Curl.* \$3.00.

Still another edition of the King James version in modern format. But instead of printing the narrative without the verse divisions Mr. Notkin has exaggerated these divisions, so that each verse stands out separately as "quotable." At the end of the volume, moreover, about a thousand of the most familiar verses are grouped together, so as to be readily accessible for citation, while passages unlikely to be quoted are omitted altogether. Paper, type, and binding are all attractive. B.S.E.

*In our Christmas book list [L. C. December 3d], *The Quotable Bible* was erroneously attributed to another publisher.

— PRICE CORRECTIONS —

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The above items, listed on page number sixteen and the inside back cover of the January 14th issue of *The Living Church*, were incorrectly priced.

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An Apologia for the Jesuits

THE ORIGIN OF THE JESUITS. James Brodrick, S. J. Longmans. Pp. 263. \$3.00.

There is a frontispiece for this book, the photograph of a 17th century woodcarving portraying St. Ignatius and his sons. The figure of the Saint dominates the whole, a figure gracefully modeled, the face beautifully natural, a wrinkle of paternal care across the brow, a glint of humor about the eyes, the mouth full and kindly. This frontispiece gives a foretaste of Fr. Brodrick's book. The average reader hardly thinks of St. Ignatius or even of St. Francis Xavier as first and always warmly affectionate men, endowed with childlike simplicity, possessing a lovely eager faith and a great capacity for tenderness and pity. But here they go across these fascinating pages, these two and with them the other early saints, missionaries, and teachers of their remarkable order; loving, laboring, even laughing. Tragedies and tears there are in plenty, miracles of endurance, of courage and adventure. But over all a warming light is spread that makes these men unexpectedly winning and attractive. They were great days those, which saw the founding of the Order of Jesus; and they were great men, who first took its yoke upon them. This is a worthy book about it all.

Apologia is, no doubt, one of the chief motives of the book. The author, himself a devoted Jesuit, regretting the impression which is generally held of St. Ignatius and his brethren, desires eagerly to right the wrongs done them. What he has to say, too, is fully documented; and he is even

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CHICAGO

\$400,000 Debt Retirement Drive Nears Completion

Hailing it as a great step forward which will enable the diocese to face the future with new strength and hope, Bishop Conkling of Chicago announced that the campaign to arise \$400,000 for the debt retirement fund was nearly complete.

Assurance that the needed amount was in sight was given Bishop Conkling by the two laymen who directed the campaign—Robert F. Carr, chairman of the capital gifts committee, and Edward K. Welles, chairman of the parishes and missions group.

Chairman Carr reported that the cash subscriptions and pledges obtained by his group of workers totaled slightly over the \$200,000 set as the goal for the solicitation effort in this division. This amount came from 66 subscribers who contributed average gifts of over \$3,000 each. Approximately \$100,000 of this sum has already been paid in cash.

Reporting for the parishes and missions, Chairman Welles added another \$191,500 to the total, and said that the remaining \$8,500 was in sight as the final clean-up campaign got under way.

The money will be put to use as quickly as possible to reduce outstanding obligations, according to Bishop Conkling, who disclosed that the Layman's Association and the Bishop and Trustees have completed plans for prompt application of the cash which has been paid upon subscriptions to that part of diocesan indebtedness not incurred on behalf of parishes. Further reductions will be made as rapidly as possible.

In his comment on the drive, Bishop Conkling said:

"The diocese of Chicago has taken a great step forward. All but overwhelmed by the crushing burden of debt with the never ceasing addition of interest charges, we have thrown off the shackles of our bondage and we call the whole Church to rejoice with us and give thanks.

"The workers in our debt campaign have given valiant service in the face of great difficulties. Our people have responded magnificently. Loyalty to the diocese is deepened and we face the future with new strength and hope."

WAUKEGAN

Christ Church, Waukegan, Illinois, is setting out to raise \$3,500 within the next 18 months by the collection and sale of old newspapers and magazines as its contribution towards the diocesan debt retirement fund.

This unique method of raising money was decided upon because the parish is at the present time paying off a substantial debt of its own, contracted for in connection with an improvement program, and the vestry felt that another financial appeal direct to the parishioners would not be advisable.

So Dean Howard E. Ganster, rector, put

it up to the men of his parish and the scheme for converting old newspapers into cash was devised. Then began a city-wide collection campaign. Basements and attics disgorged tons of the waste material and a corps of men from the church volunteered to bring the bundles to the church. And that the project bids fair to be a success is indicated by the fact that the parish has already turned over \$500 to Bishop Conkling and expects to have another \$1,000 to hand over before Lent begins.

Planning ahead against the day when the supply of old newspapers in Waukegan is completely exhausted, Dean Ganster declared: "Well, if it comes to that, we'll go to any home in the diocese which has any old paper to contribute. Just let us know and we'll come and get it!"

MONTANA

"God Give Us Men"

A stirring Macedonian plea by the Executive Council of the diocese of Montana—"God Give Us Men"—was issued recently to the clergy, treasurers, and guild presidents.

With the information that in 1915 there were 37 clergy in the diocese to administer to 4,388 communicants, dropping in 1942 to 16 clergy for 6,387, that Montana needs qualified clergymen, came a plea for aid in raising \$200 to finance a missionary journey.

Eastward bound late in January will be the Rev. Norman L. Foote, Virginia City, Mont. He will visit Seabury-Western, Philadelphia, General, and Berkeley Seminaries and have preaching engagements in the dioceses of Western Massachusetts and Albany. He will present the cause of Montana and interview senior students who appear interested.

"We embark on this plan for the benefit of all. It is a question of life and death for a portion of the Body of Christ," says the appeal. "If we pray and give and persist, results will be forthcoming. God does not ignore the prayers of loyal and faithful hearts when those prayers are for a worthy cause."

Dean Wilson reports that answers to the appeal for funds have been generous.

LONG ISLAND

Fire Sweeps Historic Parish House

Fire partly destroyed the 82 year old parish house and threatened to spread to the historic St. John's Church near Fort Hamilton, Brooklyn, January 4th.

St. John's is known as the Church of the Generals because famous American military leaders, including Generals Robert E. Lee and Stonewall Jackson, had worshipped there. Lost in the blaze, which brought out three fire departments, were etchings of many famous generals. Jackson, according to Church records, had been baptized at St. John's, and Lee had been a

Special Sale!

We jolly well know that the above heading will attract the attention of 50 women to 1 man. Well, to tell the truth, the women are the ones who will be the most interested in our very first special sale of close-out Christmas Cards.

We are approaching our annual inventory period, and want to reduce our carried over stock of Religious Christmas Cards, the loveliest of those made here and in England.

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including envelopes, and plus the nominal bulk postage.

The offer is based on orders for not less than 50 cards in any one order, and we promise to give you a lovely and wide assortment. You can trust us to give you attractive cards, for we do believe we are favorably known now for the type of cards we have always carried.

This sale closes February 25, after which date no orders will be accepted.

You buy fur coats ahead of time; why not your next year's needs in cards?

Charge accounts invited on strict terms of payment within 60 days from date of purchase.

See also our other advertisement in this issue—Page 17.

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vestryman there. Fifteen feet from the parish house is an elm tree planted by General Lee which escaped burning.

The Rev. Hedley J. Williams, rector, notified in the course of his sermon that the parish house was burning, but that the church would probably be saved, continued to preach, although he says he did cut short his sermon five minutes, so the congregation of some 150 persons could watch the fire.

The blaze apparently had started through a defect in the heating system in the cellar and spread rapidly throughout the building.

WASHINGTON

The Church of the Epiphany Celebrates 100th Anniversary

The Church of the Epiphany on January 6th celebrated 100 years of notable service in the Nation's Capital. It was on January 6, 1842, the Feast of the Epiphany, that a group representing Church families in what was then a residential section of Washington met to form a new parish and to plan the building of a new church. From this meeting originated the formation of the present parish and the erection of the church. In later years the neighborhood changed to a "business" section but the people of Epiphany refused to "retire" to another location. Thus the Church has come to be a down-town church ministering not only to the families who cling to the old church but also to the thousands who are passing on the crowded streets.

The day began with a celebration of the Holy Communion at 7:30 A.M. and continued with a festival celebration at 11:00. The Very Rev. Dr. Ze Barney T. Phillips, the retiring rector, was the celebrant. Dr. Phillips after 17 years of notable service as rector of the parish is leaving to take up his duties as dean of Washington Cathedral.

On February 1st Rev. Dr. Charles W. Sheerin, who is resigning his position as vice-president of The National Council, will become rector.

In the sanctuary with Dr. Phillips at this centennial service was Bishop Freeman of Washington, who for two and a half years before his consecration as Bishop was rector of Epiphany. Also at the altar and assisting in the service was the Rev. Dr. James W. Morris, a former rector, the Rev. Dr. Francis Yarnall, vicar of Epiphany Chapel, the Rev. R. L. Wolven, rector of the Church of the Ascension, Washington, and the Rev. Hunter M. Lewis, assistant to the present rector of the church.

At the opening of the service Dr. Phillips dedicated a handsome litany desk book presented to the Church by Charles F. Wilson, senior warden, in memory of Mr. and Mrs. William James Wilson, in their life-time among the loyal and faithful parishioners of Epiphany.

The sermon was preached by the Bishop of Washington who took for his text: "Wherefore seeing we also are compassed about with so great a cloud of witnesses

*** let us run with patience the race that is set before us." Hebrews 12: 1.

A large congregation was deeply moved as the Bishop eloquently and with profound feeling marshaled before them those who in the past had made the Church of the Epiphany their spiritual home and had made a distinct and valuable contribution to the up-building of the faith in the Capital of the Nation. He paid tribute to the late Rev. Dr. Randolph H. McKim, whose distinguished service as rector extended from 1888 until 1920 and mentioned that three of the rectors of the Church of the Epiphany had later become Bishops, namely: Rt. Rev. Dr. William Paret, rector from 1876 to 1885 and later Bishop of Maryland; the Rev. Thomas A. Starkey, rector from 1869 to 1872, and later Bishop of Newark; and the present Bishop of Washington, who was rector of the Church before becoming Bishop.

The celebration culminated with a supper and reception in the evening in the Parish Hall attended by 450 guests. Dr. Phillips, was presented by members of the vestry with a silver plaque in recognition of his services since 1924. The plaque, an oval serving tray, was inscribed with the signatures of each vestryman and was presented by Charles F. Wilson, senior warden "to our beloved rector and faithful friend."

WESTERN MASS.

Trinity Church to Apply For Parochial Status

Trinity Church, Whitinsville, Mass., a mission for the past 24 years, is applying to the diocesan convention to be admitted as a parish. Services have been held since 1908. and the parish was admitted as an organized mission in 1917. Under the leadership of the Rev. Alfred D. Snively the parish has just discharged a \$10,000 debt, clearing the way for parochial status.

CALIFORNIA

Grace Cathedral Opens Disaster Relief Center

The official opening of the Disaster Relief Center in Grace Cathedral, San Francisco, was held on January 5, 1942, when an open house was sponsored by those in charge. Sections of the crypt had been divided into wards, rescue squads, communications, and emergency operating rooms. The crypt is not a bomb shelter, but is to be used only as a disaster relief center under Red Cross management.

A legacy of \$10,000 had recently been made available for the completion and furnishing of the new crypt. The Bishop and the dean had been conferring for some time with the cathedral architect in regard to the development of these plans. It had been hoped to make the crypt available for community, cathedral, and diocesan activities by this coming Fall. However, these plans were immediately abandoned at the coming of the emergency and the application of the Red Cross for the use of the

crypt. The total use of these facilities was turned over willingly to the Red Cross for the period of the immediate emergency.

NORTHERN INDIANA

**Missionary Work
in a Trailer Camp**

By RUTH CRAMER PUTNAM

Although the war is hindering the progress of missions in foreign countries, it is bringing opportunities for real home missionary work right to parish doors. This has been the interesting experience of the Rev. George J. Childs, rector of St. Paul's Church, LaPorte, and Miss Marie Turley, United Thank Offering worker in the diocese of Northern Indiana. Fr. Childs and Miss Turley have visited the many huge trailer camps housing defense workers employed at the Kingsbury Ordnance Plant. The woman's guild of St. Paul's is sponsoring a survey to determine whether the workers and their families desire the help of the Church and if so, in what form they desire it.

On their first visit Fr. Childs and Miss Turley entered a small store in one of the trailer camps and found it crowded to capacity with women who had come there, not merely to trade, but to meet and talk with others. While the Churchpeople were conversing with the proprietor, a freight train was thundering by very near the store. When the train had passed, there was a sudden silence and they found themselves talking more loudly than they had realized. They also noticed that every woman in the store was looking and listening and trying to hear what was being said. This gave Fr. Childs an opportunity to speak to the women directly. He and Miss Turley found them intensely interested in the Church's offer to be of assistance to them. As a whole the women were above the average in education and, as one said, "We are not living this way because we want to, but because we have to."

NO MEETING PLACE

The greatest need which they all felt was that of a place to congregate in groups. Some camps do not even have stores. A number of the camps have buildings where the women may go to wash their clothes and it was suggested by the women that they would not sign up for the washtubs at certain hours in the afternoon so that a meeting with the Church workers could be arranged. In some camps, however, there are no buildings for this purpose and, even where they do exist, there is not room to accommodate the many who live in each camp.

Small children have no adequate place in which to play. Young people in high school have no place to congregate or nowhere to bring their friends but to a trailer. The great need is for human companionship and recreation.

The next greatest need which the people felt was the lack of library facilities. And also of a place to buy things. During the day the cars are used by the men. By the

time the men get home and the families get a chance to go into Knox or LaPorte or Walkerton, the libraries are closed. It is also too late to go to the movies and far too late to get into a store.

In succeeding visits to the camps, Fr. Childs and Miss Turley and members of the women's sponsoring committee have made house-to-house contacts. Posters telling the location of St. Paul's, LaPorte, and the hour of services have been placed in conspicuous places in each camp.

ST. PAUL'S AS HOST

Endless possibilities are opened up by this survey. The people of St. Paul's will do what they can to help, but the parish is small and the defense families are legion. On Sunday afternoons the parish house of St. Paul's will be thrown open to defense families, with parishioners acting as hosts and hostesses on various Sundays. Games and reading will be provided and light refreshments will be served. There will be no attempt to provide definite entertainment for the people who come to the open house; rather, they will be given a chance to meet and mingle with others, to rest and relax, play and talk, away from the close confines of trailer life.

ARIZONA

Party for the Blind

The Auxiliary guild of Trinity Cathedral recently sponsored a social meeting for the blind in the Phoenix area. Designed as a preliminary step towards the organization of a permanent group, the December 29th meeting was conducted by Mrs. H. F. Griswold, Braille teacher.

Welcoming the group were Dean Lane of the Cathedral and Archdeacon Jenkins, who spoke to the Spanish-speaking people in their own language.

Songs, quiz games, and refreshments were part of the program.

DALLAS

St. Matthew's Receives Statue

The statue entitled The Nazarene which occupied the front page of the September 3rd issue of THE LIVING CHURCH, was purchased by George Beggs of Fort Worth, Tex., and has been presented to St. Matthew's Cathedral, Dallas.

CHURCH CALENDAR

January

- 25. Conversion of S. Paul. Third Sunday after Epiphany.
- 31. (Saturday.)

February

- 1. Septuagesima Sunday.
- 2. Purification B.V.M. (Monday.)
- 8. Sexagesima Sunday.
- 15. Quinquagesima Sunday.
- 18. Ash Wednesday.
- 22. First Sunday in Lent.
- 24. S. Matthias. (Tuesday.)
- 25, 27, 28. Ember Days.
- 28. (Saturday.)

**Forewarned
Forearmed**

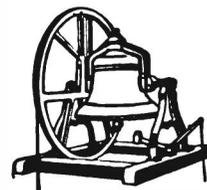
We didn't enter business just yesterday, and this is the third war we've had to live through, so, we learned some things by hard experience, and while some others were wondering what it was all about, or even, ostrich-like, refusing to believe that trouble was ahead, and doing nothing about it, we were doing something about this business of providing lovely things for our churches, and, thank goodness, we have equipment to offer which you may not find elsewhere.

Don't get the idea that things just aren't available, because other purveyors happen not to have them.

(See our other advertisement in this issue.
Page 15.)

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SEMINARIES

**Dr. Corwin C. Roach Becomes
 Dean of Bexley Hall**

Dr. Corwin C. Roach, professor of Biblical Literature at Bexley Hall, the theological seminary of Kenyon College, has been appointed dean of the seminary, President Gordon K. Chalmers announced recently. Bexley Hall is the oldest Episcopal seminary west of the Alleghenies. Dr. Roach, who has been serving as acting dean, succeeds the Very Rev. Charles Emory Byrer, who reached the retirement age in 1940.

Dr. Roach, a native of Cleveland, was salutarian of his class of Yale in 1925. He completed the three-year seminary course in two years, receiving his Bachelor of Divinity degree from Yale Divinity School in 1927 with the citation *summa cum laude*—the highest possible honors—an award made to only two other graduates in the history of the school.

Dr. Roach was a fellow of the Yale Graduate school, 1926-28, receiving his

M.A. in 1933 and his Ph.D. in 1935. He has also studied at the Divinity School of the University of Chicago and the Hartford Theological seminary.

Receiving the appointment as Yale Two Brothers' Fellow, 1928-29, he spent the year at the American School of Oriental Research in Jerusalem. During the spring of 1929, he was a member of the Yale-British School expedition to Jerash, Trans-Jordan.

Ordained to the priesthood of the Episcopal church in the diocese of Connecticut, Dr. Roach served various congregations in New Haven and Hartford. In 1930 he was called to be professor of Hebrew and Old Testament at Bexley Hall.

During the period of his service at Gambier, he has been in demand as a special preacher, serving in that capacity at Christ Church Cathedral, Springfield, Mass., for three summers, 1932-34. For the years 1935-38 he took on the added duties of minister-in-charge of Harcourt Parish and Instructor in Bible at Kenyon College.

Dr. Roach is the author of a number of articles on Biblical subjects and has lectured at numerous summer schools and clergy conferences on these and related topics. He is a member of Phi Beta Kappa, Society of Biblical Literature and Exegesis, National Association of Biblical Instructors, American Oriental Society, and is the Kenyon representative on the board of the American Schools of Oriental Research.

Theological Board

Considers War Measures

Plans to speed up the theological education of students in the Church's seminaries by means of summer courses were studied by the Joint Commission on Theological Education at a recent meeting in St. Louis. The shortening of the required period is regarded as a war measure, along with such problems as "the attitude of seminarians toward enlistment in the armed forces, or more specifically, toward the draft; the similar problem faced by postulants still in college; the possible danger of lowering standards through shortened courses; and the consequences of enlistments on the normal supply of ordinands."

The Commission proposes to communicate with all Army and Navy chaplains, calling their attention to the probable shortage in candidates for the ministry, and to their opportunity to secure candidates for the period after the war, from officers and men in their units.

Theological Sunday is to be observed again this year, and Dean Allen Evans of the Philadelphia Divinity School was placed in charge of its promotion.

The Commission recommended closer relationships between boards of examining chaplains and the seminaries with "less formal and rigid methods than now employed," by the boards. It was also recommended that chaplains should have in mind their responsibility to supervise the work of candidates while they are in seminary.

"Non-seminary candidates of suitable maturity and intellectual background should be encouraged to study for Holy

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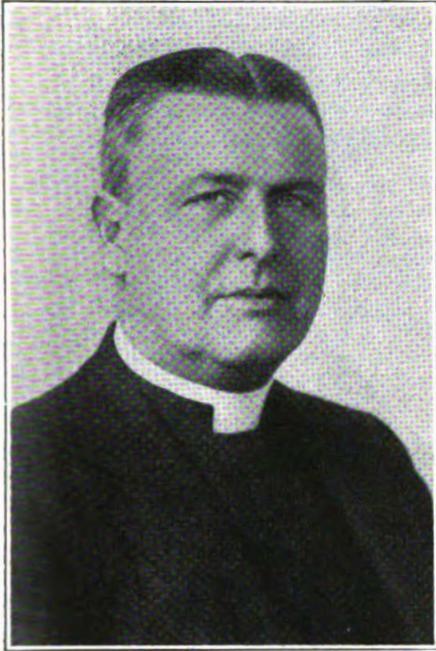
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Orders," is another Commission recommendation. It is explained however, that a minimum of one year's study in seminary should be required.

Consideration was given by the Commission to the problems of the Bishop Payne Divinity School, and a committee was appointed to confer with the committee



DEAN EVANS: In charge of Theological Education Sunday promotion.

of the National Council, the Commission as a whole going on record to the effect that "wherever the Bishop Payne Divinity School be located, it should be made an educational institution of the first class, and that the accomplishment of this desire should be made the responsibility of the whole Church."

Bishop Strider of West Virginia is chairman of the Commission, and the Rev. Dr. Theodore O. Wedel of the College of Preachers, Washington, is secretary.

COLLEGES

Students to Hold

Corporate Communion

Because the National Corporate Communion of Episcopal Students in colleges and universities is to be held February 15th, the day before the day of registration for the draft, the Rev. Dr. Alden Drew Kelley, head of the Church's Division of College work, states that he has indications that great numbers of parishes will devote the service especially to the needs of the young men who will register.

Dr. Kelley says there is ample reason to expect a wide observance of the Corporate Communion, and that the special offering to be received may be designated for the National Students' Lenten Program, or the World's Student Christian Federation.

February 15th is also the Federation's day of prayer for students, and the Fed-

eration program and its Call to Prayer are heartily approved by the Division of College Work, Dr. Kelley says.

The Call to Prayer, signed by W. A. Visser 't Hooft, Roland Elliott, Robert C. Mackie, Helen Morton, Kiang Wen-Han, and Reinold Von Thadden, urges prayer for unity and for the overcoming of "all the tremendous barriers which have been raised between the nations," and that students may come to "know the wonderful encouragement of being part of a community which is indestructible."

Appoint New Members For Commission on College Work

Appointment of two new members of the National Commission on College Work is announced by Presiding Bishop Tucker.

The new members are the Rev. John Heuss, rector of St. Matthew's Church, Evanston, Ill., and the Rev. William Turner, rector of St. Paul's Church, Winston-Salem, N. C.

Mr. Heuss is chaplain to Episcopal students at Northwestern University, and chairman of the College Work Commission of the Fifth Province.

Mr. Turner is chairman of the Department of College Work of the Fourth Province.

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COMING EVENTS

January

21	Convention of Louisiana, New Orleans, La.
21-22	Convention of Arkansas, Little Rock; of Oklahoma, Tulsa.
22	Convention of Tennessee, Knoxville, Tenn.
25-26	Convention of Olympia.
25-27	Convention of Alabama, Birmingham, Ala.
25-28	Convention of California, San Francisco, Calif.
27	Convention of Pittsburgh, Pittsburgh, Pa.; Convention of West Missouri, Kansas City, Mo.
27-28	Convention of Missouri, St. Louis, Mo.; Convention of Ohio, Cleveland, Ohio.
28	Convention of Michigan, Detroit; of San Joaquin, Visalia, Calif.
28-29	Convention of Los Angeles, Los Angeles.
28-30	Convention of Florida, Tallahassee, Fla.
29	Convention of Dallas, Dallas, Tex.

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SEMINARIES

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

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

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Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.;
Tuesdays and Thursdays: 7:00 A.M.; Wednesdays
and Fridays: 10 A.M.; Preparation Service:
7:30 P.M. Saturday.

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DEATHS

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

Alexander J. Feild

Alexander J. Feild, for the past 11 years resident attorney of the National Council, died January 7th at his home, 54 Morningside Drive, New York City, after an illness of several months.

He was 77 years old and is survived by his widow and a son, Alexander Feild jr., of Baltimore.

During the first world war, Mr. Feild served as chief attorney of the United States Shipping Board, Emergency Fleet Corporation, stationed at Philadelphia. After the war he joined the New York law firm of Davies, Auerbach & Cornell, remaining with that concern until he joined the staff of the Episcopal Church.

At one time Mr. Feild was State Librarian of North Carolina, and for four years was private secretary to Governor W. W. Kitchin of North Carolina. He edited the State Journal, Raleigh, for a time, and was legal representative of the Southern Railway in Raleigh, for many years.

The funeral was held from his late residence, 54 Morningside Drive, New York, January 8th, with the Rev. Dr. Franklin J. Clark, secretary of the National Council officiating. Internment was at Raleigh.

Otis Skinner

Before a congregation which seemed to include every important theatrical personality of this generation, and the one past, the Presiding Bishop and the Rev. Dr. Randolph Ray read the burial office at the funeral of Otis Skinner, dean of the American theatre, at noon on Epiphany, January 6th, in the Church of the Transfiguration, "The Little Church Around the Corner," New York.

Mr. Skinner was a member of the Episcopal Church, and was president of the Episcopal Actors' Guild of which Bishop Tucker is chaplain. He died on January 4th after a brief illness, at the age of 83. He was the father of Cornelia Otis Skinner.

Honorary pall bearers included: Percy Moore, member of the Lambs Club and executive secretary of the Episcopal Actors' Guild; Alexander Woolcott, John Mason Brown, Burns Mantle, Donald Oenslager, Rowland Stebbins, William Lyon Phelps, James F. Reilly, Walter Hampden, Frank Gillmore, Judge John M. Woolsey, Dr. Malcolm Goodridge, Ernest Tyler, Royal Cortissoz, the Hon. Robert Moses, Sam Forrest, Deems Taylor, Franklin P. Adams, Henry Hopkins, Jr., Fred Waring, Marc Connelly, Frank Craven, Walter Vincent, Howard Lewis, Dr. Arthur M. Wright, John McDill, John Costello, Dr. Charles Kidder, Howard Lindsay, George M. Cohan, Eddie Cantor, Gene Buck, Frank Crowninshield and Bert Lytell.

The Catholic Actors' Guild was represented by Gene Buck; the Jewish Actors' Guild by W. D. Weinberger. Burial was at Woodstock, Vt., where Mr. Skinner had his summer home.

CHURCH SERVICES

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

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CHANGES

Appointments Accepted

BERNGEN, Rev. H. A., formerly rector of Grace Church, Sterling, Ill., and priest in charge of St. Ann's Church, Morrison, Ill., is to be rector of St. Thomas' Church, Neenah-Menasha, Wis., effective January 15th. Address: 504 East Forest Avenue, Neenah, Wis.

BUFTON, Rev. HOMER F., formerly rector of All Saints' Church, Leonia, N. J., is to be associate rector of St. John's in Bridgeport, Conn., effective January 19th. Address: 768 Fairfield Avenue, Bridgeport, Conn.

DOWELL, Rev. DORSEY MAXFIELD, rector of St. Thomas' Church, Berea, Ohio, is to be rector of Christ Church, Shaker Heights, Ohio, effective February 1st.

DUNN, Rev. ROBERT H., has resigned as rector of Trinity Church, Claremont, N. H., and has accepted a call to the rectorship of St. John's Church, Portsmouth, N. H., effective February 1st.

FORD, Rev. W. M., formerly vicar of Holy Innocents Mission, San Francisco, Calif., has been vicar of St. Andrew's by the Lake Mission, Elsinore, Calif., since January 1st. Address: Elsinore, Calif.

HARRIS, Rev. EDWARD B., who is dean of the northern convocation, diocese of Washington, rector of Holy Trinity, has resigned to accept the appointment as vicar of the Chapel of the Good Shepherd, Washington, D. C., effective February 1st. Address: 509 Eye Street, N. E., Washington, D. C.

MCLAUGHLIN, Rev. JOHN F., formerly in charge of St. Thomas', Lovell, Wyo., is now in charge of Christ Church, Cody; St. John's Church, Powell; and St. Andrew's Church, Meeteete, Wyo. Address: Box 377, Cody, Wyo.

NORTON, Rev. MERRILL A., formerly priest in charge of St. Peter's, Albany, Ore., is to be rector of Emmanuel Church, Grass Valley, Calif., effective January 15th. Address: 245 South Church Street, Grass Valley, Calif.

ROWELL, Rev. JOHN E., formerly rector of Christ Church, Sturgeon Bay, Wis., is to be vicar of St. Andrew's Church, Darien, Ga., and St. Paul's Church, Jesup, Ga.

STREET, Rev. CHARLES L., formerly headmaster of Sherwood Hall, Laramie, Wyo., is to be priest in charge of Christ Church, Dallas, Tex., in the absence of the Rev. B. L. Smith. Address: 604 West 110th Street, Dallas, Tex.

Military Service

ARMSTRONG, Rev. J. GILLESPIE, 3d, rector of St. Mary's Church, Ardmore, Pa., on leave of absence, is a chaplain in the Navy.

GLENN, Rev. C. LESLIE, has been given leave of absence as rector of St. John's Church, Lafayette Square, Washington, D. C., for active service as a naval chaplain with the rank of lieutenant.

OLTON, Rev. ROBERT M., has announced his resignation as rector of St. John's Church, Dover, N. J. He is a chaplain with the Marines.

REED, Rev. WALTER J., has resigned as rector of St. Paul's Church, Columbia, Pa., to become a chaplain with the rank of captain.

Resignations

CARMICHAEL, Rev. ROBERT R., formerly associate rector of All Saints', Worcester, Mass., resigned January 1st because of ill health. He will remain at 9 Westland Street, Worcester, Mass.

TAYLOR, Rev. OSWALD W., rector of Grace Memorial Church, Portland, Ore., will resign on January 31st because of ill health. He has been elected rector emeritus.

New Addresses

CLARKE, Rev. LLOYD W., has moved from 1624 East River Terrace, Minneapolis, Minn., to 611 5th Street, S. E., Minneapolis, Minn.

EVANS, Rev. CHARLES H., has moved from College Avenue and Third Street, Berkeley, Calif., to 530 Berkeley Avenue, Berkeley.

PHILLIPS, Very Rev. Z. B., is now residing at 3508 Woodley Road, N. W., Washington, D. C.

SYDNOR, Rev. C. W. jr., (SV) is now located at St. Paul's Church, Petersburg, Va.

Ordinations

PRIESTS

CENTRAL NEW YORK—The Rev. MARTIN DENNIS LEE was ordained to the priesthood De-

ember 17, 1941, at Emmanuel Church, Norwich, N. Y., by Bishop Peabody, Coadjutor of Central New York. He was presented by the Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, N. Y.; the sermon was preached by the Rev. Beecher M. Rutledge, rector of St. Paul's, Oswego, N. Y. The Rev. Mr. Lee will continue as curate of Emmanuel Church, Norwich, N. Y.

CUBA—The Rev. MAXIMILIANO SALVADOR Y FONSECA was ordained priest at Santisima Trinidad Church, Los Arabos, Matanzas Province, December 22, 1941, by Bishop Blankingship of Cuba. He was presented by the Rev. Padre Se Carreras; the Ven. Arcediano Piloto preached the sermon. The Rev. Mr. Fonseca will be rector of Holy Trinity at Los Arabos. Address: Los Arabos, Cuba.

EAST CAROLINA—The Rev. Dr. WALLACE IRVING WOLVERTON, chaplain in the Army, was ordained to the priesthood by Bishop Darst of North Carolina acting for Bishop Beal of the Panama Canal Zone, on January 6th in St. James' Church, Wilmington, N. C. The sermon was preached by the Rev. Edgar W. Halleck; the Rev. Thomas P. Noe presented the ordinand.

FOND DU LAC—The Rev. S. C. VERN BOWMAN was ordained to the priesthood by Bishop Sturtevant of Fond du Lac at Trinity Church, Waupun, Wis., on December 14, 1941. He was presented by the Very Rev. E. P. Sabin, dean of St. Paul's Cathedral, Fond du Lac, and the sermon was preached by the Rev. Dr. W. Whitman of Nashotah House. The Rev. Mr. Bowman will be vicar of Trinity Church, Waupun, Wis., with residence at Nashotah House, Nashotah, Wis.

Corrections

FR. PAUL SEVERANCE, OSB, has not taken up residence in Ralston, N. J., but is at St. Gregory's House, Valparaiso, Ind.

THE Rev. CHARLES G. HAMILTON is listed incorrectly in the 1941 *Living Church Annual* as rector of St. Michael's and All Angels, Anniston, Ala., and as non-parochial in the diocese of Mississippi. He is still rector of St. John's Church at Aberdeen, Miss., and resides in Aberdeen.

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

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

CURATE wanted in Eastern Parish. Must qualify for young people's work. Growing and active parish. Young priest preferred. State salary desired. Box L-1606, THE LIVING CHURCH, Milwaukee, Wis.

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

SUPPLIES NEEDED BY EVERY PARISH FOR BETTER PARISH RECORDS

F 1—Family Card (White)

This form is used to record family information. It includes fields for Family Name, Reception Date, and a table for Other Members of Family with columns for Name, Birth Date, and Occupation. A section at the bottom is labeled 'FAMILY CARD' with instructions.

F 1—Family Card (White)

F 3—Church School Pupil (Salmon)

This form is for Church School Pupils. It includes fields for Family Name, Reception Date, and a section for 'CHURCH SCHOOL PUPIL' with instructions. It also has a 'REMOVED TO' section.

F 3—Church School Pupil (Salmon)

F 2—Parishioner's Card (Buff)

This form is for Parishioners. It includes fields for Family Name, Reception Date, and a section for 'PARISHIONER'S CARD' with instructions. It also has a 'REMOVED TO' section.

F 2—Parishioner's Card (Buff)

F 4—Prospective Parishioner's Card (Blue)

This form is for Prospective Parishioners. It includes fields for Family Name, Reception Date, and a section for 'PROSPECTIVE PARISHIONER'S CARD' with instructions. It also has a 'REMOVED TO' section.

F 4—Prospective Parishioner's Card (Blue)

Parish Card Record System

Card Size
4 x 6 inches

PRICE
\$1.65 per 100

NOTE: Reverse side of Card No. F4 has space for recording the calls made on Prospective Parishioners.

Information Blank No. 35 Holy Baptism

DATE OF APPLICATION: _____

FATHER'S FULL NAME: _____

MOTHER'S BARRIED NAME: _____

PARENTY RESIDENCE: _____

RELIGIOUS AFFILIATION OF PARENTS: _____

DATE OF BIRTH: _____

PLACE OF BIRTH: _____

DATE OF BAPTISM: _____

PLACE OF BAPTISM: _____

OFFICIARY: _____

No. 35

Information Blank No. 33 Holy Matrimony

DATE OF APPLICATION: _____

GROOM'S FULL NAME: _____

Bride's Full Name: _____

DATE OF BIRTH: _____

PLACE OF BIRTH: _____

DATE OF MARRIAGE: _____

PLACE OF MARRIAGE: _____

OFFICIARY: _____

No. 33

HOLY MATRIMONY—Continued

NAME OF THE CHURCH: _____

IF WIDOW, DATE MARRIED: _____

CONSENT: _____

AGE: _____ DATE OF BIRTH: _____

PLACE OF BIRTH: _____

FATHER'S NAME: _____

MOTHER'S BARRIED NAME: _____

DATE OF MARRIAGE: _____

PLACE OF MARRIAGE: _____

HOLY MATRIMONY: _____

DATE OF MARRIAGE: _____

OFFICIARY: _____

Reverse of No. 33

Information Blank No. 34 Burial

DATE: _____

FULL NAME: _____

AGE: _____

DATE OF BIRTH: _____

PLACE OF BIRTH: _____

DATE OF DEATH: _____

PLACE OF DEATH: _____

DATE OF BURIAL: _____

PLACE OF BURIAL: _____

OFFICIARY: _____

No. 34

Information Blank No. 36 Confirmation

DATE OF APPLICATION: _____

FATHER'S FULL NAME: _____

MOTHER'S BARRIED NAME: _____

PARENTY RESIDENCE: _____

RELIGIOUS AFFILIATION OF PARENTS: _____

DATE OF BIRTH: _____

PLACE OF BIRTH: _____

DATE OF CONFIRMATION: _____

PLACE OF CONFIRMATION: _____

OFFICIARY: _____

No. 36

Information Blanks

for the Rector's Desk

and New, No. 37

CERTIFICATE OF RECORD OF BAPTISM

for use in sending copies of the Baptismal record of individuals, when so requested.

Size, 5 x 8 inches
Each Pad Contains 100 Forms
Price — 35 cts. per Pad

Postage Additional

(New) No. 37

THIS IS TO CERTIFY THAT
HOLY BAPTISM
WAS ADMITTED TO

BY: _____

AT: _____

DATE OF BAPTISM: _____

PLACE OF BAPTISM: _____

OFFICIARY: _____

(New) No. 37

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