

The Living Church

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

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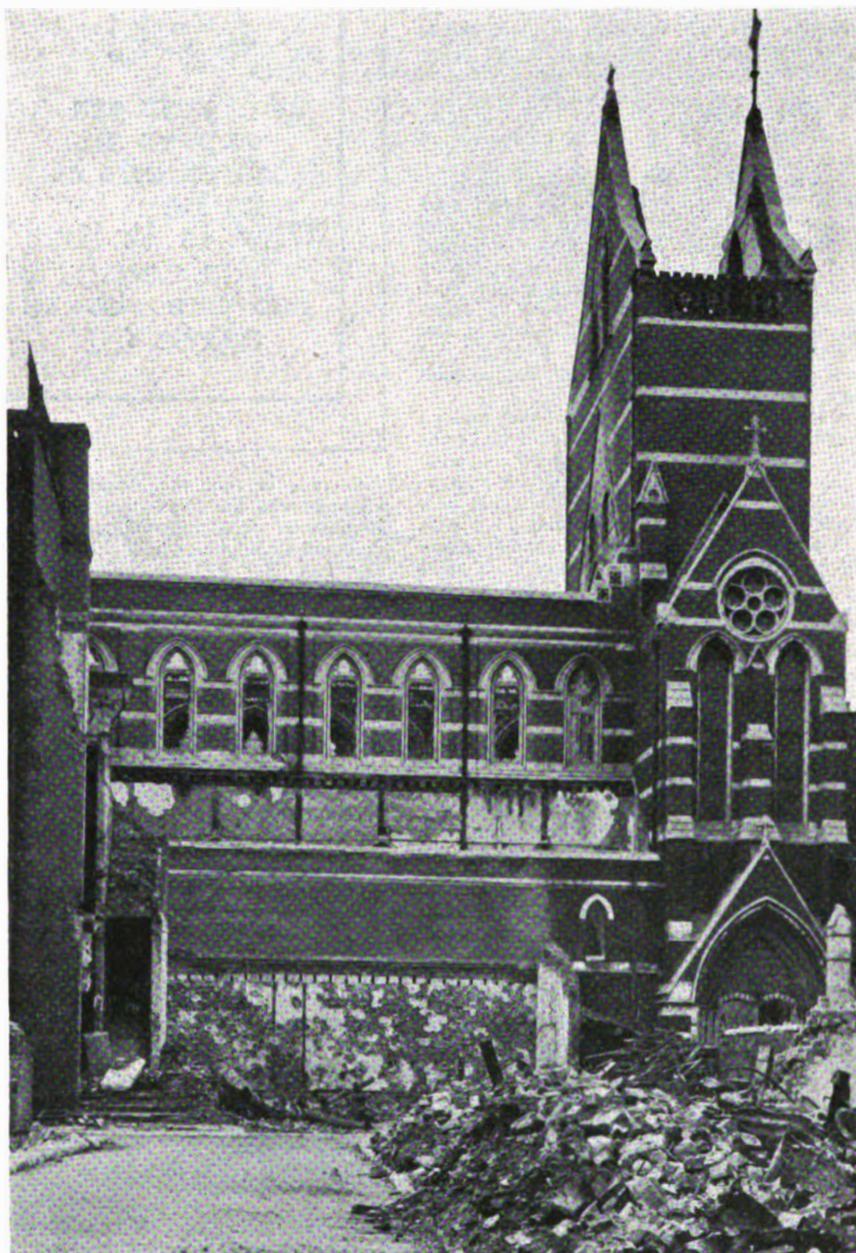
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ST. ALBAN'S, HOLBORN

A letter in this issue from the vicar of this bomb-destroyed Catholic shrine tells something of the plans for rebuilding.

Joint Ordination

TO THE EDITOR: May I offer certain considerations in regard to the Proposal for Joint Ordination which has been brought before the Church by our Commission on Approaches to Unity and is now under discussion.

That the proposal is well intended no one will question, but there are indeed serious objections to it. It is irreconcilable with that belief in the priesthood which has been held always in the historic Catholic and Apostolic Church, which has been held by our own Church all through its history, and which is declared all through our Prayer Book.

The basic article of this proposal is a formula for ordination which, in the light of the history and the official formularies of the two Churches, will certainly be used, and is evidently intended to be used, with one meaning by the Presbyterians and with a different meaning by the Episcopalians taking part in the joint ordination, and no true Christian unity can be built on such a foundation as that.

Even in its practical provisions, the proposal is an impossible one. To refer only to one of these, it is provided that parishes or missions which have a jointly ordained minister may be maintained as joint parishes and missions of the two Churches, that "such joint parishes and missions shall be under the joint jurisdiction of the presbytery and the diocese in which they are located," and that "both the Presbytery and the Bishop shall have the right of visitation," etc.

Can anyone really think that this divided authority and responsibility would make for unity? Its certain result would be confusion and misunderstanding between the Presbyterian and Episcopal authorities where now there is mutual appreciation and good will.

There are other grave considerations against this proposal but I leave them aside at this time. We are in the midst of an unparalleled crisis for our country and for the Church. My plea now is that this divisive proposal be laid aside for the sake of unity in the ranks of our own Church. Whatever else may be said about it, we know that if pressed, this proposal will plunge us into controversy and will seriously divide our own ranks both among the clergy and the laity. It is already doing this and is making new wounds instead of healing old ones. Far more time and thought and prayer is needed on this great subject of Christian unity. This is no time to bring forward a proposal which is certain to divide us, and the results of which all must agree are uncertain and highly debatable. This is a time for all of us to devote our whole strength to the spiritual work of the Church of which we are ministers and members and to seek new grace and strength that we may more faithfully bring the help of the Church to those who are in anxiety and distress, and especially that we may minister truly and adequately to the men in our armed forces who are giving themselves in this great crisis for our country, for the world, and for humanity.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

New York City.

TO THE EDITOR: Three cheers for your leading editorial, *Joint Ordination—A Step toward Unity*, in the January 21st LIVING CHURCH. (Rev.) FREDERIC F. BUSH JR.
Brooklyn, N. Y.

TO THE EDITOR: We are assured that our principal point of difference with Presbyterians is that of the ministry. If that were all, it would be quite simple. The real



difference is that the Anglican Church is Catholic and the Presbyterian is Protestant. Resolutions of General Convention, though repeated ad infinitum, will not avail to change that fact. Nor will resolutions that "presbyter" and "priest" mean the same thing convince a Presbyterian minister that he is a Catholic priest. He knows that he is not, and he knows that if he made any such claim his congregation would quickly show him his error.

In view of these plain facts, the present negotiations would seem to be rather piffing, but not altogether fraught with grave danger. True, they confuse real issues almost hopelessly, and they disturb many of our people. But, if the resolutions were pressed too far in any instance, supposing them to have been adopted, they would probably split one or both Churches wide open. And our Fathers in God are not going to be caught out on that kind of a limb. Secessions to Rome are different. There will probably be such. But the great body of Presbyterians, with their neighbors of the Prayer Book, will forget about it and go their respective ways with mutual good will, as they have done heretofore.

Next in order, say in eight or 10 years, is a conference with Methodists or Evangelicals, wherein it will be agreed that "bishop" means the same thing in both Churches. It ought to be easy.

VICTOR CRONK.

La Grange, Ill.

TO THE EDITOR: On page 11, column 2, line 27 in my article [L. C. January 14th], by a curious misprint I am made to call the Presbyterians a "denunciation" when I really wrote "denomination." Also, five lines below, my word "this" has been edited into "Modernism." It might be disputed whether this is necessarily involved in what the Bishops said. The word "this" really referred to the end of the preceding sentence—denying or doubt-

ing articles of the Creed itself. I would appreciate it if you can publish some sort of correction on these two points, one of which may lay me open to an attack on the score of manners, the other on the score of accuracy. (Rev.) FELIX L. CIRLOT.

New York.

TO THE EDITOR: May I be allowed to enlarge upon a point mentioned by Dr. Cirlot in his article upon the Joint Ordination Plan? He states, "From the standpoint of Eastern principles all ordinations outside the Church are necessarily invalid." I would like to be allowed to point out what this implies. All the prayers and plans and negotiations of many long years between the Orthodox Churches and ourselves would be entirely thrown away.

It is inconceivable that any Orthodox group would stop to give a moment's consideration to any branch of the Church which would so ruthlessly cast aside its allegiance to Catholic Order and discipline; and when we think of the many millions of fellow Catholics comprising the Eastern and Orthodox Churches it is nothing short of deplorable to think of our branch of the Church ruthlessly cutting asunder the bands of Christian communion and fellowship now happily being forged between us.

It would be a terrible sacrifice to make to gain so little when there is this further fact to consider. What would be the reaction of the almost 30 millions of souls, who claim allegiance to the Anglican communion apart from our own section of the Church? Personally I cannot conceive of the Anglican Church as a whole agreeing to submit to such a plain disregard of Catholic Order and Practice. I would ask in all seriousness, do the proponents of such a plan want to also split their own branch of the Church asunder? Personally I cannot see any other result if such plans are persisted in.

Then I would also ask, What about other Churches, such as the Old Catholic Church and the Polish National Catholic Church? Then further I would ask, What about the old Orthodox Presbyterianism of Scotland and in other parts of the world? As Dr. Cirlot points out, the only type of Presbyterianism that has been considered is the modernistic type so largely represented in the United States. Would they gladly and willingly submit to such a plan? I wonder.

I yield to no one in my desire for true Christian unity. I long for it, I would do all possible to secure it. I pray for it each morning as I am privileged to plead the Holy Sacrifice at the Altar, but I do try to realize that it must come in God's own way and not in ways of man's haste and devising.

May I also thank Dr. Cirlot for his splendid article. (Rev.) ARTHUR P. ROWLAND.
Superior, Wis.

TO THE EDITOR: The essay by Dr. Cirlot does a great deal more than state the theological grounds on which objections to the "Joint Ordination Plan" are built. It expresses—incidentally but none the less truly—a vast body of feeling on the part of countless Churchmen of all groups. Most of the objections that have come to my ears have been voiced by "low Churchmen" and Evangelicals who suspect, I think correctly, that the fundamentals of Christianity itself are at stake. Despite official formularies one is driven reluctantly to the conclusion that Arianism, in its modern Unitarian garb, is widespread among Presbyterian ministers, especially in the middle-west and the west. Dr. Cirlot's final paragraph is extremely suggestive as a statement of simple fact. Should General Convention consummate re-

Union or Absorption

union on the basis of this proposal the Church will be irrevocably divided. We shall have a "non-juring" Anglican body in the United States in which whole dioceses will be involved. General Convention, of course, is not a representative body and it must not be permitted to make decisions affecting the faith of thousands of communicants.

As to "ordination plans" the Bishop of Nevada's program for giving the episcopate to the Presbyterian Church, and thus creating for them within 50 years a wholly Catholic Order, is a far more practical plan than any so far put forward by the Commission. Moreover, if the Presbyterians are sincere—as I know they are—they cannot have objections to the Bishop's program any more serious than those they might feel toward the present "back-door" arrangement. However, as one who knows many Presbyterians intimately, I cannot believe that any normal American of that communion wants to be turned into a priest! Let us be honest with them and tell them frankly that, despite the specious quality of our language in the "J.O. Plan," we intend nothing less. The Bishop of Nevada's plan possesses the triple virtue of honesty, courtesy, and practicability. Put into effect it would give us a common Ministry with the Presbyterians devoid of the threat that the historic Ministry might be put into peril. At the same time it would remove the embarrassing difficulty of a present intercommunion satisfactory to none. Is it not strange indeed, Mr. Editor, that the Bishop's plan has not been given the publicity it merits?

Yet, as my opening paragraph implies, even the Nevada plan could not become tolerable to thousands upon thousands of us unless it were made to follow a settlement in primary matters of the Faith. That, as Dr. Cirlot says, is fundamental and is not to be guaranteed by even the most perfect unity in matters of Order. Evangelicals and Anglo-Catholics who wish to insure the conservation of the religion of the Creeds and the Prayer Book would do well to unite *now* in common action toward this end. For this is not only the surest, but also the speediest road to the fulfillment of Christ's Will for unity. (Very Rev.) ERIC MONTIZAMBERT. Laramie, Wyo.

TO THE EDITOR: May I commend the courage and sanity of your editorial *Joint Ordination* [L. C. Jan. 21st]. No doubt it will cost you some subscribers. You are dealing realistically with a mandate of our Church. Congratulations.

(Rev.) P. V. NORWOOD.

Seabury-Western Theological Seminary. Evanston, Ill.

The Living Church

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

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TO THE EDITOR: The interest in the proposal for joint ordination which has been submitted to the Episcopal and Presbyterian Churches would be measurably increased if the authorities of both Communions would issue a simple brochure explaining the doctrinal position, and a sketch of the history, etc., of the two Churches. I would suggest that the brochure should contain the information for both Churches with an eye to distribution to the laity, and include a short bibliography on the two communions. Our own people are woefully ignorant of our own Church; and they know less of the Presbyterian Church. Much of the opposition one imagines in the mind of the laity comes from the fact they see no distinction between the two—"What's all the fuss, both are Protestant Churches, we are all going to the same place etc., etc."

In this connection, only in the other direction, I was most interested in your editorial in THE LIVING CHURCH for January 7th, Can We Forge Our Sword? I had been reading of this movement in the *Guardian*. I do not know whether you advocate cooperating with this movement or not; certainly, I would never be party to cooperating with a union movement where the basis of cooperation meant only absorption into the Roman Catholic Church. And I suppose the Presbyterians feel that way with some of us. Union can only come when there is penitence for disunity all around. This does not mean we should not stand for anything; rather, it means that we should be willing to admit our own shortcomings.

(Rev.) NORMAN S. HOWELL.

Cheshire, Conn.

Editor's Comment:

The "Sword of the Spirit" movement is not concerned with unity of faith but with united action in the social sphere. There is therefore no question of possible "absorption into the Roman Catholic Church."

Player-Piano Rolls

TO THE EDITOR: I have a friend living in Daytona Beach, Fla., who has one hundred (100) player-piano rolls in first class condition. She thought there might be some institution in the Church that still possesses a player-piano and would like to have these rolls. She will be very glad to give them if the person wanting them would pay the express.

I am writing to you because we of the clergy have come to look upon THE LIVING CHURCH as a dependable clearing house for all matters pertaining to the Church.

(Rev.) HARRY G. WALKER.

Columbus, Ga.

Service Flags

TO THE EDITOR: I presume that service flags will soon be hanging in many of our churches. May I suggest an improvement upon the symbolism of the one used during the last war?

I suggest that we pattern the service flag that is used in our churches after our Church flag, were it hanging downward with the side nearest the staff uppermost.

We should then have a white background (eliminating the blue field) divided by a red cross into four sections, the lower two of which would be larger. The entire flag could be surrounded by a narrow blue border.

In one section could be placed blue stars representing men in the army. In the second section could be placed similar stars repre-

senting the men in the navy and the marines. In the third the stars would represent the men in the air force. In the fourth they would represent the women serving as nurses, etc. The blue stars would be replaced by gold stars in case of death while in the Service.

(Rev.) B. E. UNDERWOOD.

Mansfield, Mass.

Unity

TO THE EDITOR: In the first century, about the year 30 A.D., our Blessed Lord, Jesus Christ, in His divine and infinite wisdom and love, founded the Holy Catholic Church. He gave her definite doctrines and rules. And, upon the first Whitsunday, bestowed upon her God the Holy Ghost, to "lead her into all Truth," and "dwell with her forever."

The visible leadership of this divine institution He left in frail, weak human hands, but under the guidance of the Holy Spirit.

And so the Church extended herself and grew, even as He prophesied she must and would. And, under her divine leadership, in spite of human mistakes and weakness and sin, the Church our Lord founded continued through the centuries faithful to the divine teachings and principles of her Divine Founder. There were "dark ages," when pride, prejudice, and worldliness almost extinguished the divine flame; but could not totally succeed, because the Church was divine.

Then, in the 16th century, came needed reformations; but, alas, with them, unhappy and evil divisions. Sectarianism sprang up, and the One Holy Catholic Church our Lord founded was rent by strife and envies and discord.

Jesus prayed, "that they all may be one, even as Thou, Father, art in Me, and I in Thee." No devout Christian can disregard this prayer of Jesus. Unity must ever be the goal of His Church. She was one when He founded her; human weaknesses have divided her. For unity Christians must pray and work.

But how can this desired unity be obtained? By the Church adopting doctrines and rules not given her by her divine Founder; not followed through the centuries when the Church was one and undivided? By adopting man-given doctrines and rules? The answer would seem to be self evident; but, alas, it seems to involve a great waste of mentality, paper, and printer's ink.

The "sects" left the Church, their leaders doubtless prompted by sincere motives, if mistaken, and varnished, perchance, with unsuspected pride. Is not the very simple

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solution this: *i. e.*, that all Christians, whatever their individual labels, return to the Church our Lord founded in His Divine Wisdom?

Who but God could found a Church, since the Church deals with the unseen world; whence we came, and whither we are going; but of which we know so little, and that little only by Divine Revelation. Jesus knew what was best for man when He founded His Church, what was the best highway for man to travel to reach Heaven.

Can any mere man improve upon the way our Lord marked out? the threefold ministry, the Sacramental system, Ordination as taught by the Church from the beginning—these and other fundamental teachings of the Church Jesus founded, can, or should, they be abandoned for man born notions and practices? How can there be, how dare there be, any but one answer?

God's love and grace is limitless and overflowing. And He bestows it when, where, and how He will. But, because God's love and pity and mercy is so great, it does not follow that He is pleased that men, often in ignorance and through error, choose their way of worshipping Him instead of His way.

May God's Holy Spirit indeed lead His Holy Church, purchased by His Precious Blood, into the paths of truth, unity, and peace.

"Except ye become as little children ye cannot enter into the Kingdom of Heaven."

Perhaps what we all need is a childlike faith. Perhaps the problems can best be solved in this way; rather than by deep theological and philosophical discussions, and sophistries. Is it not merely a question of easily proven historical facts?

MARGUERITE H. J. WEED.

Henderson, Tex.

The War and the Peace

TO THE EDITOR: Under the above heading in your last issue Dr. Bernard Iddings Bell tells us that as a result of this war the present system of free enterprise under capitalist control will disappear. He also tells us that it is desirable that it be succeeded by a system that shall be compatible with Christianity.

Most excellent. I agree entirely. But will Dr. Iddings Bell now do one thing more? Will he kindly re-read Edward Bellamy's two books, *Looking Backward and Equality* and then tell us whether the system outlined in these books is compatible with Christianity. Because if it is the sooner we know about it the better. (Rev.) EDWARD G. MAXTED.

Warrington, Fla.

TO THE EDITOR: "May the peace that was the end of his Lincoln's heroic endeavors be the end of ours, a peace with malice toward none, charity for all, a peace that fulfills the undying Christmas hope. . . ." It might be well for Mr. Slocum [L. C. Dec. 31st] to reread the history of the Reconstruction period, as enjoyed by Southerner and Black, alike. A. F. LANGLEY.

Springfield, Mass.

St. Alban's, Holborn

TO THE EDITOR: I have received your very kind remittance of \$61 toward the rebuilding fund, and everyone here is most grateful to those who subscribed, and we hope that the interest in the welfare of St. Alban's, and the fund will increase day by day. I am enclosing in this letter some prayer cards for an Association for rebuilding.

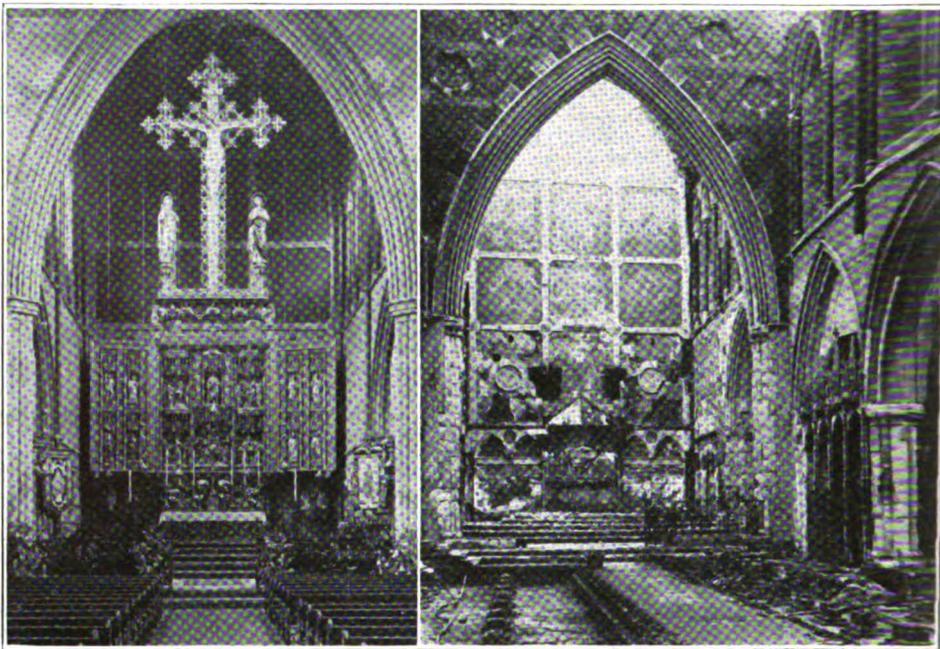
I notice in the article on St. Alban's by Fr. Morse-Boycott, a statement that there is a plan for amalgamating the parish of St.

Alban's with that of the Holy Redeemer, after the war. This is not so, for although we are accepting the kind hospitality of the latter church for the High Masses on Sundays and Festivals, all our other services are held in the chapels attached to St. Alban's, and in the Mercers School Hall, just opposite the church. The parish of St. Alban's still contains about 3,000 souls, and it is important that your readers should realize that the

frankly into all the discussion that developed with the meetings.

Dr. Mae Peabody from the State Department of Education was the leader of the first session. She presented the theory and method of discussion by graphically picturing situations from her wide experience. They were often humorous and always pointed.

Background Material was the topic for the second meeting led by a member of the com-



ST. ALBAN'S: "Set up, we beseech Thee, O Lord, Thy Sanctuary again among Thy people."

parish is to remain independent, and the church, schools, etc., are most certainly going to be rebuilt.

We are deeply grateful for the sympathy and prayers of our fellow Anglo-Catholics in the United States of America.

(Rev.) RALPH S. EVES,
Vicar of St. Alban's, Holborn.

London.

[Enclosure]

SUGGESTED PRAYER

V. Build Thou the walls of Jerusalem.
R. They shall prosper that love Thee.

SET up, we beseech Thee, O Lord, Thy Sanctuary again among Thy people, and help us, following the example of our forefathers, to give to Thee all that we are and all that we have, that this may be accomplished to the honor and glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

St. Alban pray for us.

Religion in the Home

TO THE EDITOR: The Christian Parenthood Commission, department of religious education, diocese of Albany, held three meetings during the autumn for the Albany and Troy districts. These meetings were held to quicken interest in the value of discussion groups with parents and to develop lay leadership within the local parishes. With this in mind, the rectors were asked to attend and each to bring with him at least two potential leaders.

The attendance was indeed encouraging with an average of about 25. Those present were apparently much interested and alive to the possibilities presented, and entered thoroughly into the spirit of the meetings and

mission, Mrs. A. H. Brown. At this meeting there was distributed a real help for leaders in the form of five units with questions and bibliography to be used by discussion groups. These are called Discussion Outlines on Living Questions. These are priced at 10 cts. for single copies and eight cts. for 10 or more. They may be purchased by writing Mrs. Brown, 26 Buckingham Drive, Albany, N. Y.

At the third meeting, the group went into action by discussing What help does the modern family need or desire from the Church? Mrs. Millard Smith, another member of the commission, led a completely participating group.

What results will come from these meetings? It is too soon to know; but the following letter from one of the clergy is encouraging:

"The three meetings of the Parenthood Commission have been valuable, and the spirit in the group seemed excellent. It seems to me that the time is ripe for fostering discussion groups in the local parishes, in the hope that these may grow in many parishes in the diocese.

"Can the commission guide a committee in our parish in the setting up of several groups of our parents who will meet to discuss the religious problems which arise in their homes?"

And the answer is—we can. The commission has functioned for five years, publishing four times a year a folder for parents on such subjects as Honesty, Family Worship, etc. The folders are two cts. each in quantities. The commission has sponsored institutes and a course in an interdenominational training school and conducted a course in a Young Women's Christian Association and discussion groups in parishes.

Albany, N. Y. (Mrs.) A. H. BROWN.

GENERAL

EPISCOPATE

**Bishop Taitt to Ask
For Bishop Coadjutor**

Bishop Taitt of Pennsylvania at the celebration of his 80th birthday announced his intention to ask the 158th diocesan for a bishop coadjutor. The convention is scheduled for May.

In the event that Bishop Taitt carries out his announced intention and the request is granted, the man chosen will be the seventh coadjutor in the diocese of Pennsylvania.

Bishop Taitt, who was close to the retiring age of most parish priests when he became sixth bishop coadjutor of Pennsylvania in 1929, has consistently refused to accede to the urgings of his friends to ask for episcopal help. Now the fourth oldest active bishop in the American Church, he carries alone the heavy episcopal burden of its second largest diocese.

In commenting upon his announcement, one of the Church's foremost laymen, former Senator George Wharton Pepper, said:

"Bishop Taitt to a most unusual degree enjoys the confidence and loyalty of all Church people of the diocese. If he had decided to carry his heavy burden without the assistance of a younger man, we should all have acquiesced in his decision as that of a valiant soldier.

"When, however, he recognizes the facts of the case and asks to have associated with him someone who can contribute not merely aid in the carrying the burden of duty but also the point of view of a younger generation, we all applaud his decision and see in it another evidence of his unselfish determination to do whatever is best for his diocese."

**Bishops Asked to Recognize
Feast of Christ the King**

Recognition by the House of Bishops of the last Sunday in October as the Feast of Christ the King is asked by the Rev. W. P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., in a letter to some 40 of the bishops.

Fr. Lander points out that the feast is widely observed among parishes of the Church and that the Presiding Bishop has expressed himself as "extremely interested" in an earlier letter advancing the proposal. His letter to the bishops reads:

"In October 1941 the undersigned wrote to the Presiding Bishop urging him to take cognizance of the growing observance among our own people of the Feast of Christ the King on the last Sunday in

October, by so designating that Sunday and calling upon the Church at large to emphasize our Lord's Kingship, which present day conditions so sorely need. Bishop Tucker under date of October 13, 1941, wrote as follows:

"I am extremely interested in what you say. The only hesitation I have in following your suggestion is that there are so many special Sundays set aside now that it is difficult to get our Church to observe the official ones. I will, of course, be glad to give your suggestion very careful consideration, and while it probably will not be possible to do anything this year, the subject might well be brought to the attention of the House of Bishops at its meeting next February."

"It is my earnest hope, and that of many of our clergy and laity, that at the meeting of the House of Bishops next month, some recognition be given to this observance, and, that the last Sunday in October be designated as the Feast of Christ the King. It need not become a matter for the Committee on Prayer Book Revision. We need action during these war days and we need the leadership of the bishops now so that the whole Church may cooperate in this emphasis.

"As you will recall, the last Sunday in October precedes All Saints' Day, when we honor the Heavenly Court. The Kingship of Christ should precede this commemoration."



MAUDE ROYDEN: Survived her "suicide" without difficulty.

INTERCHURCH

**Miss Royden is Center of
Interest in National Mission**

Of all the well-known speakers taking part in the Federal Council's National Christian Mission during January and February, none is arousing more interest than Miss Maude Royden. A former pacifist who changed her mind when the issues of the conflict became more sharply delineated, she has unintentionally become a highly controversial figure—so much so that, when her arrival in America was delayed, a rumor arose that she had committed suicide at sea.

Miss Royden survived her supposed suicide without difficulty, and is now touring the United States under the auspices of the Federal Council, speaking to interested audiences in cities of the 25,000-100,000 population range of the present portion of the National Christian Mission. She has also made addresses to Church groups in a number of larger cities. Below, the Rev. Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches, briefly describes her life and work.

**England's Greatest Woman
Preacher**

BY HENRY SMITH LEIPER

Maude Royden, noted English preacher and writer, was born in Birkenhead in 1876, the daughter of Sir Thomas Royden, of Frankby Hall. Her education began at Cheltenham School and she later was graduated from Lady Margaret Hall, Oxford.

Her interest in the condition of the poor led her to take up social work near her girlhood home, and for three years she was connected with the Victoria Women's Settlement in Liverpool, across the Mersey from Birkenhead. Following that came a period of social work at Luffenham, a country town.

As her acquaintance with the problems of English life increased she began to take an active part in the movement to secure the right of the vote for women. She wrote, edited the *Common Cause*, lectured, and worked as an organizer and executive of the movement in the National Union of Women's Suffrage Societies. Her brilliance attracted wide attention and she was invited to lecture in university centers as well as in churches and public halls throughout the land.

Her knowledge of the religious aspects of the movement for women's rights led

her gradually towards the ministry, even though the doors to that profession were then practically closed to women in England. Her unusual determination, her ability, her social standing, and his own social vision led the Bishop of London to break precedent and license her as a special preacher. By 1917 Dr. Royden had become assistant minister at the City Temple, London, the "cathedral" of the Free Churches. Three years later she founded with Dr. Percy Dearmer, the famous Anglican liturgiologist, the "Fellowship Services" at Kensington. These activities were later transferred to Guildhouse, and attracted worldwide attention. Visitors came from far and near to hear her and to learn of her methods in that difficult city parish.

WRITINGS

All through the years before and since, Miss Royden's pen was at work. Nine or 10 volumes of widely known essays are the result. Among the titles one thinks of are: *Political Christianity, The Church and Women, Women and the Sovereign State, The Home and the Church, Sex and Common Sense, Prayer as a Force, Christ Triumphant, and I Believe in God.*

For many of her most active years Miss Royden was a convinced and convincing advocate of the pacifist interpretation of Christianity. She was closely associated with leaders like Henry Hodgson, Dick Sheppard, Herbert Gray, and Muriel Lester. During the Emergency Peace Campaign in the United States at the time when the threat of renewed war on a world scale began to alarm the American Churches, Miss Royden came to the United States at the invitation of the campaign committee and spoke in all parts of the country. She had been here before and was already known through her writings. Her friends multiplied on that trip and many of those who come to hear her on her present visit first heard her then.

CHANGE FROM PACIFISM

Conditions in Europe and the obvious failure of pacifism as a means of meeting tyranny and the threat of renewed human slavery in the world led to a gradual change of mind on the part of Miss Royden with respect to the duty of a Christian in a world at war. She has frankly described her inner experiences in articles for the religious press on both sides of the Atlantic. She has come to America at the present time at the invitation of the Federal Council of the Churches of Christ in America and the American Council of the World Alliance for International Friendship Through the Churches, whose annual meeting she addressed in Rochester in November.

She is dealing as always with the central issues of the Christian life and not with mere political or economic concerns. She has won even the pacifist groups here by her fairness, her frankness, and her spiritual emphasis. Her participation in the National Christian Mission of the Federal Council in January is bringing her before additional church groups. She has already spoken from New England to Texas and from New York to St. Louis.

Miss Royden when in England devotes her time to writing and occasional addresses. Her home is in Seven Oaks, Kent, and she experienced there the whole of the air battles which determined the fate of England. Serene and fearless, even on the winter seas in wartime, she exemplifies the spirit of the Christian who understands the meaning of cosmic security in a world where there is no other kind. Her message and her witness mean much for the strengthening of the essential ties between the Churches of the Anglo-Saxon nations.

As the one chiefly responsible for bringing her to America at this time, I should like to stress the fact that she was invited before Miss Lester was denied passport facilities to visit the States again. She had been invited because almost without exception the speakers appearing on ecumenical platforms in this country from abroad had been convinced pacifists. As such they represented only one Christian position and the one held by a tiny and rapidly diminishing proportion of Christian people throughout the world. It seemed obvious that for the cause of understanding such a person as Miss Royden was needed.

RADIANT SPIRIT

And results of her visit have already proved that her message helps puzzled and distressed Americans who deeply desire world fellowship in the Church but who cannot set aside fundamental moral judgments in order to achieve it. Most of all she helps because of what she is in her own person. Frail in body and a constant sufferer from physical disability, she is radiant in spirit, confident of the goodness of God and sure that when mankind obeys His gracious laws there can come to this troubled earth an era of peace and good will.

Addresses to Church Groups

Dr. Royden, addressing the Youth Consultation Service of the diocese of Newark recently, stated that some good has come out of this war in that it is now commonly recognized that war is a tragedy for everyone in it—the defender and the aggressor alike.

Warning that "unless man develops spiritually, man's brain will destroy him," she went on to say that a more spiritual discipline is necessary for Christians than ever before.

On January 21st Dr. Royden was scheduled to speak at a conference of younger clergy of the diocese of Southern Ohio at Orleton Farms near Columbus, Ohio, and on the following day at two meetings in Christ Church, Cincinnati, under the auspices of the Council of Churches.

SOCIAL RELATIONS

Church Mission of Help To Consider War Questions

Mrs. Theodore W. Case, president of National Council, Church Mission of Help, announces the annual meeting of the or-

ganization as called for February 3d, at Church Missions House, New York.

Consideration will be given to the place of Church Mission of Help in the war, as well as study of programs and plans in Youth Consultation Service.

The Rev. Stephen F. Bayne jr., rector of St. John's Church, Northampton, Mass., and newly appointed chaplain of Columbia University will speak on "The Church and Youth in the Crisis."

There will be meetings of various committees—Spiritual Work committee, Personnel committee, Committee on Problems Related to Unmarried Parenthood, as well as a conference of diocesan branch executives.

Protestants, Catholics, Jews Agree on Basic Social Aims

That Protestants, Catholics, and Jews, though differing in theology and ritual, agree as to the basic principles which should govern society and relations that men should bear to one another, is shown in a special study of the social teachings of religious bodies, *Religion and the Good Society*, released recently by the National Conference of Christians and Jews.

On 17 specific subjects, official pronouncement of the three faiths reveal basic parallelism and identity of spirit and intent. Striking similarities are demonstrated particularly in declarations from the three faiths in regard to the foundations of a just peace and post war reconstruction. The publication is presented to the public as the considered judgment of organized religion in America.

Close agreement on "The Basis of the Social Order" is shown:

Archbishops and Bishops of the Administration Board of the National Catholic Welfare Conference: "Our economic life . . . must be reorganized not on the disintegrating principles of individualism but on the constructive principle of social and moral unity among the members of human society; . . . economic power must be subordinated to human welfare; social incoherence and class conflict must be replaced by corporate unity and organic function; ruthless competition must give way to just and reasonable state regulations. . . ."

Federal Council of the Churches of Christ in America: "Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit."

Central Conference of American Rabbis: "A moral order in industry must achieve the betterment of society as a whole above all else. Those who labor, those who lead labor, as well as those who employ labor or invest capital in industry must alike recognize this principle in the exercise of any and all functions, rights, and privileges."

Other social ideals compiled and interpreted in the study include: motives in social life; responsibility of ownership; social insurance, industrial relations; economic democracy; civil and religious liberties; and racism.

L. C. SHELTER

Christmas at Barton Place

More than \$500 was contributed to the Christmas fund for THE LIVING CHURCH NURSERY SHELTER, Barton Place, Exeter, England, by members of THE LIVING CHURCH FAMILY for the children's Christmas. Of this amount, \$200 was cabled directly to the Shelter, and the rest was used for the purchase of gifts and supplies, and for the maintenance fund.

Two large cases of gifts sent by members

cause most of them had been with us for nine months and had, as it were, grown into the routine of the nursery school.

"We seemed to be getting ready for weeks, for Mrs. Hawkins, the wife of the curate of our parish, began early in November to tell the bigger children in their Sunday school the story of the Nativity. Then, too, we put up pictures of the Babe in the Manger and Shepherds keeping watch over their sheep. The children listened to the story eagerly and talked daily of it in their morning circle with their nursery teachers. They all

for our babes, and they grew to know each figure from the Holy Babe to the youngest shepherd boy, and to enjoy telling the whole wonderful story, as they pointed to each.

"Barton Place is supported through the Save the Children Fund, Inc., by the periodical of the Episcopal Church of America, THE LIVING CHURCH. A letter from the editor of the paper set all us grown-ups agog with excitement to see the two hampers filled to the brim with toys, hair-ribbons, sugar-candy, warm clothing, medical supplies, and gay red stockings, filled with all types of playthings. The boxes, we were told, were being sent by two shipments, so that if one should go down with a ship, the other should have better luck. Money was also cabled to us in case neither hamper should arrive before Christmas. We were glad to have this money, for sure enough the hampers did not come through. Maybe they will arrive later and we shall celebrate the New Year.

"The pupils of Warrington secondary school sent hampers of toys that they had collected themselves, and the headmistress of Crediton high school herself brought toys given by the girls.

CHRISTMAS EVE

"A huge Christmas tree, which touched the ceiling of the big nursery, was sent from the grounds of one of the university halls and was lit by fairy lamps. Staff were busy after the children were tucked in their cots decorating the tree and the nurseries, and when the children came downstairs on the morning of Christmas Eve, to our surprise they were rather quiet—the wonder and newness of it all was so great and eyes were busy looking and looking. For this was the Party Day; the long-talked of Christmas happenings were here at last.

"The little boys enjoyed the getting ready as much as the girls, although the girls were greatly pleased with their new brightly colored hair-ribbons which sat on their heads and added a new note of gaiety. The children were quietly delighted with the party tables. We expected wild shouts of joy. There were 40 happy little faces, but not a great deal of noise. They looked at their pretty trifle decorated with red cherries and green angelica and seemed loth to touch it with a spoon. This was specially noticeable in the small nursery—the babes wanted to enjoy their chocolate biscuits and pink iced Christmas cake with their eyes first. Our guests were greatly amused at the children's reluctance to begin eating the goodies.

"The babes were not at all shy—they are used to visitors because they see so many. They talked to the wife of the Bishop of Exeter, to the Bishop of Crediton, and to the Member of Parliament for Exeter and to his wife. We wished the parents could have seen their little ones. They looked well and blissfully happy, and every mother and father would have been proud of their offspring. After tea, which was not at all slow when the initial start was made, we all sang our carols and called and called for Father Christmas. The children had seen many pictures of him, but



NURSERY SHELTER CHILDREN: The generosity of THE LIVING CHURCH FAMILY made Christmas for 40 "under fives" a truly merry occasion.

of the FAMILY were, unfortunately, delayed in transit, but Miss H. M. Halstead, head of the shelter, writes that the children nevertheless enjoyed a very merry Christmas.

PREPARATIONS

"This was our first Christmas," she says, "with the 40 children from 2 to 5 years of age who had left London to be safe from raids and all the horrors of war. We felt we knew our toddlers well, be-

learned to sing 'Away in a manger'—the words were simple and the rhythm pleasing—as they imagined they rocked the Babe in their arms. Then they tried 'I saw three ships come sailing in' and it too became a favorite. The week of Christmas itself they were singing 'While shepherds watched their flocks by night' and were very proud of their effort, because they knew it was really a carol for grown-ups.

"Mrs. Murray, the owner of the house, had left her little granddaughter's crib

at first some were rather afraid when he appeared, but tears were superseded by smiles as they opened their gifts.

CHRISTMAS MORNING

"Christmas morning began with an early discovery that something was in the socks. What a joy it was dressing the babes that morning! At eleven o'clock in the morning I met one 2-year-old with a packet of sweets in her hand—almost too thrilled to begin eating them!

"We had our morning circle and sang our carols, then the parcels sent by mummies and daddies or Father Christmas were given out to each child. They settled down to play with their toys, or look at other children's, happily.

TRADE

"I watched a small boy of 2¼ years. He had a truck with 12 lead soldiers in it, but he liked Kenneth's engine better. He picked up one lead soldier and offered it in exchange for the engine. Kenneth took no notice. Then he took three lead soldiers across and still Kenneth did not seem willing to exchange. Finally he took the truck and all 12 lead soldiers over and Kenneth gave him the engine. Michael went back contentedly to play with the engine he had obtained after much perseverance.

"The plum pudding was very popular, though the children were surprised with the holly berry decorations, as so much had been said previously about the eating of berries.

"A quiet happiness and wonder seemed to fill the air. Though strife and unrest is darkening the World, Christmas-tide here was brightness, peace and joy. Every child was well, every child was happy. I can vouch for that."

FORWARD IN SERVICE

Church-Wide Coöperation Marks Plan's First Year

Virtually every diocese in the Church has responded to and followed general outlines and objectives of Forward in Service during the first full year of the ten-year program, according to reports reaching the Presiding Bishop. A summary of the reports was presented to the Forward Movement Commission at its annual meeting at the College of Preachers, Washington, D. C.

Increased confirmations; larger church attendance; more and increased pledges; and a deepened religious life—these are common among the reports. Highlights of a few of the reports follow:

Pennsylvania—Schools of prayer held in 80 parishes; active diocesan and parochial committees emphasizing Prayer and Worship theme at every opportunity.

Kansas—Definite strengthening of parochial life. Greatest number of confirmations in history in prospect.

Southern Ohio—Large percentage of parishes active in program.

West Missouri—Forward in Service has aroused much interest. Increased attendance reported frequently. Parish records

improved. More people hearing the challenge of Christianity.

Alabama—The largest number of confirmations in 1941 in the history of the diocese.

Kentucky—Stress being placed on lay ministry in bringing people to confirmation, and general interest in the program of prayer and worship.

Chicago—Three accomplishments considered as most notable: a diocese-wide mission; a chapel in an office building in the downtown district with daily services held there for prayer; Bishop's luncheon conferences with the clergy on the spiritual administration of the parish. In addition Forward in Service is credited with aid in the raising of the \$400,000 diocesan fund.

Massachusetts—A carefully planned diocesan program reported, one feature of which is a Laymen's Speakers' Bureau with men prepared to go to any meeting in the diocese and speak for five minutes on Forward in Service.

Upper South Carolina—Distinct and definite signs of progress and growth.

Eastern Oregon—The movement is making steady progress.

Louisiana—The diocese is stirred to increasing activity.

Los Angeles—The diocese has been aroused and strengthened. All parishes thinking in terms of Forward in Service. The bishops made a pilgrimage to every parish and mission.

New York—Many clergy coöperating actively. Meetings of clergy evidence a conviction that they must plan and work together to strengthen the witness of the Church on Manhattan Island.

LITERATURE

More than 17,000,000 pieces of literature have been distributed by the Forward Movement since its inception in 1935, according to a report submitted by the Rev. Harold J. Weaver of Sharon, Pa., business manager of the movement.

Forward—day by day, the handy booklet of daily Bible and inspirational readings, has passed the 14,000,000 mark, the report shows. Other leading items and their approximate totals are: *Prayers, New*

and Old, 224,000; *War-Time Prayers*, 106,000; *We Promise*, 126,000; *The Episcopal Church*, 600,000; *Approaches to Unity*, 165,000; *On Earth Peace*, 148,000; *Wayside Hymnal*, 122,000; *Act of Affirmation*, 425,000; *Go*, 148,000; *The Coming of the Light*, 100,000; *Half Hour Papers*, 110,000.

"CHRISTIAN OFFENSIVE"

A call for a "Christian offensive" to convert the world to God's purpose which will be in every respect as aggressive and effective as the government's military offensive, was sounded by the Presiding Bishop before the Commission's meeting.

"We must win the war but we must win it as Christians," said Bishop Tucker. "God is calling His Church in this emergency so to perform her duty that His purpose is carried forward. It is not enough to repair the damage but we must advance."

The next great task of the Church, asserted the Presiding Bishop, is to convert people to a knowledge and acceptance of God's purpose for the world. This he proposed as the next objective of Forward in Service.

FINANCE

Church Building Fund Increases Loans in 1941

Loans to Episcopal parishes and missions were made by the American Church Building Fund Commission in the amount of \$229,537 during 1941, an increase of \$133,357 over 1940, according to a report made by the treasurer, Richard P. Kent of New York, at the Commission's annual meeting in New York on January 15th.

Mr. Kent explained that the Commission loans money to parishes and missions for new churches, parish houses and rectories, for repairs, and also for refinancing existing loans.

For the past year, \$139,300 was loaned for new buildings; \$65,458 for re-financing, and \$24,779 for repairs to church buildings.

The Commission has a permanent fund of \$826,085, with an additional reserve fund of \$30,000.

The Commission re-elected all present incumbents to its offices and its board of trustees. The re-elections were: president, the Rt. Rev. Wallace J. Gardner, Trenton, Bishop of New Jersey; vice-president, Seth Low Pierrepont, New York; secretary, the Rev. Charles L. Pardee, New York; treasurer, Mr. Kent; assistant secretary and treasurer, James E. Whitney, New York.

Trustees re-elected were: the Rev. Charles H. Webb, Kent, Conn.; the Rev. Frederic S. Fleming, New York; the Rev. John E. Fitzgerald, Brooklyn, N. Y.; the Rev. Eric Tasman, South Orange, N. J.; George A. Elliott, Wilmington, Del.; Dr. John Wilson Wood, New York; Samuel Thorne, New York; Dr. Raymond F. Barnes, Brooklyn; William W. Orr, New York; Lewis R. Conklin, Newark, N. J.; Tracy B. Lord, Bridgeport, Conn.



FRANCE

Lawrence Whipp Interned

Word has been received that Lawrence K. Whipp, organist and lay reader at the Pro-Cathedral of the Holy Trinity, Paris, is interned at Compiègne, in occupied France. Dr. Morris Sanders of the American Hospital in Paris is also reported interned there.

The camp at Compiègne is where several members of the faculty of the Russian Orthodox Seminary, including Professors Pianoff and Zander, were interned last year. The Russians have since been reported released, and are thought to be carrying on their work at the seminary.

The international YMCA is at work in the Compiègne camp, which is reported to be "not too bad, as such camps go."

Dr. Schweitzer Reported Aiding Free French

According to Free French headquarters in London, Dr. Albert Schweitzer is carrying on with the work of his famous hospital at Lambarene in the Gaboon. The Gaboon is one of the large areas which has rallied to the cause of Free France, and Dr. Schweitzer, author of the world renowned *Quest of the Historical Jesus*, is reported to have identified himself with the Free French movement. Special arrangements were made whereby his wife, who was in Vichy France, has been enabled to join her husband at Lambarene.

The Free French speak highly of the excellent work being done at the hospital, especially the scientific research of the Schweitzer Institute. Both Europeans and natives alike share in the benefits of the hospital, and this is especially true of the Europeans working in the timber mills and mines of the region.

General de Gaulle has sent the following signed message to Dr. Schweitzer: "I know your merits and your reputation. I thank you for giving your services as you do to aid French science. I shall be pleased to see you when I make my next voyage to Africa."

The Free French High Commissioner, General Dr. Sice, has made a substantial monthly grant for the benefit of the Institution as a mark of appreciation for the excellent work which is being done there.

CANADA

Archbishop Owen Receives Autographed Copy of Lenten Book

The Most Rev. Derwyn T. Owen, Primate of all Canada, has been presented one of the first copies off the press of the Presiding Bishop's Lenten Book for 1942.

Bishop Tucker has mailed a copy to Archbishop Owen, with an inscription in his own handwriting, which says:

"In recognition of the cordial relationship between the Church in Canada and the Episcopal Church in the United States,

and with grateful appreciation of his (Archbishop Owen's) interest in the Forward Movement of our Church."

This year's Lenten book; *Not by Bread Alone*, was written by Dean Angus Dun of the Episcopal Theological Seminary, Cambridge, Mass. It is keyed to the current topic of Forward in Service, emphasizing worship, prayer, the Church, the Sacraments, and truly Christian living.

ENGLAND

The Church in 1941

Observations in the Preface to the Diamond Jubilee number for 1942 of *The Official Year Book of the Church of England*, commenting on the State of the Church in 1941, state that the record is "very far from being entirely one of loss. If a balance is struck in this early part of the third year of the war, one may set against the material destruction definite spiritual gains."

LOSS AND GAIN

The material loss is heavy indeed. The details of the vast damage disclosed during the year (some of which occurred before the close of 1940) would fill a large volume, but some reference must be made to the ruthless bombing of the historic pile of Lambeth Palace, of several cathedrals, of the new Church House, Westminster, of some important missionary and diocesan offices, and of more than 1,000 churches, church halls, and schools. The record includes also, however, innumerable cases of individual heroism. There was an exalted national mood of self-sacrifice. There was increased realization of the importance of religious education, and the Christian Education Movement was inaugurated to secure such education in all schools. There were renewed signs of a growing revival of religion, signs which were perhaps most widely in evidence on March 23rd and September 7th, when H.M. the King called his peoples to prayer.

Of the practical steps taken during 1941, the more important included the launching of the War Damage Central Relief Fund to be administered by the Central Board of Finance; and the passing by the Church Assembly of a Measure setting up in every diocese a Reorganization Committee with far-reaching powers to carry out post-war reconstruction and rationalization, including the closing of redundant churches and the "strategic" use of War Damage compensation funds so as to rebuild to the best advantage in view of the movements of population and industry. The Central Council for the Care of Churches made provision for the emergency storage of church valuables, and pressed forward a national photographic survey of churches, thus making possible accurate restoration after bombing.

CHANGES IN PERSONNEL

Among changes in personnel must be recorded the tremendous loss to the Church caused by the death of Dr. F. Partridge,

Bishop of Portsmouth, the great financial genius and organizer behind most of the major financial developments in the Church since 1918. Other episcopal losses by death were Dr. W. S. Swayne, formerly Bishop of Lincoln; Dr. W. G. Whittingham, formerly Bishop of St. Edmundsbury and Ipswich; and Dr. W. M. Carter, formerly Archbishop of Capetown; and by resignation Dr. H. E. Bilbrough, Bishop of Newcastle; Dr. C. Lisle Carr, Bishop of Hereford; Dr. H. Mosley, Bishop of Southwell; and Dr. A. W. T. Perowne, Bishop of Worcester. The Rt. Rev. W. L. Anderson, Bishop Suffragan of Croydon, was appointed to the See of Portsmouth; Canon F. R. Barry, rector of St. John's, Smith Square, Westminster, and Canon of Westminster, to that of Southwell; Prebendary W. W. Cash, general secretary of the Church Missionary Society, to that of Worcester; Bishop Noel Hudson, general secretary of the Society for the Propagation of the Gospel in Foreign Parts, to that of Newcastle; the Right Rev. B. F. Simpson, Bishop Suffragan of Kensington, to that of Southwark; and the Rev. H. E. Wynn, Fellow and Tutor of Pembroke College, Cambridge, to that of Ely. Dr. R. G. Parsons was translated from Southwark to Hereford.

SWEDEN

Swedish Parliament Meets With Church Assembly

Meeting in joint session for the first time in history, the Swedish Parliament and the Church Assembly of the Swedish Lutheran Church recently issued an appeal to the Swedish nation to reaffirm its love of freedom and to stand as one in support of Christian civilization.

In a proclamation to the people of Sweden, personally signed by the representatives of both the state and the church, the participants declared:

"All Swedish men and women in this time of violence and disunity are convinced that Swedish unity must be deepened and our freedom must remain untouched. With this in view, nothing is more necessary than that our nation should reconsider its task of carrying on the Christian civilization inherited from our fathers.

"We of the Parliament and Church Assembly, gathered in the capital at this fateful hour for our country, have therefore unanimously desired to recall our nation to our common heritage and our common responsibility. Sweden's line is the Christian line. The words of Olaus Petri, the Swedish Reformer, are still true: 'The Swedes belong to God just as other nations do; and God gave us our mother tongue.'"

Addressing the joint session, which was described as "an historical moment" by a Stockholm paper, the Minister of Cults stated that "the Swedish nation is ready to respond to the Christian message more than it has been for a long time, and expects this message to be presented in such a way that a modern man can really understand it to be the liberating word."

HOME FRONT

Clergy Allowed Priority on Tire Purchases

Clergymen will be allowed priority on the purchase of new tires on the same basis as doctors, according to a new ruling announced January 17th by Leon Henderson, price administrator. Apologizing to the nation's clergy for their omission from the original order, Mr. Henderson stated that clergymen of all denominations who use their cars in carrying out their religious duties would be permitted to buy new tires.

"As amended," said Mr. Henderson, "the tire order will place the needs of clergy on a par with those of doctors, nurses, and other occupations or professions whose services are essential to public health and safety."

In order to be eligible for the purchase of new tires, clergymen must certify to their local tire rationing boards that they actually need their cars for the effective carrying out of their ministerial duties.

Defense Stamps for Church

A plan for cooperating in the Defense Stamps and Bonds drive and at the same time helping the Church has been suggested by the *Washington Diocese*, organ of the diocese of Washington.

Directed to church members, the plan is as follows:

"The Church has a debt or is working toward an endowment. Wouldn't you like to help your government by buying some stamps, as many as you are able, and give them to your Church toward the debt or the endowment? The Church could then gather the stamps together and redeem them for bonds. In 10 years your dollar or five dollar stamp would be worth much more to the Church."

ARMED FORCES

\$25,000 to Army and Navy Commission

One of the first gifts to the Army and Navy Commission's \$385,000 fund, Bishop Sherrill of Massachusetts, the chairman, announces, is \$25,000, given anonymously in memory of the late Bishop William Lawrence.

Bishop Lawrence was chairman of the Army and Navy work during the first world war, and had expected to help in the raising of funds for the present program.

Shortly before his death, Bishop Lawrence said:

"I never knew any money spent to better purpose than that given so freely to our Church War Commission. Every dollar of the money had heart, friendliness, and sentiment behind it."

People of the Church gave for war

work, in the first world war, \$800,000. Bishop Sherrill hopes that the present campaign, to be climaxed with a general offering in parishes on March 8th, will provide for the commission's present budget, and that the \$25,000 given in memory of Bishop Lawrence will be one of many large gifts which will come before that date.

Seminaries and the Draft

The Very Rev. Angus Dun, chairman of the subcommittee on standards of the Joint Committee on Theological Education, calls attention to the fact that the Selective Service Act grants an unlimited deferment, amounting to practical exemption from military service, to men actually enrolled in a recognized theological seminary.

The question presented by this governmental policy is whether or not the Church should permit or encourage students now in seminaries or students planning to enter seminaries to accept such status. A statement released by the Committee's secretary, the Rev. Dr. Theodore O. Wedel of the College of Preachers, lists the committee's recommendations:

"1. With respect to students now enrolled in our seminaries, we believe that it is in the interest of the Church and nation that most of them should complete their preparation for the ministry. This recommendation is made with full acknowledgment of the inescapable responsibility laid upon the individual conscience. There may well be men who because of previous training or other special qualifications should postpone their preparation.

"2. Obviously there is no reason why men who have been found ineligible for military service on physical grounds should not be admitted to our seminaries if they can satisfy the medical requirements of our Canons and are otherwise fully qualified.

"3. The most perplexing question has to do with the admission of men physically fit for military service but not actually drafted prior to enrollment in a seminary. We believe that our policy should be to accept the normal working of the Selective Service Act, and be prepared to admit men with strong qualifications for the ministry who have not been drafted, when their bishops and all concerned are fully convinced of their vocation. Plainly the fact that admission will give men an unlimited deferment greatly increases our obligation to admit only those whose promise for the ministry is exceptionally clear.

"4. We recommend that all of our seminaries agree to take no formal action on applications for admission until 90 days before the opening of the next academic year.

"5. We believe that it would be helpful to students now in seminaries and to those intending to study for the ministry if the House of Bishops or a committee of that House should, after due consideration, issue a statement approving some such policies as we have proposed.

"6. Anticipating a shortage in clerical supply we suggest that the Bishops and other diocesan authorities should plan to make the most efficient use of the existing supply. It may be necessary, for example, to consolidate the ministrations to small congregations and to reduce the staffs in some of the larger parishes."

Editor's Comment:

A supply of capable priests for the post-war years is as important as a supply of soldiers for the war period. We believe that bishops and seminaries, exercising due care not to encourage slackers, should take full advantage of the government's deferment for all who have a genuine vocation to the priesthood.

MERCHANT MARINE

Institute Chaplain Honored

The Rev. Leroy Lawson, youngest of the chaplains at the Seamen's Church Institute of New York, has been appointed chaplain in the U. S. Maritime Service, with the rank of ensign. Chaplain Lawson was sworn in by Commander George E. McCabe, director of the Maritime Training Station at Hoffman Island. There have been chaplains in the U. S. Army and Navy for many years, but this is the first official appointment of a chaplain for the Merchant Marine.

Chaplain Lawson will continue as an Institute chaplain, but his duties will center on Hoffman Island, where over 1,000 young men between 18 and 23 years of age, are studying to become seamen in the American merchant marine under the Maritime Commission's training program.

Chaplain Lawson is popular with the merchant seamen where, with his 6½ foot height and 250 pound weight, he can pull a powerful oar in a lifeboat drill and play a fast game of basketball. Each Thursday he brings a group of the men from Hoffman Island over to the Institute, at 25 South Street, where Mrs. Edith Baxter in the Apprentices' Room welcomes them and provides dancing and refreshments.

Seamen's Institute Opens

Club Rooms For American Seamen

Patterned after its British, Belgian, and Dutch club rooms for merchant seamen of those nationalities, the Seamen's Church Institute of New York opened officially, January 12th, its enlarged and renovated club rooms for seamen of all nationalities at 25 South Street. Because the majority of seafarers using the room are Americans, it has been dubbed the American Seamen's Club.

Located on the third floor, the club's rose and gray walls, red leather chairs, standing lamps and small tables give a homelike atmosphere. Mrs. Oliver Iselin and a corps of women volunteers will act as hostesses in serving tea to the men and in providing games, books, and periodicals.

"With Firmness in the Right"

By the Rev. C. Leslie Glenn

Rector of St. John's Church, Washington, D. C.

FOR his second inaugural address, President Lincoln chose three texts from the Bible:

"Judge not, that ye be not judged" (St. Matthew 7: 1).

"Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh" (St. Matthew 18: 7).

"The judgments of the Lord are true and righteous altogether" (Psalm 19: 9).

A rebuke, a solemn warning, and a great hope. The rebuke, "Judge not," the warning, "It must needs be that offenses come" and against them, an unsentimental hope, the true basis of our confidence, that "The judgments of the Lord are true and righteous altogether."

I. ASTONISHMENT

The heart of Lincoln's Second Inaugural describes the astonishment that always accompanies war. The war he talked about had been raging for four years, the one we are now in has involved us only a short time, but the words of Lincoln are prophetic of what we know lies ahead: "Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even before the conflict itself should cease. Each look for an easier triumph and a result less fundamental and astounding."

Then he touches those questions which did not bother many minds in his day, but now 75 years later are popular questions, common to all thoughtful people. How can religious people fight? How can Christians take part in war? How can they disagree in the first place if they start from the same principles? "Both read the same Bible," Lincoln said, "and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purpose."

Perhaps Lincoln has over-simplified the cause of the American Civil War by calling it slavery. He says earlier, "All knew that this interest was somehow the cause of the war." Not the only cause, but that most easily grasped; and Lincoln seizes it to pronounce his rebuke, judge not. Even if this is the only cause of the war, and they seem to have the wrong side of it, judge not. It may seem strange to us today that any men should dare to ask a just God's assistance to enslave whole populations, to establish a world domination, to realize their supposed destiny as the master race, and so forth, but let us also judge not that we be not judged.

The Almighty has His own purpose.

"Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh."

II. THE OFFENSE

What is the offense today? Not Pearl Harbor. Even with the shock fresh in our minds, we know Pearl Harbor is not the

¶ *A significant parallel between Lincoln's day and our own is traced by Dr. Glenn—now Chaplain Glenn—in this article, which was delivered as a sermon in St. John's Church, Washington, on December 14th. Dr. Glenn is now on active service as a lieutenant in the navy, having been granted a leave of absence from his parish.*

offense. The enemy put himself hopelessly in the wrong there, but that only gave us a better case than we deserved. Pearl Harbor is not the cause of the war. Nor is tyranny. Tyranny must go, this is a fight for freedom, but the offense is deeper than that. We approach it when we ask ourselves what causes tyranny. Why will men submit to dictatorship? Why does totalitarianism seem attractive? The answers to those questions lead us to the offense.

The offense (and it must needs be that offenses come) is economic dislocation, the fact that some nations have access to raw materials and some don't, the whole complex situation by which need and plenty exist side by side. It is the failure to organize a world which has become one community. I have no panacea, I don't even like to give this condition a name because most of the names are the slogans of reformers; and we are concentrating on the situation now, not its remedy. The situation is the offense. The situation that forces nations to start wars because they don't see any other way to enjoy the opportunities their neighbors have. National isolation, communal uninterestedness, call it what you will, is the offense that blocks all peaceful efforts to get what men must have. So they fight.

We are told that "Remember the Maine" was a slogan in 1898 that captured the enthusiasm of Americans everywhere, and "Remember Pearl Harbor" is suggested as a rallying cry for this war. It is doubtful if it catches popular imagination. It is too late in the history of the world to offer such a superficial cause. Even with its enormity fresh in our minds, we know we must look deeper for the true offense that caused this war.

III. THE RESPONSIBILITY FOR THE OFFENSE

If we begin to see it as a baffling underlying world situation which we hesitate to

name because all the names have become cliches, we may be permitted to oversimplify it by naming some of its elements. Economic inequality, national selfishness, international irresponsibility, failure to cooperate, fear of losing advantages, extreme differences in standards of living, all these phrases partially describe what Lincoln would have summed up in that Biblical word, the offense.

Let us read him further and substitute the name of our offense for American slavery. "If we shall suppose that American slavery is one of those offenses which in the Providence of God must needs come, but which having continued through His appointed time He now wills to remove and that He gives to both North and South this terrible war as the woe due to those by whom the offense came," (Notice that both North and South are responsible for American slavery; by analogy both England and Germany are responsible, both the United States and Japan are responsible.) "shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—ferverently do we pray—that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, for which every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3,000 years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

One of the most depressing parts of the present situation is the staggering debt of the world, the sheer waste of men and treasure, the blowing up of years of toil. Keeping in mind our 20th-century offense let us paraphrase Lincoln's thought. If God wills that the war continue until all the wealth piled by national selfishness, international irresponsibility, etc., shall be sunk, for which every drop of blood drawn with hidden injustice shall be paid by another drawn with the sword, so still it must be said again, 75 years after Lincoln, 3,000 years after the Psalmist, "The judgments of the Lord are true and righteous altogether."

It may help us to feel calm amid the chances of these uncertain days, it may help us to say our prayers better, if we stop putting ourselves in the role of aggrieved people who cannot possibly imagine why this should happen to us. In this war we are sinners dealing with sinners. This is the profound reason for the closing words of the Second Inaugural, a reason we could not have understood when we memorized them as children in school. "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in . . . to do

all which may achieve a just and lasting peace among ourselves and with all nations."

IV. FIRMINESS IN THE RIGHT

Let us linger on that phrase, "with firmness in the right."

We entered the last war to make the world safe for democracy. Perhaps that was an oversimplification of the issue, but it was a good one, and it was the hope of millions who fought. I have lived for the past 10 years in an academic community, among professors who I suppose know more about the history of the world than any other group. Their lives are given to careful study, their intellectual integrity is beyond question. Their considered judgment is that we did make the world safer for democracy by victory in the last war. I might have hoped it was true because I was emotionally involved in the war, I now firmly believe it to be true because of the judgment of experts qualified to appraise the effect of the events.

The scholars and many others like them all over the world are practically unanimous in this verdict. They know all of the inconsistencies and hypocrisies of the victors and their peace, and indeed have been chiefly emphasizing that aspect in their classrooms for the past 20 years. And that is why, when this war began to threaten, the undergraduates would have nothing to do with it. They had been taught so much about the failures of the peace that they never heard the final conclusion of the matter, which was that after all the war had to be fought, and victory for the Allies did advance the cause of human progress.

Again, my travels and casual reading of newspapers and books gave me an emotional bias against totalitarianism. I've stood on street corners in Europe and resented as a free man having to raise my arm and "Heil," and I've boiled with an inward indignation I dared not express at sights of petty tyrannies to oppressed minorities. But those things might be superficial observations and give no basis for clear judgment. It is only when the considered weight of scholarly judgment declares these regimes to be in fact as ruthless as they appear, and dangerous to free men everywhere, that the mind can follow the heart in condemning them and saying, "I'm against that."

"With firmness in the right as God gives us to see the right," means for me, and has meant for some time, that tyranny is abroad in the world, that sooner or later we must clash with it, and that we must destroy it. The world today, like the Union of Lincoln's day, cannot exist half slave and half free.

We enter this war not only with firmness

in the right, but also with great hope in the right. If a second world war must come, it is not altogether an evil that both wars should be fought in one generation. Because people can remember the mistakes of the last peace, the same mistakes will not be made again. This time, please God, we shall make the world really safe for democracy. And we shall do away with what Archibald MacLeish calls the superstition that what has happened 3,000 miles away has not really happened.

V. A CIVIL WAR

This is a civil war. That's partly why the words spoken by Lincoln in another civil war are so pertinent. Perhaps all wars are civil wars and we are just beginning

to see it. But in any case this is a civil war. The Japanese are our brothers. The Germans are our brothers. Those in our own family of faith who have suffered so greatly don't hate the enemy, nor should we.

We must say this quite dispassionately. It is impossible to underdramatize this crisis. We cannot understate our cause.

We shall win this war. The important time is afterwards. It is for that far future that we take our position on this day, quietly, in the words we have always revered. "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in . . . to achieve a just and lasting peace among ourselves and with all nations."

Religion and Life

II. *Do science and religion conflict? And is it true that most scientists are irreligious?*

By the Rev. H. M. P. Davidson

Chaplain of St. George's School, Newport, R. I.

THE relation between religion and science can perhaps be put most pointedly by making the statement: "I believe in God and evolution." Not all religious men would admit the truth of this credo, of course, nor would all scientists. Often religious men have insisted, for instance, that the Book of Genesis in the Bible contains a literal statement of scientific fact, and scientific men, convinced that such is not the case, have supposed that they therefore could not believe in God. But perhaps there is another and preferable view of the matter possible for both believers and scientists.

For one thing there are two distinct accounts of creation in Genesis. In the first chapter, in majesty and with complete foreknowledge God created the world by decree in a series of steps that reach their climax in the creation of man, male and female. In the other account in the second chapter, beginning in the middle of the fourth verse, man (Adam), the male of the species only, was the first living thing to be created, and afterwards for his use plant and animal life, and, when no partner was found for man, he was put to sleep and woman was created from his rib. Here God is not so majestic nor omniscient; He rather experiments in creation before He perfects it. Both accounts cannot be literally true because they are contradictory. Therefore the contention that Genesis must be accepted as a scientific description will not hold.

What then is the value of the Biblical accounts and how are they to be taken? Their value lies in the first four words, "In the beginning God." No scientific description can disprove or deny that statement. The theory of evolution or of the spiral nebulae, even in the incom-

plete state in which we now have them, are more scientifically accurate chapters of Genesis, the Book of Beginnings, and simply other ways of describing God's method in creation. Science and religion are not contradictory fields of knowledge but complementary.

Science attempts to describe or measure what it can discover about the physical world. Religion takes up the story where science leaves off and shows an adequate cause for the accepted scientific results. Science deals with the seen and measurable, religion is concerned with what is behind and beneath all this. Science tells how it happened, Religion how it comes that it happened, what caused it to happen. There is conflict only when religious men insist that their poetical and deeply religious accounts are scientific, or when scientific men issue their descriptions of the process as all that need be considered.

Fortunately many scientists today are religious men and fall into no such error. Sir Arthur Eddington in *Science and the Unseen World* and more learnedly in *The Nature of the Physical World* has stated or indicated his faith in God. An English medical man, J. S. Haldane, in an essay, *Reality as Spiritual*, to be found in his volume entitled *Materialism* has done likewise. The professor of physics at the University of Chicago, Arthur H. Compton, likens his religious convictions to his "working hypotheses" in science, and the names of reputable scientists that could be added here would make it plain that the alleged irreligion of scientists is hardly borne out by the facts.

Next week the Rev. Meredith B. Wood answers the charge that religion is an escape device from unpleasant realities.

LIVING CHURCH RELIEF FUND

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Consider the Bishops

By Leon McCauley

Business Manager of THE LIVING CHURCH

THAT young son of yours that you're taking so much pains to bring up a good Churchman—will he grow up to be a bishop?

Because the House of Bishops meets February 4th and 5th in Jacksonville, Fla., and there has been a good deal of talk of its possible activities, the question may have occurred to you. Well, was the youngster born in the month of November? Do you call him Bill? Was he born in the city of New York?

If you can answer yes to all three questions, your son has, by one method of figuring, by my illogical way of reasoning, a much better than average chance of becoming a prelate of the Church. I base my statement on a long and perhaps pointless study of a table of the Succession of American Bishops, which you can find on pages 388-403 of the 1942 *Living Church Annual*.

The American Church has had 428 bishops. Of this number, 43 were born in November. No other month can boast so many.

Complete statistics, if you are interested, are:

January, 30	May, 38	September, 31
February, 36	June, 34	October, 40
March, 35	July, 40	November, 43
April, 30	August, 34	December, 37

A total of 207 bishops were born during the months April through September, and 221 during the months October through March.

Fifty-three of our bishops have been called William. John is next, and then Charles, Henry, George, and Robert.

More statistics, if you are still interested:

William, 53	Samuel, 11	Alfred, 5
John, 35	Benjamin, 10	Walter, 4
Charles, 22	Frederick, 9	Harry, 4
Henry, 21	Alexander, 8	Francis, 4
George, 20	Frank, 8	Edwin, 4
Robert, 17	Arthur, 7	David, 4
Thomas, 17	Theodore, 7	Frederic, 3
James, 15	Richard, 5	Philip, 2
Edward, 14	Joseph, 5	

Twelve first names, including Philip, have been given to two bishops each, and 92 bishops have names duplicated by no other bishop. These range from Anson, Athalicio, and Abiel through Cicero, Ethelbert, and Gershom, to Levi, Ozi, and Vedder.

Was your son born in Arizona, Arkansas, California, Idaho, Louisiana, Montana, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, Utah, Washington, or Wyoming? Then I'm afraid his chances of becoming a bishop are pretty slim. No American bishop was born in any of these 14 states.

New York state leads the list, of course, with a total of 79 bishops, 29 of whom came from New York city. Virginia is next with 47; then Pennsylvania with 34, 13 of them from Philadelphia. Boston boasts

eight and the rest of Massachusetts 19. All right, then, here is the complete list:

New York, 79	Maine, 5
Virginia, 47	New Hampshire, 5
Pennsylvania, 34	Delaware, 4
Massachusetts, 27	Texas, 4
Connecticut, 23	Wisconsin, 4
South Carolina, 18	Mississippi, 3
Ohio, 17	Minnesota, 3
Maryland, 13	Alabama, 3
New Jersey, 13	Tennessee, 2
Rhode Island, 12	Iowa, 2
North Carolina, 9	West Virginia, 2
Illinois, 9	Florida, 1
Vermont, 9	South Dakota, 1
Missouri, 8	Kansas, 1
Kentucky, 7	Nebraska, 1
Georgia, 6	Indiana, 1
Michigan, 6	Colorado, 1
	District of Columbia, 1

Thus, 381 of our bishops have been American born. The other 47 were born in:

England, 17	India, 2	Germany, 1
Ireland, 9	Africa, 1	Isle of Man, 1
Canada, 9	Brazil, 1	Mexico, 1
Scotland, 2	China, 1	Nova Scotia, 1
	Russian Lithuania, 1	

If your son does become a bishop, you need not expect the event very soon. Bishops are rarely young men. The average age of the 143 bishops living today is 64.3 years. While the range is from 38 to 90, only eight are actually less than 50 years old.

Baby bishop today is Noble C. Powell, Bishop Coadjutor of Maryland, although Bishop Loring of Maine is youngest in years. Oldest in years now is Samuel Gavitt Babcock, resigned Suffragan Bishop of Massachusetts. He is 90. Oldest in precedence is Bishop Rowe of Alaska. He is 85.

To keep the record straight, here is a complete list of bishops at each age:

38 years, 1	55 years, 4	66 years, 6
43 years, 2	56 years, 8	67 years, 6
45 years, 2	57 years, 8	68 years, 5
46 years, 1	58 years, 7	70 years, 5
47 years, 1	59 years, 5	71 years, 4
48 years, 1	60 years, 9	72 years, 2
50 years, 4	61 years, 1	73 years, 6
51 years, 3	62 years, 4	74 years, 3
52 years, 5	63 years, 5	75 years, 7
53 years, 4	64 years, 3	76 years, 2
54 years, 7	65 years, 3	77 years, 2
79 years, 1—Bratton		
80 years, 3—Moreland, Coley, Taitt		
81 years, 1—Mann		
83 years, 1—Gravatt		
84 years, 1—Atwood		
85 years, 1—Rowe		
87 years, 1—Saphore		
90 years, 1—Babcock		

In the American Church there have been 428 consecrations, or an average of 2.7 a year since November 14, 1784, when Samuel Seabury was made first bishop of the American Church at a ceremony in Aberdeen, Scotland. In 42 of the 158 years that have passed since Seabury's consecration, no bishop was consecrated. The last of these was 1935.

In many years there was only one con-

secration. The highest number occurred twice, in 1925 and in 1930, when 12 priests became bishops.

Foreign bishops have appeared a total of 114 times at the consecration of our bishops. Twice an Archbishop of Canterbury and once an Archbishop of York took part. Nova Scotia has been represented 12 times, Chekiang 7 times, and both Montreal and Ontario 5 times. Altogether, 51 foreign dioceses have been represented at our consecrations.

Two hundred and eighty-five American bishops have died. The most recent of these was Charles Fiske, resigned Bishop of Central New York, who passed away January 8, 1942. Most of the bishops have died in winter months, just as most of them were born in those months.

Here is the record:

January, 26	May, 19	September, 23
February, 23	June, 16	October, 31
March, 24	July, 24	November, 19
April, 32	August, 19	December, 29

The *Living Church Annual* table presents material for just one more set of statistics, and these have to do with the status of bishops, living and dead.

There are today 72 diocesan bishops, 8 coadjutors, 12 suffragans, 26 missionary bishops, 15 resigned bishops, 1 resigned bishop coadjutor, 2 resigned suffragan bishops, 7 resigned missionary bishops—a total of 143.

Of the 428 priests consecrated in our Church, the *Annual* shows, 306 either are now or ended their days as diocesan bishops. Forty-one served as suffragan bishops. The first of these was James Kemp, a Scot who was consecrated Suffragan Bishop of Maryland in 1814. One hundred and twenty-three have served as bishop coadjutors, and the first of these was Benjamin Moore, who became Coadjutor of New York in 1801.

There have been 118 missionary bishops. Jackson Kemper was the first. He was consecrated in 1835 for Missouri and Indiana. Four times there have been assistant bishops. John Johns was first. He began his work in Virginia in 1842. The table lists only one assistant to the Presiding Bishop. This was Hugh Latimer Burleson. Consecrated in 1916 as fourth Missionary Bishop of South Dakota, he resigned in 1931, and afterward became assistant to the Presiding Bishop.

Eighty bishops have resigned, one has been suspended and never restored, and six have been deposed.

One suspension and six depositions, a total of 7 out of 428, or a percentage of error for the Church as a whole of .016.

If you keep that young son of yours only 1.6% from perfect, he will surely deserve to become a bishop. But just to be on the safe side, you had better call him Bill!

Our Poets and Poetry*

MEMBERS of THE LIVING CHURCH FAMILY have undoubtedly noticed that during the past year or more we have been allotting more space to verse. We also believe that the verse has been of distinctly better-than-average quality.

On the other hand, we have found it necessary to return a large proportion of the verses submitted to us, for various reasons, some of which do not have a direct bearing, perhaps, on the verses' quality. We do have our special requirements and our pet peeves, as well as limitations of available space.

When we receive a poem offered for publication, it must first pass the same tests that prose must pass. (1) Do the words have a clear and definite meaning? (Surprisingly often, words are used in verse for their sound or connotations only). (2) Is an idea or an experience expressed which is religious, fresh, and worth the space? (3) Is it in accordance with the intellectual and doctrinal standards of our readers?

Having met all these basic requirements, it must pass muster from the poetic point of view. (1) Is it emotionally lifted above the plane of prose? This is the hardest of all tests to apply, because it is a subjective one. There can be the sensory appeal of "Beyond the last green orchard lying sunlit, beyond the farthest seagull's crying . . ." ¹; the aptness and surprise of "H is for Hubbub; show plenty of action. Keep all the wheels going; who cares about traction?" ²; the compression and impact of "Sleep, sleep—till men bring other cradle for their King" ³; and many another element to provide that heightened and sharpened experience which is the essence of poetry.

(2) Is the form appropriate and meaningful? Verse can be rough, if the roughness is appropriate to the sense, as

"So fling your doors wide. Open them to the street,
And speak the old words to men assembled there,
Waiting . . ." ⁴

It can be perfectly smooth and regular as

"From this my heart to my sweet Lord I vow
An hundred sonnets, singing vibrant praise.
My voice from out the dark of here and now
With brave and steady song I dare to raise." ⁵

Here the smoothness and "steadiness" are perfectly wedded to the sense. Note also the vibrant quality of the aspiring consonants f, th, s, v, h, and the full vowel sounds. And the hardest type of all verse to write—free verse—can also be appropriate and meaningful as

"We are not ready to put on this garment
Until we are naked:

*No poet himself, the Editor of THE LIVING CHURCH does not feel competent to pass upon the merits of poetry submitted, without some assistance. He is fortunate, therefore, to have, in an obscure corner of the editorial office, an anonymous critic who is willing to subject contributed verse to his careful scrutiny, applying to it rather rigorous tests of grammar, construction, orthodoxy, and beauty. Anything that passes these tests, and also appeals to the Editor, must be good, and we believe that during the year or so that this policy has been in effect the poetry published in our columns has been of an exceptionally high order. In this editorial, our "staff critic" (who wrote it) reveals the standards by which he judges contributions, illustrating them by lines from some of the poems that we have published. The Editor, awed by this erudite discussion of a subject that is a mystery to him, gladly yields his leading editorial space to his colleague for this purpose.

¹ Deborah Webster, *The End of the World*, THE LAYMAN'S MAGAZINE, February 1941, p. 34.

² H. C. Benjamin, *The ABC's of the Lord's Work*, THE LIVING CHURCH, November 19, 1941, p. 13.

³ Lilla Vass Shepherd, *Lullaby*, *idem*, December 21, 1938, p. 669.

⁴ Earl Daniels, *The Spirit to the Churches*, *idem*, January 1, 1941, p. 9.

⁵ William R. Moody, *Christmas*, *idem*, December 24, 1941, p. 15.

The cloth the sun has woven in the darkness,
The garment measured, textured for the shame's admission. . . ." ⁶

But neither roughness nor precise regularity nor freeness is justified apart from the sense. Free verse is particularly liable to abuse by those who find regular verse "too difficult." Actually free verse is more difficult, with its subtle and extended rhythms, and we hope that we do not publish any prose disguised by irregular typography. In any case versification is a craft requiring a high degree of skill and care.

(3) Are the words used in a fresh and personal way? A few clichés or archaisms do not necessarily spoil a poem; but if there are many of either they create an impression of staleness and lack of inspiration. *Vice versa*, genuine freshness of language provides the heightened and sharpened experience which is, as stated above, the essence of poetry. Examples could be multiplied; here are a few: "One met us with familiar hands" ⁷; "For growth means effort; effort means a foe" ⁸; "lives, like grain, ripened for pain" ⁹; "Man's gradual treasons" ¹⁰; "And watched the slow stars move across the night" ¹¹; "The days, like marching men, have come and gone." ¹² This freshness is also generally characteristic of the lines previously quoted.

Also, the ever-present journalistic problem of available space prevents our publishing all the poems we would like to publish—especially seasonal ones and long ones. And we regret that our limited financial resources make it impossible for us to pay for poetry.

NOW for a few suggestions to new contributors: Don't be content with a first, or even a second or third, draft of your poem. Verse should be written, laid aside for a while, rewritten, read aloud, polished. Every word should be weighed and considered; archaic and "poetic" expressions should be avoided like forged checks; clichés should be traded in like worn coins for words of fresh minting; be especially careful that the words are not merely "semantic": they must have a clear and definite meaning as well as "feeling." There is seldom any reason for "poetic" torturing of sentence structure, never any reason for bad grammar. (We are resigned to the necessity of putting the punctuation in, but don't blame us if the punctuation changes your meaning!) Make sure that what you are writing is something more than a piece of good advice or a pious sentiment cast into rhyme and meter.

And don't waste time on metrical versions of Biblical passages. You are getting into strenuous competition when you try to improve the English of the King James Version!

We are proud indeed of the high standard of verse which our contributors send us. This editorial is written with the idea of encouraging them to send more. But this particular work to the glory of God is one in which the best should be preserved and the not-quite-good-enough ruthlessly eliminated, on the famous parallel of the not-quite-good egg. Verses which

⁶ Elliott Coleman, *We Are Not Ready*, *idem*, June 11, 1941, p. 4.

⁷ Deborah Webster, *loc. cit.*

⁸ Dorothy Lee Richardson, *Element of Opposition*, THE LIVING CHURCH, September 10, 1941, p. 7.

⁹ Portia Martin, "*Where Birds Flew By*," *idem*, January 21, 1942, p. 11.

¹⁰ Katharine Shepard Hayden, *Reflection*, *idem*, July 20, 1938, p. 58.

¹¹ William R. Moody, *loc. cit.*

¹² Virginia E. Huntington, *Adelynrood Revisited*, *idem*, September 3, 1941, p. 8.

are eminently suitable for private circulation among friends are not necessarily suitable for publication; but polish them up and send them in if you feel that they are. We shall give all verses submitted to us a careful and sympathetic reading. We cannot ordinarily supply detailed criticisms of rejected poetry—indeed, we have found that doing so not infrequently results in hurt feelings. But in special cases we shall be glad to enter into correspondence with persons who possess these three requirements: (1) firm purpose to write poetry, and to keep on writing poetry; (2) genuine poetic aptitude; (3) capability of absorbing drastic criticism, word by word, of a loved brain-child. Our ground for criticizing is not at all an assumed superiority, but merely a naturally more objective approach than the author's.

To supply a needed check on the judgment to which we have just above laid complacent claim, we should appreciate frequent and candid expressions of reader opinion about the verses which appear in *THE LIVING CHURCH*. Do you like them? Do you think they are a waste of space? Which ones do you particularly like—or dislike? Why? If we offer to pass out drastic criticism, we must stand ready to absorb it ourselves.

Poetry, like the other arts, is all too rarely used in the service of God; and religious poetry is all too often of inferior grade. It is our intention—and we are sure it is also the desire of all *THE LIVING CHURCH FAMILY*—to encourage the development of religious poetry and poets all we possibly can. There is no reason why the 20th century cannot be as great a period in this field as the 17th. If it is, we are jealous to have a part in presenting the works of the 20th century Donnes and Crashaws and Marvels and Vaughans and Herberts. But we're afraid we would have to turn down a *Paradise Lost* from the hand of a 20th century Milton! Too long, and heretical.

The Army-Navy Fund

BISHOP SHERRILL is receiving a splendid reception as he goes about the Church speaking on behalf of the nationwide campaign to raise \$385,000 for the work of the Army and Navy Commission. How well the fund itself is progressing, we do not know; but we hope that contributions are pouring in in an increasing stream, because the work is vitally important and the need is urgent.

We rather wish that the Commission had appealed for a million dollars, instead of about a third of that amount. For one thing, the Commission will almost certainly need fully that much before it completes its task. In the previous World War, the Commission administered a fund of some \$800,000 in the two years of its operations. There is no reason to believe that the need will be less this time; indeed, it will probably be greater. Moreover, with the huge sums of money involved in the figures of every new government appropriation, and the funds raised by such agencies as the Red Cross, there is real danger that Churchmen will think of this appeal in terms of what Bishop Sherrill so aptly describes as the "mite box psychology."

The Army and Navy chaplains today are rendering a distinguished service to the Church as well as to the nation. They have a unique opportunity to minister to thousands and thousands of the flower of American young manhood. Some of these, alas, they must prepare to meet death; but most of them must be prepared to meet the problems of life, not only during the war but in the post-war world. They are fighting to make that post-war world a decent place in which to live; they must

be trained to play their part also in the Christian reconstruction of that world. The chaplains have the great privilege of laying the groundwork for that reconstruction in the lives of the men committed to their ministry. To carry out this privilege and duty, they need proper equipment—Prayer Books, portable altars, vestments and linens, and many other supplies. So that they will not be deprived of their own security, their pension premiums must be kept up. Small parishes near large camps also need help in financing their ministry to men in service. These are the needs that the Army and Navy Commission are endeavoring to meet; and to do so effectively they need the wholehearted support of the entire Church.

The cause is worthy; the need is urgent. We bespeak the generous response of every member of the Church.

Our Nursery Shelter

MEMBERS of *THE LIVING CHURCH FAMILY*, particularly those who contributed to our Shelter Christmas Fund, will enjoy the account in our news columns of Christmas at the Nursery Shelter. Unfortunately the two cases of gifts and supplies, sent from Milwaukee, did not arrive in time for Christmas but the funds that we cabled did arrive and enabled the staff to have a Christmas party for the children.

But not all of the money that we cabled was used for the Christmas party. In sending the article published in this issue Miss Halstead, superintendent of the Nursery Shelter, writes: "I will let you know in due course how we spend the wonderful gift your readers sent to us. I think some of it will buy shoes

INSIDE AMERICA

BY ELLIS E. JENSEN, P.H.D.

Believe in the Future!

"This war, even if we win it, will ruin us!" This widespread fear must be warded off as an enemy every bit as dangerous as all the hosts of the Axis. For if we have no faith in the future, our resistance to evil is pointless—we are doomed whether we win or lose. We must bear in mind that when the war ends we will still have our lands, natural resources, factories, man-power, capital and inventive genius. To be sure, the war is destroying wealth at an enormous rate, but the means for rebuilding our wealth will remain intact if we win.

We have reason to be pessimistic if we think of this war only as a defense of the uncertain life America has been living since 1929. No one wants to be transferred from WPA to the army, only to be thrust back on WPA when the struggle ends. But if we make this war not a mere defense of a status quo not worthy of such sacrifice, but a release of our pent-up energies which will turn back aggressor powers and then surge on to make this country a truer political and economic democracy than it has yet been, the future is not black but full of promise. We need not despair, but may rejoice that finally we are out of the doldrums.

France collapsed so utterly because few Frenchmen thought the France of 1938 was worth dying for. Had the French been fired with a hope not merely to end the Nazi menace but also to end poverty, unemployment, insecurity, and lack of opportunity in France, I am sure they would have made a much more spirited fight.

Final peace, personal security, and a decent livelihood for everybody are possible if we only have the clear vision and determination to hold out for them.

for our toddlers, as they need them very badly, and we find that parents do not send them." She adds: "There will be great excitement at Barton Place when the hampers really arrive. The account you sent sounded too good to be true."

We know that the two Christmas cases left this country in good order as we received advice that they were duly shipped from New Orleans for Liverpool, although because of war conditions the date of sailing and of arrival cannot be given. We are confident that the two cases will arrive in due course and this will enable the children to have a second "Christmas," probably in Epiphanytide, which will be very appropriate.

Although the entry of America into the war brings new demands to all of us we hope that our readers will not forget the children of the Nursery Shelter. During 1941 our readers contributed something over \$4,000 for the maintenance of the Shelter. It will be necessary for us to raise another \$4,000 to \$5,000 in 1942 to continue the support of the Shelter. The need for it is as great as ever, and having undertaken this project we are sure that THE LIVING CHURCH FAMILY will want to see it through. We therefore ask our readers to make additional contributions for this worthy purpose from time to time as they have opportunity to do so.

In a number of parishes the children have become particularly interested in the Nursery Shelter and have raised money for it through the Sunday school or one of the organizations. This is a project in Christian fellowship that is well worth while, particularly if the children's contribution of their pennies, nickels, and dimes be supplemented by the making of scrapbooks or other hand-work material to be sent over to the children of the Nursery Shelter. Unfortunately, the "under-fives" of the Shelter are too young to enter into correspondence with children of this country but we are sure that they would enjoy receiving cards, messages, and little hand-made gifts from time to time.

Checks for this purpose should be made payable to THE LIVING CHURCH RELIEF FUND marked "For Nursery Shelter" and sent to THE LIVING CHURCH, 744 North 4th St., Milwaukee, Wis.

Christ the King

WE HEARTILY endorse the suggestion made to the House of Bishops by the Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., urging that the last Sunday in October be officially recognized as the feast of Christ the King. An increasing number of our churches observe the festival each year, and not a few parishes with the designation "Christ Church" celebrate it as their patronal festival, instead of Christmas—hardly a convenient time for celebration of a patronal day.

The feast of Christ the King was added to the calendar of the Roman Catholic Church in 1925 by Pope Pius XI, who called upon all Christians, both within and without the Roman fold, to participate in this annual festival dedicated to the divine Kingship of our Lord. The collect, which of course sets the keynote of the observance, reads, in a translation authorized by some of our own bishops: "Almighty and everlasting God, who didst will to restore all things in thy well-beloved Son, the King of kings and Lord of lords: mercifully grant that all the kindreds of the earth, set free from the calamity of sin, may be brought under his most gracious dominion; who with thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen."

Surely this is an observance that the whole world needs today. With Christians divided into wartorn nations and often

called upon to serve false national gods, the emphasis on the universal Kingship of Christ is greatly to be desired. There will, of course, be some who will hesitate to adopt the observance because it comes from Rome; but surely there is nothing papal or ultramontane upon anything so scriptural and primitive as the doctrine of the Kingship of Christ, and any fear on that score is totally unwarranted. And if we are to have the observance, it would be only confusing to set it on a date other than that already observed by the Roman Catholic Church, particularly as observance on that date has been growing in popularity in our own Church.

In the midst of war, when all of us are rightly bending every effort to support our national cause, here is a splendid opportunity for our bishops to call upon us to "lift up our hearts" to that higher allegiance to Christ the King, in which is to be found the only true internationalism, the only sound basis for a just and durable peace, in which the nations of this world may grow into the Kingdom of God and of His Christ. We hope the House of Bishops will not permit the opportunity to pass unheeded.



HERE are some more reports on what readers do with their copies of THE LIVING CHURCH after they have finished reading them.

MISS MIRIAM J. STEWART of Brooklyn sends her copy to the local branch of the public library. "Appropriations have been cut so that they cannot afford to subscribe, and it is greatly appreciated," she writes. Here is a plan that many readers have adopted, and that others might follow, since it brings each issue to the attention of many readers who would not otherwise see it.

MISS ELIZA W. JONES of Ashland, Ky., passes her copy on to her rector after she and her family have finished it. He in turn gives it to another priest, who takes it to a federal penitentiary that he visits regularly.

MR. STAUNTON B. PECK, of Chestnut Hill, Pa., has been somewhat doubtful about the value of his practice of passing on THE LIVING CHURCH to the U. S. naval hospital in Philadelphia, through a Red Cross worker, but he writes: "You will be glad to know that my Red Cross friend volunteered the information one day that it was welcome and much appreciated by its readers at the hospital."

PERHAPS THIS is an appropriate time to repeat the suggestion that we made to the postal authorities several months ago—that they authorize the remailing of used copies of magazines to the boys in service, without special address, at the flat rate of one cent a copy. The plan worked in the last war, and gave pleasure to soldiers and sailors both at home and abroad. Why not do it again?

NOT LONG AGO *Bulletins from Britain*, the interesting little propaganda publication of the British Library of Information, referred to a certain religious order as "the Black Friars of the Priority of St. Dominic's." Called by one of our priests, the publishers wrote: "You have most certainly detected a boner in the Bulletins. If there are 'priorities' so far as religion is concerned, I think the British will keep religion in the triple-A category!"

And a sharp reader in Tennessee calls THE LIVING CHURCH on its report that Dr. Phillips had decided to "except" his election as Dean of Washington. With which we retire, covered with confusion.

Social Insurance For Lay Employees

Can It Be Provided by a Group System Similar to The Church Pension Fund?

By Bradford B. Locke

Executive Vice-President of the Church Pension Fund

BECAUSE the Church some 25 years ago established and has since maintained a comprehensive and successful pension system for the clergy, the question is not infrequently asked, "Why cannot the Church establish a pension system for its lay employees similar to the Church Pension Fund?" There are a number of reasons why, in my opinion, this would not be feasible.

The Church Pension Fund is what is known as a "group system" which has certain peculiarities ideally suited to the problem of providing pension protection for the clergy and their families. Any insurance is, in a sense, a cooperative enterprise of a group nature. It is based upon the principle that if you have a sufficiently large group, subject to a predictable experience for the group as a whole, reliable calculations can be made which will result in establishing relatively small but fixed contributions on the part of the individual members of the group in order to carry out the purposes for which the group was formed. But an essential requirement, in order to protect the integrity of any such plan, is to establish and maintain the group in such a way that a normal or average experience may be counted on.

STABILIZING THE GROUP

In life insurance, the underwriting company protects itself by the requirement of a medical examination before issuing an insurance policy. It is thus assured that every policyholder starts out in a normal condition of health. Its mortality tables, which are based upon this assumption, take care of the normal hazards of life thereafter, provided that the company's risks are spread widely enough. In respect to annuities, there is no medical examination required because the annuity tables assume a normal condition of health and any annuity issued to an individual whose health is below normal is likely to result in a more favorable experience, from the point of view of the company, than forecast in the mortality tables upon which the premium rates are based. But whether it is a question of insurance or annuities, an essential requirement is that the group shall be sufficiently large so that averages may be counted on and that it shall be reasonably static in its make-up.

Having thus assured itself that the risks it is undertaking are normal risks (or better than normal) at their inception, the life insurance company requires contributions or premiums from each member of the organization according to his age and the type of insurance or annuity involved. Each such premium is carefully calculated to be that individual's proper share of the total risks undertaken in behalf of all of the members or policyholders. Although the

underwriting company operated upon the principle that it must at all times maintain total reserves equal to its total risks, these total reserves are, on the one hand, built up by thousands of individual premiums payable by the individual policyholders (plus interest thereon) and, on the other

The problems of creating an appropriate form of social insurance for lay employees of the Church are many and perplexing, as Mr. Locke shows in this article. It is one of three published in the Church press as part of the work of the Commission on Social Insurance for Lay Employees, not as the Commission's conclusions, but as a stimulus to the formation and expression of opinion on the subject.

hand, the total risks are made up of thousands of individual risks. Each policyholder's premiums are the result of an elaborate, scientific, and exact calculation, based on long experience in respect to the type of risk involved and the policyholder's age at the beginning of the contract.

THE PENSION FUND

The Church Pension Fund, on the other hand, does not vary its premium or assessment rate according to the individual clergyman's age, his family status, or the other factors which affect the type of risk involved. It was felt that, for the type of pension system which would best suit the needs of the Church in respect to the clergy and their families, it would be most unwise to have a varying assessment rate. There was the further complication that, in view of the provision for widows and minor orphans, any change in a clergyman's family status would involve a corresponding change in his assessment rate. Moreover, the cost of the system was to be borne by the laity throughout the Church and the plan was to cover all of the clergy and their families, regardless of their age at ordination or their family status.

The Church Pension Fund is essentially an organization whose obligations are in the nature of annuities. Its strength lies in the makeup of the group which it undertakes to protect: namely, all of the clergy of the Protestant Episcopal Church in the United States of America and their wives and minor children.

If the fund were one which the clergy and the various churches could join or not as they saw fit, it could not exist in its present form. Under those circumstances, it would have to turn itself into an ordinary life insurance company, with all of the restrictive requirements and a different premium rate for each age and for

each type of protection desired. It would no longer be a pension system as such.

The framers of the Church Pension Fund very wisely recommended an all-inclusive system. The Church, with equal wisdom, accepted the principle that the group to be covered should include all of the clergy and their families and that the obligation to support the Fund should rest upon every parish, mission, and other ecclesiastical organization which contributes to the current support of the clergy. The Church in General Convention made these requirements mandatory under the canon law.

LAY EMPLOYEES

But the same principles could not, from a practical viewpoint, be applied to the lay employees of the Church. The makeup of their group—if it can be called a group—is different in certain essential characteristics.

The clergy are ordained ministers of the whole Church. They may, during their active ministry, serve many different missions, parishes or other ecclesiastical organizations. But, with very few exceptions, they remain ordained clergymen who have dedicated their whole lives to the service of the Church and its Master. They form, so to speak, a homogeneous group, the makeup of which changes only in a gradual manner and is not subject to sudden or wide fluctuations. By the very nature of things, entry into the group comes only after a long period of special training subject to careful examination prior to ordination. By the same token, withdrawal from the group by deprivation or deposition is not something which is undertaken lightly; or merely because, for instance, greater financial reward is offered in some other field of activity. The group with which the Church Pension Fund deals is, in a sense, like a large reservoir fed slowly at one end by a small but steady and carefully controlled spring and, at the other end, giving off a somewhat equal outpouring so that the main body of the reservoir remains more or less equal. If the intake and the outgo fail to balance each other for an appreciable length of time, extra retaining walls can gradually be built up to prevent failure of the plan. The building of the retaining walls and their maintenance is the work of the whole Church. It is from this reservoir that the whole Church derives the benefits of its ministry. The Church Pension Fund is thus based upon an ideal group from the point of view of size and character of its makeup. Were this not the case, a pension system of a similar nature would be faced with many dangers.

The lay employees of the Church, however, do not constitute a natural group

similar to the clergy. It is true, of course, that many men and women are drawn into the service of the Church because of their love of the Church and a desire to have a part in its service. But, aside from volunteer workers for whom the question of a pension system is not the problem at present, the great majority are working for a living. All other things being equal, they may prefer to work for some organization of the Church, but their training as social workers, clerks, bookkeepers, managers of departments, secretaries, stenographers, janitors or sextons, organists, choir men, or what-not will, in many cases, fit them equally for employments in non-Church activities or at least non-Episcopal Church activities. With very few exceptions, they do not dedicate their lives to the Church, nor does the Church set them

apart, aside from those relatively few laymen or women who are members of some religious order.

RAPID TURNOVER

The lay employees of the Church therefore form a constantly and rapidly changing group, sometimes large and sometimes small, but with a relatively rapid turnover throughout. Some are men and some are women. Some are young (often very young, compared to a clergyman at ordination) and some are of a rather advanced age. Shortage of funds causes a drop in employment and *vice versa*. Shortage of skilled workers in secular lines of business induces many to leave the employ of the Church for more lucrative fields. They have no obligation to remain in the employ of the Church any more than the Church is under obligation to employ them. Their status is quite different from that of the clergy. And the group which they form is not subject to any reasonably safe actuarial calculations because of its constant fluctuations without restrictions.

A simple pension system on the group basis, such as the Church Pension Fund, would find very difficult and dangerous going in its efforts to protect a fluctuating group such as the lay employees of the Church. The difficulties of the administrative problems alone would be extreme and,

as a result, it would not find it possible to offer the same benefits as The Church Pension Fund at the same rate of contribution. As a matter of fact, it is doubtful whether the Church has a responsibility to provide such broad coverage for the lay workers and their families as it does for the clergy and their families. To consider the clergyman and his family as a unit, for the purposes of pension protection, is quite proper and logical. To follow the same principle for the lay employees would in the majority of cases (particularly in the cases of female employees) be absurd. That, incidentally, is one of the reasons why it would be extremely difficult, if not impossible, to dovetail the Church Pension Fund into the Social Security Act, if the latter should be so amended as to include the clergy. The fund deals with the family as a unit, including minor children, whereas the Social Security Act deals with the individual plus widows and orphans, aged wives, dependent parents, and estates.

TWO CRUCIAL DIFFICULTIES

Believing as I do that a pension system similar to the Church Pension Fund is not a feasible medium through which to approach the problem of some adequate provision for the lay employees of the Church, I would nevertheless like to add one more practical consideration. It has to do with the support of any such system, if the other difficulties could be solved.

There would first be the problem of the accrued liabilities. The Church Pension Fund had to raise over \$5,000,000 for this purpose before it could start functioning. There are probably more accrued liabilities for lay employees than there were for the clergy. A national campaign for this purpose in any relatively near period of the future would find it hard going and might condemn the project to death before it started. It could not be made to have the same appeal as in the case of the clergy.

Even if the problem of the accrued liabilities were solved, however, there would still be the problem of current support of the system. If it is to be a group system, every unit in the group would have to contribute. Otherwise the whole structure would be weakened and eventually undermined. Could a small parish in Oregon, struggling with an overworked and underpaid secretary and part-time sexton, be compelled to contribute to a fund part of whose burden is to provide pension protection for an overstaffed and well paid group of employees in a large metropolitan parish? For the clergy, yes. But for the lay employees, I doubt it.

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CHURCH CALENDAR

January

31. (Saturday.)

February

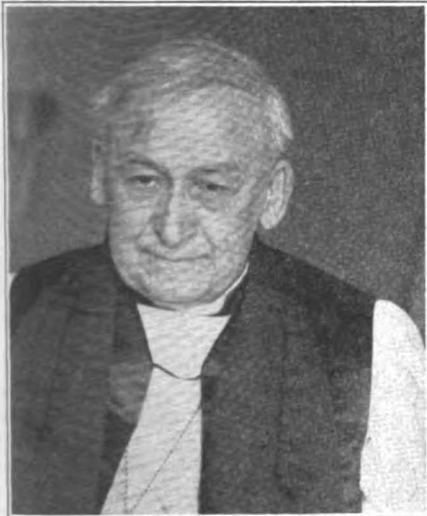
1. Septuagesima Sunday.
2. Purification B.V.M. (Monday.)
8. Sexagesima Sunday.
15. Quinquagesima Sunday.
18. Ash Wednesday.
22. First Sunday in Lent.
24. S. Matthias. (Tuesday.)
- 25, 27, 28. Ember Days.
28. (Saturday.)

PENNSYLVANIA

**Service Honors Bishop Taitt
On 80th Birthday**

Two surprises marked the celebration on January 5th of the 80th birthday of Bishop Taitt of the diocese of Pennsylvania. The celebration took place at a great service attended by 1500 persons in the Church of the Holy Trinity, Philadelphia, where Phillips Brooks once was rector.

The first surprise, occasion for a spontaneous outburst of applause that shook the rafters of the famous church, was the realization of Bishop Taitt's wish that the



BISHOP TAITT: *Two surprises marked his 80th birthday.*

people of the diocese raise \$100,000 for Episcopal Hospital as his 80th birthday gift. Many had been of the opinion that it would be impossible to raise such a fund at this time.

TO ASK FOR COADJUTOR

The second surprise was furnished by Bishop Taitt himself when he announced in his address that he planned to ask the 158th diocesan convention next May for a bishop coadjutor, who, he said, "should be a young man, born in this century" (See p. 5).

The service was the official observance of Bishop Taitt's anniversary, which occurred on January 3d. Hundreds of clergy, nurses, and doctors of Episcopal Hospital's staff, representatives of the fraternal, religious and civic life of the community, diocesan officials, visiting church dignitaries, and others took part in a great procession led by old St. Peter's famous choir of men and boys under the direction of Harold Wells Gilbert.

In the introductory address the Rev. Dr. Charles W. Shreiner, headmaster of the Church Farm School, dean of the convocation of Chester and chairman of the diocesan field department, said:

"Bishop Taitt well knows of his place in the hearts of his people. We all love him. For nearly 60 years he has been a

priest of this diocese and for 12 years our bishop. Those of us who have worked with him intimately have reason to know of the height of his loyalty and faith. For 80 years he has been a devoted and loving subject of the King of kings."

BIRTHDAY GIFT

After briefly eulogizing the Houston family, which for many years has been literally a pillar of the diocese, Dean Shreiner presented Dr. Samuel Frederic Houston as master of ceremonies. Dr. Houston called for the presentation of the birthday gift by the Rev. Dr. Granville Taylor, rector of the largest congregation in the diocese and dean of the convocation of West Philadelphia. Not until the very end of Dr. Taylor's presentation address did the congregation learn that the \$100,000 actually had been raised. It was at that point that the church resounded with applause.

Dr. Taylor paid tribute to the efforts of Dr. Shreiner, who organized and conducted the effort throughout the diocese to raise the fund, which represented four times the amount given for the hospital by the same sources last year. The success of the effort was hailed as evidence of the great esteem in which Bishop Taitt is held by his flock.

Bishop Taitt called upon R. Alexander Montgomery, chairman of the hospital's Board of Managers, to accept the check for the 89-year-old institution.

TRIBUTE

A leather-bound volume containing hundreds of letters of congratulation from leaders in every walk of life in the community, including the Governor of Pennsylvania and the Hon. Arthur H. James, was presented to Bishop Taitt by the Very Rev. Percy R. Stockman, dean of the convocation of North Philadelphia and superintendent of the Seamen's Church Institute.

The Presiding Bishop was prevented by the illness of his wife from attending the celebration, but a letter expressing his regrets and conveying his greeting was read by the Rev. Dr. Franklin J. Clark secretary of the House of Deputies, who represented General Convention.

Bishop Sterrett of Bethlehem, presented the greetings of the American Episcopate. Bishop McKinstry of Delaware also attended.

Greetings of the laity and the clergy were presented respectively by the Hon. Roland S. Morris, chancellor of the diocese and former Ambassador to Japan, and the Rev. Canon Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, Pa.

CHICAGO

War-Time Devotions

A program of special war-time devotions for the parishes and missions of the diocese of Chicago has been announced by Bishop Conkling.

Beginning on February 4th, the first Wednesday of every month will be ob-

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served as a special "day of intercession," with early celebrations of the Holy Eucharist in all churches, to be followed by silent intercessions throughout the day and a service of evening prayer or other suitable devotions in the evening. The Bishop also suggested that where possible a second Eucharist may be held in mid-morning and a service of public intercession at noon.

A special prayer for those in the service of our country was also authorized by Bishop Conkling for use during the day of intercession. The Bishop also recommended at least one week-day Eucharist on all other weeks of the month offered with special intention for our country and for the men in the armed forces.

"Though it is not desirable to bring the war constantly into our regular Sunday services and preaching," Bishop Conkling said in his announcement, "it would be well to have one carefully chosen special prayer at every service and probably to read before every sermon a list of suggested intentions for private prayer by the congregation."

Bishop Conkling announced that in connection with the war-time program of the Church, Bishop Henry K. Sherrill of Massachusetts and chairman of the Army and Navy Commission, will visit the diocese on March 6th for the purpose of presenting the needs of the special fund being raised for their work and that the Rev. Michael Coleman, vicar of All Hallows, London, will address the clergy on March 11th on problems confronting the parish clergy during wartime.

"Advance"

A change in name of the official publication of the diocese of Chicago is announced starting with the January issue. The magazine has been renamed *Advance*.

It had been published under its former title *The Diocese of Chicago* for 55 years. For the past two decades it has been sponsored by the Church Club of Chicago, layman's group, as part of the publicity program of the diocese which the club actively supports.

In announcing the change of name of the publication, its editor, David E. Evans, comments in part: "The new name was chosen because it seems to express more than any other single word what we hope may become the course of the Church in the future. Insofar as the diocese of Chicago is concerned, we can do so expectantly, for with the success of the debt appeal assured, its advance seems a definite promise."

Grove Planted to Honor Chicago Pastor

Planting of a grove of 1000 trees in honor of the Rev. Irwin St. John Tucker, priest in charge of St. Stephen's, Chicago, was recently announced by the state department of Conservation.

The planting is part of the Mason Forest, a cooperative project sponsored by the State Federation of Women's Clubs, in conjunction with the Forestry Division of

the Conservation Department. The Rev. Mr. Tucker has been for years publicly advocating the planting of community forests.

School of Prayer For Clergy

A school of prayer for the clergy of the diocese of Chicago was held at St. Luke's Church, Evanston, on January 20th, 21st, and 22d under the direction of Fr. Karl Tiedemann, OHC. The school was sponsored by the Rev. Frederick L. Barry, rector of St. Luke's, as a prelude to an all day conference with the clergy of the diocese held by Fr. Tiedemann on January 22d. Plans were discussed at the conference for a diocese-wide school of prayer to be held in every church next autumn.

LONG ISLAND

To Elect Successor For Bishop Stires

On February 10th a special convention will be held at the Garden City Cathedral, Long Island, for the election of a Bishop to succeed the Rt. Rev. Dr. Ernest Milmore Stires, whose resignation will be presented to the House of Bishops at its meeting February 4th and 5th in Jacksonville, Fla.

Announcement of Bishop Stires' intention of presenting his resignation was given to the diocesan convention last May, and, therefore, that convention declared itself in recess to reconvene in February.

Many groups of clergy and laymen have been meeting since last May to study the qualifications of the many names suggested for this important bishopric. Among those who are receiving considerable attention by these groups are:

Bishop Larned, Suffragan Bishop of Long Island; Bishop Ludlow of Newark; Bishop Ziegler of Wyoming; Bishop Binsted, in charge of the Philippines; Very Rev. Dr. J. P. DeWolfe, Dean of the Cathedral of St. John the Divine, New York; Rev. Dr. O. J. Hart, rector of Trinity Church, Boston; Rev. Dr. Arthur B. Kinsolving 2d, formerly of the Garden City Cathedral; and Rev. Dudley Stark, St. Chrysostom, Chicago.

NEW YORK

Church Club Dinner

Lord Halifax will be guest of honor with Bishop Manning at the 55th annual dinner of the Church Club of New York, to be held on February 2d, at the Hotel Waldorf-Astoria. The dinner will be preceded by a reception.

Church Institutions Share in Estate

Church institutions share largely in the estate of Mrs. Mary Caroline Phelps, who died on December 15th. St. Luke's Hospital, New York, receives \$25,000 in memory of her husband, and the vestrymen

of St. Bartholomew's Church get the power to designate a similar sum from a trust. St. Luke's Hospital of St. Louis, Mo., receives a trust of \$20,000 as a memorial to her parents.

Trusts of one-third of her residuary estate have been set up for the benefit of St. Luke's Home for Aged Women, New York, the Home for Old Men and Aged Couples, New York, and a niece.

Bequests of \$5,000 each go to Christ Church Cathedral, St. Louis, Mo., and the Seamen's Church Institute, New York. Numerous friends, relatives, and employees received sums from \$1,000 to \$10,000.

IOWA

Trinity, Muscatine, Completes Building Program

In 1841 the first Episcopal church in the State of Iowa was erected in Muscatine. On January 11, 1942, the congregation of Trinity Church held a service of Thanksgiving to mark the completion of the rehabilitation program of the present edifice. Bishop Longley rededicated the building.

The interior of the Church has been re-decorated, drastic architectural changes have taken place, fluorescent lighting has been installed, and the organ has been completely rebuilt.

MISSOURI

Church Re-Dedication

The Church of the Holy Apostles in St. Louis was rededicated by Bishop William Scarlett on December 21st. A new organ has been installed, and also a new rheostat lighting system which can be controlled from the pulpit.

This church had suffered two disastrous fires within six months. The first fire damaged the parish house in November, 1940. The restoration was just completed when the church building caught fire in April, 1941, and services since then have been held in the parish house.

Because of these fires this congregation is a year late in starting on the Forward in Service plan, and therefore at their annual meeting on January 12th mimeographed reports were given to each member so that the time usually consumed in reading those reports could be used by Rev. Early Poindexter in explaining the Presiding Bishop's plan.

Convention Date Changed

The convention of the diocese of Missouri has been changed from its former date of February 10th and 11th to January 27th and 28th.

RHODE ISLAND

Bishop Designates Day of Prayer

Bishop Perry of Rhode Island has set apart January 25th as a Day of Prayer for the diocese of Rhode Island. He has

January 28, 1942

also issued a special compilation of Prayers entitled *The Bishop's War Time Prayers* to be used by the communicants of the diocese. Each communicant will receive a copy of this 12-page booklet, and is asked to use it regularly. In response to an earlier letter of the Bishop, many churches are open daily for prayer, special celebrations of the Holy Communion are being held.

NEW JERSEY

Army and Navy Fund Drive

On January 13th, the Presiding Bishop and Dr. David Covell of the Army and Navy Commission's Fund addressed one of the largest gatherings of clergy ever held in the diocese of New Jersey. Nearly 110 out of a total active list of 130 were present in Trinity Cathedral, and the Presiding Bishop's address was on the future of the Forward in Service program.

The Rev. James Richards, chairman of the diocesan committee, reported on the open instruction classes which Bishop Gardner had asked each clergyman to hold in his parish or mission. There had been wide cooperation in this movement.

Dr. Covell addressed the luncheon meeting on the needs of Army and Navy funds, and later the deans of convocation held a short planning meeting for the organization of the fund raising in their convocations.

ALBANY

New Organist For Cathedral

G. Winston Cassler, at present organist and choirmaster at St. Paul's Church, Canton, Ohio, will take up duty as organist and master of the choristers at the Cathedral of All Saints, Albany, February 1st.

Mr. Cassler has been at St. Paul's, Canton, for about six years, and previously served several years each as organist at Christ Church, Oberlin, Ohio and Christ Church, Burlington, Iowa.

MILWAUKEE

Canadian Welfare Worker

Charlotte Elizabeth Whitton, executive director of the Canadian Welfare Council, and internationally known in welfare work, on January 31st will speak at the Milwaukee YWCA, on how the general welfare of her country has been effectively geared to the war effort and its rigid demands.

Miss Whitton will be presented by the American Association of Social Workers, the Milwaukee County Community Fund, and Council of Social Agencies. She serves on the national executive board of the Council for Social Service of the Church of England in Canada, and the Imperial Order of the Daughters of the Empire. She has been honored by two British kings and several Dominion universities for her outstanding work. As leader of the Canadian welfare program since 1938, she has experienced the necessity of gearing the program to the war situation.

Stations of The Cross

What a happy index it is to conditions within our Church to see parish after parish, none of whom could even possibly be accused of leaning Rome-ward, installing Stations of The Cross. Thank goodness, there are priests and people so profoundly convinced of the spiritual efficacy of this blessed form of devotion, that they have no fears of the silly and ill-informed criticism of those whose minds and hearts are utterly closed to means of grace practiced in The Church before they were ever known or born.

We have so provided here in our workrooms that Stations may be had from as low a figure as \$40.00 per 14 stations, to \$100.00, and on up to \$300.00 and \$500.00, depending upon your exchequer or the liberality of a donor seeking to help his Church through a gift of this type.

We urge immediate conference with us if Stations are contemplated for use during this Lent.

See also our other advertisement in this issue—Page 22.

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Those Easter Memorials

Have you ever stopped to consider the fact that many, many more memorial gifts are made to The Church, and consecrated at Easter, than at Christmas or any other time in the Church year?

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You know, surely, by this time that we work in wood, brass, silver or iron, and if you would like to know more of our ability as artistic craftsmen, we will be glad to send you a list of the churches in which our work is to be found. Then, too, being Churchmen ourselves, we do have a different attitude and love for our work not always to be found in organizations who have not such a goodly heritage as we.

(See also our other advertisement in this issue—Page 21.)

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BOOKS



ELIZABETH M. CRACKEN, EDITOR

The Early Church and Its Members

THE NATURE OF THE EARLY CHURCH.
By E. F. Scott. Scribners. \$2.00.

"When it is affirmed that Jesus Himself is the Founder of the Church, a fact of supreme importance is stated in the wrong way" (p. 28). According to the primary Gospel sources, the actual word "Church" was never used by Christ, for both St. Matthew 16: 18 and 18: 17 belong to a late stage of tradition. Nor do the primary sources contain any concrete directions about organization, government, institutions or forms of worship. And yet the Church is wholly Christ's foundation. "The purpose of Jesus was not to inculcate certain ideas about God and man's duty and destiny, so that we have only to cling to these if we would preserve all that is essential in His religion. He came to change man's nature at its center, and so create an entirely new type of men. And the Church is not a society of people who have agreed to accept the ideas of Jesus and maintain and propagate them. It represents that new type of humanity which Jesus brought into being. . . . The message and the community cannot be separated from each other. . . . The Church did not arise from the casual association of a number of Christians, for in a true sense the Church was prior to its separate members. Jesus had created the new human type, and the Christians were those who were fashioned according to it" (pp. 68-69).

Or, to put it differently, the Church "was the fellowship of those who had been called into the Kingdom, who were waiting for it, who were living as if the new order had now displaced the earthly one. . . . The Church as we know it may seem almost to have forgotten those visionary hopes which inspired its first members, but it still rests on that foundation. . . . When this ceases to be its meaning the Church will disappear" (p. 47). It is this relation to the Kingdom that determines the nature and functions of the Church as a true divine society. Its destiny is not in this world, for Christ's Kingdom is not of this world. Yet because its members must live in this world it has been and is always obliged to take thought of its life here and now. "Christians are to be reconciled to the world they live in, and yet be conscious always of their higher calling" (p. 171). External organization, regularization of worship, formulation of doctrine; all these were essential if the Church was to perform its task at all. Nor does the fact that externals have at times been substituted for the inner reality vitiate the value of externals. "A good deal of modern religious teaching is founded on this idea that we must strip away the old theologies and so recover what is termed 'the simple gospel.' Now the truth is that it is not the theologies but the gospel itself which is difficult. . . . This is why the Church put its message into the-

ological form. It aimed at making the Christian beliefs at least partially intelligible" (pp. 129-130).

These citations will give a general although most inadequate conception of what Dr. Scott has to tell us from the riches of his ripe scholarship and deep experience; a really satisfactory review would require citations from almost every page. And few of us—it is to be hoped—will feel inclined to think of ecclesiological controversies as we read the book; the spiritual level is raised far above such matters. Here and there, of course, some of us will dissent in matters of detail, would prefer to state some things differently or—particularly—to amplify where Dr. Scott is summary. But all of us can learn from what he has said.

BURTON SCOTT EASTON.

A Charming Little Tale

OUT OF THE BODY. By John Oxenham, completed by Erica Oxenham. Longmans. Pp. vii-117. \$1.25.

The well-known religious poet and novelist, shortly before his death, nearly completed this small book in which he tells the story of a "dream" of the life of the world to come. His daughter has completed the story, and added some poems found among Oxenham's papers. Those who have read with pleasure *The Hidden Years* and other books by the Roman Catholic author, will like this rather charming little tale.

W. NORMAN PITTEGER.

Dean Hough's Humanism

THE CHRISTIAN CRITICISM OF LIFE. By Lynn Harold Hough. Abingdon Cokesbury. Pp. 320. \$2.50.

Dean Hough eagerly claims to be a disciple of humanism but steadfastly refuses to recognize either left-wing Unitarianism or philosophic pragmatism as true representatives of this term. For him humanism is neither a cult nor a system, but a method of approach to reality, moving "by meticulous dialectic from man to standards, from standards to God, from God to Christ, and from Christ to the cross" (p. 302).

He recognizes three levels of activity in the universe: (1) the sub-human, precisely obeying mathematical laws which may be reduced to formulas; (2) the biological, following "vital appetites" (p. 89); and (3) the divine, which is controlling intelligence expressing itself in innumerable choices. All three factors are to be found in man. By the word "divine" he plainly means the image of God rather than the essence of God, for he is at constant warfare with all forms of pantheism, which he rightly recognizes as a euphemistic expression for practical atheism.

By the term "humanism" he means a method of the study of man which includes all three levels of activity and is not satisfied, as was 19th century mechanism, with

trying to explain the whole universe upon the first level, or with finding the second level, as did Bergson, sufficiently explanatory of everything. He presents his thesis not with the precision of statement expected from the philosopher or the theologian, but by the homiletic method at its best.

By a rather rapid review of the history of Occidental thinking and writing, he maintains that the great contributors to man's thought and action have always been apostles of humanism and that, when the third level was disregarded or discarded, there always followed a period of degeneracy leading to calamity. Such a period is the one in which we are now living and redemption from its consequent calamity can come only by recalling men to the exercise of their God given powers of knowledge and choice.

The chapters are of unequal value. That on Humanism and the Church could be better styled Humanism and the Christian Life. That on Evangelical Humanism is dangerously near Patrippassionism. That on The Beloved Community is worth reading twice. The critique of Irving Babbit is excellent. The story of the intellectual odyssey of Paul Elmer More would have had a more telling climax if it had mentioned that Dr. More received Holy Communion before he died. And while volumes of sermons do not usually need indexes, this is more than a mere volume of sermons and should have been indexed.

ROYDEN KEITH YERKES.

The Life of Our Lady in Verse

A WOMAN WRAPPED IN SILENCE. By John W. Lynch. Pp. 277. Macmillan. \$2.00.

The theme of this long blank-verse poem is a contemplative study of the life of the Blessed Virgin Mary. The narrative is restrained and keeps strictly to what can be learned from the story in Holy Scripture. The material is handled throughout with reverence. The verse flows smoothly with here and there lines of real beauty. The poem might perhaps have gained by some cutting. There are speculative passages that have a tendency to interrupt the continuity of the main thesis. The emphasis, as the title indicates, is upon our Lady's power of pondering all things that came to her in the quiet silence of her heart. The moderate price should bring it within the reach of many who may find inspiration in its use as an aid to meditation.

MOTHER MARY MAUDE, CSM.

A New Volume in the Moffatt Commentary

THE REVELATION OF ST. JOHN. By Martin Kiddle. (A Volume in the Moffatt Commentary.) Harper. \$3.50.

An able writer on apocalyptic literature once observed that a logical and self-consistent apocalypse would be a contradiction in terms; an essential in the form is the use of accepted traditions from various sources without harmonizing them. Mr. Kiddle, however, refuses to accept this dictum as applicable to Revelation; this particular apocalypse, he maintains, is wholly logical and contains no contradic-

tions. He does not, of course, go back to pre-apocalyptic interpretation; he knows perfectly well that apocalypses are not timetables of future events. But he believes that Revelation was written with a single plan and is even skeptical about the existence of any "source" anywhere in the Book. To justify this theory naturally requires much argument, so that the commentary is rather long; it also requires extremely ingenious argument, so that the commentary is in spots bewilderingly intricate.

And the reader will often ask, "If this is what the seer really meant, how could he expect anyone to understand him?" When we are told, for instance, that the 144,000 of chapter 7 are the totality of Christian martyrs and that the two witnesses of chapter 11 are also the totality of Christian martyrs, we find ourselves really confronted with the equation "144,000=2"; this even in apocalypsis is too great a strain on the imagination! Just so we ask why Mr. Kiddle insists that the city on seven hills in chapter 17 cannot be Rome but Armageddon in chapter 16 is actually Rome? Could any contemporary of the seer's have grasped this? No doubt Mr. Kiddle has reached some extremely ingenious conclusions—an incredible amount of labor must have gone into this book—but the reader will constantly feel a sense of strained artificiality; with equal labor and ingenuity wholly different conclusions might have been reached quite as plausibly.

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The Question Box

By
BISHOP WILSON



• *Did the General Convention of the Episcopal Church approve the Birth Control movement in 1934?*

No. On page 292 of the Journal of that Convention the resolution is given under the title of "Eugenics." It was resolved "That we endorse the efforts now being made to secure for licensed physicians, hospitals, and medical clinics, freedom to convey such information as is in accord with the highest principles of eugenics and a more wholesome family life, wherein parenthood may be undertaken with due respect for the health of mothers and the welfare of their children." The debate in the House of Bishops covered a lot of ground, including discussion of the whole birth control question. It was explained that this resolution was aimed at certain postal regulations which hampered the medical profession in sending what should be legitimate information through the mails. The point at issue was not as clear as it might have been and the final vote was 44 to 38.

• *Won't you tell us something about the Stations of the Cross?*

In early Christian centuries people used to make pilgrimages to the Holy Land, visiting the holy places where special and appropriate devotions were offered. After the Turks seized Palestine such pilgrimages became dangerous and often impossible. Out of this arose the custom of placing representations of the holy places in home churches where the people could go from one to another and offer their devotions in a kind of miniature pilgrimage. This practice has been conventionalized in the Stations of the Cross. There are fourteen of them beginning with our Lord's condemnation to death and following Him on His journey to Calvary, through the crucifixion and ending with the laying away of His body in the sepulchre. The service moves around the church from scene to scene with a brief meditation and suitable devotions for each one. Obviously it has possibilities of a deeply spiritual offering of penitence and thanksgiving.

• *Would you give an explanation of the passage in St. Mark 4: 11-12 and the parallel passage in St. Matthew 13: 13-15.*

Other parallel passages in practically the same words will be found in St. Luke 8: 10, St. John 12: 40, Acts 28: 26, and Romans 11: 8. They all trace back to a common source in Isaiah 6: 9. "They seeing see not; and hearing they hear not, neither do they understand." The refer-

ence is to our Lord's parables. Some people listen superficially and hear nothing but a story. They see the picture without perceiving what it means. These unresponsive, unworthy hearers become less and less able to receive the truth because they do not try. Isaiah had called it a sin of indifference. Our Lord applied the same thought to the floaters who followed Him about to listen to His latest story. With the Apostles it was different. To them it was given to know the mysteries of the Kingdom.

• *Why does not the Episcopal Church use the King James version of the Bible in the Psalter and some other sections of the Prayer Book?*

In 1539 the version known as the Great Bible was placed in the churches of England. It was the version best known at the time the first Prayer Book was compiled in 1549 and was naturally the source of the Scriptural selections. The King James version did not come out until 1611 and during the intervening years the people had grown accustomed in their public worship to the phrasing taken from the Great Bible. The differences are incidental and habits of long standing are hard to change. There were a large number of improvements and corrections made in the Psalter in 1928. The Epistles and Gospels are in the wording of the King James version. Some other parts, like the Comfortable Words, are left in the language of the Great Bible.

• *Please tell us whether these words are from the Bible, and if so, the name of the book, the chapter and verse: "The souls of the righteous are in the hand of God. Neither torment nor hurt shall come near them. To the eyes of the unwise they seem to die, but they are at peace."*

This is substantially a quotation from the Wisdom of Solomon, first three verses of the third chapter. It is one of the 14 books of the Apocrypha which belong at the end of the Old Testament in any complete Bible. As it is explained in the sixth of the Articles of Religion these books are read "for example of life and instruction of manners" but not to establish any doctrine. In the Church's lectionary lessons are taken from them a number of times in the course of a year, chiefly from this book of Wisdom and from Ecclesiasticus. The words quoted in this question have been set to music and are sometimes used as an anthem for memorial services, requiems, All Saints' and All Souls' Days, and other appropriate occasions.

D E A T H S

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

Edward T. Mabley, Priest

The Reverend Edward T. Mabley, retired, died January 13th at his home in Laguna Beach, Calif. Upon graduating from Kenyon College and General Theological Seminary, he served as rector of St. Luke's Church, Cleveland, Ohio.

In 1896 he accepted a call to the Church of the Good Samaritan at Paoli, Pa., where he enlarged the Church building, quarrying as well as laying much of the stone that went into the new structure with his own hands.

The Rev. Mr. Mabley and Mrs. Mabley with their family of six children moved to England in 1904, where Mr. Mabley served for four years.

In 1908 he returned to Forrest City, Ark., as rector of the Church of the Good Shepherd, until he was appointed general missionary of Arkansas.

He was placed in charge of the Helen Dunlap Memorial School in 1913 and united that missionary enterprise for mountain girls with his already fruitful work as general missionary. Under his administration this school prospered through 10 years of useful and effective ministrations to the religious and educational needs of the Ozark mountain people. He also served his diocese for 11 years as theological instructor to groups of young men for whom seminary work was not possible.

In 1923, finding the work too strenuous for his years, the Rev. Mr. Mabley assumed work in the diocese of New York, where he organized the congregation and built St. Luke's Church at Westchester Park before he retired in 1933.

Surviving him are his wife and six children, one of them, the Rev. Thomas Mabley, rector of St. Stephen's, Terre Haute, Ind.

Paul J. Mather, Priest

The Rev. Paul J. Mather, Alaska's only native Episcopal priest, died January 8, 1942 at the age of 63, in a hospital in Ketchikan, Alaska. Fr. Mather has been the priest-in-charge of St. Elizabeth's Church since its erection in 1927.

His death removes one whose life is linked with one of the most amazing missionary romances of all time. "Father" Duncan came out from England under the Church Missionary Society in 1858 to the wilds of British Columbia to find the Tsimphean people warlike, and almost cannibals. Within a few years they all became Christian; the men learned trades, including carpentry, black-smithing, wood-sawing; and the children received an education. The instructor in all these things was the lay missionary, "Father" Duncan. A dispute about Church order, and a proneness to follow only his own course led Father Duncan with about 700 followers, including the nine year old boy, Paul Mather, to cross to Alaska whither the new Metlakatla was started in 1887.

The great grandfather of the late Rev. Paul J. Mather was the first convert of

Duncan's; the grandfather, the first lay-reader; himself the first ordained priest.

The Rev. Paul J. Mather received his early training under Father Duncan, and then attended the Sitka Training School, operated by the Government. He became head machinist in a saw mill, and then, turning to seafaring, received his papers as a pilot for the Alaska coast.

St. John's Church, Ketchikan, was the Church for both native and white people until 1927 when St. Elizabeth's was carved out of it, and Fr. Mather became the first priest-in-charge. His theological training was carried on under various rectors of St. John's.

Twelve years ago Bishop Rowe took the new priest on a tour of the United States, and in many places Fr. Mather delighted crowds with his personality, eloquence, and life-story.

Surviving are his wife, and six children, Mrs. Bob Milonich of Ketchikan, Alaska; Mrs. Clarrisse Ursich, teaching at Wrangell Institute, Gertrude, teaching in the Government Indian School in Ketchikan; and three sons, George and Howard at home, and Conrad at Wrangell Institute.

With all his duties Fr. Mather kept alive the Indian art of totem pole carving, in which his son George is following.

The funeral was conducted by the Rev. Alexander Anderson, rector of St. John's.

Frank Marchant, Priest

Funeral services for the Rev. Dr. Frank Merry Marchant, rector of St. Clement's Church, Buffalo, N. Y., since 1931, were conducted by Bishop Davis of Western New York. Burial was at Forest Lawn Cemetery.

Dr. Marchant died January 12th in Meyer Memorial Hospital, Buffalo, of which he was chaplain.

He was born in 1882 in Penge, England, and came to this country with his parents as a child. They settled in Cleveland. He attended Kenyon College, Gambier, Ohio, for two years. After spending five years in Belgium, he returned to Kenyon College, from which he received his degree of bachelor of sacred theology.

He was ordained to the priesthood in Ann Arbor, Michigan, and went to Buffalo, where he served as assistant rector of St. James' Church. After serving various parishes, he returned to Buffalo and St. Clement's in 1931, where he remained until his death.

Dr. Marchant was an authority on ecclesiastical history and scholastic philosophy. He was awarded the degrees of master and doctor of sacred theology by Kenyon College. Before his ministry in the Episcopal Church he was for several years a member of the Order of Preachers (Dominicans) in the Roman Church.

He is survived by his wife, Phyllis Tischendorf Marchant; a daughter, Mrs. Donald J. Hill; a son, David C. B. Marchant; a brother, the Rev. Thaddeus Marchant, Cleveland; and two sisters, Mrs. Oren B. Taylor and Sister Mary of the Holy Cross, Camden, N. J.

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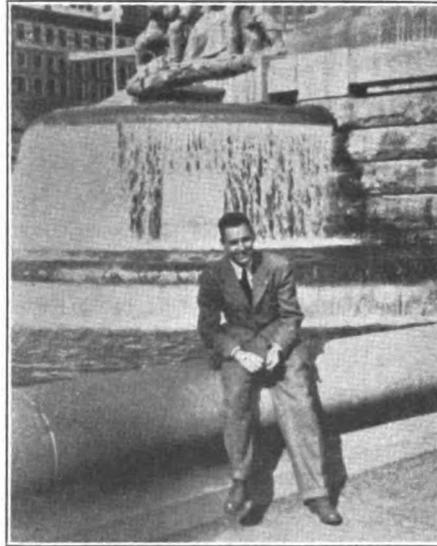
Consider World Problems
in Conference

By TOM BUSH

Concurrently with ecumenical and sociological explorations in the Churches, the younger student generation of Christians has been profoundly stimulated to seek new and broader conceptions of their faith and practice in the modern world. Youth has never wholly accepted necessity for the many diversions and varieties of Christian sects, is impatient with prevalent duplications and dissipations of activity, and is bitterly conscious of the unreality of much that goes on ecclesiastically. Where angels fear to tread, the youthful fixers rush in with assurance if not exuberance. Result: They come face to face with age-old riddles and learn something of the vastness of the problem which has stumped their elders.

At Miami University, Oxford, Ohio, during the recent holidays (December 27th to January 3d) several hundred young people, members of the Student Christian Movement from all parts of the country, met with their leaders, professors and some notable speakers, in a full week of lectures, panels, and seminars on world-shaking subjects.

Specifically, this was the National As-



CHARLES FISH: *ETS student and interseminary movement head.*

sembly of Student Christian Associations, including YMCA, YWCA, Student Volunteer Movement, and related organizations. Participating with these, and in the same week holding separate sessions, the Seventh National Conference of Theological Students sought to define the "Central Task of the Church in the World Today" along lines of social reconstruction.

Opening discussions of the Assembly dealt with student problems, such questions as "What needs arouse greatest concern among present-day students?" "What are their basic convictions?" "How is Christian Faith related to Membership in the Church or Christian World Community?" The theological students, representing some 30 seminaries of various denominations in the U. S. and Canada, followed the lines of the Oxford and Edinburgh Conferences on Life and Work and Faith and Order. They discussed the Nature of the Christian Faith and the Nature of Society, Christian Social Reconstruction, the Ecumenical Movement and Problems of Ecumenical Theology. They heard Dr. James Muilenburg, professor of Old Testament, Pacific School of Religion, speak on the Nature of the Church and its Function; Dr. Gregory Vlastos, professor of Philosophy, Queen's University, Ontario, on the Function of the Church in Wartime; Dr. Robert Mackie, executive secretary, World's Student Christian Federation, on Ministering to the College Student; and others including President Malcolm S. MacLean of Hampton Institute, T. Z. Koo, a leader of the Student Christian Movement in China, and Representative Homer Brown of the Pennsylvania legislature.

Concerning the general student discussions, an Episcopal seminarian made the following observations:

Will Our Children's Children Owe To Us The Debt
We Owe To Our Forefathers

The greater part of the cost of educating our ministry is being met by the gifts of those who have gone before.

Unless Church people in our own day make their gifts and leave their legacies to our theological schools we shall not pass on our inheritance in Christ.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:
Berkeley Divinity School, New Haven. Episcopal Theological School, Cambridge.
General Theological Seminary, New York. Philadelphia Divinity School.
Virginia Theological Seminary, Alexandria.

"In general, students' minds ran along the lines of 19th century Liberal Protestantism—that man is basically good, and through his own efforts he is to bring about the so-called Kingdom of God on earth by social, economic, and political progression. Group leaders countered this attitude with emphasis on the basic evil in man and his need for God's saving action.

"There was a great eagerness among college students to find a meaning in life, but a disregard of the necessity of the Church in their lives.

"Students generally had a very weak conception of the nature of God. It was either pantheistic, conceived as Nature, or as an 'unknowable Force.' When they thought of God they did not think of Jesus Christ as the Son of God or as Revealer of God.

NO CONCEPTION OF CHURCH

"I felt that college students had no conception of the Church as a qualified body of believers, but thought of it merely as composed of individuals. Many were frank in saying that membership in a church was not an essential for a Christian Faith, or as they called it 'a philosophy of life.'

"The students' approach to Christian social reconstruction left God out entirely. Social reconstruction was only 'of the people, by the people and for the people,'—no more.

"In all of these student weaknesses, or tendencies, the discussion leaders, seconded by the theological students, attempted to exert a corrective influence."

ADOPTS POLICY

The Student Christian Assembly also adopted program and policy outlines on: 1. Groundwork for a New Order, 2. Christian Economic Responsibility, 3. Defense and Emergency Service, 4. Inter-racial relations, 5. Economic and Civic Responsibilities, 6. World Christian Community, 7. Affirmations of Christian Judgment on War and Resistance to Fascism. A hot de-

bate on the latter term resulted finally in its change to "totalitarianism."

Meanwhile, the theological students, members of the Interseminary Movement, which is sponsored jointly by the YMCA and the American Section of the Life and Work and Faith and Order Movement, met daily, exchanging ideas to further Church unity and working out a program of their own. Chairman of these meetings was Charles Fish, student at Episcopal Theological School, Cambridge, Mass. Another Episcopal student, John Caton of Seabury-Western, was recorder. The seminarians organized the worship programs for the entire assembly. A Day of Prayer was scheduled for New Year's Day and the seminary group conducted a service of directed meditation, held in Holy Trinity Church, Oxford, by permission of the rector, the Rev. Robert T. Dickerson. The theological students also drew up a seven-point program, addressed to the Student Christian Movement, to theological students, to seminaries, and to the Christian Church.

THE SEMINARIANS' REPORT

Besides reaffirming loyalty to the Student Christian and Ecumenical movements, the report of the theological students' conference recommended:

1. Study by seminarians of the Ecumenical Movement, the work of the Oxford and Edinburgh conferences, and the World Council of Churches.
2. Inclusion by all seminaries of study courses on the Ecumenical Movement and courses in Christian social ethics, and courses in ministering to college students.
3. Correlation of young people's programs in all the churches with the program of the Student Christian Federation.
4. Subordination by the Christian Church of ecclesiasticism and organization structure to human and personality values. Emphasis by the Church on man's whole duty to do the whole will of God in every area of life.
5. Social action by the Church, providing channels of Christian social expression, challenging members to act through these channels, action as a unified body of believers dedicated to bring about the will of God in all areas of community life.

Until the next national conference, interim regional chairmen were named to maintain continuity of the Interseminary Movement.

COLLEGES

St. Augustine's Celebrates 74th Birthday

Students, staff, and visiting alumni joined in celebrating the 74th anniversary of the opening of St. Augustine's College in Raleigh, N. C., on January 9th. The birthday was observed with a banquet in the Cheshire building, with the Rev. Edgar H. Goold, president of the college, presiding. Principal speaker of the occasion was Alphonso L. Finch, principal of the Negro high and elementary schools of Littleton, N. C.

SCHOOLS

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
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A church boarding school for fifty boys in Eastern New York. Small classes. Personal guidance. College preparatory and New York State Regents. Grades 7-12. All classes in mornings. Afternoons free for athletics, creative work. Excellent sailing. Boys take care of grounds, make their beds, wait on table. Emphasis on useful service in a changing world. Experienced faculty. Nurse in residence. A few younger boys accepted, grades 5-6, living in married master's home. Tuition moderate. Catalogue on request.
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Hessick, N. Y.

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Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$700.
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COLLEGES

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Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota.
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Because of national emergency an additional class starts March 2.

Apply immediately —
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SEMINARIES

BEXLEY HALL

The Divinity School of Kenyon College
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 Second Sunday: 9:00 A.M.
 Other Sundays: 5:00 P.M.

BENNETT JUNIOR COLLEGE

Grace Church
 Millbrook, N. Y.
 REV. H. ROSS GREER, Rector
 Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
 Brunswick, Maine
 THE REV. GEORGE CADIGAN, Rector
 Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church, Providence, R. I.
 REV. CHARLES TOWNSEND, D.D., Rector
 Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M.
 and 5:00 P.M.
 Daily: 7:30 and 9:00 A.M.

UNIV. OF CALIF., L. A.

St. Alban's Church
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 REV. JOHN A. BRYANT, Rector
 Sunday Services: 8 A.M. and 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY

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

CARROLL COLLEGE

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 REV. THOMAS R. HARRIS, B.D., Rector
 REV. RALPH S. NANS, Ph.D., Dean of Men
 Sunday Services: 7:30 and 10:45 A.M.

CONNECTICUT COLLEGE

St. James' Church
 New London, Conn.
 THE REV. FRANK S. MOREHOUSE, Rector
 THE REV. CLINTON R. JONES, Curate
 Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE

St. Thomas Church, Hanover, N. H.
 LESLIE W. HODDER, Rector
 Sunday Services: 8:00 and 11:00 A.M.
 Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE

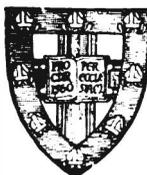
St. Paul's, Evansville, Ind.
 REV. J. C. MOORE, Rector
 Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.;
 Tuesdays and Thursdays: 7:00 A.M.; Wednes-
 days and Fridays: 10 A.M.; Preparation Service:
 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIV.

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 REV. C. LESLIE GLENN, Rector
 REV. NORMAN D. GOHRING, Chaplain
 Sundays: 8:00, 9:30, 11:00 A.M. and 8:00 P.M.
 Weekdays: 7:30 A.M.
 Saints' Days: 7:30 A.M. and 12:00 M.

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HARVARD, RADCLIFFE

Christ Church, Cambridge
 REV. GARDINER M. DAY, Rector
 REV. FREDERIC B. KELLOGG, Chaplain to
 Episcopal Students
 Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
 Weekdays: Wednesdays: 8 A.M., Holy Communion.

UNIVERSITY OF MARYLAND

St. Andrew's Church
 College Park, Maryland
 THE REV. NATHANIEL C. ACTON, B.D., Rector
 Sunday Services: 8 and 11 A.M.
 University Bible Class: Sundays, 9:45 A.M.
 Canterbury Club: Wednesday, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.
 306 North Division Street
 REV. HENRY LEWIS, REV. FREDERICK W. LEECH,
 REV. JOHN G. DARL
 Sunday Services: 8 and 11 A.M. and 6 P.M.; Student
 meeting, Harris Hall, 7 P.M.; Wednesdays and
 Thursdays, Holy Communion, 7:30 A.M.

MICHIGAN STATE COLLEGE

St. Paul's Church, Lansing
 THE REV. CLARENCE W. BRICKMAN, Rector
 Sunday Services: 8, 9:30, and 11.
 Chapel of Christ The King
 445 Abbott Rd. East Lansing
 Wednesday 7:10 A.M.; Sunday: 8:45 A.M.

MILLS COLLEGE

St. Andrew's Church, Oakland, Calif.
 Hillen at Madera
 REV. GILBERT PARKER PRINCE, Vicar
 Sunday Services: 8:00, 9:45 and 11:00.

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

UNIVERSITY OF NEBRASKA

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

N. J. COLLEGE FOR WOMEN

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 New Brunswick, N. J.
 THE REV. HORACE E. PERRET, Th.D., Rector
 Sunday Services: 7:30 and 11:00 A.M.
 Wednesdays and Holy Days: 9:30 A.M.

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

PENNSYLVANIA STATE COLLEGE

St. Andrew's Church
 State College, Pa.
 CANON EDWARD M. FREAR, B.D., Student Chaplain
 REV. DR. HERBERT KOEPP-BAKER, Assistant
 Sunday Services: 7:45 and 10:45 A.M.
 Choral Evensong, Student Fellowship, 6:30 P.M.

PRINCETON UNIVERSITY

The University Chapel
 THE REV. WOOD CARPER
 Chaplain to Episcopal Students
 Sundays: 9:30 A.M., Holy Communion and Sermon
 Weekdays: 7:30 A.M., Holy Communion

PURDUE UNIVERSITY

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 REV. REESE F. THORNTON, Rector
 Sundays: Holy Communion 8 A.M.; Eucharist or
 Morning Prayer 10:45 A.M.

SMITH COLLEGE

St. John's Church, Northampton, Mass.
 REV. STEPHEN F. BAYNE JR.
 MISS KATHARINE B. HOBSON
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 Weekdays except Saturdays

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— Continued

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Rev. JAMES M. LICHLITER
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M.
Student Service; 11 A.M. Morning Prayer; 6
P.M. Student Club.

TUFTS COLLEGE

Grace Church Medford, Mass.

Rev. CHARLES FRANCIS HALL
Sundays: 8 A.M. Holy Communion, 11 A.M. Morn-
ing Prayer and Sermon.

UNION COLLEGE

St. George's Church, Schenectady, N. Y.
Rev. G. F. BAMBACH, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days:
Holy Communion, 7 and 10 A.M. Tuesdays:
7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9
A.M.; E.P. 5 P.M.

WASHINGTON COLLEGE

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THE REV. C. L. ATWATER
Sunday and Weekday Services.

WILSON COLLEGE PENN HALL

Trinity Church, Chambersburg, Pa.
Rev. GEORGE D. GRAEFF, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

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Sunday Masses: 7:30, 9:30, and 11 A.M.; 7:30
P.M. Evensong and Benediction.
Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.
Confessions: Sat., 4:30 and 7:30 P.M.

PARISH LIFE

PUBLICATION RECORD

564 Consecutive Issues

The Trinity Parish *Record*, New Orleans, La., has completed 47 years of publication. For all these years the Record has gone to the members of the parish, without a single omission in 564 months, with the same printers and with the same business manager, Warren Kearny, National Council Member and long-time deputy to General Convention.

GOOD NEIGHBORS

St. Andrew's and Local Firemen Play Santa Claus

All letters to Santa Claus mailed in Cripple Creek, Colo., this Christmas, were attended to by the Sunday School of St. Andrew's Church working in collaboration with the city firemen. Arrangements were made at the Post Office to see that all these letters were properly taken care of. For the past several years the children of St. Andrew's Sunday School, under the direction of Mrs. John Sharpe and Wilmer Olsen, and the firemen have taken care of this work. Through a direct appeal to residents of the section to give their cast-off toys, and the help of the firemen to repair them, many a disappointment at Christmastide has been averted.

CHURCH SERVICES

MAINE

Cathedral Church of St. Luke Portland, Maine

Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MASSACHUSETTS

Church of the Advent, Boston Mt. Vernon and Brimmer Streets

Rev. WHITNEY HALE, D.D., Rev. DAVID W.
NORTON, JR., Rev. CHARLES S. HUTCHINSON,
D.D. (Honorary Associate)

Sundays: Holy Communion 7:30, 8:30, and 9:30
A.M.; Matins 10:20 A.M.; High Mass and
Sermon 11 A.M.; Church School 11 A.M.;
Solemn Evensong, Directed Silence, and Address
6 P.M.; Young People's Fellowship 7 P.M.
Weekdays: Holy Communion 7:45 A.M.; Matins
7:30 A.M.; Evensong 6 P.M.; Thursdays and
Holy Days 9:30 A.M.
Confessions: Saturdays 5 to 6 P.M., 7:30 to
8:30 P.M., and by appointment.

NEW YORK

St. Bartholomew's Church, New York Park avenue and 51st street

Rev. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong. Special Music.
Weekdays: Holy Communion at 10:30 A.M. on
Thursdays and Saints' Days.
The Church is open daily for prayer.

CHURCH SERVICES

NEW YORK—Continued

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Rev. DR. S. T. STEELE, Vicar

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning
Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. James' Church New York City

Rev. HORACE W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion; 9:30 A.M., Church
School; 11 A.M., Morning Service and Sermon;
8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thurs-
days 12 noon.

The Cathedral of St. John the Divine New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morn-
ing Prayer; 4, Evening Prayer; 11 and 4, Ser-
mons.
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednes-
days and Holy Days), Holy Communion; 9,
Morning Prayer; 5, Evening Prayer.

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46th St. bet. 6th and 7th Aves.
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Thursdays: 10 A.M., Holy Communion and Spir-
itual Healing.
Daily: Holy Communion 7:30 A.M., Saints' Days,
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Daily Services: 8:30 A.M., Holy Communion;
12:10 P.M. Noonday Service (except Saturday.)
Thursdays: 11 A.M., Holy Communion.

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Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

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

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ANNOUNCEMENTS

Appeals

YOUNG MEN interested in living a modern rule of life in a growing society for this day and age wanted. Work out in secular jobs. Live in a community thus made self-supporting. **BROTHERS OF ST. PAUL**, 7 Regent Court, Roxbury, Mass.

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ANDERSON—Entered into Paradise January 17, 1919. **AUGUSTINE HUGO WELLS ANDERSON**. "Eternal rest grant him, O Lord and let light perpetual shine upon him."

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

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-5 P.M. and Tuesday evening 7:30-9:30.

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

CHANGES

Appointments Accepted

DOWLING, Rev. **HERBERT J.**, formerly missionary of St. Thomas' Church, Greenville, R. I., is to be rector of the Church of the Good Shepherd, Pawtucket, R. I., effective February 1st. Address: 490 Broadway, Pawtucket, R. I.

GILLET, Rev. **GORDON E.**, rector of St. James' Church, Old Town, Me., and student chaplain to the University of Maine; to be student chaplain at the University of Wisconsin and pastor of St. Francis' House, Madison, Wis., February 15th.

PRICE, Rev. **ALFRED W.**, rector of St. Philip's Church, Dyker Heights, Brooklyn, N. Y., has accepted a call to St. Stephen's Church, Wissantickon, Philadelphia, Pa.

Military Service

BENTLEY, Rev. **CYRIL E.**, has been given leave of absence as director of the American Church Institute for Negroes to join the Navy as a chaplain with the rank of lieutenant.

Ordinations

PRIESTS

LOUISIANA—The Rev. **ROBERT HENRI MANNING** was ordained to the priesthood at St. James' Church, Alexandria, La., by Bishop Jackson of Louisiana. He was presented by the Rev. J. Hodge Alves; the Very Rev. Dr. Fleming Jones preached the sermon. The Rev. Mr. Manning will be priest in charge of Bunkie, Cheneyville, Boyce, and Lecompte, La. Address: Bunkie, La.

OREGON—The Rev. **OSMOND STEEN WHITESIDE** was ordained to the priesthood on January 4th by Bishop Dagwell of Oregon at Grace Memorial Church, Portland, Ore. He was presented by the Rev. Arthur Bell; Bishop Dagwell preached the sermon. The Rev. Mr. Whiteside will be assistant at Grace Memorial Church, Portland, Ore. Address: 1905 N. E. Clackamas, Portland, Ore.

PENNSYLVANIA—The Rev. **GEORGE CLARENCE ASHLEY**, the Rev. **CHRISTOPHER JOHN ATKINSON**, the Rev. **PETER ROSEBERRY BLYNN**, and the Rev. **JACK WESLEY RENNIE** were ordained to the priesthood at St. Mary's Church, Ardmore, Pa., by Bishop Tait of Pennsylvania. The Rev. G. C. Ashley was presented by the Rev. E. H. Vogt, and is at the Chapel of the Mediator, Philadelphia. The Rev. C. J. Atkinson, presented by the Rev. N. P. Groton, is at Emmanuel Church, Quakertown, Pa. The Rev. P. R. Blynn, presented by the Rev. Dr. F. Joiner, is at St. Peter's Church, Morristown, N. J. The Rev. J. W. Rennie, presented by the Rev. J. G. Armstrong, is assistant at St. Mary's Church, Ardmore, Pa. The Rev. Dr. Charles W. Lowry preached the sermon.

SOUTH DAKOTA—The Rev. **SYDNEY J. BROWNE** was ordained to the priesthood on December 16, 1941, at All Angels' Church, Spearfish, S. D., by Bishop Roberts of South Dakota. He was presented by the Rev. E. J. Pipes who also preached the sermon. The Rev. Mr. Browne will be priest in charge of All Angels' Church, Spearfish, S. D. Address: 418 North 5th Street, Spearfish, S. D.

SOUTH FLORIDA—The Rev. **FRANK RAFAEL ALVAREZ** was ordained to the priesthood on January 4th in St. Paul's Church, Key West, Fla., by Bishop Wing of South Florida. He was presented by the Rev. Arthur B. Dimmick; the sermon was preached by the Rev. Raymond A. Kurtz. The Rev. Mr. Alvarez will continue as assistant in Holy Trinity Church, West Palm Beach, and in charge of the Church of the Holy Nativity, Pahokee, and St. George's, Riviera, Fla.

DEACONS

NEW YORK—**SETH CARLYLE EDWARDS** and **GORDON WILLIAMS WEEMAN** were ordained to the diaconate by Bishop Gilbert, Suffragan, acting for Bishop Manning of New York, at the Cathedral of St. John the Divine on December 19th. The Rev. Mr. Edwards, presented by the Rev. E. E. Hall, is on the City Mission staff. The Rev. Mr. Weeman, presented by the Rev. J. L. Germack, is assisting at the Church of the Redeemer, Pelham, N. Y. The Very Rev. Dr. James P. DeWolfe Pery preached the sermon.

WESTERN NORTH CAROLINA—The Rev. **Grant Follinsbee** was ordained to the diaconate on December 28th in the Church of the Messiah, Murphy, N. C., by Bishop Gribbin of Western North Carolina. He was presented by the Rev. A. R. Morgan; Bishop Gribbin preached the sermon. The Rev. Mr. Follinsbee is to be deacon in charge of the Church of the Messiah, Murphy, N. C.

Reception

DULUTH—The Rev. Dr. **H. THEODORE RIES** was received as a priest from the Roman Catholic Church at Trinity Cathedral, Duluth, Minn., on December 30, 1941, by Bishop Kemerer of Duluth. He was presented by the Very Rev. George Palmer, who also preached the sermon. The Rev. Dr. Ries will be priest in charge of Holy Apostles' Church and St. Andrew's by the Lake, Duluth, Minn. Address: West Duluth, Minn.

Correction

The Rev. **Walter V. Reed**, incorrectly listed by **THE LIVING CHURCH ANNUAL** for 1942 as a non-parochial priest of the missionary district of South Dakota residing at Accokeek, Nebr., is actually rector of St. John's parish, Accokeek, Md., and is canonically resident in the diocese of Washington.

COMING EVENTS

January

- 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.

A.C.U. CYCLE OF PRAYER

February

1. St. Clement's, New York.
2. Christ, Pelham Manor, N. Y.
3. Chapel of the Intercession, New York.
4. St. John's, Portage, Wis.
5. Pyramid Lake Mission, Nixon, Nev.
6. Epiphany, Eutawville, S. C.

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POSITIONS OFFERED

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.

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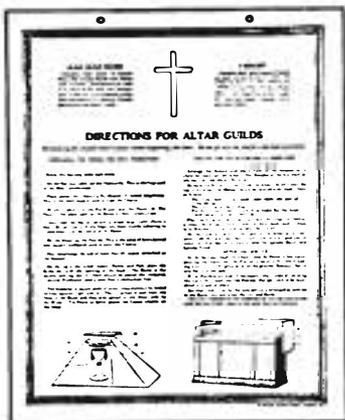
MIDDLE AGED WOMAN would like position as companion, not servant type, no encumbrances. Salary no object. Vicinity Philadelphia and New York preferred. Box S-1607, **THE LIVING CHURCH**, Milwaukee, Wis.

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DIRECTIONS FOR ALTAR GUILDS

A card, size 12½ x 15½ inches, to be hung in the sacristy or in a convenient place where members of the Altar Guild may refer to it readily. Contains a corporate prayer for members; a prayer to be said on entering the church; and diagrams and full instructions regarding the preparation of the altar and the sacred vessels for Holy Communion.



Printed on heavy cardboard. *Price, 50 cts.*

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A directional book explaining about altar linens, sacred vessels, ornaments, vestments, liturgical colors, details and directions for the work of an Altar Guild, and many other items of general interest and use. An Office of Admission and general prayers suitable for an Altar Guild are also included. There are detailed suggestions for laundering and maintaining the linens and vestments. *Price, 50 cts.*

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A full-page illustration of each article of linen used at any ordinary celebration of Holy Communion. Description, with size, decoration, particulars to washing, starching, folding, and arrangement are briefly given opposite each illustration. 24 pages; 13 illustrations. *Price, 40 cts.*

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A brief but useful book on the work of an Altar Guild, with suggestions for the care of the altar linen. Especially helpful for Junior guilds. Contains 50 pages and 2 illustrations. *Price, 30 cts.*

THE ALTAR:

Its Ornaments and Its Care

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An excellent book containing explanations about everything in the sanctuary and sacristy, Christian Symbols, Floral Emblems, etc.; also, a Litany of the Altar, and prayers and intercessions for Altar Guilds. *Price, Paper, 75 cts.*

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Flowers for
the Church

(same as No. 1, except for heading)

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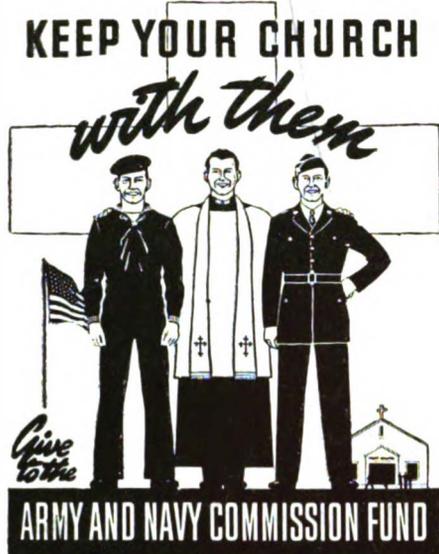
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Nation-wide Broadcasts Feb. 15

Two nation-wide radio broadcasts on the Army and Navy Commission program have been scheduled for Feb. 15. Bishop Manning of New York will speak over the Columbia network at 10 A.M. (E.D.S.T.). Bishop McKinstry of Delaware will speak over the Mutual network at 11:30 A.M. (E.D.S.T.). Make arrangements now to have your people hear these broadcasts.

Materials Available

Materials now available to aid each parish in its campaign include a pictorial folder telling of the Commission's program and a special offering envelope. Available in quantities, free, on request.

The Rt. Rev. Henry K. Sherrill, D.D.
Chairman
The Army and Navy Commission

The Rev. Endicott Peabody, D.D.
Chairman, Sponsors' Committee
The Army and Navy Commission Fund

The Rt. Rev. Arthur R. McKinstry, D.D.
Executive Chairman
Sponsors' Committee

For Our Young Men in Service

The Church again as in 1917-18 is answering the call to stand by her young men in the armed forces. The hundreds of thousands in service need the spiritual ministry which only the Church can and will give. It is this ministry which the Army and Navy Commission is prepared to give and for which it asks the support of every parish in the Church.

The Commission needs a minimum of \$385,000 to carry forward the task. It is imperative that the fund be raised immediately because of the Government's rapidly expanding defense program and the increasing demands made upon the Commission.

So that your parish may share in this war emergency, it is suggested that the Rector appoint a special committee to inform parishioners of the need and opportunity. A letter to each family is one of the steps recommended. Others are: special sermons on the work of the Church with the Army and Navy; addresses before all parish organizations and groups; constant contact with men in the service.

Special Offering, March 8

Throughout the Church a great free-will offering will be taken on March 8. Put this on your parish calendar and make preparations for it through publicity and letters to the parish.

Keep the Church With the Men in Service

THE ARMY AND NAVY COMMISSION FUND
Room 4804, 20 Exchange Place, New York, N. Y.