

The Living Church

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

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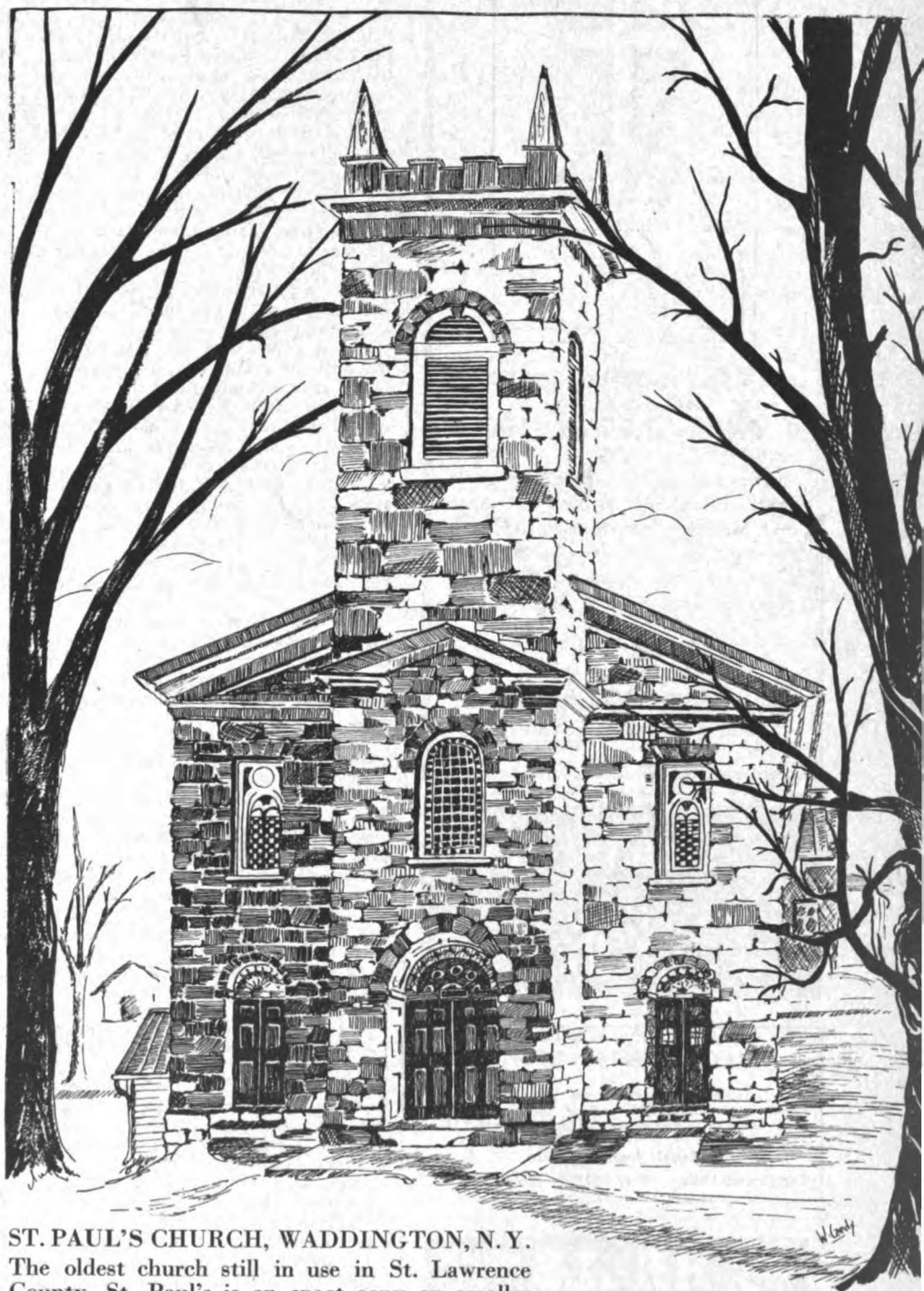
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Joint Ordination

TO THE EDITOR: The members of the Episcopal Church and those of the Presbyterian body have always had most friendly feelings, notwithstanding the differences in doctrine, discipline, and worship. This mutual regard could hardly continue, however, if through the radical measures of certain of their following, the recent proposals regarding ordination should obtain, for they are contrary to the tenets of either body and would make for an arrangement which is false and misleading. Such an "unity" would deceive no one. It would only make "confusion worse confounded."

And it would not be real "unity" which cannot be brought about so long as fundamental differences exist in belief and practice. The belief of individual Churchmen or Presbyterians does not affect the main issues. For the Book of Common Prayer must be one of the ultimate tests as it is the authorized and accepted formulary of the Episcopal Church, and it definitely and clearly sets forth teachings of upon the Ministry, the Word and the Sacraments, including the Sacrifice of the Mass, the Real Objective Presence of Our Lord in the Blessed Sacrament, the powers conferred upon a priest, the necessity of Episcopal ordination and the absolution of the penitent, which the Presbyterians neither have nor teach.

From a purely practical point of view, the following are a few of the reasons that make the proposed plan utterly indefensible.

- (1) It contradicts the plain teaching of the Scriptures and Prayer Book;
- (2) It is a delusion and a snare and seeks to hide what the Sacred Priesthood really is, for all the proposers had no such intentions;
- (3) It would make the bishops false to their consecration vows;
- (4) It would split the Episcopal Church wide open, arraying party against party;
- (5) It would probably lead to a separation from the rest of the Anglican communion;
- (6) It would end all possibility of ultimate reunion with the Eastern and Roman communions;
- (7) It would stultify the members both of the Episcopal Church and the Presbyterian body, pretending a "unity" that would only be a mockery, and glossing over the known differences in doctrine, discipline, and worship.

I do not doubt, however, that the wise minds of both parties will turn down all such wrong proposals.

It may be questioned whether God has yet opened the way to Church unity. For surely it cannot be the mind of God to approve of any plan contrary to the revelation He has given. And perhaps the Prayer "that they may be one" may even now be fulfilled in a different way in the spiritual one with one another in Christ, which one can hardly deny to those who truly love our Lord.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Olney, Philadelphia.

TO THE EDITOR: I have enjoyed reading the articles apropos of the Joint Ordination Plan which you have published in recent issues of THE LIVING CHURCH. They have been particularly interesting to me because for the past 15 months I have been serving in the army as a chaplain and thus out of close contact with civilian Church affairs. One really appreciates his church magazines here in this army life.

Service in the army is bound to have an effect on a clergyman. One result for me has been the fact that the seemingly nice points which we as civilian pastors bandied about in the pleasant surroundings of the neighboring rectory sink into relative unim-

portance. When you are working in a regiment with upwards of 2,000 men of all ecclesiastical brands, and of none, you become much more concerned with the daily problems of a man's life than with the neater points of argumentation. One is almost bound to be troubled with the problem of ministering to men who are learning the complicated, difficult, and dangerous art of modern warfare. The soldier's contemplation of his future makes him conscious more of the physical aspects of the Crucifixion than of the academic fine points of interpretation.

And I do not imply that the intellectual content of Christianity nor the interpretation of Christian history is by any means unimportant. Yet the times we live in condition our actions. And right now the Church is in danger of becoming less useful to men. Thus it would be sinful, I believe, to hinder a plan for the furtherance of church unity upon the basis of at least debatable grounds. Do we as fallible human beings have the right to impale that which might well be the will of God upon the points which Dr. Cirlot raises? The Anglican Communion has been accused of losing some of its claim to true catholicity because of taking similar narrow stands in the past. Must we not, if necessary, gamble with our view of the validity of orders for the good of men's souls and the healing of the Body of Christ? If it were a case of black and white wherein the whole membership of the two Churches agreed that such a plan is outside the realm of possibility then there would be no reason to take the "risk." But such is not the situation as proved by the adoption of the Joint Ordination plan.

There is a saying that during military combat disobedience of the orders of higher command results in either a distinguished service medal or the firing squad. Someone in these times should take that chance within the Church, lest we save our orders minus the slightest taint and thereby lose the world to chaos and worse. We like to think of ourselves as the "Bridge Church" between Protestantism and Roman Catholicism; but what is so useless as a bridge which fails to reach either bank of the river? These are not days of caution; we are on the run—and not forward.

Another eventuality which has often interested me is that the Church may well find herself in the place of the man standing on the scaffold with a rope around his neck, crying, "They can't do this to me!" But they did. Among the sad spectacles in the world today are the members of evicted Royal families. They ruled for generations pre-

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sumably by "divine right"; but their only hope now is a fast receding one. Alas, history is being writ in blood and tears in those lands and the clock will not be turned back for them.

It is not impossible in these devilish times that the "true" Church may ere long find herself sitting on a mountain top twiddling pet theories—too far away from the world below to be seen or heard. We might find ourselves living in a harmless academic solitude comforted only by a sad nostalgia. Great courage is required to threaten disunion rather than to try out a plan which has some very excellent chances of proving successful.

Such a step as is under discussion would help chaplains of both the Presbyterian and Episcopal Churches in their work among soldiers. It would enlarge the scope of work of each man; not that it isn't already a man sized job. Why not try it out among willing army and navy chaplains?

(Chaplain) CLIFFORD CHADWICK.

Camp Shelby, Miss.

TO THE EDITOR: Apropos of some recently ventilated surmises as to how the Old Catholics of the Utrecht Union will take the Joint Ordination Plan, it may be well, in default of interrupted direct communication, to call attention to their considered judgment on the well known South India Union scheme, as set forth in their official organ *Internationale Kirchliche Zeitschrift* (Bern, Switzerland), which reads as follows:

"None of the Protestant Churches taking part yielded an iota of its position. Only the Anglican Church has allowed itself to be wanting in principle. We cannot avoid the impression that the object was certainly not interior union in the spirit of truth and sincerity, but the promulgation of pronouncements which each side can interpret in its own fashion. The whole movement for Faith and Order may at least learn from the negotiations in India how not to proceed, in order to arrive at the goal of true union."

Needless to say, the doctrine that Bishops of the Apostolic Succession, and they alone, are the ministers of valid orders is one of Old Catholicism's cardinal principles.

(Rev.) ANTON A. MUELLER.

Milwaukee.

TO THE EDITOR: I want to add my hearty congratulations on your splendid editorial in the issue of January 21st, Joint Ordination—A Step Toward Unity. I realize, in view of the correspondence which you have published, that it took courage.

May I also add my belief that the war should not become an excuse for discontinuing thought, discussion, and prayer for the re-

union of Christendom. Furthermore, unity will never be achieved all at once, but only develop as thought, discussion, and prayer are carried on jointly between the groups representing segments of our present divided Christendom. The inspiring fact about the Church in England is, that despite air raids, it has continued to press forward to its ideals. Instead of giving up discussions of important matters such as Church unity, reconstruction after the war, more effective religious education for youth, etc., the discussions have continued with great vigor and have been shared in by the larger denominations. In fact, in one area that had suffered intensive and heavy bombing, nine clergymen representing five different denominations, some of whom found themselves without church buildings, are now working together on a plan that was mutually agreed upon in the face of a situation demanding a united witness on the part of the Churches. There was no time even to consider placing the plan of union before the authorities of the various Churches.

Perhaps these ministers and their congregations will emerge from this united work at the end of the war at odds with each other, but I for one, cannot but believe that the result will be a far greater realization, not only of the need, but also of the value of a united witness. At least there is a very real possibility that out of the war may come greater enthusiasm for Christian unity. I stand second to none in my belief in the necessity of bending every effort to fight for freedom and justice against the diabolical forces of paganism now loose in the world. Nevertheless, I believe that were the advice of some Churchmen followed, and the meeting of the House of Bishops, discussions of Church unity, and other vital activities indefinitely postponed, it would be the first step in an ostrich-like policy, the adoption of which would be the Church's proclamation to the world of its own irrelevance.

(Rev.) GARDINER M. DAY.

Cambridge, Mass.

TO THE EDITOR: It seems certain that all sides in this discussion about the proposed agreement for Joint Ordination would agree that a great deal of persuading and convincing is going to be necessary in order to obtain approval or acceptance of this scheme by the Church. This fact lies behind the earnest efforts of Bishop Parsons, for example, in his various articles and letters in the Church press during the past several years. He is trying hard and very ingeniously, if not as yet successfully, to persuade that considerable body of persons in the Church, who, he fears, is not ready to accept the Concordat or this last plan for Joint Ordination.

Could not this strenuous effort of persuasion be continued along a different line? It would seem much more sensible and really practical to have this effort exerted right at home. We are not, as the controversy shows, all possessed of the same convictions on this matter even though we are all within the fold of the Episcopal Church. Let Mr. X, the rector of St. John's, Somewhere, exchange for six months with Fr. Y, the rector of Our Lady of Grace, Somewhere. They could do each other's work, so far as ordination is concerned, and it need only be required that each "give evidence of his study of the doctrine, government, and worship of the Protestant Episcopal Church" as maintained in their respective parishes in order to carry out the exchange. Let Father be Mister for awhile and Mister be Father.

I am not saying this to be smart. I mean it as a serious suggestion and if we clergy in our various degrees of Churchmanship had the grace to do this for each other, much mutual and helpful understanding would re-

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sult. We already share the precious advantage of a common ordination. We need very much mutual sympathy and understanding; we need very much to be more united in heart and mind. We need this just as much as the Presbyterians need to have our bishops lay hands on them and their bishops to lay hands on us. Indeed, our need of each other is much more urgent.

(Rev.) E. C. BOGESS.

Orange, N. J.

"Charity Begins at Home"

TO THE EDITOR: We hear and read a lot about the Episcopal and Presbyterian Churches uniting. According to the *World Almanac*, there are four separate bodies of Presbyterians: Presbyterian Church in U. S.; Presbyterian Church in U. S. A.; Presbyterian Church, Cumberland; Presbyterian United.

First would it not be a good idea for these four to do a little uniting among themselves? There is a saying, "Charity begins at home." Why not, Uniting begins at the same place. (Rev.) OLIVER DOW SMITH.

Mt. Vernon, Wash.

TO THE EDITOR: May I suggest in all this discussion of unity with the Presbyterians that it would be more becoming if charity began at home—i.e., by first uniting on the Prayer Book among ourselves. We are constantly asking for a revision of the same and then we proceed to mutilate it by violating the rubrics, so that some of the services are hardly recognizable.

Too large a percentage of the clergy are guilty in this—every wing. We are sadly divided ourselves. As Churchmen we ought at least to set the example of keeping the law.

HOMER LOCKWOOD.

Waban, Mass.

CLID

TO THE EDITOR: With what is happening on the Eastern Front some of us had rather hoped that red-baiting would subside for a time. To be convinced, after reading the evidence, that a man with whom you disagree on many fundamentals received a raw deal and therefore to ask for executive clemency, I had not supposed could be construed as meaning identification with him in his opinions and activities. If such is the case, as you say in your Editor's Comment on the recent action of the CLID about Earl Browder, then you make "Comrades" out of an interesting lot of people. For among the scores of people who have written President Roosevelt asking for executive clemency for Mr. Browder are Wendell Willkie; former Senator George Wharton Pepper; Mr. Charles C. Burlingham of New York; Mr. William Draper Lewis of Philadelphia; and the deans of practically all the law schools in the country. All of these men based their appeal on the same ground that the CLID did—an excessive sentence for a minor offense that in all instances, where there have been convictions in the past, have resulted either in suspended sentences or very short sentences—not four years. The CLID just doesn't believe in kicking a man around because we disagree with him, since we are convinced it is not good Americanism, let alone good Christianity.

As for the CLID having forfeited the confidence of the great majority of Churchpeople, when, please, did we ever have it? And knowing the Church as you must as an Editor, don't you think we would be less vigorous than you suggest that we are if we had it?

(Rev.) W. B. SPOFFORD,

Executive Secretary, CLID.

New York City.

Church Attendance

TO THE EDITOR: It so happened that the colleges and school that I have specially to do with reopened after the Christmas vacation on a Monday morning. For those students who live at any considerable distance this arrangement made it practically impossible to attend a service on Sunday, because they were traveling. Since the war began very many more have come to realize that attendance at Church services is a real comfort and of great importance. These schools and colleges do not intend to belittle this importance, and, were it brought to their attention by clergy, parents and, best of all, the young people themselves, the academic authorities would doubtless be glad to cooperate.

(Rev.) HERVEY C. PARKE.

Amherst, Mass.

College Work

TO THE EDITOR: When I saw the budget of the National Council for the calendar year 1942, I was both amazed and appalled to note the very paltry and totally inadequate sum allocated for the work among college and university students; \$30,000 from a budget totalling \$2,524,770.

The college student as a class is receptive to religious impulses, and under the aegis of the Canterbury Clubs, much is being accomplished in strengthening such impulses toward development of Christian character.

The chaplains at the various colleges are striving faithfully in their personal work among the students to whom they minister. The chaplains find that many of these students arrive at college with little or no Christian training, and often with a very vague philosophy of life. The Church, therefore, must impress them with a more vigorous philosophy, which will integrate their characters and be a "vade mecum" not only in the storm and stress of life but also in the joyous periods of life.

It is not the function of the college or university to train character spiritually; that

is the task the Church must assume. It is the duty of the Church to help the student to achieve the high ideals he has envisioned. To help the student to an awareness of the obligation he has to something higher than himself is not only the duty but the responsibility and privilege of the Church. To accomplish this will require more than \$30,000.

Frequently our colleges are in small towns where the Church cannot afford two priests, one to minister to the parish and one to the college group. A college chaplain must be of a different type from the parish priest. The work must be helped by the Church. Some of this deficit is supplied by the Church Society for College Work, but it is not sufficient for the needs of 65,000 students, which we are told is about the proportion of Church students in the 1,250,000 in our colleges and universities. In some cases, very few, the diocese is able to supplement the amount supplied by the Church Society for College Work, but again this is not sufficient.

Therefore, in order that the work may be carried out successfully in all of our colleges and universities it would appear that the appropriation for colleges and university students as noted in the budget set forth by the National Council should be not less than \$100,000 to put the "Christ-way" into the religious education and training of the Church students in the many colleges and universities in our land.

MARY C. D. JOHNSON.
(Mrs. Griffith L. Johnson.)

College Park, Md.

Chapel of the Transfiguration

TO THE EDITOR: The picture of the Chapel of the Transfiguration, Moose, Wyo., which appeared on the Jan. 14th cover of *THE LIVING CHURCH* is excellent.

Thousands of people visit this chapel in the summer, but very few have the privilege of seeing it in the winter.

The other day I was on my way to Moran, Wyo. to have a class in religious education at the school (none of the 11 children knew the Lord's Prayer) and as I passed the Chapel of the Transfiguration I thought of your picture in *THE LIVING CHURCH*. It was a beautiful day. The snow almost covered the back fence which surrounds the chapel. Here in the peace of this place, under the shadow of the mighty Titans, is a strong witness to Christ and His Church. Peace is unknown in a great part of the world today—and yet this scene seems to me symbolic of strong Christian characters who, in the turmoil of war, stand as a tower of strength among their fellowmen—watching, working, praying, and looking up—always in the shadow of the Almighty—to that day when His Kingdom shall become the Kingdom of the Earth. . . .

(Rev.) WALTER W. MCNEIL.

Jackson, Wyo.

Crosses on Identification Tapes

TO THE EDITOR: I have a suggestion which some of your rector readers might find of interest. Probably they do not know that each member of the Army is required to wear two identification tags on a tape suspended around the neck, at all times. During the other World War the late Harold Howson of Chillicothe, Ohio, gave some of us small inexpensive Crosses to take with us on service, and I hung mine on the tape with my "dog tags" and wore it constantly for two years. Recently we put the new and fancier "dog tags" on and again I hung the Cross with them. If rectors want to give their boys in the service some small remembrance, I can think of nothing that would be more appropriate.

(Lt. Col.) CLEVELAND B. COE.

Knoxville, Tenn.



G E N E R A L

SOCIAL ACTION

**Wiltwyck School Must Close
Unless Sponsor Appears**

The news that Wiltwyck School for Negro boys who are in danger of becoming delinquent must close unless funds can be provided without delay caused dismay among children's societies and psychiatrists in New York City. Most of the boys have been sent to the school after observation and study. The results of the life at Wiltwyck have been so notable that both Bellevue Hospital and Mr. Justice John Warren Hill of the Domestic Relations Courts declare that the closing of the school would be a calamity and constitute a real problem to persons responsible for the welfare of the Negro boys of the city. Wiltwyck is at Esopus, N. Y.

There are now 82 boys at the school. These will be kept until suitable arrangements can be made for them; but no new boys will be accepted. The school will close on June 30th, unless new and certain support is found before that date.

A drive to raise \$110,000 for an operating fund for the City Mission Society,

under which Wiltwyck is administered, was begun in the autumn. Thus far, \$54,456 has been secured, net; to this will be added \$40,000 in gifts from regular contributors. But the annual budget of the City Mission Society is \$350,000, of which about \$240,000 comes from subsidies, endowments and gifts. Marshall Field contributed \$10,000 to the fund of \$110,000, because of his interest in the work for Negro boys at Wiltwyck. It is hoped that Mr. Field may head a committee to sponsor Wiltwyck in the present crisis.

FINANCE

Payment on Expectations**Totals 100.7%**

"The highest percentage on record" is reported by National Council treasurer, Lewis B. Franklin, in announcing the payments of dioceses and districts for the year 1941. That year set up a percentage of 100.7 on expectations.

Out of the 99 filling expectations, all but one foreign and three domestic jurisdictions paid in full or overpaid. Failure of Liberia to make any substantial payment is credited

to war conditions. The total payments of the 99 were nearly \$10,000 in excess of their expectations.

Vermont paid 114% of its expectations; Lexington 130%; Northern Michigan 129%; Minnesota 123%; Olympia 125%; Alaska 117%.

In large dioceses with large expectations, percentages were not so scintillating, but almost without exception they paid the full expectation or more.

In addition to the support given to the regular budget, the Church has given \$330,442.94 for British Missions, a small part of which was paid in 1940. Of this, \$300,000 has been given to maintain the overseas work of the Church of England. The balance of the fund is to be added to what is given by the American Church in 1942.

Dr. Franklin summarizes his statement by saying, "Loyalty—Determination—Interest: These are the qualities exhibited by the members of the Church in the past year, which have made possible such a report of collections."

Bishop Fiske's Will

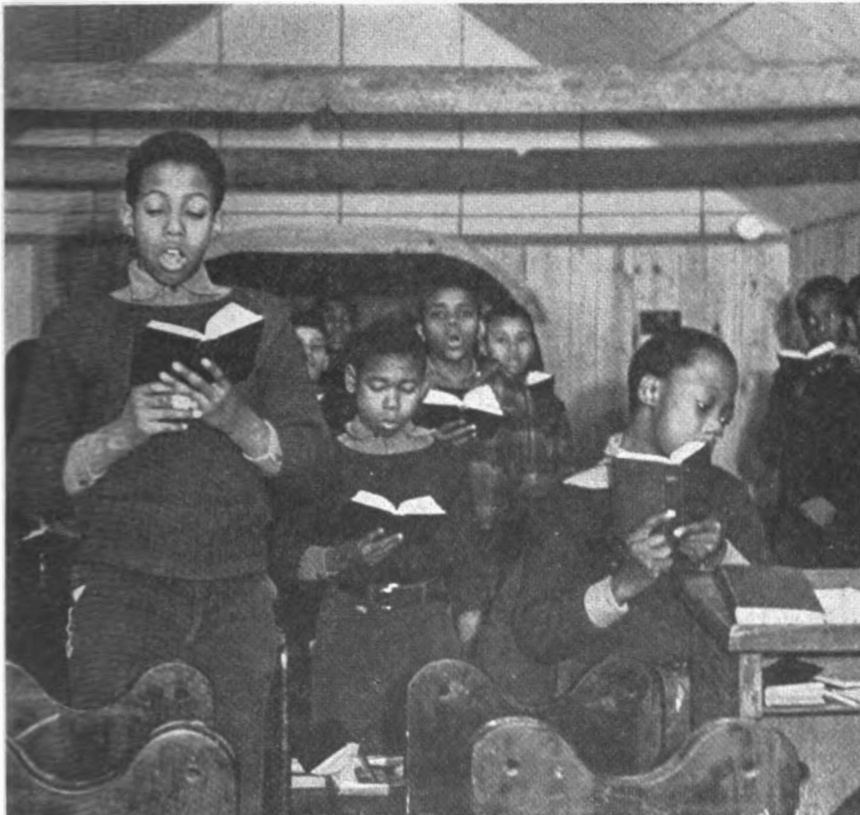
The will of the late Bishop Fiske, filed for probate in Baltimore, January 17th, mentioned the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Church Society For College Work, Church of St. Michael and All Angels, Baltimore, the Church Literature Foundation, Inc., Milwaukee, as among the legatees.

Since the bequests were on a percentage basis, the amount of each is not yet known.

**Bishop Powell Elected Director
of Life Insurance Corporation**

Announcement is made of the election of Bishop Powell, Coadjutor of Maryland, as a director of the Church Life Insurance Corporation of which Bishop Davis of Western New York is president and J. P. Morgan is treasurer. Bishop Powell was recently elected a trustee of the Church Pension Fund of which the Church Life Insurance Corporation is a wholly-owned subsidiary. This announcement was made following a meeting of the board of directors recently at which Bishop Davis reported assets of approximately \$6,685,000 at the end of 1941, with a surplus of approximately \$950,000. The Church Life Insurance Corporation now has insurance of \$27,315,000 in force. Its facilities are open to the clergy and the active lay workers of the Church.

In his report to the directors, Bishop Davis pointed out that although the corpo-



WILTWYCK BOYS: *Their school is facing a calamity.*

ration has recently increased its annuity rates, placing them on a 2½% reserve basis, the insurance rates have never been changed since the corporation started business in 1922 and are still on a 3½% reserve basis. He warned that an increase in the insurance rates might be necessary later this year on account of the continued low interest yields available on high-grade investments. He also reported that war risk and aviation exclusion clauses are now required on all policies issued by the corporation.

The directors of the Church Properties Fire Insurance Corporation, another wholly-owned subsidiary of the Church Pension Fund, also met on the same day and received a report of satisfactory earnings from underwriting and investment income for the year 1941. They declared a dividend of \$5 per share payable to the Church Pension Fund, the sole stockholder. Insuring only the property of the Church, the corporation has \$98,718,000 of insurance in force and its president, Bradford B. Locke, stated that the insurance in force has increased each year since its incorporation in 1929. It now insures over 3,300 Episcopal churches, plus various other institutions closely affiliated with the Episcopal Church. Mr. Locke estimated that during the last five years alone the corporation has saved its policyholders approximately \$150,000, in the cost of carrying their fire insurance, through rate reductions and other special facilities. J. P. Morgan is chairman of the board of directors.

CHURCH ARMY

Training Center Moves South

The removal of present Church Army students from headquarters in New York to the House of Happiness, Scottsboro, Ala., to take place shortly, subject to approval of the Bishop of Alabama, was announced by William Walker Orr, secretary, at Church Army's annual dinner, January 22d.

The Church Army training center has been located on East 14th Street, New York, since 1935, when Grace Chapel provided the quarters. Removal of the training school is necessary because the New York building is no longer available to the students.

Happiness House in Scottsboro, founded in 1923, now under direction of Capt. Tom Moss, serves 90 families living within a three mile radius in an area too poor to afford regular clergy.

The class will continue under charge of Capt. Albert Sayers, and Miss Gladys Buckingham will go with the group as housemother. The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, New York, will continue as warden and chairman of candidates and curriculum committee.

Capt. Estabrook, national director explained the move south as only a temporary one, stating that the board of trustees was hopeful of securing a permanent headquarters and training center in the metropolitan area. Church Army headquarters will remain in New York at 414 East 14th Street.

ANGLO-CATHOLICS

Conference in New York

The American Church Union will hold an all-day conference at the Church of St. Mary the Virgin, New York City, February 23d. This being a holiday, it is expected that the attendance will be large. The preacher at the Solemn High Mass will be the Rev. Richard T. Loring, rector of St. David's Church, Baltimore, Md. The rector of St. Mary's, the Rev. Dr. Grieg Taber, will be the celebrant.

After the service there will be a luncheon at the Hotel Edison. The speakers will be Bishop Manning of New York and Chauncey Brewster Tinker. The day will close with the Service of Benediction at St. Mary's.

UNITY

Lutheran Federation Plan

Preliminary steps toward the eventual establishment of a federated Lutheran Church in America, comprising for the present the eight bodies now affiliated with the National Lutheran Council, were initiated at the 24th annual session of the Council in Pittsburgh.

A special committee, including in its membership the president of each affiliate, was appointed to draft a tentative unity plan.

Regarded as the "most practical" step toward unity yet undertaken by Lutheran bodies, the proposed federation will include the United Lutheran Church, the American Lutheran Church, the Norwegian Lutheran Church, the Augustana Synod, the United Danish Church, the Lutheran Free Church, the Danish Church and the Suomi (Finnish) Synod.

It was indicated that after union of the groups belonging to the National Lutheran Council, an effort would be made to unit the remaining Lutheran bodies in the country, including the Missouri Synod. Text of the unity action follows:

"The National Lutheran Council expresses its conviction that the time has now come for closer cooperation among

all Lutheran bodies in America in a Lutheran federation. This action was taken in the profound belief that such fuller cooperation is essential to the making of our proper Lutheran contribution toward the preservation of Evangelical Christianity; and with the prayer that in the Providence of God, such a federation may be a step toward that ultimate unity of American Lutheranism demanded by the challenge of the future, and so deeply desired and so long hoped for by many, both clerical and lay, in all our general bodies."

In its closing session the council voted to continue short-wave broadcasts of church services to German-occupied countries. Funds were appropriated to finance the broadcasts from Station WRUL in Boston.

According to Dr. Ralph H. Long, letters from Nazi-dominated Europe indicate that the services have a "very large audience."

The Council also approved a plan to set aside \$650,000 for services to men in the armed forces, aid to orphaned missions, and prisoners of war.

INTERCHURCH

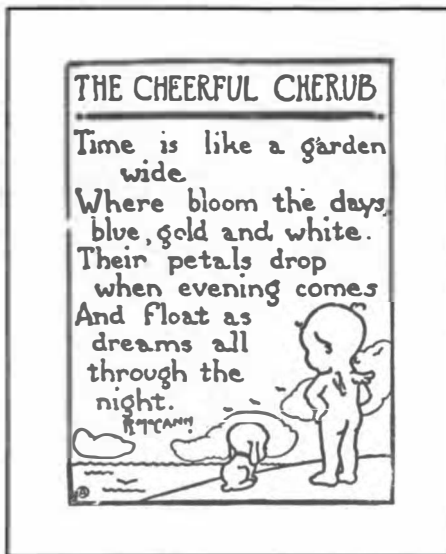
Bishop Kemerer Presents Indian Work at Florida Chain Conference

"The American Indian and his Church" represents the contribution of the Episcopal Church to the 12th annual Chain of Missionary Assemblies meeting this year in strategic centers in Florida, from January 25th to February 23rd. The Rt. Rev. B. T. Kemerer, Bishop of Duluth, has been nominated by the Presiding Bishop to present this aspect of the domestic mission field.

Cavalcades of missionaries from all over the world are holding one- or two-day conferences in selected centers throughout the state at a time when tourist business is at its height. Remarkable interest in worldwide missionary work is aroused among tourists as is indicated by the peak attendance of 1,300 students and visitors in years past.

Bishop Kemerer is addressing sessions at Daytona Beach, Miami, West Palm Beach, Orlando, Deland, Tallahassee, Winter Haven, Sarasota, St. Petersburg, Tampa, and Fort Meyers. The Indian problem will be the only aspect of the domestic field to be considered. The foreign field is represented this year by leaders from Africa, Egypt, Iran, and Arabia. In addition to these purely missionary conferences, courses are being given in international relations, Christian unity, national problems, and the work of Christ's Church in wartime.

In his own diocese, Bishop Kemerer's missionary oversight includes Ojibway Indian work on four reservations under the direction of an Indian archdeacon, the Ven. W. K. Boyle, two additional Indian priests, one white priest, and two Indian deacons. Eleven Indian congregations number well over 800 communicants, and constitute the only organized non-Roman Indian work in northern Minnesota.



FRANCE

Quakers Continue to Feed French Children

Daily supplementary feeding for 84,000 French school children is being provided in 13 cities of unoccupied France by the American Friends Service Committee, Clarence E. Pickett, executive secretary, has announced. These rations in school canteens, approximating 75 grams daily, mark the resumption of last winter's program when the American Quakers fed 50,000 children daily.

Present stocks of dried vegetables, canned fish, and meat will enable the Quakers to continue these daily rations for 20 weeks. With conditions of malnutrition and starvation becoming increasingly acute throughout all Europe, this help will reach some of the neediest children in unoccupied France.

The Quakers hope to be granted permission to purchase 200 tons of milk now available in Switzerland, which would permit giving half a liter of milk daily to 10,000 babies who may starve this winter without that aid.

The feeding program will be carried out at Nice, Nimes, Lyons, Toulouse, Toulon, Arles, Marbonne, Perpignan, St. Etienne, Marseilles, Montpellier, Carcassone, and Montauban with the cooperation of French educators and committees. According to Quaker workers, the results of hunger are already apparent in arrested growth, thin legs, pale and ashen complexions, and lack of resistance to contagious diseases.

LIBERIA

Captain Frederick Seddon Reports Clergy Needed

Home again after five years of Monrovia, Liberia, and after a four weeks' voyage of black-outs and boat drills, with his wife and their baby who was but three weeks old when the trip began, Capt. Frederick Seddon of the Church Army arrived in New York late in January and has gone to his home in New Bedford, Mass., for a month's rest. Except for a brief holiday in Germany in 1938, he has had no let-up during his term of service. For 18 months he was the only foreigner on the mission staff in the whole Monrovia region. He hopes to return in about a year.

THE MISSION

He reports all well in Liberia except for the overwhelming opportunities standing open to the Church with no staff to meet them. Bishop Kroll in Monrovia and the Rev. Harvey A. Simmonds at Cape Mount are the only foreign men on the staff. Eight or ten native clergy are at work in a few missions but a dozen or more Americans, clergy and teachers, could be put to work at once. At Monrovia, Jacob Makara, a young Vai layman, continues his useful work as secretary-bookkeeper and all round helper to



LIBERIAN SCHOOLBOYS: *Their parents and teachers are up a different tree.*

the Bishop; Miss Viola McKrea, another mission graduate from the Vai tribe, is doing good work as head of the girls' school at Bromley, up river from Monrovia.

THE NATION

The country is hard hit by the lack of shipping, Capt. Seddon states, as it has cut down imports and exports almost to vanishing. Government officials, the greater part of whom are products of the mission, are making a creditable effort to carry on. President Barclay has been able to build some roads and otherwise open up the interior more than in the past. They would like to develop their educational system further but are handicapped by lack of funds with the country's whole economy put so far off balance by the war.

SPAIN

Secret Agent Says Falange "Uses" Roman Church

Many people in the United States and Latin America have long sympathized with the Franco regime in Spain because of its supposed sympathy with and defense of the Roman Catholic Church.

The real attitude of the dominant Falangist party, as expressed by a secret agent of the Madrid government to Mexican officials last September, and reported in the *New York Times* on January 11th by Harold Callender, presents a different picture.

Speaking of the armed forces organized in Latin America to fight the United States, the secret agent said that they were con-

vinced they must fight to defend Catholicism. Referring to the almost identical methods of the Nazis and the Falangists, he continued:

"Victory to the Fuehrer in the war will be a moment for full realization of Falange ideology. Then we shall remove from Spain the millstone of Catholicism, which has ceased to be spiritual and has become an instrument of interested clericals and Jesuits.

"If meanwhile we keep on good terms with the Catholics, it is because the end justifies the means, as the Jesuits say. The Catholic religion is useful to us in Latin America because it is a weapon against American imperialism. But when that imperialism disappears, Catholic influence must disappear because the cult of the State will be imposed.

"Catholics in general in Spain are opposed to the Falange and General Franco. But this does not apply to the Catholic Church, since General Franco has placed men loyal to Falange ideas in positions of power in the Church. But priests working among the people are our enemies."

GIBRALTAR

Appeal For Understanding of Continental Christianity

This year marks the centenary of the British diocese of Gibraltar. In 1842 George Tomlinson, made bishop in Westminster Abbey, was charged with the care of British congregations "in the islands of the Mediterranean and in the countries bordering that sea." It was also hoped that the English bishopric would do much to interpret the English Church and continental Christianity to each other.

The present Bishop of Gibraltar, Harold Buxton, has been asking his people that even now, with so much of the diocese upset by war, they would make more effort to understand the Church life of Athens, Belgrade, and Constantinople.

One of his present clergy, the Rev. F. J. Bailey, chaplain in Florence, held on there as long as he could, and then found himself in an Italian concentration camp. Word has now come of his release and his safety in Lisbon, waiting passage home.

CHINA

Dr. Addison Reports Missionaries Safe

A cable from Chengtu dated January 21st has just reached the Rev. Dr. James Thayer Addison at Church headquarters in New York. It tells that a student who left Shanghai December 22d reported all well there, and that the hospital was carrying on.

Dr. Addison reports also that the International Red Cross cabled the Foreign Missions Conference from Peking on January 22d that missionaries are being well treated, but are confined in their own homes.

INTERNATIONAL

Axis Tries an Ancient Strategem

Axis propaganda departments are attempting to create ill-feeling between religious groups, it is indicated by recent short-wave broadcasts recorded by the monitoring service of the Federal Communications Commission, according to Religious News Service.

A Tokyo broadcast announced that a resolution pledging cooperation with Japanese forces was adopted at the first general meeting of Philippine Protestants held in Manila "through the good offices of Japanese authorities." More than 50 "leading figures of Protestant churches" were declared to be present. Whether the Episcopal Church was represented at the meeting was not disclosed.

Previously, it was announced that Roman Catholic Archbishop O'Daugherty of Manila had asked his co-religionists to cooperate with the Japanese "for the public good."

It was also announced that Romanist missionaries in Hong Kong had approved the Japanese occupation of Manila.

A recent Tokyo short-wave broadcast to South America, as recorded by the FCC, said that the Protestants and Jews of North America were banded together against the Roman Catholics in South America.

An attempt to create friction between religious groups over the landing of American troops in Ireland was made by the official Rome radio, which announced that the landing of United States troops is proof that the "Protestant tyrant," Roosevelt, wants to finish off Roman Catholics in Ireland.

Axis Dominated Lands Increase

Gifts to Missions

The churches in Nazi-dominated countries are reporting increases in contributions for missionary work, Dr. A. L. Warnshuis, secretary of the International Missionary Council, declared in an address before the Methodist Missionary Council, meeting in Nashville, Tenn.

He revealed that a mission group in Paris had resumed support of its African missions.

Dr. Warnshuis said that every mission separated by war from its parent Church in Europe and known to be in distress has received help from the U. S. Aid has been given to some 120 missions in all parts of the world, he said.

Prayer for Interned

Missionaries

A prayer for interned missionaries has been written by the Rev. Dr. James Thayer Addison, vice-president of the National Council, and authorized for use by the Presiding Bishop.

The suggestion came from Mrs. Harry B. Taylor, now in Charlottesville, Va.,

whose husband, Dr. Taylor, is head of St. James' Hospital, Anking, China. While direct word has not been received from Dr. Taylor, it is considered most probable that he is confined to the hospital or to his home.

The prayer follows:

"Sustain, O Lord, with thy power all those in the mission field who by reason of war are now ambassadors in bonds. Uphold them in the confidence that they also serve who stand and wait. Endue their souls with patience and sure trust in thy care; and hasten the hour when they shall rejoice to be free; through Jesus Christ our Lord. Amen."

ARMED FORCES

Major Trapnell Awarded DSC

The War Department announces that Major Thomas J. H. Trapnell, a cavalry officer and former star football back at West Point, has been awarded the Distinguished Service Cross for extraordinary heroism in the Philippines.

Major Trapnell is a nephew of the Rev. Dr. Richard W. Trapnell, rector of St. Luke's Church, Seaford, Del. He has been active in Church affairs from his youth.

The action for which Major Trapnell was decorated, according to the War Department communique, took place at Rosario, in La Union Province, December 22d, 1941, while his cavalry unit was engaged in rear-guard operations.

"During concentrated enemy fire from tanks and infantry, Major Trapnell remained between the hostile force and his own troops and set fire to a truck on a bridge. He waited under fire until the bridge was in flames before leaving the scene in a scout car. With complete disregard for his personal safety, Major Trapnell delayed the hostile advance and set an inspiring example to his entire regiment."

Major Trapnell, who is 39 years old, was born in Yonkers, N. Y. At West Point he played halfback on the Army team for four years, was captain of the lacrosse team, and president of the class of '27 for

three years. He was president of the YMCA branch while at the academy, and taught in the Church school to which the children of the post were sent.

PACIFISTS

Charles Butcher Volunteers for Rangoon

Charles Butcher, Cambridge, Mass., Churchman, Harvard graduate, and former business manager of St. Mark's School, has volunteered as one of 14 conscientious objectors to do relief work in China and will be sent to Rangoon as soon as transportation is available.

Mr. Butcher had previously been chosen as an alternate in a group of conscientious objectors who were being sent to England to help in air raid shelter work, care of children and aged people, and reconstruction work.

The 14 volunteers who will go to Rangoon have been selected from 25 civilian public service camps. They will be given an intensive training course in preparation for their two years' activity in foreign fields.

Government to Operate

C. O. Camps If Needed

Regulations which would permit the government to operate camps for conscientious objectors in addition to those now operated by religious groups have been issued by director of Selective Service Lewis B. Hershey.

The regulations establish the machinery for setting up the government camps if and when the government requires them. In such event, a specific agency of the government would operate individual camps, it was said.

It was explained that some of the conscientious objectors are not in sympathy with present arrangements by which they either pay for their keep or funds are provided for their keep by church groups. In government-operated camps the govern-

MOTHER-HEART

THEY missed her from the happy street
Of heaven where the cherubs play,
And wondered—Would she seek retreat
To think old thoughts and gently stray?

They found her on a battlefield
Where earth was sick with crimson rain,
Where things but lately men appealed
To God for death's discharge from pain.

A keen remembrance in her face
Of her black hour, she banished fear
With her own words of utter grace:
"You shall come home. My Son is here."

ELIZABETH CRAWFORD YATES.



BICYCLING BISHOP: As part of his contribution to the defense program, Bishop Barnwell of Georgia rides a bicycle to and from his office in Savannah. He uses his automobile only for longer trips.

ment would provide the funds for the men's keep.

The new regulations are not intended to interfere with operation of camps by the religious groups.

HOME FRONT

Churchmen Appointed to Inter-church Defense Commission

Churchmen who are members of the newly appointed Christian Commission for Camps and Defense Communities, are Dean Henry B. Washburn, and the Rev. Canon Almon R. Pepper.

The new commission is sponsored by the Federal Council of Churches, the Home Missions Council and the General Com-

mission on Army and Navy Chaplains. Dean Washburn is secretary of the Episcopal Army and Navy Commission, and Fr. Pepper is executive secretary of the National Council's department of Christian Social Relations.

The new commission is intended to function nationally "to bring an effective ministry to men in uniform and to the new civilian populations drawn into industrial communities by the defense effort," and close cooperation is pledged on behalf of the YMCA and the USO centers the YMCA conducts, and by the YWCA and the Salvation Army.

When the National Council at its December meeting set up a civilian defense council under the chairmanship of Bishop Frank W. Creighton, of Michigan, it noted that the group should not only study

and plan for Episcopal Church work in defense areas, but should also cooperate with such other organizations as are engaged in such work, naming especially the Federal Council. The appointment of Dean Washburn and Mr. Pepper provides for this cooperation.

Japanese Clergyman Helps His People to Meet War Problems

Two hundred and fifty Japanese, first and second generation, were called to a meeting by the Rev. Daisuke Kitagawa in Kent, Wash., January 24th. Floyd Oles, representative of the state department of agriculture, Mayor Woodin of Kent, William Mambu, Japanese-American attorney and Mr. Strickland, vice-chairman of civilian defense in Seattle, were the speakers.

Each pointed out to the listeners various ways in which they can insure their own safety and aid in the defense of the nation. Many of these Japanese are farmers in the great White River Valley, and they were urged to stay on their farms and plant crops.

At the end of three hours, the Rev. Mr. Kitagawa said, he felt a great deal of confusion had been cleared up and many things explained that were not understood before.

Connecticut Parishes In Action

Extensive defense work carried on by the diocese of Connecticut is summarized as follows in the February *Connecticut Churchman*:

"Few dioceses, if any, have had an influx of service men and defense workers quite on the scale that we have witnessed here in Connecticut. This is particularly true in areas like Bridgeport, East Hartford and Groton. What is the Church doing about it?"

One hundred and fifty enlisted men and officers were recently quartered in the parish house of St. John's Church, East Hartford, and up to 45 officers of the Army Air Corps were housed on second floor of the parish house of Christ Church,

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

Are We Getting a Fifth Column?

AT THIS time, when workmen are badly needed to man America's defenses, five great cultural groups find themselves discriminated against as far as employment is concerned. For fear of fifth columnists, many employers refuse all applicants for jobs who have German or Italian names. Others draw the color line and refuse employment to Negroes. Still others deny to Jews the right to work. Aliens and refugees, who would make the greatest efforts to preserve America from Europe's tragedies, which they know first-hand, are often turned away.

We must bear in mind that these five groups constitute over one-third of our nation's manpower. These people have as much right to be in America as anyone else. The

vast majority are completely loyal to America and her institutions. They will turn in a splendid job at the tasks they are trained and able to perform. We cannot get along without them, for our total manpower is none too large for the gigantic task at hand.

The surest way I know to develop huge blocks of disillusioned citizens who find no meaning or value in American democracy is to make them feel they are unwanted at a time when their country needs their skills and energy. We deplore the creation abroad of a world in which one nationality is superior and all others inferior. That same arrogance must not poison our relations together as neighbors and citizens of the Republic which belongs to all of us alike.

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"Definite efforts to minister to these service men in a variety of ways, such as personal calls, invitations to dinner, offers of parish facilities, etc., have also been reported by the rectors of St. James', New London; Seabury Memorial, Groton; and St. John's, Warehouse Point.

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HOUSE TO HOUSE CANVASS

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"Doubtlessly elsewhere in the diocese similar problems are being met with equal effort. A tremendous task and opportunity lies before us. The Church is keenly aware of it and is setting out to meet it."

Musical Blackout

On one of the evenings in December, during a prolonged blackout, the Rev. Arthur W. Farlander, member of the Commission on the Revision of the Hymnal, and rector of the Church of the Incarnation, Santa Rosa, Calif., went to the church and played hymns on the organ. Passersby heard the music, entered the church, and stayed all during the blackout, singing hymns as the rector played in the dark. Many who entered were not members of the church, but expressed their appreciation to Mr. Farlander.

**Young Churchmen of California
Take Up War Duties**

At the Annual Convention of the House of Young Churchmen, diocese of California, at St. Francis' Church, San Francisco, a special committee on the "religious activities of the House of Young Churchmen in war-time" presented each member

of the convention with a four-page mimeographed booklet of *Prayers for Use in War-Time*, and a list of suggested activities. Activities included following up those gone into service from the parish, Red Cross groups, formation of welcoming committees for service men attending services, sending gifts, corporate communions when those who have entered the service are remembered, and the use of the Booklet of Prayers prepared by the committee.

**President Roosevelt Endorses
Brotherhood Week**

A call to Americans of all faiths to "stand and work together for national

unity" has been issued by President Roosevelt in a letter endorsing the 1942 observance of Brotherhood Week, February 15th-22d. The letter was received by the National Conference of Christians and Jews, sponsors of the annual observance.

"Brotherhood Week, observed during the week of George Washington's birthday, affirms a principle essential to our national defense," the President wrote.

"In this critical hour in our own and the world's history we, as Americans, need more than armaments and armies to make safe our democracy. We need a secure bond of understanding among all citizens, and even more, the practice of brotherhood and of willing cooperation among Americans of every creed and racial origin."

Religion and Life

*IV. How can religion help to overcome
the curse of fear?*

By Fr. Karl Tiedemann, OHC

THERE are, of course, many different kinds of fear. Among these are (1) legitimate cases of fear and (2) neurotic fears. I shall confine my discussion to a consideration of the former type; that is, the legitimate fears which arise in our life.

The first thing to do in dealing with cases of fear, or of over-anxiety, is to ask ourselves the question, "What am I afraid of? Just exactly *what* is it?" The true Christian always faces facts.

After we have decided the *what*, then we ought to ask ourselves the next question, "Why am I afraid of this particular thing?"

If we examine the "why" of our fear carefully, it will probably emerge that we are afraid of some particular thing because it threatens us. In other words, we think that it may deprive us of something which we rightly ought to have. On the surface this might seem absurd, but in reality it is very important. What we are really concerned about, if we face carefully the "why" of our fear, is that we think that our personality is being menaced or threatened.

Now Christianity has always stood for the value of the individual and the worth of the individual personality. The individual personality is so important and infinitely valuable because God created it and redeemed it, and gave it to us as a talent which we were to develop. Our personalities are our own, and our Christian duty is to see that they are unfolded to their greatest extent. Anything which threatens our growth into full Christian adulthood is a matter of grave concern.

Here Christianity comes to our help in a two-fold way. In the first place,

our religion offers us the assurance of God's infinite wisdom and power and love. The knowledge that such gifts are ours ought to help us a great deal in facing our fears. To know that our heavenly Father is almighty and that we are in union with Him, and so share in His power, ought to inspire us.

But, secondly, Christianity not only offers us the assurance of power, but, more than that, it wants to build us up into the fulness of the measure of the stature of Christ. Our main concern is to know God's will, and to develop ourselves into the fulness of capacity of Christian manhood according to Christ's will, and in union with Him. Here prayer and Sacraments are a means of our growth into a spiritual manhood. As we achieve this spiritual adulthood we will outgrow our fears. It is a process of "emptying by filling," and realization of "the expulsive power of a great love." The best way in which to cope with our fears is to outgrow them.

Take as an example of a common fear, that of failure. How can religion help? We must face our fear and admit to ourselves that we are afraid. But the knowledge that God is almighty, and that He will give us gifts of power and wisdom will sustain us. Above all, we must grow up into spiritual manhood, and, through prayer and Sacrament, being made "partakers of the Divine Nature," we will be so God-centered and God-possessed that we will have forgotten all about our fears.

† Next week the Rev. Dr. Marshall Bowyer Stewart answers the question: "How do we know that there is any God?"

Our Faith and Our Cause

An Address to the Church Club of New York

By Viscount Halifax

British Ambassador to the United States

ESPECIAL significance attaches to meetings of Churchmen at such a time as this.

Christianity is now facing more sinister forces than any that it has had to contend with since the dark ages, and never has the challenge to Christianity been more menacing or direct.

The foundations of life, which we had come to regard as firmly laid and immutable, are being dangerously assailed. Everything that we had thought secure is now evidently in jeopardy.

This is a very startling and sudden change, especially in the light of Christian history.

After the Founder of the Christian religion had died upon the Cross, His return to life, endowed apparently with new power, produced an effect so decisive upon that small group of insignificant peasants and fishermen who had been His followers, that the power and conviction with which they at once began to speak turned the world upside down.

Persecution only sufficed to spread the faith that they preached, and truly the blood of the martyrs was the seed of the Church.

So we have thought that the place and influence of Christianity among us, even if not always acknowledged or however imperfectly applied, were to be reckoned

Christian principles have a profound bearing on the problems of the war and of the peace which is to follow, Lord Halifax declares. This is the prepared text of his address before the Church Club of New York on February 2d.

among those things which we deem permanent.

MORTAL DANGER

And now all this is changed. We suddenly wake up to find that something which we had come to regard as natural, and an almost inseparable feature of life, is itself in mortal danger.

We are familiar enough with the form in which the challenge comes. Hitler is reported to have stated it in its most naked form: "A German church, a German Christianity, is a distortion. One is either a German or a Christian. You cannot be both."

We know how these words are in fact translated into action, that for many men and women today they spell cruelties and torture indescribable, and—not seldom—the same stark choice between life and death as was presented to the early Christians in the Coliseum. There is not one of us who must not often ask himself

whether, if we were suddenly exposed to so stern a test, his endurance would be equal to it.

Yet surely if the challenge today is of this grim sort, the opportunity for the believers in Christianity is not less great. In spite of all the dust and din and shouts of war by which some are hypnotized, I do not doubt that ordinary people everywhere are puzzled and confused, and hungry for some healing medicine, or at least for some explanation of the contradiction that seems to them so blatant between their hopes and prayers and the ugly facts that are tearing the world's heart. Conscious of the frustration of their best desires, oppressed by the injustice of the present tragedy, they feel a sense of powerlessness for which the world offers no certain remedy.

SPIRITUAL PROBLEMS

Naturally, men long to find some wider scale of values based on justice, some assurance of ultimate strength and victory over evil things, and above all, some opportunity to find that means of self-realization which their deepest feelings demand.

It is not to be wondered at that men are puzzled by war and particularly perhaps by the spectacle of something like a Christian civil war, in which Christians in the opposing camps offer earnest but competitive prayer for victory.

It would indeed be strange if human nature, seeing only the limited horizons, were not deeply affected by the spectacle of horror and suffering that the world presents, and did not cry out for some explanation of the apparent contradiction between these happenings and the conception of an all-powerful and all-loving God.

The Christian who understands his faith ought not to shrink from these difficulties, and I think that this is one of the respects in which no small responsibility rests upon us all at this present time. Indeed, I would dare to say that the gospel of pacifism in the face of the present struggle ought rightly to make less appeal to Christians than to any other community of human beings.

May I try in a few sentences to justify what to many might seem almost like profane paradox?

The faith of a Christian compels him to acknowledge the existence of evil in the world, dislocating what we may suppose to have been the divine scheme. Of this deep dualism between good and evil, every one of us is constantly reminded in daily life by our own consciousness of the distinction between right and wrong, and by recognition of our own responsibility and power of choice between them.

The Christian further believes that the Son of God Himself assumed human



Philadelphia Inquirer.

LORD HALIFAX (left): Holding one of the most important posts in world politics, the British Ambassador to the United States finds time to address Church groups as well as keep up a rigorous schedule of religious duties. Above Lord and Lady Halifax are shown with Bishop Burton and Clinton Rogers Woodruff at St. Clement's, Philadelphia.

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unity" has been given in a message of 22d. The National Conference of Catholic Bishops sponsors

"Brotherhood Week" the week of the day, and the national day. "In the week the week more safety of work even and tea

Religion and

IV. How can religion cure the curse

By Fr. Karl

THERE are, of course, many different kinds of fear. Among them (1) legitimate cases of fear and (2) neurotic fears. I shall confine my discussion to a consideration of the former type: that is, the legitimate fears which arise in our life.

The first thing to do in such cases of fear, or of over-fear, is to ask ourselves the question, "What am I afraid of? Just exactly what?" The true Christian

After we have done this, we ought to ask the question, "Why am I afraid of this particular thing?"

If we examine our fear carefully, it will be found that we are afraid because it is something we think we cannot do, or because we are afraid of something we have never done, or because we are afraid of something we have never seen, or because we are afraid of something we have never heard of, or because we are afraid of something we have never thought of.

Lenten Reading

Elizabeth McCracken

...man who is a specialist in international relations, corporate style diplomacy and the Christian faith. Only ... and used can there be ...

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CHRISTIAN LIVING

... today has inspired ... usual of books on ... as individuals or ... of the best is *Christians of the West*, by ... de la Bedoyere ... (\$1.75). The theme ... the supreme crisis is the ... Western world must ... to find its salvation ... whether Christianity is ... another of the "comforts" ... individuals. The Church ... Christians to the tasks commit- ... by Christ. Another book, which ... still farther, is ... by George Glasgow ... pp. 237, \$2.50). This

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nature in order to set this dislocation right by suffering in that human nature which it was His purpose to redeem from the power and the sway of evil.

As I saw it stated by a profound writer the other day, "Christ is a symbol and revelation in Christian faith of a divine strategy which mercifully overrules the sins of man."

The Christian further believes that this redemption was only accomplished by great suffering, greater than human understanding can comprehend, and greater than that which any ordinary man can be called upon to bear.

And lastly he believes that this process of redemption from evil is a continuing process for every human soul.

He is not at all surprised therefore by the fact that one of the first laws of human life is that the forces of evil have to be perpetually conquered by suffering, and finds consolation and reassurance in the conviction that the suffering of each human being can be wonderfully transformed by association in this great redemptive act of Christ. In every part of his life he can feel himself brought into mysterious partnership with God: whether through active works of service, of feeding the hungry, tending the sick, giving sympathy to the sorrowful, by self-devotion of all kinds; or, it may be, by self-sacrifice and suffering for what he may conceive to be the divine will and purpose.

This sense of partnership will find expression through prayer; and as we remember the limitations of human thought, we shall not wonder if the prayers of men are what I have called competitive, since none can see more than a fraction of God's purpose, and only a very few are able truly to condition all their prayers with the words "not my will, but Thine be done."

But this sense, and—if we may use the word—this right of partnership does more than this, in giving new value to every human soul. In the great scheme, each has his own particular contribution to make, the making of which is vital to the shaping of the whole. And it is just this assurance of the ultimate value of each human personality that is the essential foundation of our democracy.

CHRISTIAN POLITICS

From this angle, the responsibility placed upon the individual citizen under the democratic system is seen in close analogy with the responsibility vested in him under the moral law. Man is endowed with the gift of free will, of which admittedly he not seldom makes disastrous use. From God's point of view, if we may reverently so speak, these unhappy results of man's free will might have been avoided if man had not been so endowed. But free will, with all the risks of its misuse, is, so far as we can judge, the deliberate method chosen by God, in order to make possible the great results of the right use of free will, which could never be open to man were he the mere creature of mechanical necessity with no power of choice.

And thus—though of course in the application of these eternal principles to the practical life of man there must always be adjustments and regard to considerations of

time and circumstance—I always feel, when I hear people say, "Good government is better than self-government," that that does not appear to be the way that God has chosen to direct the affairs of the human race—affairs of infinitely greater importance than those dealt with by any earthly government.

But this conception of the value of every human soul that finds political expression in democracy, and to preserve which we are prepared today to make every sacrifice, must, if we are true to our principles, constantly seek to reflect itself in the essential life of every community that wishes in whatever form or degree to claim for itself the name of Christian.

We must be constantly on guard to see that human values that affect the lives of men are not submerged and strangled by some economic law that ought to be men's servant rather than their master.

I do not mean that it is the business of Christians as such to arrogate to themselves any superior claim of wisdom as to particular political remedies for essential ills. They may, or may not, be well equipped for this task. In one form or another the problem of Dives and Lazarus reproduces itself in every age and under all conditions of life. It is not the duty, as I see it, of Churchmen to pretend that they have a monopoly of wisdom as to the practical measures by which these problems can be handled, but it is their duty constantly to proclaim the obligations that rest on Dives to recognize the needs of Lazarus, and warn Dives against holding himself absolved from responsibility, or allowing his conscience to become complacent. There is great work for those who profess Christianity in all this essential field.

CHRISTIAN EDUCATION

The other direction in which it would seem that our generation must feel a strong call to action is in the field of education.

It may be that this is the particular contribution that our generation ought to seek to make. As we look back, we see that each century, perhaps each generation, has been guided to make some definite contribution to the store of Christian thinking and experience.

In the 18th century there was the great evangelical movement to which both you and we owe so much. In the Oxford movement of the early 19th century, the Tractarians rediscovered for us much of the historical tradition of Christianity, reflecting itself in beauty and richness of worship.

The end of the century saw a great extension of missionary effort; and, after some estrangement, a better understanding of their respective spheres enabled religion to stretch out its hand to both science and philosophy.

Our duty to the rising generation is almost forced upon us by the circumstances of today to which I alluded at the beginning of what I had to say.

Those who are the enemies of Christianity are not neglecting this vital element in their evil planning.

I often think that one of the deepest crimes that Hitler has committed has been to debase the noblest qualities of youth—enthusiasm, self-sacrifice, devotion—to the low service of material ends; all these he

has harnessed to the unworthy cause of making Germany the master of an enslaved and hopeless world. Youth shines with the spirit of ardor and great adventure, and that all these high emotions should be seduced to ends so vile is tragedy indeed. But for these ends, they gladly give their lives.

We who have today the right to call ourselves free have had to measure for ourselves the value we set on the democratic way of life. And we know that if we are to defeat Hitler and those who serve him with an almost religious fervor, our faith must burn with a flame as white as theirs.

GERMANY'S FUTURE

The deepest anxiety before the world today must be the future trend of thought in this 80,000,000 of virile people set in the middle of Europe, whose minds have been so cruelly and so dangerously debased. He would be a bold man who claimed to see any easy solution of this problem. It will no doubt have to be attacked from many sides. But one thing is certain. And that is that those who wish to save Germany from the pit into which she has fallen must themselves have their feet set firmly on the rock. And that comes back always and everywhere to education.

Do we not all need to recognize that the smallest part of education is information? A wise man I think once defined education as that which remains when we have forgotten all that we have been taught.

And is not the kernel of the matter this—that man is essentially a spiritual being, and that the deepest and truest function of education must be to make him aware of his relation to the Power that is outside and greater than himself and of the practical consequences that this awareness must carry with it in his daily life?

Our peoples are cooperating today because only by joint effort can we save what has to be saved if we are to live as free men; we are working together because we believe the birthright of free men is worth any sacrifice. Heaven knows we can all realize the tragic cost—the cost we are paying now. Only two things redeem it. In the first place, I think that through this crucible of war people are coming to see that happiness does not depend upon material things. They are coming to attach new meaning to the old question: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

And secondly, I believe that, when we have got through—as we surely shall—we shall work to build together that larger loyalty of which Nurse Cavell spoke when she said: "Patriotism is not enough"—that higher allegiance through which all nations can bring their special gifts, in whatever sphere, to the common service of mankind.

CHURCH CALENDAR

February

15. Quinquagesima Sunday.
18. Ash Wednesday.
22. First Sunday in Lent.
24. S. Matthias. (Tuesday.)
- 25, 27, 28. Ember Days.
28. (Saturday.)

New Books For Lenten Reading

Recommended by Elizabeth McCracken

CHURCHPEOPLE are fortunate in that they will be able to get good new books for this year's Lenten reading. There are a considerable number of them, also: more than persons familiar with the difficulties of war-time publication had expected. With the help of experts in the several fields, the following have been selected. Later in Lent, when a few more will be ready, another, much shorter list will supplement this one.

BOOKS ON PRAYER

The new books on prayer are particularly noteworthy. Of these should be cited first *Prayer Book Interleaves*, by William Palmer Ladd (Oxford, pp. 188, \$1.25). This unique book is both a commentary on the Book of Common Prayer by a distinguished scholar and teacher and a guide to its fuller use. Dr. Ladd, the late Dean of the Berkeley Divinity School, devoted the study of a life-time to this great subject.

A book on prayer, which grew out of three series of lectures, is *Prayer*, by George A. Buttrick (Abingdon-Cokesbury, pp. 333, \$2.75). The titles of its four parts indicate its nature and scope: I. Jesus and Prayer; II. Prayer and the World; III. Prayer and Personality; IV. A Way of Prayer. A companion book to Dr. Buttrick's book is *The Golden Book of Prayer*, edited by Donald B. Aldrich, in collaboration with William Oliver Stevens (Dodd, Mead; pp. 275, \$3.00). This fine anthology of prayers and meditations, in prose and verse, contains material from the earliest times down to the present.

In a class by itself is *Beginning the Day*, by Reginald W. Wilde (Harpers, pp. 94, \$1.25). Published in England under the title, *Vision, Work, Service*, this unusual book consists of spiritual exercises for 31 days. There are two pages to each day, one page made up of quotations intended as points of departure for meditations, the other page given to prayers compiled by the author. Many will like this book for daily use.

BOOKS ON CHRISTIAN LIVING

The state of the world today has inspired a larger number than usual of books on Christian living, whether as individuals or as communities. One of the best is *Christian Crisis*, by Michael de la Bedoyere (Macmillan, pp. 210, \$1.75). The theme of the book is that the supreme crisis is the Christian crisis. The Western world must decide whether it is to find its salvation in Christianity, or whether Christianity is simply to be just another of the "comforts" of self-centered individuals. The Church must call Christians to the tasks committed to them by Christ. Another book, which carries the argument still farther, is *Diplomacy and God*, by George Glasgow (Longmans, Green; pp. 237, \$2.50). This

book, by an Englishman who is a specialist in the field of international relations, correlates in brilliant style diplomacy and the basic principles of the Christian faith. Only as these are held and used can there be any genuine diplomacy.

Two other books in this field are *Experience and the Christian Faith*, by Howard B. Jefferson (Abingdon-Cokesbury, pp. 230, \$2.00); and *Principles of Christian Living*, by Gerald Birney Smith (University of Chicago Press, pp. 280, \$2.00). Dr. Jefferson's book makes a synthesis between tradition and experience. Dr. Smith's book, first published in 1924, has been revised by Dr. Leland Foster Wood, who was one of his pupils at the time the book was in preparation. The theme is that Christian ethics have always been concerned with adjustment to actual conditions. Thus, the book is as timely today as it was 18 years ago.

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“The Living Church” and Joint Ordination

THIS editorial is not an argument for or against the Joint Ordination plan. In our issue of January 21st we discussed that plan in some detail and set forth our views on the subject. The present editorial is not intended to go over that ground again or to deal with the merits of the latest proposal made by the joint Commission on Approaches to Unity as a result of its conferences with the Presbyterians.

This editorial is rather a plea to our readers not to leap at the entirely unjustified conclusion that because *THE LIVING CHURCH* has said a kind word about the Joint Ordination proposal it must follow that we have abandoned our loyalty to the Catholic Faith and reversed the editorial policy of 60-odd years. Nothing could be farther from the truth—yet many of the letters that we have received in the past three weeks have made this wholly unjustified assumption. We regret to say, moreover, that not a few of these letters have been downright abusive—and the abusive ones have not always come from lay people.

We are, frankly, astounded at this evidence of hysteria in dealing with an important subject that ought to be considered prayerfully, rationally, and without prejudice.

In order that the record may be entirely clear, we wish to make several very definite and even categorical statements:

(1) The first of these statements we should have thought would be self-evident to all of our readers: We have not abandoned the Catholic Faith. *THE LIVING CHURCH* was established and has ever continued in full loyalty to the doctrine and discipline of the One, Holy, Catholic, Apostolic Church, “as this Church hath received the same.” We still believe every article of the Nicene Creed. We still hold what is known as the Catholic interpretation of that Faith. We believe with all our hearts that it is “the Mass that matters” and that the three-fold apostolic ministry is the essential safeguard of the Church’s sacraments. We believe in the Apostolic Succession, and we cannot think of a better way of describing it than in the words of the Preface to the Ordinal in our Book of Common Prayer—words to which we subscribe fully.

(2) We do not wish to “split the Church.” We believe fully both in the divine guidance of the Holy Spirit and in the democratic processes by which the Episcopal Church is governed in General Convention. True Catholics do not threaten schism, and whenever we read such a threat we cannot help but suspect the Catholicity of the writer.

(3) We would not have our Church take any step that is not fully in accordance with its Catholic character. We are Catholics first and only secondarily Episcopalians—but we are Episcopalians precisely because we believe that the Episcopal Church is not only a part of the Catholic Church but its purest and most Catholic part, at least so far as Western Christendom is concerned.

(4) Precisely because of the fact that we believe in the Catholic Church and because unity is one of the notes of Catholicity, we believe that it is incumbent upon our part of the Church to explore every possible approach toward unity with our Christian brethren—Catholics, Orthodox, and Protestants. We believe, however, that it is only a unity within the Catholic Church and not a union based on denial of Catholic principles that should be sought.

(5) As regards the Presbyterian Church in the USA, we believe the Episcopal Church has a special responsibility to seek a path to unity because of the “Declaration of Purpose” adopted by the General Convention of 1937 and re-affirmed by the General Convention of 1940. This “Declaration of Purpose” is not a mandate to secure union at any price but is an expression of determination to endeavor earnestly and honestly to find a way whereby the Presbyterian and Episcopal Churches may be brought into organic unity within the framework of the faith and order of the Holy Catholic Church.

(6) We believe that the Joint Ordination plan ought to be studied without prejudice on its merits as a possible step toward achieving that unity. As we said in our editorial of January 21st: “If it has faults, let them be corrected. If it is the wrong approach, let its critics suggest a more excellent way. But if, as we believe, it is a step in the right direction, holding promise of success in healing a schism of 400 years, let us be willing to move forward, even at some risk, confident that God the Holy Ghost will not mislead us if we trust in His guidance.” Surely this is not heresy but an honest endeavor to seek the purpose of God and follow His guidance—whether it agrees with our pre-conceived ideas or not.

THERE is one other thing that we ask objectors to this plan to do—namely, to indicate clearly whether or not they believe in the Declaration of Purpose to achieve organic unity with the Presbyterians, which has twice been passed by overwhelming vote of General Convention. In other words, if the present plan is not satisfactory, is there any possibility that any approach to the Presbyterians would be satisfactory? If not, it is silly for us to continue talking about unity with the Presbyterians and to continue to spend time and money on commission meetings and conferences. If, however, there is a possibility that some other approach may prove more acceptable, we should be only too happy to receive suggestions as to what that method of approach might be.

We therefore pose these questions quite simply and frankly: Do we want unity with the Presbyterians?

If we do want unity with the Presbyterians, and this is not the right way to achieve it, then what is the way?

We earnestly ask critics of the present plan to give us plain answers to these two plain questions.

And we respectfully ask to be spared from charges of disloyalty and virtual apostasy because of our own honest efforts to find workable answers.

The United Nations

WHAT a thrill there is in that phrase—“the United Nations”! It implies so much more than “the Allied and Associated Powers,” or even “the League of Nations.” For in it is expressed the germ of the thought that the nations of common interest and goodwill—26 of them at first, perhaps ties that unite them in a permanent and spiritual as well as a ultimately those of all the world—are bound together with temporary and military bond. As the *Church Times*, the leading weekly periodical of the whole Anglican communion, so aptly observes, this new expression, growing out

of the Roosevelt-Churchill conferences, "heralds the intention of the democratic front throughout the world to maintain, not merely military, but political and economic coöperation, both for the duration of hostilities and in the reconstruction of a civilized order which must follow their conclusion. Whereas Allied nations fight to win—and the anti-Axis declaration of 26 countries . . . leaves no doubt about their purpose to accomplish victory—the title 'United Nations' sounds the deeper note of a working federation of mankind."

As a century and a half ago, the struggle of 13 self-centered colonies against a common oppressor resulted in the establishment of the United States of America, perhaps today the struggle of 26 self-centered countries against a common group of aggressors may lead to the formation of the United Nations of the World—not an overbearing super-state, but a free association of the free peoples of the entire planet, to insure the perpetuation of liberty and democracy forever, against the threat of any would-be dictators of the future. Is it too wishful, too fantastic, to read such a far-reaching augury into the simple phrase that has caught the imagination of the peoples of half the world?

New Books For This Lent

WHEN we began to plan the Lenten book number for this year, we feared that our list of new books would be very short. Publishers informed us that certain books which, we knew, were forthcoming might not be ready. Other publishers, most of whose books are imported, mentioned losses through enemy action on the seas and expressed some doubt as to when second shipments would be sent, not to say arrive. Fortunately, we have been able to wait until almost the last minute; and new books have come in such numbers that our list is as long and as good as usual.

Lent is a season when Churchpeople particularly need new books. The tradition of the Church has for centuries been that Lent is a time for "extraordinary devotions": in worship, in self-discipline, and in study. This Lent calls for a more thorough and faithful practice of these things than ever before in the lives of any of us. The clergy will bid the people to these "extraordinary devotions." We hope that our list will help them to fulfill that part which has to do with study.

Pot and Kettle?

IF YOU want to shock an American audience, and rouse it to a fine frenzy of righteous indignation, you have only to tell about Nazi oppression of racial minorities, illustrated by a few carefully selected atrocity stories.

Here is a story that we hesitate to tell, because of its sheer brutality. In a certain small town, a member of a minority racial group was languishing in jail, accused of an outrageous crime. Probably he was guilty; but he had not been tried or given a legal hearing of any kind. Instead he was taken from the jail, dragged through the streets behind a car until almost (but not quite) dead, and then his body was soaked with gasoline and burned to a crisp. Pictures were taken and the license of the car was recorded—but nobody was recognized or brought to justice for as ghastly a mob crime as ever the Gestapo devised.

Gestapo? Did this happen in Germany, then? And was the victim a Jew? No. It happened in Sikeston, Mo., in the USA, and the victim was an American Negro. What an atrocity story for the Nazis to broadcast over their radios!

Local laws simply cannot cope with such a situation as this. But the federal anti-lynching bill, which has been pending in Congress for many years, would go far toward doing so. During war time lynching is more than a blot on our national record; it is a propaganda tool in the hands of our enemies. Congress ought to pass an effective anti-lynching law now, not only as a matter of national justice but as an important war measure.

Lord Halifax

THE annual dinner of the Church Club of New York, at which the British Ambassador was the honor guest, was a brilliant affair. Lord Halifax is not only one of the world's foremost statesmen; he is also the leading Anglo-Catholic layman of the Church. His words therefore come to American Churchmen with double force, for he speaks not as a stranger but as one of us. And his message was one that needs to be constantly impressed upon Christian people—that our Faith is not something that we can take for granted, but that we must be prepared to fight, to suffer, and if need be to die for it. "One of the first laws of human life," he reminded his hearers, "is that the forces of evil have to be perpetually conquered by suffering," but that suffering is "wonderfully transformed" by its association in the great redemptive act of Our Lord Himself. And in every part of life, the Christian "can feel himself brought into mysterious partnership with God: whether through active works of service, of feeding the hungry, tending the sick, giving sympathy to the sorrowful, by self-devotion of all kinds; or, it may be, by self-sacrifice and suffering for what he may conceive to be the divine will and purpose."

We are glad that Lord Halifax stands, at this critical period in the world's history, at the point of contact between the two great democracies. And we welcome this message from him, as Britain and America stand shoulder to shoulder against the common foe on a score of battle fronts throughout the world, and on the even more important spiritual front against the forces of materialism, envy, and greed.

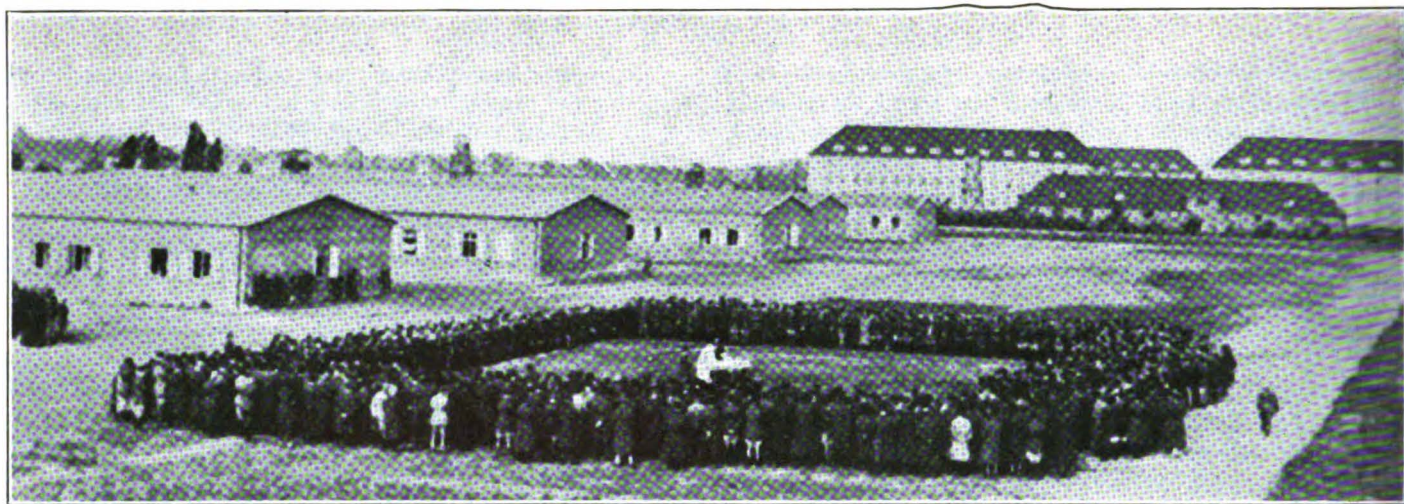
The Men's Corporate Gift

WHAT has become of the Men's Corporate Gift? Unanimously approved by the 1939 General Convention and subsequently discussed in several sessions of the National Council, nothing tangible has apparently been done in a year and a half to set it in motion. Surely in this length of time the powers that be could have devised some way to put the project into effect, and found some leader to head it up. And there are many important and worth-while projects, some of them of long standing and others growing out of the war, to which the efforts of the Corporate Gift could be directed. Yet so far nothing has been done, so far as the Church public is aware, except to give the project a name and lay it on the shelf.

The National Council meets again this month. Will it do anything about the Men's Corporate Gift?

Through the Editor's Window

THE editor has a new job and a new title. Just what the job is, we do not yet know; so far it is taking all our effort to master the title. Here it is (take a long breath): chairman of the religious press section, of the press relations department, of the publicity and information division, of the Wisconsin Civilian Defense Board. That's we! *Caveat Hitler!*



OUTDOOR RELIGIOUS SERVICE: *At a prison camp in Europe.*

For Prisoners of War

By Paul B. Anderson

WITH America in the war and some American troops already in the hands of the enemy, it is reassuring to know that the YMCA and the International Red Cross are continuing in every land their service for prisoners of war.

During 1941, I was one of those engaged in this work for the YMCA on the continent of Europe. Although some changes in personnel have been necessary because of the extension of the war, the work continues unabated.

In each camp for prisoners of war in Germany or occupied territory, there is an "elder" from among the prisoners who is the representative of the prisoners before the German commandant, and the intermediary for the latter in dealing with the interests and desires of the prisoners. He is referred to as the "*Vertrauensmann*" or "*homme de confiance*," because he must have the confidence of both captives and captors. It is his duty to present to the authorities any plans the prisoners have for organizing sport, educational activities, chapel or religious services, theater, library, and improving moral and physical conditions.

Generally speaking, the camp authorities,

whether on the Axis or the Allied side, are not only willing but eager to have such activities organized. Even when men are out on working detachments, they return to camp at evening and need distraction to focus attention elsewhere than on themselves. Otherwise the tendency is toward despondency and bad morale, which is good for neither prisoners nor guards.

In one of the camps which I visited last year, the "*homme de confiance*" was a Roman Catholic Army Chaplain. He could rightly be proud of the beautiful church installed in an ugly barrack. Hand-carved crucifixes, images of the Holy Virgin and panels for the stations, with altar linen sent from the nearby town, made the church truly a "place apart" from the drab existence of the camp. In another camp we found the chaplain preparing some colonial soldiers for their first communion, but paying little attention to the decoration of the room designated as chapel. The German commandant urged us to help, and we soon were able to send suitable articles contributed by a Catholic women's organization in Paris.

Intellectual life in the camp centers around the library and educational classes.

Among the colonial troops from Senegal, Algeria, Madagascar, etc., primary instruction in ABC was required. At the other end of the line, among Allied officers in Germany, as well as among German officers and civil internees in Canada and Jamaica, are students, teachers, professional men, scientists, who long for literature to keep them from going stale, or even sour. The Master of Balliol heads a committee in London, and the rector of the University of Paris a similar undertaking in France, to meet these needs. Mr. R. D. Jameson of the Library of Congress, Miss Mary Churchill Humphrey of Holy Trinity Parish in Paris, and the writer, have established a "Men of Science" literature service under the War Prisoners' Aid of the YMCA to provide American and Canadian scientific material to scholars behind the barbed wire. Naturally the learned societies, the American Library Association, and leading scientists and publishers have offered their collaboration. This service will, of course, be available to American officers and soldiers in enemy prison camps.

Of all prison camp activities, music provides the greatest boon. In a camp for 8,000



ERIK CHRISTENSEN, *director of YMCA War Prisoners' Aid in Germany, with commandants of German camps.*



TRACY STRONG, *world director of YMCA Prisoners' Aid, and John Barwick, British director, with Axis prisoners in England.*



HANDICRAFT SHOP: *At a prison camp in Germany.*



ALTAR: *Made by French prisoners.*

colonials, we found a band of nearly 30 pieces, many of the instruments fashioned by the prisoners themselves. For the Senegalese we were able to get from the Trocadero Museum and from the French government bureau for Equatorial Africa, some native tomtoms and primitive string instruments. How the black faces shone with broad smiles when we brought these to camp! For the British civilians interned near Paris, we got a concert piano, and the same was done for the Germans and Italians on Jamaica. Frequently first-class musicians, artists or actors are found in camps, so that while the stage and costumes are often worse than amateur, the music and acting sweep the minds of these unlucky men clean of concern for their drab existence and give them an afternoon or evening of another life. Plato, in writing of the drama as "catharsis," must have anticipated the psychology of these men.

Some camps in Germany have as many as 120,000 men. Actually, most of the able-bodied soldiers are in working detachments of from 10 men to 5,000 on farms, in forests, making or repairing highways or railways, etc. They are paid the equivalent of about 20 cents a day, which enables them to buy soft drinks, toilet articles, etc. at the camp canteen. The officers are in separate camps and do not work, but draw their pay from the detaining authorities against eventual refund by their own government.

Generally speaking, the housing of prisoners of war is as good as could be expected, usually wooden or stone barracks with double-deck bunks, straw, and two or three blankets, a stove for warmth and to do any private cooking made possible by parcels from home, and occasionally a long shelf above the bunks where the prisoner may keep his sundry collection of "valuables"—a knapsack, a picture from home, a book, or something he has carved or molded or painted with his own hands. Sanitation in this war, as compared with what I saw among prisoners in the other war, is very good. Baths and delousing equipment are almost universal, as vermin or epidemics are as dangerous to the guards as the prisoners. The infirmaries and camp hospitals sometimes had very simple equipment, as in one place where I saw the

prisoner-surgeon doing marvelous things with only half-a-dozen instruments.

Food for prisoners of the Axis always presents a problem owing to limited supplies in these countries. For breakfast, "ersatz" coffee; for dinner, soup containing potatoes, turnips or other vegetable, at times some bits of fish or meat thrown in; at night, bread ration for 24 hours and another soup or coffee. Parcels from home or relief societies are welcome!

Under the terms of the 1929 International Convention on Prisoners of War, belligerent powers have authorized the International Red Cross Committee, and the World's Committee of the YMCA, both with headquarters at Geneva, to send representatives into the camps of the Axis powers on the continent, and the Allied camps in Great Britain, Canada, Jamaica, South Africa and India. Negotiations are under way for similar service to Axis prisoners in the USSR. Delegates of the two organizations have already begun visits to Russian prisoners in Germany. Negotiations are also progressing for similar service by the YMCA and the Red Cross to

American and Allied prisoners taken by Japan, and to Japanese prisoners.

The number of prisoners, even before the Russian-German war, was enormous—approximating 3,000,000 men. To these must be added the great number of Russians and Germans, also now the Americans, Filipinos, Dutch and Japanese, the chain of barbed wire camps stretching around the world.

Inside such camps are not only fighting men. Most belligerent countries have also interned civil enemy aliens. In occupied France, for instance, the Germans first interned all the able-bodied British men, and later *all* persons with British passport, from tiny children to men and women over 90. Within six weeks they began liberating the 300 children under 16 with their mothers, and the aged or infirm. Nearly 9,000 civilians were put in, of whom over 2,000 remain in the men's camp near Paris and about 1,500 in the women's camp in the Vosges. The plight of the liberated British civilians in Paris is at present really worse than that of the internees. Since July 1941 the Paris Bureau of the YMCA



BOXES FOR PRISONERS: *Workers at YMCA headquarters in Geneva are shown packing game material for prisoners of war.*

War Prisoners' Aid has had to provide cash relief to about 2,000 persons, being greatly aided by the French Red Cross in Paris. There are corresponding camps for civil enemy aliens in Italy, Germany, England, and now in the United States.

Before I left France in July, we had begun serving still other groups behind the barbed wires—Russian civil internees, French suspects, Czech and Polish refugees, Gypsies, and most recently the camps

for Jews. Similar camps exist for about 60,000 persons in unoccupied France, where service is being rendered by the American Friends, the Mennonites, the International Migration Service, the European Student Relief, and others, in addition to the International Red Cross and the World's Committee of the YMCA. Fortunately, co-ordination of effort is excellent, so that maximum results are obtained with the means in hand.

vidual Bishop to regulate the details of administration of the Sacrament in his own diocese. In some dioceses intinction is used in such parishes as desire it. In only one diocese, so far as I know, has it been announced that administration in one kind is allowable. In all cases it is expected that opportunity will be given to any persons who wish to receive in both kinds in the usual way. In some parishes it is not the custom for the congregation to receive at late celebrations of the Holy Eucharist.

The Question Box

By
BISHOP WILSON



• *In Gethsemane our Lord said, "Father, if it be possible remove this cup from me; nevertheless, not my will, but thine, be done." If He knew He could not escape the Crucifixion, why did He ask? Also are not the three Persons of the Trinity equal?*

It is all part of the mystery of the Incarnation. When our Lord became Man, He accepted the limitations of human life. As Man He could appeal to the Heavenly Father without disturbing the relationship between the three Persons of the Blessed Trinity. Frequently He gave Himself to periods of prayer. Otherwise His manhood would not have been human. It was only as He was human that His work of redemption could take hold on human life. His human nature would inevitably shrink from the Crucifixion even though He knew it could not be avoided. This is one of the touches which underlines the reality of our Lord's suffering and death. Because He was human, the prospect of the suffering appalled Him. Because He was divine, He accepted it in spite of its terrifying anticipation. As St. Paul puts it He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death."

• *At my home we have a great collection of Bibles, Testaments, and Prayer Books, many in a dilapidated condition. Is it wrong to burn them?*

No—it is better to burn them than to let them knock around like ordinary pieces of rubbish. The purpose for which they were made entitles them to decent handling during the years of their usefulness and decent disposition when they are no longer serviceable.

• *Is there any liturgical or other authority for using on the main altar of the Church an ordinary crucifix rather than a plain cross?*

There is no authority for either one except the authority of custom and appropriateness. The cross is the symbol of the Christian faith and is a fitting ornament on any altar. The crucifixion completed

our Lord's supreme offering of Himself and that offering is constantly renewed in the Blessed Sacrament of the Altar. Therefore the crucifix would also be very appropriate on any altar. There is no particular reason why one should be preferred over the other.

• *It is my impression that an ordained priest is irrevocably a priest. If he is deposed, he is deprived of authority to exercise the functions of his office but he still remains a priest. Is that right?*

Quite right. Holy Orders, like Baptism, is indelible. In ordination a "character" is imparted which can never be lost. Once a priest, always a priest. Holy Orders cannot be expunged or recalled. When a priest is deposed, he is denied the right to exercise his ministry in the Church—a question of jurisdiction rather than of Orders. In case the sentence should be lifted and he should be restored to good standing, he would not be ordained again. He would simply go on from where he had left off.

• *How should we Episcopalians in the United States regard the Thirty-Nine Articles? How extensive is the practice among us of Communion in one kind only to the laity? And do the people always receive, or sometimes only the priest?*

The Thirty-Nine Articles were deliberately designed to be a compromise statement on certain controversial questions which were creating a great deal of difficulty in the middle and latter part of the 16th century in England. They were never intended to be a formal declaration of faith like the Westminster Confession or the Augsburg Confession or the decrees of the Council of Trent. The Articles were carried over in our Episcopal Church as an appendix to the Prayer Book where many people think they do not belong. They have great historical value but are scarcely binding as articles of faith.

The question of the administration of Holy Communion has been before the House of Bishops on several occasions. It has also been placed on the agenda for the next meeting of the Lambeth Conference whenever that is held. Meantime the House of Bishops has left it to each indi-

• *Who was St. Anne?*

This is part of a question asking identification of a list of saints. What we know of St. Anne is practically nothing. In early Christian times there was a book called the Protoevangelium of James which was widely read in the east but was not much known in the west until the 13th century. It says that St. Anne was married to one named Joachim and they were the parents of the Blessed Virgin Mary. Various legends gathered about her name. In the Eastern Church the date of September 9th was marked in honor of St. Joachim and St. Anne. Toward the end of the Middle Ages the date of July 26th was made a feast day for St. Anne in the Western Church.

PARISH LIFE

WAR PROBLEMS

Day-Time Parish Dinners

In the diocese of California, where the threat of blackouts has caused the cancellation of many evening meetings, a happy solution has been worked out by a number of parishes by having the annual parish dinner meeting on Sunday immediately following the morning service. Some of the parishes are finding an increased attendance at the meeting when it follows a regular service.

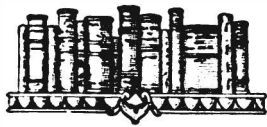
SCOUTS

Clubroom Will Contain Chapel of Sir Galahad

Scouts of Troop 42, Pendleton, Ore., sponsored by the Church of the Redeemer, of which the Rev. F. C. Wissenbach is rector, are adding a small chapel to their clubroom, located in the basement of the church.

The chapel, to be known as the Chapel of Sir Galahad, will be dedicated to the memory of the late Lord Baden-Powell, Chief Scout, and of Daniel Beard who is regarded as the father of Scouting in America. The local council contributed \$25 towards the purchase of materials. Pictures of Sir Galahad, The Vigil, and the Pathfinder will be hung on the walls. Above the altar will be a painting by Fr. Wissenbach, depicting a scout kneeling at the altar rail.

There are forty boys in the troop representing 10 different communions. Fr. Wissenbach is the troop chaplain.



BOOKS



ELIZABETH McCracken, EDITOR

The English and the American "Lent Books"

NOT BY BREAD ALONE. By Angus Dun. Harpers. Pp. 148. \$1.50.

LESSONS OF THE PRINCE OF PEACE. By Charles E. Raven. Longmans. Pp. xii-95. Price \$1.00.

The dean of the Episcopal Theological seminary at Cambridge has given us a notable Lenten book. Written for the Presiding Bishop, and introduced by him, this little volume is one of the most penetrating and incisive books of the sort that have come the way of this reviewer. The divine initiative, the human response in humility and service, the nature of prayer as receptivity of the spirit to the movement of God, the Eucharist as communion and sacrifice: all are here, and all are knit together into a pattern of life which is characterized, in the dean's own words, by the "real re-

ligion" which is "what happens when men become aware of the presence of God." Into that presence, with all that it means for us, this Lenten book will take us—and what more could be said?

Perhaps the most interesting section of the book is the discussion of the Eucharist in its twofold aspect of fellowship or communion, and of sacrifice or oblation. Here Dr. Dun insists that the nature of the Eucharist as "the Cross re-presented to us in the Sacrament" cannot be understood "detachedly"; the sacrifice is the key to the life in Christ, and it is only as fellowship and sacrifice are intermingled, and express a life whose distinctive marks are also fellowship and sacrifice, that the central Christian rite can come alive, and be seen in its true nature.

Canon Raven's book is different. In its way it is equally good. But it has about it a rather more sophisticated manner, and occasional sayings that seem a bit unrec-

essary, as (for instance) a condemnation of certain theologians because they have lived in "academic luxury." Yet there is much in this Lenten book of the Bishop of London which will be of great value; it is brilliantly written, it emphasizes the wide cosmic implications of the Christian faith, and it has a certain passionate earnestness which will commend it at once.

W. NORMAN PITTINGER.

The American Catholic Movement

THE CATHOLIC MOVEMENT IN THE AMERICAN EPISCOPAL CHURCH. By George E. DeMille. Church Historical Society (Publication No. 12). Pp. 130. \$2.50.

This is a book for which many people have been waiting. Few subjects are more interesting than our own immediate historical antecedents, and on few is information less available. The story begins with "A Church in Ruins" after the Revolution, and continues with the High Churchmen and their share in its revival; Fr. DeMille duly recognizes how Evangelical and Catholic elements were intertwined in that revival, so that the history of one involves a good deal about the other. Then The

Lenten Book List For Laymen

Authorized by the Presiding Bishop

• *Not By Bread Alone* by Angus Dun (Harpers, \$1.50). The Presiding Bishop's Book for Lent 1942. Bishop Tucker says of it: "Dean Dun interprets worship so that every layman can understand and profit by it. Seldom have we had such an understandable explanation of the meaning and value of worship. It is my hope that this book may be read and re-read by laymen and women everywhere and I am sure that out of it will come a new appreciation of the Church in these days of stress and strain."

• *Prayer and Worship* by Douglas V. Steere (Association Press, 1937, 50c). An original and thoughtful, yet attractively simple, treatment of the practice of private prayer and of corporate worship, with a concluding chapter on devotional reading.

• *The Church and the New Order* by William Paton (N. Y. Macmillan, 1941, \$2.00). Dr. Paton, secretary of the International Missionary Council, interprets with great insight in this brief work the convictions of a growing number of English and American Christians. He makes persuasively clear the fact that "the key to the future lies in the use we make of the present emergency, that an immense responsibility rests today on the British Commonwealth and the United States which they can discharge only by acting together, and that the Church of Christ has a task of its own to fulfill distinct from the efforts of statesmen."

• *Living Under Tension* by Harry Emerson Fosdick (Harpers, 1941, \$1.50). The hundreds of thousands of readers of Dr.

Fosdick's earlier books will welcome this latest collection of sermons by one of the most gifted and popular preachers of our day.

¶ *The Book of Revelation* by E. F. Scott (Scribners, 1940, \$2.00). A New Testament scholar, who is fortunately also a writer of clarity and charm, interprets the meaning of Revelation for its own early time, and shows also how direct is the relevance of its message to the hard conditions of our own day.

¶ *The Origins of the Bible* by T. G. Soares (Harpers, \$2.50). In this book written for laymen Dr. Soares describes graphically the events and influences which led to the writing of the various books of the Bible.

¶ *The Man Christ Jesus* by John Knox (Willett, Clark, \$1.00). A book that every layman in the Church should read. With painstaking caution Dr. Knox examines both the Gospels and the convictions of the early Church and comes out with a living human Jesus with the qualities of character which won the supreme loyalty of those who first knew Him and led them to acknowledge Him the Son of God and the Lord of life.

¶ *I, Nathaniel, Knew Jesus: Jesus as His Disciples saw Him*, by van Tassel Sutphen (Revell, \$2.50). Jesus comes alive in this deeply reverent imaginative life. One seems to be following the Master as He moves through Galilee and Judea. Tells the story of how Nathaniel's doubt becomes faith, the transforming influences of His life. Deeply moving in the last scenes.

¶ *Begin Here—A Statement of Faith* by

Dorothy Sayers (Harcourt, Brace, \$2.00). The celebrated writer of novels and plays thinks through many of the problems of the war in relation to the Gospel. "My aim in writing this little book," she says, "was to suggest that it is the immediate duty of every citizen to overhaul themselves and their institutions with a view to a better understanding, not only of their own weakness, but also of their own good points."

¶ *A Testament of Devotion* by Thomas R. Kelly (Harpers, \$1.00). Excellent for devotional reading—written by a member of the Society of Friends who saw more clearly than most the beauty of the divine vision and could give definite suggestions of ways for living the life of holy obedience to the will of God.

¶ *Spiritual Aspects of the New Poetry* by Amos N. Wilder (Harpers, \$2.50). The title well describes the book. "The best and most timely book on this subject," says one authority.

¶ *A Small Town Boy* by Rufus M. Jones (Macmillan, 1941, \$2.00). Through this story of his boyhood in Maine, told with grace and humor, the great American Friend interprets the small town, with its influence upon his life.

¶ *Christian Realism* by John C. Bennett (Scribners, 1941, \$2.00). The author of *Social Salvation* here outlines for the thoughtful layman the Christian conception of God and of man, emphasizing the deep concern of Christianity with contemporary life and the need for the Church to develop an understanding of the social implications of our religion.

Impact of the Tracts leads to the movements and controversies which followed, culminating in the anti-ritualistic agitation of 1865-75. As the author observes, much that was "Romish" in the 1840's and 1860's is now standard Episcopalian and even Protestant practice. After 1880 the story broadens, and Fr. DeMille limits himself to selected episodes—The Coming of the Monks, The Movement in the Midwest, and, as a kind of interlude, The McGarvey Secession. One must note with regret a few errors in names and details, and some rather casual judgments on recent events, and on persons now living; nor can this reviewer agree with the assumption that regular confession is an "extreme" and "routine" practice (pp. 102, 115). Finally the book ends with a chapter on Prayer Book Revision, showing what we gained in 1892 and 1928, and, by way of epilogue, a sketch of the author's native diocese.

As an interesting presentation of an important subject, Fr. DeMille's book deserves to be widely read. For the earlier period especially, wide use of scattered sources makes it a valuable contribution to history, and brief pen-portraits of leaders bring to life many who ought not to be forgotten. My only disagreement with these thumbnail sketches is in finding (perhaps wrongly) a personal charm in Whittingham which DeMille seems not to have felt; I close by quoting part of one with which I thoroughly agree: "We have had occasion in these pages to sketch the characters of Churchmen great and small, Churchmen pleasant and unpleasant. James Huntington is harder to sketch, because James Huntington was a saint" (p. 87). And without sanctity the Church is lost. EDWARD ROCHIE HARDY JR.

A Compelling Book For Today

THE CHURCH AND THE NEW ORDER. By William Paton. Macmillan. Pp. 188. \$1.50.

This is a book to read, to learn, and from which to take courage. Swiftly moving events have brought home to all how stupendous, how profound, how far-reaching is this crisis that has overtaken civilization. The wise are insisting everywhere that winning the war is only a first step toward salvation; that even now those who love liberty, justice, peace, security, must be making far-visions plans and undertake immediate action to implement them if the ends hoped for are to be realized. Since the ideals, all but universally agreed upon, are admittedly of Christian origin, it is obvious that the call to service must have an especially compelling appeal to the faithful. They will be eager not only to further them, but also to care that their divine quality and authority be preserved. In the difficulty and confusion of the day any one who reads this book must at once be thankful, steadied, and inspired; for not only is it clear that the great among Christian leaders have taken wise counsel and made far-reaching plans, but already they are taking needed and successful action.

An analysis of the causes behind the crisis and a description of the factors at

work provide a logical introduction to the book. Two critically important things are then stressed at length. It is not enough that Christianity should formulate principles or elaborate its principles into schemes for the new world order. Such elaboration, far from being helpful, merely adds to the existing confusion. Christianity rather must decide what may actually be done now and what is likely to be possible in the near future; then take action accordingly. It is not enough, too, that individual Christians should give their consecrated service within the framework of existing secular institutions. The crisis calls for ecumenical action: the Church as the Church, the Body of Christ, the "Earnest" of the Kingdom of God within the world has a unifying and driving power which is at once unique and now absolutely necessary to a successful issue from the present distress. It is to the credit of Christianity, and a thing to be devoutly thankful for, that it has, in these troublous times and in spite of the many bitter schisms, realized to no small degree its fundamental unity and the ability to act therein for the common good. The reader will hardly need to linger now over the next part of the argument, namely that the democratic powers must win a decisive victory and that afterwards America and the British Commonwealth must take the major responsibility for policing the world. What follows, however, is of vital interest: the plans discussed for the aftermath of the armed conflict. A considerable period for nations and peoples to settle down is an absolute necessity. Time is needed for tempers and confusion to subside before long-range plans can be safely or successfully promoted. It was the weakness of the peace-making at the end of the last world war that this was not allowed. In the meantime it would seem, in the opinion of those best qualified to know, that economic, social, and charitable measures, born of the crisis, provide sign-posts and beginnings for further reconstruction. Many will be surprised to discover where these good things may be found. There is, finally, a challenge for us all in what the last eloquent and deeply spiritual chapters have to say of Christian understanding, Christian forgiveness, and the power in Christian hands.

All too often the rank and file of Christian folk are troubled and distressed by books which treat of the burning issues this one does. So many are fearful of social and political change, so many have become altogether mistrustful of experts, their statistics as well as their enthusiasms and their dreams. There is no need of suspicion nor hostility in approaching this book. The calm realism over against clearly inescapable facts, the careful temper, the unflinching charity, the breadth and depth of the knowledge exhibited are in themselves at once disarming and convincing. To realize, as the reader must, that this good soldier of Christ speaks for so many other gallant crusaders who have behind them even now splendid achievements won for the Church and the Kingdom, ought to stir all from arm-chairs of prejudice or complacency and sloth, to take their places in this ecumenical company moving forward to do battle

for the Lord. Read this book now! It is the news behind the news and a compelling "word" for these critical and glorious, if tragic, times.

DONALD FRASER FORRESTER.

The Psychology of Aquinas

THOMISTIC PSYCHOLOGY. R. E. Brennan, O.P. Macmillan. Pp. xxvi, 401. \$3.00.

This is a very competent account of the nature of man the reasoning animal, presented by a Roman Dominican, with due account taken of findings in the fields of scientific psychology and physiology. The book is introduced by Dr. Mortimer J. Adler. The method followed is first to state the regular Thomistic approach and delineation of man's psychological process, after which modern investigation is discussed and related to the usual scheme. The book will be a valuable addition to any library on scholasticism; and those of us who feel strongly that the neo-scholastic movement is the soundest contemporary school of philosophy will welcome this thoughtful and thorough discussion.

W. NORMAN PITTENGER.

Fr. Bede Frost's New Book

IN HIS IMAGE: A Study of Man's Relation to God. By Bede Frost. Mowbray. Imported by Morehouse-Gorham. Pp. 224. \$3.40.

Readers of Fr. Frost's recent publications will not be surprised to find that his new book is based on the writings of St. Thomas Aquinas. His object seems to be the popularization of the doctrine of the *Summa*. This means a definite pattern of theology not familiar to the average Churchman. In this volume he has succeeded in condensing and in giving more or less clearly a great mass of Thomistic teaching. In his preface the author states that his guides are St. Augustine and St. Thomas, but the treatise reveals that the phraseology of St. Thomas dominates. The thesis is, briefly, that the Image of God is in the mind of man, and that it is not destroyed but obscured and defaced by sin. This Image of God is revealed in the knowing and willing powers of man. The end for which man was created is the Vision of God. Grace, not so much conveyed to as produced in the soul, is a new quality of life, enabling it to attain to union with God here and the ultimate vision of Him hereafter.

There are some passages in the book which betoken either careless proofreading or want of revision by the author, notably in a passage on p. 16 concerning the attacks on Christian truth to be found in the works of St. Thomas Aquinas, with no intimation that they are there to be refuted. There is no index.

MOTHER MARY MAUDE.

A Timely Book on South America

GOOD NEIGHBORS. By Hubert Herring. Yale University Press. \$3.00.

South America is bulking ever larger in American attention and Mr. Herring

who has journeyed in that part of the world for twenty years or more seeks to suggest answers to such questions as to what will happen in South America, whether Hitler wins or loses? Which way are Brazil, Argentina, and Chile headed in the present world dispute? Are they democracies? Are they fascist? Or what?

Some of these questions have been partly answered by recent events, but it is hard to foretell what the future will yield. Much that has been written may be described as wishful thinking. Nevertheless this book about countries of South America has very real value because Mr. Herring is known for his realism on inter-American affairs. He dissents vigorously from those who talk of the "spirituality of the Latin" and who, by idealizing the Latin Americans, throw the whole picture out of perspective. At the same time he has been a consistent critic of our own Americans who have given no place to the rights and prides of the Americans of the South.

Mr. Herring can be said to write with a large measure of authority because he has known the leaders and common men in twenty nations. For fifteen years he has been the Director of the Committee on Cultural Relations with Latin America, and has contributed many articles on Latin America to leading periodicals and newspapers.

So we get much useful information on the politics and economy of the three great states of Argentine, Brazil, and Chile and of the other smaller ones.

It is a book well worth reading and study at the present time.

CLINTON ROGERS WOODRUFF.

Duties and Rights

A DECLARATION OF DEPENDENCE. By Fulton J. Sheen. Bruce Publishing Co. \$1.75.

Dr. Sheen is a forthright Roman Catholic, who believes that our duties are far more important to consider than our rights. We Americans need to consider in connection with our Declaration of Independence that we have a double dependence—a dependence upon God and a dependence on law as derived from God.

Dr. Sheen states in clear terms what revolution does to a people. It makes them irrational, violent, and atheistic. "To be rational means to think before acting. The irrational in us promotes the primacy of action over idea." The present era is one of violence, passion, cruelty, destruction. Dr. Sheen asserts that the atheism of many is revealed in their behavior. Men are haters of God, oppose God in their conduct while they protest that they are not unbelievers.

The author presents what he considers the Catholic position on war. With him it is not a question of militarism or pacifism, all war or no war. He can readily believe that there are conditions of a just war. He presents the theme, in one chapter, of war as a judgment of God: "By a judgment of God is meant the execution of justice on man who is permitted to suffer the consequences of his own sins. . . . God chastises nations by war to correct their iniquity, to move them to saving

amendment, as a surgeon cuts a living organism to restore it to health." Dr. Sheen is deeply learned in the prophets, whom he quotes liberally.

In the last chapter he presents the position of the Papacy in relation to the International order. The position presented is the thoroughly orthodox standpoint of Roman Catholicism that the Papacy can never be wrong and there is no breath of criticism of the workings of the Papacy. The book has the *imprimatur* of the Roman Church.

The book is interesting. It holds the attention as all Dr. Sheen's writings do.

ALBERT E. GREANOFF.

Dr. Santayana Completes His Great Work

THE REALM OF SPIRIT: Book IV of *Realms of Being.* By George Santayana. Scribners. \$3.00.

The most gorgeous philosophical writer since Plato here concludes his great work (to be issued in one volume in the spring). Some hard-boiled naturalists have felt disappointment that he has gone over so far into the realm of spirit—though he still proclaims himself "intellectually a convinced materialist"; on the theological left wing he has been welcomed as pointing a way toward a naturalistic theology.

"Spirit" is a term dear to religion; and there is a good deal about religion in this book. The religions of India and Catholic

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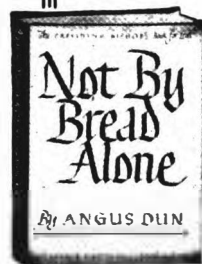
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The chief chasm of difference 'is this: in Santayana's cosmology the lowest level, matter, is the cause of all that is higher; spirit is highest in every sort of glory and honor except that of being the cause or creator; the process is a growth up exclusively, not at all a reaching down. Spirit is the finest fruition and product of material forces: it does not produce any of them. Put in terms of Catholic dogma, the Father is matter; the Son is Logos or Truth; the Holy Spirit proceeds from the Father and the Son. The spirit is "only that inner light of actuality or attention which floods all life as men actually live it on earth. It is roughly the same thing as feeling or thought; it might be called consciousness; it might be identified with the *pensée* or *cogitatio* of Descartes and Spinoza . . . vital and central, a product of combustion, a leaping flame, a fountain and seat of judgment . . . a personal and moral focus of life," . . . etc.

God is not several things, not pure Being, or the Good, or a power at work in the world, or Substance, or Nature. "By definition there is an *ens realissimum*. . . When people ask, Does God exist? the question is really verbal. They are asking whether the reality signified by the notion of God, if we understood that reality better, could still bear the name of God, or had better be designated by some other word. This is at bottom the whole question in dispute between theists and atheists" (284). We welcome that lucid statement. But in this sense, the author is atheistic: in his philosophy all substance and power is in the realm of matter, which "excludes the spiritual and moral vitality implied in the word God."

If "God" means the ultimate reality, God would not be spirit, mind, intelligence; God would be matter. If "God" means supreme value, or perhaps the "growth of meaning and value in the world" (Wieman, *Normative Psychology of Religion*, p. 51), God would not be Creator, but would be the most glorious of creatures, always progressively being created from below. In the Biblical and Christian use of the term, "God" must be both ultimate reality and spirit. But for Santayana he cannot be both, and so in that sense cannot be God at all. The Santayana Trinity combines these partial ideas of "God," but the Trinity is not called God, though it is transposed "into terms of pure ontology and moral dialectic."

Is matter a sufficient cause of spirit? We are told not to believe that spirit or value can draw nothingness up into existence, up toward itself, by any "magical magnetism." But it does seem to a theist that it would be fully as magical for matter to distil spirit out of itself. A difficult and very fundamental question. Philosophi-

cal criticism would deal with these realms of being in its own way; a student of theology finds that a radically unChristian answer is what the author gives us, despite the Catholic ceremonial.

This is hardly a naturalistic theology: it is rather a highly sublimated, glorified form of the old evolutionary cosmology, from the bottom up. So understood, it is an amazingly rich treasury of meditation.

There is this *au revoir* to theology at the end, that theological dogmas, when "discounted and disinfected," reduced to the status of imagination and speculation, "reveal inner and outer harmonies established with long labor and sacrifice in the human soul. There they remain fountains of wisdom and self-knowledge, at which we still drink in solitude. Perhaps the day may return when mankind will drink at them again in society."

MARSHALL BOWYER STEWART.

A Useful Pamphlet of Hymnody

ECUMENICAL TRENDS IN HYMNODY (*Pamphlet Library on Worship*). Edited by Howard Chandler Robbins. Federal Council Commission on Worship. Pp. 80. 20 cents.

This interesting publication of the Federal Council's Commission on Worship is made up of reports on the recent hymnal revisions of a number of American Churches. There is an interesting variety; Moravians and Lutherans are more carefully loyal to their respective traditions, Methodists and Congregationalists more inclined to explore new fields; the Presbyterian and Episcopal revisions have been interested both in bringing old treasures into fuller use and in providing for the aspirations of our own time.

Dr. Robbins notes three common trends in all these current revisions—greater emphasis on worship rather than subjective experience, an increase in "social gospel" hymns, and a searching for realism in words as opposed to conventional and sentimental phrases (especially in hymns for children and in those about heaven and about God's work in nature). One might add a fourth—the return to more vigorous tunes, whether from the Gregorian, chorale and psalm-tune, or folk-song tradition, in place of the excessive predominance of the useful but all-too-standardized Victorian hymn tunes. And it should be noted that the Lutherans take exception to both modern hymns and folk-song tunes; but after all, they have a solid tradition of their own, from some parts of which (especially the Scandinavian) we have still much to gain.

An essay which deserves special note is that contributed by Principal Davidson of Toronto on the Hymnary of the United Church of Canada. Seventy years ago in Canada Presbyterians sang nothing but Psalms and Methodists little but Wesley. First separately and now in the United Church they have drawn on other traditions, both Evangelical and Catholic—an inclusiveness which, says Davidson, "we owe . . . more to the Oxford Movement than to any other single cause in the history of Christian worship" (p. 76).

EDWARD ROCHIE HARDY, JR.

OLYMPIA

Diocese Asks Admission of Bible to Schools

The Holy Bible would be given the specific right to a place on Washington state public school library shelves now enjoyed by books on Mohammed and other recognized reference works, under a resolution unanimously adopted by the Olympia diocesan convention in Trinity Church, Seattle, January 26.

It also petitioned the state legislature to remove all legal strictures to optional released-time for religious instruction for public school children.

Both resolutions, submitted by the Rev. T. E. Jessett, of Olympia, the diocesan director of religious education, were initiated by the Spokane diocese.

Washington's constitution forbids religious instruction in the public schools, and school boards have "leaned over backward" in its interpretations, to the extent of prohibiting the Bible as a reference work, said the diocesan secretary, the Rev. Elmer B. Christie, Epiphany, Seattle. Mr. Jessett reported that 200 carefully-graded books on the life of Christ had been gotten into Olympia school reference libraries, but only under the specific guise of "literature."

Bishop S. Arthur Huston, in his annual charge the previous night, criticized those who would discourage peace-planning until

after the war is won. He urged a study of the Malvern Manifesto, and asserted that "Christ was not invited to the peace table at Versailles, but He must have a seat at the next one."

The convention voted St. Stephen's Mission, Seattle, into diocesan membership, and decided to continue for another year the committee to work out a plan for preserving the financially-straitened Annie Wright Seminary at Tacoma.

Appointments and elections included: G. C. Morrill, diocesan treasurer; I. L. Hyland, chancellor; the Rev. L. J. Bailey, registrar; the Rev. Messrs. H. H. Gowen, L. J. Bailey, P. B. James, and E. B. Christie, examining chaplains; the Rev. D. Graham, northern deanery; the Rev. S. P. Robertson, southern deanery. Standing Committee: The Rev. Messrs. L. J. Bailey, E. B. Christie, W. G. Horn and E. C. Schmeiser; the Rev. D. Graham, and Messrs J. R. Goodfellow, I. L. Hyland, H. Reed, and J. E. Macpherson. Diocesan Council: The Rev. Messrs. C. E. Cotton, R. S. Underwood, and Messrs. E. F. Colcock, P. Myers, and P. S. Dickey. Provincial Synod Deputies: The Rev. Messrs. A. Bell, C. T. Mentzer, O. M. Bailey, and D. Graham; Messrs. N. W. Arnett, E. F. Colcock, F. A. Latham, and A. M. Tracy. Diocesan Corporation Trustees: I. L. Hyland and F. M. Radford.

MARYLAND

Dr. A. B. Kinsolving Remains At St. Paul's Until June

Dr. A. B. Kinsolving, rector of St. Paul's Church, Baltimore, Md., will continue to hold his position until June 1st. In May,

1941, Dr. Kinsolving tendered his resignation, but inasmuch as the vestry have not secured a successor, he will remain at St. Paul's until June, 1942.

CALIFORNIA

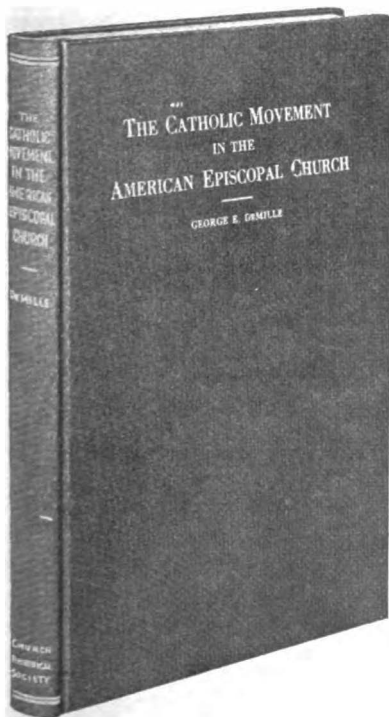
To Invite 1946 General Convention to San Francisco

Bishop Block in his opening address to diocesan convention, January 26th, asked the diocese to approve an invitation to the 1946 General Convention to meet in San Francisco. The Convention approved the resolution.

"The dislocation of normal life incident to our involvement in total war, demands a spirit of sacrifice and the loss of creature comforts which have done us a vast disservice," said Bishop Block in his opening address. "The strong fibre of American character has been weakened by luxury, a feverish search for diversion, and an ephemeral type of living which has increasingly discounted the priority of spiritual values. It may well be that under the strain and tensions and heartaches of the days that lie ahead, we will recapture that which made America great and noble and strong."

"Let there be a fresh accent upon devotion, personal and corporate. Keep our Churches open for private meditation and intercessory prayer, so that those who bear the burdens of our defense and stand in the

The Leading Protestant Journal, *The Christian Century*, has this to say about



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posts of greatest danger, will have our spiritual as well as material support. Special services with special intentions must be the order of the new day, and an evangelistic fervor that reaches a point of urgency if we are to face with courage and élan what obviously lies before us."

The Bishop announced that the new Chinese priest, the Rev. Wai On Shin, was coming to the diocese in April to help Father Wu in his work with the Chinese. He also announced that the new True Sunshine building in Oakland, built in honor of Miss Grace Lindley, has been started, and urged everyone to visit it.

Changes in the canons of the diocese which passed the first reading but will be voted upon again at the next convention, included—1) Provision for the election of a suffragan bishop if and when needed. 2) A mandatory provision that one delegate from each parish and mission to diocesan convention shall be a woman. 3) The convocation of San José will be divided into two convocations: the convocation of San José and the convocation of Monterey. This will make a total of four convocations for the diocese.

Two Englishmen addressed the joint session of the convention and the House of Church Women—Mr. Godfrey A. Fisher, British Consul General, San Francisco, and the Rev. P. B. Clayton, chaplain to the King of England, Vicar of All Hallows, Tower Hill, London, founder of Toc H, and at present in active service as senior chaplain to his country's tanker fleet.

The Rev. Henry Ohlhoff, in his address to the joint session, announced that the new Canon Kip Community Center would be ready for use very soon.

A resolution warning against religious and racial bigotry and intolerance was unanimously passed by the convention.

Two seminars were held each morning before convention opened. One on Forward in Service was conducted by the Rev. A. Ronald Merrix, rector of St. Paul's

Church, Oakland, and a member of the Forward Movement Commission. The other, on The Use of Motion Pictures in a Parish Educational Program was conducted by the Rev. Stanley E. Ashton, rector of St. Paul's Church, Salinas, where he has been using motion pictures in his own parish program.

ELECTIONS

Chancellor: A. Agnew; treasurer, W. B. Bakewell; diocesan council, the Rev. F. P. Foote, P. Adams; standing committee, the Rev. Messrs. S. Walters, H. H. Shires, J. C. Leffler, M. Rifensbark; Messrs. A. Agnew, S. W. Coleman, B. H. Dibblee, C. H. Kroll; board of directors, A. Agnew, B. H. Diblee, A. C. Greene; provincial synod delegates: the Rev. Messrs. F. H. Avery, G. P. Prince, J. K. Takamoto, O. F. Green; Messrs. T. W. S. Wu, H. R. Braden, J. C. Graham, F. M. Avery; alternates: the Rev. Messrs. P. Little, S. E. Ashton.

PITTSBURGH

Dr. Shero Honored

The Rev. Dr. William Francis Shero, who is retiring, has offered his resignation from the standing committee of the diocese of Pittsburgh. The committee accepted the resignation at the last meeting of the diocesan year, voting Dr. Shero a resolution of appreciation for the long years of service he has given to the organization. He has served as president for seven years, and previously as secretary.

MISSISSIPPI

**Bishop Gribbin Addresses
 115th Diocesan Council**

An informal address by Lt. Col. R. E. Gribbin, better known as the Bishop of Western North Carolina, on the work of the chaplain and the Army and Navy Commission was the highlight of the 115th Mississippi diocesan council.

Delegates, meeting at St. Andrew's Church, Jackson, Miss., authorized negotiations with the dioceses of Arkansas and Louisiana for joint control and support of All Saints' junior college at Vicksburg, Miss. The council voted against giving away property and money to establish new missions in the diocese as an unwise precedent.

ELECTIONS

The standing committee was reelected. Executive committee: the Rev. Messrs. D. M. Gray, E. L. Malone, V. H. Sessions, C. G. Hamilton, C. Jones; Messrs. D. S. Wheatley, I. L. Gaston, P. T. LaGrone, F. R. Hawkins, E. P. McNeil.

MICHIGAN

**Convention Approves
 Joint Ordination**

The 109th annual convention of the diocese of Michigan voted by a sizable majority its approval in principle of the proposed agreement for joint ordination in the Episcopal and Presbyterian Churches, at St. Paul's Cathedral, January 29th. The proposition put the diocesan convention on record as noting with satisfaction the

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progress which is being made in negotiations between the Commission on Approaches to Unity and the Department of Church Coöperation and Union of the Presbyterian Church; as authorizing the Bishop to appoint representatives of the diocese of Michigan to attend any meetings of presbyteries or other official bodies of the Presbyterian Church which may invite the attendance of such representatives; and as recommending the continuance of the committee on Church unity.

Changes in the canons this year were made only for the purpose of facilitating the distribution of material to come before the convention, sufficiently in advance of the date so that clerical and lay delegates might familiarize themselves with that material and come prepared to take intelligent action.

The guest of honor and main speaker at the convention dinner was Bishop Coadjutor Keeler of Minnesota. About 450 were present.

ELECTIONS

C. O. Ford was elected as secretary of convention, and the Rev. L. B. Moore was appointed as assistant secretary. The Rev. A. L. Ramsay was elected as registrar of the diocese. Trustees of the diocese, according to the new canon, were elected for a period of three years, two years, and one year, two in each class, respectively, as follows: three years, F. D. Nicol, J. C. Spaulding; two years, A. P. Ewing, C. T. Wilson; 1 year, W. J. L. Ray, and Dr. F. Cody. The following were elected to the executive council for a term of three years: The Rev. Messrs. C. W. Brickman, G. Matthews, and E. E. Piper; Messrs. Charles B. Crouse, Ned Henry, and H. Thompson. The standing committee was elected as follows: the Rev. F. B. Creamer, and the Rev. Dr. Henry Lewis, reelected; the Rev. I. C. Johnson and the Rev. E. E. Piper new this year. In the lay order, relections were Messrs. Wm. T. Barbour and J. C. Spaulding; new election, J. R. Watkins. The following delegates to the provincial synod were elected: clerical, the Rev. Messrs. L. P. Hagger, archdeacon of the diocese, O. Jackson, C. C. Jatho, and L. E. Midworth; Messrs. H. S. Booth, N. Henry, J. R. Watkins, and M. B. Whittlesey.

WEST MISSOURI

Bishop Spencer Delivers Stirring War Talk

"People are saying that the Church ought to have something to say about the next peace." Bishop Spencer of West Missouri, told delegates to the annual diocesan convention in his address at the diocesan dinner, January 27th.

"Before we attempt to do that, we should have a clear and definite statement from the Church as to what this war means. It is a war of aggression by the Nazis, not a war by the Allies to enforce an unjust treaty, nor a war for trade. We are fighting against the powers of darkness in high places.

"A widely known church paper, the *Christian Century*, has declared that all our soldiers and sailors are mere killers. The Rev. E. Stanley Jones has asserted that the Japanese envoys to the United States were sincerely seeking peace; that 'the hearts of the Japanese were breaking for peace.'

"If any considerable teaching of that sort persists in the Church, it will outrage

the hearts of all right-thinking men and women. It will alienate them from the Church for the next 1000 years. They will not want the prayers of a Church which calls their sons killers, and can offer for them only the prayers for criminals.

"This war is the great and only issue now before us."

Bishop Spencer spoke of the persons who wrote, in response to a Gallup poll, that they did not wish to hear anything about the war on Sunday; that they heard enough about it during the week and sought escape in the church on Sunday. He hoped, he said, that comparatively few of those who voted so were Episcopalians.

"Is the Church to have nothing to say," he asked, "at this time when her very life hangs in the balance? Is an ostrich to take the place of the eagle that bears the lectern in our churches? Are we to take the three

monkeys, with their hands covering their eyes, their ears, their mouths as our example?

"Merciful God, has the Church fallen so low? I can think of only two instances when man has fallen so low, and one of them was fiction. I refer to Edward Everett Hale's *The Man Without a Country*. The other precedent is so momentous that I should think it would have given the Gallup poller pause. It is the Apostles, sleeping in the garden, while their Lord sweated great drops of blood and prayed, 'If it be possible, let this cup be taken from me.' Is it fantastic to compare His agony in the garden with this later and greater Gethsemane in which women and children everywhere are sharing?

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tion here of whether we ought to obey
the state or obey God. The answer is that
we ought to obey both. There is no ques-
tion here of divided loyalty."

The convention opened January 28th,
with a corporate communion in St. Paul's
Church.

The convention voted to meet the di-
ocese's share of the \$385,000 national fund
for the Army and Navy commission, which
will be about \$1,800, and to raise \$1,500
for British missions. These sums will be
in addition to the normal outlay of the
diocese.

The 1943 diocesan convention will be
held January 13th in St. George's Church,
Kansas City.

ELECTIONS

Standing committee: The Very Rev. C. W.
Sprose, the Rev. Messrs. R. M. Trelease, E. W.
Merrill, E. B. Jewell; Messrs. W. G. Holt, H.
Burr, B. C. Howard, and A. Clifford. Diocesan
executive council: The Very Rev. C. W. Sprose,
the Rev. Messrs. C. R. Tyner, R. M. Trelease;
Messrs. W. A. Cochel, H. Burr, and C. A. Searle.

ALBANY

Dedicate Chapel in St. Paul's on 115th Anniversary

On its patronal festival, January 25th,
the 115th anniversary of its founding, St.
Paul's Church dedicated the new memorial
chapel and recently enlarged and refitted
parish house that make it one of the best
equipped church plants in the city of
Albany. The service, held in the main
church building, was attended by a large
congregation of parishioners and friends of
St. Paul's. Bishop Oldham of Albany
preached the sermon; and, attended by the
rector, the Rev. George A. Taylor, and
his assistant, the Rev. Paul C. Armstrong,
proceeded into the chapel which adjoins the
church and said the dedication service,
which was conveyed to the congregation by
a loud speaker.

WESTERN MICHIGAN

Committee Appointed to Discuss Establishing Cathedral

For the second time in the history of the
diocese of Western Michigan the annual
convention was held in a parish in the
northern part of the state. On January
20th and 21st Grace Church, Traverse
City, with the Rev. William C. Warner,
rector, was host to the 68th annual con-
vention of the diocese.

Well-being of the diocese was reflected
in reports that missionary pledges for 1941
were oversubscribed and were to be in-
creased for 1942.

A committee to study the question of
establishing a cathedral in the diocese was
appointed.

In his annual address Bishop Whitte-
more of Western Michigan discussed the
place of the Church during war time.

"The Church," he said, "can truly say
that this is a righteous war because the

issues are vast, universal; and cannot be
avoided. Man's dignity and status are at
stake. . . . The greatest service we can
perform for our country is to call men and
women away from the distractions of their
daily duties to compose their souls before
God. Only thus can there be avoided the
danger of individual and mass hysteria."

ELECTIONS

Executive council: The Rev. Messrs. J. F.
Anderson, W. C. Warner, Messrs. H. Jennings,
C. R. Sligh jr. Standing committee: The Rev.
Messrs. D. V. Carey, H. R. Higgins, C. A.
Hopper, H. P. Krusen; Messrs. B. B. Fallon,
N. A. Lilly, Dr. H. J. Beel. Synod delegates:
The Rev. Messrs. J. F. Anderson, A. C. Barnhart,
K. W. Dunkerley, E. T. Kneebone; Messrs. B.
Fallon, N. A. Lilly, C. R. Sligh jr., C. C. Wells.
Alternates: The Rev. Messrs. J. E. Allen, C. A.
Hopper, R. A. Lewis, R. B. Townsend; Messrs.
H. C. Bigelow, Dr. M. K. Fritz, B. Hamilton,
and D. Winsor.

Other officers of the convention who were re-
elected or re-appointed are: Chancellor, B. Hamil-
ton, treasurer of the convention, J. V. Stuart,
secretary of the convention, the Rev. H. A. Han-
son, treasurer of the association, D. D'Hunting,
vice-chairman of the diocesan finance committee,
B. B. Fallon, registrar and historiographer, the
Rev. F. C. Smith, retired.

PITTSBURGH

Bishop Mann Discusses War

"We are in the war . . . with a clear
conscience. We will not hate our enemies,
however sternly we oppose their policies.
We will remember that they, too, are
God's children," so said Bishop Mann in
addressing the 77th annual diocesan con-
vention in Pittsburgh, Pa., January 27th
and 28th.

"We will confess our own sins of selfish-
ness and greed and careless indifference to
the welfare of other nations in the past,
and when the war is over, we will strive,
please God with the help of other nations
of good will, to establish a peace which
shall endure because it is based upon justice
and good will alike to victors and to van-
quished."

During the session the convention au-
thorized the appointment of a committee
to make suitable arrangements for the
proper celebration of the Bishop's twenti-
eth anniversary which will come at the
time of the 1943 convention.

ELECTIONS

Standing committee: The Very Rev. Dr. N. R.
H. Moer, the Rev. Dr. Wm. Porkess, the Rev.
L. M. Hirshon, Rev. Dr. A. B. Kinsolving, 2d,
and Messrs: H. L. Mason jr., J. A. Lathwood,
C. S. Shoemaker, and J. C. Sherriff. Deputies to
the provincial synod were: The Rev. Messrs: T.
J. Bigham, W. J. Marshfield, E. M. Wilson,
E. H. Bauder; Messrs: A. Hamley, A. E. Mc-
Closkey, R. McKinley, and R. Rowley.

PANAMA CANAL ZONE

Acolytes' Service Becomes Tradition

Eighty-seven acolytes from the parishes
and missions of the missionary district of
the Panama Canal Zone took part in the
service at the Cathedral of St. Luke,
Ancon, on January 22d.

Begun last year as a venture of faith,
it was so successful that it has become an

established event, bringing together all of the clergy of the district and representatives from every parish.

Through the courtesy of the Panama Railroad, passes were procured for all who came from the Atlantic side, but in order to return the same evening passengers had to board a coach attached to the 10 P.M. freight train in the Balboa freight yards.

A great congregation from the Colored and White parishes filled the cathedral—a testimony of the unity of spirit in the Canal Zone. St. Vincent's guild of St. Paul's, Panama, a West Indian congregation, were hosts to the clergy and acolytes at the close of the service.

TENNESSEE

**Bishop Sherrill Speaks
At Convention Dinner**

Highlight of the 110th convention of Tennessee in St. John's Church, January 21st-22d was the visit of Bishop Sherrill of Massachusetts, chairman of the Army and Navy commission, who was the principal speaker at the Laymen's League dinner.

The convention endorsed plans for co-operation in the commission's campaign for funds, as well as for more active participation in the diocese's ministry to men in service at Camp Forrest and other posts within its borders.

Considerable activity in building was reported, notably the erection of the soldiers' club house at Tullahoma for men from Camp Forrest.

Diocesan assessments were reported practically 100% paid in 1941; missionary apportionments about 99%. Apportionment acceptances for 1942 showed nearly 10% increase over last year.

Two congregations were admitted to union with the convention as organized missions: Christ Church, Alto, and St. Thomas', Elizabethton. The latter has purchased, with some assistance from diocesan funds, a disused Methodist church for a house of worship.

A committee was appointed to plan a proper diocesan observance of the 20th anniversary of Bishop Maxon's consecration next October; and another for the centennial this summer of the erection of old St. John's Church, Ashwood, in whose churchyard is buried Bishop Otey.

ELECTIONS

All officers were reelected except retiring members of the Bishop and council canonically ineligible. New members of the Bishop and Council are: Clerical, T. P. Simpson, Dr. P. A. Pugh, P. E. Sloan; lay, T. H. Goodman, C. S. Martin, and E. Orgill. Deputies to the provincial synod: Clerical, J. R. Sharp, T. Sparkman, P. A. Pugh, E. N. Hopper, T. N. Carruthers, M. B. Cochran; lay, S. B. Strang, D. M. Wright, J. K. Craig, B. F. Finney, Z. C. Patten, and G. E. Loder.

The 111th convention will meet January 20, 1942, in Grace-St. Luke's Church, Memphis.

NEW YORK

Altar Guild Lecture

The Rev. Lauriston L. Scaife, rector of St. Thomas' Church, New York City, will give a lecture under the sponsorship of

the New York Altar Guild, February 19th, in the parish hall, St. James' Church, New York. The lecture is open to the public and there is no charge for admission.

NEW JERSEY

Exchange

With the consent and approval of the Bishops of New Jersey and Pennsylvania, as well as the parishes involved, an exchange was arranged by the Rev. Augustus Walton Shick, rector of Grace Church, Haddonfield, N. J., and his boyhood friend and classmate, the Rev. Dr. Howard M. Stuckert, rector of the House of Prayer, Philadelphia. The Rev. Mr. Shick had been rector of Grace Church, Haddonfield for 23 years, while Dr. Stuckert had been just 10 years in his present charge. Both men desired a change. They felt that the experiement would be an interesting one in giving them fresh fields and securing for each parish a new incumbent whose training and outlook would be congenial with the former.

OHIO

**Diocese Reports
Satisfactory Year**

Two hundred and fifty clergy and laymen assembled to hear the report of Bishop Tucker of Ohio and accounts of one of the most satisfactory years in the work of the diocese of Ohio. The Bishop reported over 1400 confirmations. The treasurer reported pledges to the program of the Church as paid. He also reported a substantial increase in the missionary pledges for 1942.

"Although the war has blacked out the vision of the City of God and seems to have spelled defeat for the Church's missionary effort, it has at least demonstrated the utter futility of a policy of isolation and nationalism to prevent involvement in an international cataclysm," said Bishop Tucker in his address to the convention of the diocese, meeting in Trinity Church, Cleveland, January 28th and 29th.

Plans for the General Convention which will meet in Cleveland in 1943 are well under way under the direction of the Bishop and his special committee of W. G. Mather, L. H. Norton, and J. W. Ford.

A report of the General Convention's Commission on Approaches to Unity was presented and a resolution creating a diocesan commission was adopted. The Rev. J. R. Stalker was made chairman; the other members are the Rev. A. S. Gill, the Very Rev. C. B. Emerson, the Rev. Malcolm Ward, the Rev. Dr. T. Evans, the Rev. R. W. Fay, together with Messrs. R. F. Denison, J. W. Ford, G. P. Bickford, and R. B. Tunstall. This commission is asked to present a report at the next diocesan convention, on the question of Joint Ordination.

The Bishop expressed his great satisfaction in the election of the Rev. Dr. Corwin C. Roach as Dean of Bexley Hall, Gambier. He also expressed the hope that a

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

NEW YORK

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REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
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11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong, Special Music.
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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 Thursdays 12 noon.

The Cathedral of St. John the Divine New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons.

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

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

DIOCESAN

keen interest would be taken in the work of the Army and Navy Commission of our Church which is charged with a special task of selecting and equipping chaplains of this Church for service in such an important field of ministry. Two clergymen from the diocese are at present serving as chaplains in the Army, the Rev. Robert C. Clingman stationed at Culver City, Calif., and the Rev. Alvin Mayo stationed at Camp Dix, N. J.

ELECTIONS

Standing committee: The Rev. Messrs. Dr. W. F. Tunks, B. Z. Stambaugh, J. R. Stalker, and the Very Rev. C. B. Emerson; Messrs. W. G. Mather, R. F. Denison, E. W. Palmer, and L. H. Norton. Delegates to provincial synod: The Rev. Messrs. P. R. Savanack, B. Williams, Dr. V. A. Peterson, and the Ven. B. B. C. Lile; Messrs. C. C. Cowin, T. P. Goodbody, E. C. Noyes, and Dr. L. Coffin. Alternate delegates to provincial synod: The Rev. Messrs. M. Dowell, G. R. Selway, G. R. Hargate, Dr. B. Z. Stambaugh; Messrs. J. V. Blake, B. Root, C. Lohiser, and T. Fleming. The Rev. G. F. Patterson was elected registrar-historiographer, the Rev. P. Savanack, secretary, and W. G. Mather as treasurer. The Rev. Messrs. Dr. V. A. Peterson, B. Williams, the Very Rev. Dr. C. B. Emerson, Messrs. F. Fortune, T. P. Goodbody, and H. Giessen were elected members of the diocesan council, their term to expire 1945.

WYOMING

Bishop Ziegler's Fifth Anniversary

In observance of the fifth anniversary of Bishop Ziegler of Wyoming, a stained glass window having as its theme the "Oregon Trail" was dedicated on January 11th, in the Garden Church of Eden, Wyo. Miss Jessie Van Brunt, well-known New York artist, is the designer and donor of the window, which shows a wide prairie vista with a long caravan of covered wagons drawn by oxen winding from the foreground into the distance.

During the past five years Bishop Ziegler has effected the rehabilitation of 12 churches in his diocese, and has built eight new churches. The first of the new churches was the Garden Church in Eden, Wyo., where the anniversary window was installed.

WESTERN NEW YORK

Washington's Birthday

The second annual Washington's Birthday dinner and breakfast for the men and boys of the diocese of Western New York will be held in St. Paul's Cathedral February 23d at 8:00 A.M. The breakfast will be held in the Hotel Buffalo following the service. The speaker at the breakfast will be Bishop Wyatt-Brown of the diocese of Harrisburg who was formerly dean of St. Paul's. General chairman is Adam R. Rumley, Buffalo, N. Y.

SOUTH FLORIDA

Acolytes' Festival

The fourth annual Acolytes' Festival of the western deanery of the diocese of South

Florida was held in St. Andrew's Church in Tampa, January 18th. This annual event is sponsored by the two chapters of the Brotherhood of St. Andrew in St. Andrew's parish, under the leadership of Morton O. Nace, the advisor.

Acolytes were present from All Saints', Lakeland; Christ Church, Brandenton; Holy Trinity, Bartow; Redeemer, Avon Park; St. Peter's, St. Petersburg; Ascension, Clearwater; Good Shepherd, Dunedin; St. John's, Tampa; House of Prayer, and St. Andrew's, Tampa.

The rector of St. Andrew's, the Rev. Martin J. Bram, officiated at Evening Prayer with Bishop Wing preaching the sermon.

WEST TEXAS

More Active Clergy in 1942

That there are now more active clergy in the diocese of West Texas than at any time in its history was reported to the 38th annual council in St. Alban's Church, Harlingen, Tex., January 20th to 22d, by Bishop Capers of West Texas.

The council voted unanimously to stand behind the work of the Army and Navy Commission.

ELECTIONS

Standing committee: the Rev. Messrs. S. O. Capers, E. H. Jones, W. C. Munds; Messrs. A. Dilworth, F. M. Gillespie, H. C. Stribling.

CHURCH SERVICES

NEW YORK—Continued

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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.

EDUCATIONAL

SEMINARIES

Berkeley Alumni Consider Problems of Post-War World

Dr. Horace D. Taft, president of the League of Nations association and former headmaster of the Taft School, and the Rev. Bradford S. Abernathy, secretary of the Commission to study the Bases of a Just and Durable Peace were the speakers at the opening session of the mid-winter conference and reunion of the alumni of the Berkeley Divinity School held on January 28th and 29th. In a symposium on the Post-War World, Dr. Taft said that there should be a loose organization of the nations to provide for emergencies and that it would be necessary to the United States to surrender some of its sovereignty in dealing with post war conditions. The Rev. Mr. Abernathy said that the public mind must be cleared of misapprehensions and prepared for United States responsibilities.

In the afternoon honorary degree of Doctor of Divinity was conferred upon the Rev. Floyd Steele Kenyon, rector of Christ Church, West Haven, Conn., and upon the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, Mich.

After the conferring of the degrees, Bishop Oldham of Albany spoke of The Church's Part in Winning the Peace. He emphasized that defeating the Axis powers, rather than insuring a better world, will simply afford us another opportunity to build one. We must prepare ourselves to meet this opportunity.

COLLEGES

New England Conference Comes to Grips With War Problems

A conference on the ministry at this juncture in history contains more electricity than in more placid days. No exception to this rule was the annual conference on the ministry of the Province of New England, held this year at St. Paul's School, Concord, N. H., from January 2d to January 4th, under the auspices of the Church Society for College Work.

In spite of difficulties arising from the national emergency there was an enrollment of 60 men representing 19 colleges and universities, as well as several secondary schools.

Though it was the main purpose of the conference to tell the men about the manifold aspects of the ministry, yet the pressing questions of these times were prominent in the discussions. The Christian attitude toward war was the subject of lively debate. Most of the men took the position that America's entry into war was the lesser of two evils and that the use of force against Godless aggression is justified.

But it became apparent that there was confusion in the minds of many about the nature of pacifism. Largely because of the clarity of Dr. Norman B. Nash's exposition of the subject it was generally agreed that the Catholic conception of vocation made pacifism a tenable Christian position but that to be a pacifist on the basis of liberal voluntarism *i.e.*, on the basis of letting people do anything they like and supposing that everything will turn out well in the end, was to miss the central tenet of our Christian ethic—that man lives in a sinful world and even with constant struggle no Utopia is possible in this world.

Out of this emerged the question of a student's duty to his country. The joint stand of the presidents of Harvard, Yale, and Princeton on this subject was seen to be wise and far-sighted: keep on studying until your country wants you—we must build for peace even though in the midst of war. Of course a man applying for entrance to a seminary these days has to search his conscience since he thus becomes ineligible for the draft. But the conferees were reminded that ministers are needed in both the armed forces and in civilian life and so the war certainly does not preclude the ministry as a life work today.

Vocational Conference For College Women

The third annual Vocational Conference for College Women will be held February 13th to 15th at the Andover Inn, Andover, Mass., under the sponsorship of the New England College Commission, The Church Society for College Work, and the Woman's Auxiliary.

The purpose of the conference is to consider, from a Christian point of view, vocations for women, including specific Christian vocations.

The planning committee is as follows: Joan Osborn, Radcliffe '42, chairman; Betty Bates, Massachusetts State '45; Carol Comfort, Mount Holyoke '42; Kittie Hobson, Smith '41; Louise Martien, Wellesley '42; the Rev. Stephen F. Bayne jr., and Helen B. Turnbull. Applications should be sent to Miss Turnbull, 19 Farwell Place, Cambridge, Massachusetts.

A.C.U. CYCLE OF PRAYER

February

14. All Saints', New York.
15. Ascension, Chicago.
16. Otey Memorial Church, Sewanee, Tenn.
17. St. Bartholomew's, Englewood, Ill.
18. St. Timothy's, Chicago, Ill.
19. Atonement, Chicago.
20. St. Stephen's, Providence, R. I.

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CLASSIFIED

ANNOUNCEMENTS

Minute

We, the Bishop of the Diocese and members of the Standing Committee of the Diocese of Pittsburgh, feel very deeply our sense of loss in the retirement of our Reverend brother and esteemed President, the Rev. Dr. WILLIAM FRANCIS SHERO. He has, indeed, graced this high Office and filled it with rare distinction for seven years. Prior to this he served, for some time, as Secretary, with equal effectiveness, and still farther back, as a devoted member.

What is true, through all these years of signal service on the Standing Committee, has been equally so along other varied lines—as a Parish Priest in our Diocese, completing twenty-five years as the Rector of Christ Church, Greensburg, Pennsylvania—as a Clerical Deputy to the General Convention on a number of occasions—as a member and Chairman of the Board of Examining Chaplains—as a member of the Cathedral Chapter.

Few men have had such a striking record of varied service to the Church, and it would seem no man a better.

This tribute, to be spread upon our minutes, and copies to be sent to the one in question, and to the Diocesan Organ, the Church News, and the Church weeklies of the National Church.

(Signed): Alexander Mann, High Moor, Louis M. Hirshon, Henry Lee Mason jr., John A. Lathwood, Chas. S. Shoemaker, William Porkess, John C. Sherriff. William Porkess, Secretary.

QUIET EVENING

Quiet Evening for Women: Saturday, February 21st, St. Clement's Church, Philadelphia, 5 to 9 P.M. Conductor, the Rev. Father Rector. Reservations for supper should be made with the Sister-in-Charge. 110 N. Woodstock Street.

ALTAR BREAD AND INCENSE

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DEATHS

Willis Johnson

Funeral services for staff sergeant Willis Johnson were held at Gethsemane Church, Minneapolis, Minn, January 23rd. Mr. Johnson, at the time of his death at Fort Dix, N. J., was on leave of absence as organist and choirmaster of Gethsemane.

A graduate of central high school, Minneapolis, Mr. Johnson held the Bachelor of Music degree from the Mac-Phail School of Music. For the last three summers he served as guest organist and choirmaster at Trinity Church, Boston, Mass., and studied the organ there with Dr. Francis Snow.

Regarded as one of the outstanding younger organists of the Church, Mr. Johnson had a brilliant future before him. A Requiem Eucharist was held at the Church, January 23rd. The Rev. John Higgins, assisted by the Rev. Chilton Powell, read the Burial Office. The full choir of Gethsemane took part in the service. Burial was at Sunset Cemetery.

CHANGES

Appointments Accepted

BURLESON, Rev. THEODORE M., is vicar of St. Paul's, Winslow, Ariz.

DOWLING, Rev. HERBERT J., formerly missionary of St. Thomas Church, Greenville, R. I., is rector of the Church of the Good Shepherd, Pawtucket, R. I. Address: 490 Broadway, Pawtucket, R. I.

EGGER, Rev. HENRY T., chaplain of DeVeaux School, Niagara Falls, N. Y., will become vicar of St. Anne's Church, Tifton, Ga., effective February 15th.

KIERSTEAD, Rev. PHILIP, formerly curate of St. Saviour's Church, Bar Harbor, Me., and priest in charge of the Church of Our Father, Hull's Cove, Me., will be rector of St. John's Church, North Haven, Conn., effective February 15th.

LEVER, Rev. CHARLES M., formerly CCC chaplain of the Sparta, Wis. district, will be rector of Ascension Church, Ontonagon, Mich., effective February 15th. Address: Ontonagon, Mich.

O'LEARY, Rev. WILLIAM P.D., formerly locum tenens of Trinity Church, Houghton, Mich., is rector of Trinity Church, Houghton. Address: Houghton, Mich.

MARTIN, Rev. JOHN QUINCY, rector of Calvary Church, Philadelphia, will also be priest in charge of St. Andrew's Church, Philadelphia. Address: 812 North 41st Street, Philadelphia.

SCAIFE, Rev. LAURISTON, L., formerly curate of St. Thomas' Church, New York, will be rector of Trinity Church, Newport, R. I., effective May 1st.

SNELL, Rev. W. WINGATE, on the staff of Holy Cross mission, Bolahun, Liberia, is to be rector of

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I'LL tune my thoughts
To Silver String
That Singing Words
May true joy bring.
My prayerful thoughts
Be golden too
And holier live
the hours through.

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CHANGES

Grace Church, Louisville, Ky., effective March 1st. Address: 319 East Gray Street, Louisville, Ky. WILLIAMSON, Rev. HAROLD C., rector of St. Matthew's Church, Cleveland, Ohio, is to be priest in charge of St. Peter's Church, Paris, Ky., and Holy Trinity mission, Georgetown, Ky., effective March 1st. Address: 225 Mt. Airy Avenue, Paris, Ky.

WILSON, Rev. LESLIE, A., of the Church of the Intercession, Liberty, Tex., is to be priest in charge of St. James' Church, Union City, Tenn., and missions at Dyersburg, Trenton, and Paris, Tenn., effective February 15th. Address: Union City, Tenn.

Resignations

HINTON, Rev. CHARLES W., has resigned the rectorship of Christ Church, Mexico City, effective February 1st. He will go to an American hospital for his health, and after a period of rest, he expects to resume his ministry at some undesignated place.

WILSON, Rev. FREDERICK J., vicar of Christ Church, Cordele, Ga., has retired. He will reside in Safety Harbor, Fla.

New Address

EVANS, Rev. CHARLES H., is living at 530 Berkeley Avenue, Claremont, Calif.

Ordinations

PRIESTS

CENTRAL NEW YORK—The Rev. ROBERT EDWARD BRITTON HALL was ordained to the priesthood at St. Mark's Church, Port Leyden, N. Y., by Bishop Coley of Central New York. He was presented by the Rev. F. Meyer; the Rev. Harold E. Sawyer preached the sermon. The Rev. Mr. Hall will continue as assistant at the Boonville associate mission. Address: Port Leyden, N. Y.

LONG ISLAND—On February 2d at the Cathedral of the Incarnation, Garden City, Long Island, Bishop Stires of Long Island ordained the following priests:

The Rev. HAROLD ARTHUR DURANDO, who was presented by the Rev. George Parsons, will

be rector of Trinity Church, Northport, L. I.

The Rev. THOMAS AUGUSTUS FRAZER JR., who was presented by the Rev. D. Atwater, will be priest in charge of Christ Church, Stewart Manor, L. I.

The Rev. WILFRED FRANCIS PENNY, who was presented by the Rev. W. Campbell, will be priest in charge of St. James', Franklin Square, L. I.

The Rev. JOSEPH ALAN DI PRETORO, presented by the Rev. George Gruman, will be priest in charge of St. Andrew's, Oceanside, and St. Andrew's, Bellharbor, L. I.

The Rev. CHARLES WILLIS TAYLOR, presented by the Rev. W. Campbell, will be priest in charge of Holy Trinity, Hicksville, L. I.

The Rev. David Atwater preached the sermon.

FREDERICK WARREN MORRIS was ordained to the diaconate on February 2d in the Cathedral of the Incarnation, Garden City, Long Island, by Bishop Stires. He was presented by the Rev. Charles Harris; the Rev. David Atwater preached the sermon.

MARYLAND—The Rev. CHARLES HENRY BUCK JR. was ordained priest, January 30th, at St. Stephen's Church, Severn parish, Anne Arundel county, Md., by Bishop Helfenstein of Maryland. He was presented by the Rev. John K. Mount; Bishop Powell, Coadjutor of Maryland, preached the sermon. The Rev. Mr. Buck will be rector of Severn parish, Anne Arundel County, Md. Address: Crownsville, Md.

WESTERN NORTH CAROLINA—The Rev. ROBERT ENMET GRIBBIN JR. was ordained priest at the Chapel of the Cross, Chapel Hill, N. C. on January 24th by Bishop Gribbin of Western North

Carolina. He was presented by the Rev. Alfred S. Lawrence; the sermon was preached by Bishop Penick of North Carolina. The Rev. Mr. Gribbin will continue as assistant for student work at the University of North Carolina.

DEACONS

MILWAUKEE—RALPH EDGAR DILLE, WINFIELD EDGAR POST, PHILIP THOMAS CONKLIN BLACKBURN, and DOUGLAS ROBERT MACLAURY were ordained to the diaconate in All Saints' Cathedral, Milwaukee, Wis., on January 25th by Bishop Ivins of Milwaukee. The Rev. Thomas R. Harris presented the Rev. Mr. Dille; the Rev. Dr. James Boyd Cox presented the Rev. Mr. Post; the Rev. F. W. Lightfoot presented the Rev. Mr. Blackburn; the Rev. Charles A. Weatherby presented the Rev. Mr. MacLaury. The Rev. Dr. Cox presented the sermon.

FOND DU LAC—CLARENCE BOSTHWICK WILLIAM MADDOCK was ordained to the diaconate, January 25th, in All Saints' Cathedral, Milwaukee, by Bishop Ivins of Milwaukee, acting for the Bishop of Fond du Lac. Mr. Maddock was presented by the Very Rev. Malcolm DuP. Maynard. The Rev. Dr. James B. Cox presented the sermon.

Diocesan Positions

Following the resignation of the Very Rev. HOWARD D. PERKINS as president of the standing committee, due to illness, the committee has reorganized with the Rev. CHARLES M. TUBBS, president, the Rev. JOHN A. FURRER, secretary, and the Rev. WILLIAM E. BERGER, member filling the vacancy.

Corrections

NIBLO, Rev. JAMES M., D.D., is canon residentiary of the Cathedral Church of Christ, Philadelphia. THE LIVING CHURCH ANNUAL fails to indicate that he has retained his position as rector of St. John's parish and St. Augustine's Chapel, Norristown, in the diocese of Pennsylvania.

PRICE, Rev. ALFRED W., has accepted a call to St. Stephen's Church, Philadelphia, not St. Stephen's, Wissahickon, Philadelphia, as announced in a recent issue of THE LIVING CHURCH.

COMING EVENTS

February

- 10-12. National Council meeting, New York.
23. Convocation of Panama Canal Zone, Ancon
25. Convocation of Southern Brazil, Pelotas
26. Convocation of Honolulu, Honolulu; of Haiti, Port au Prince

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