

The Living Church

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

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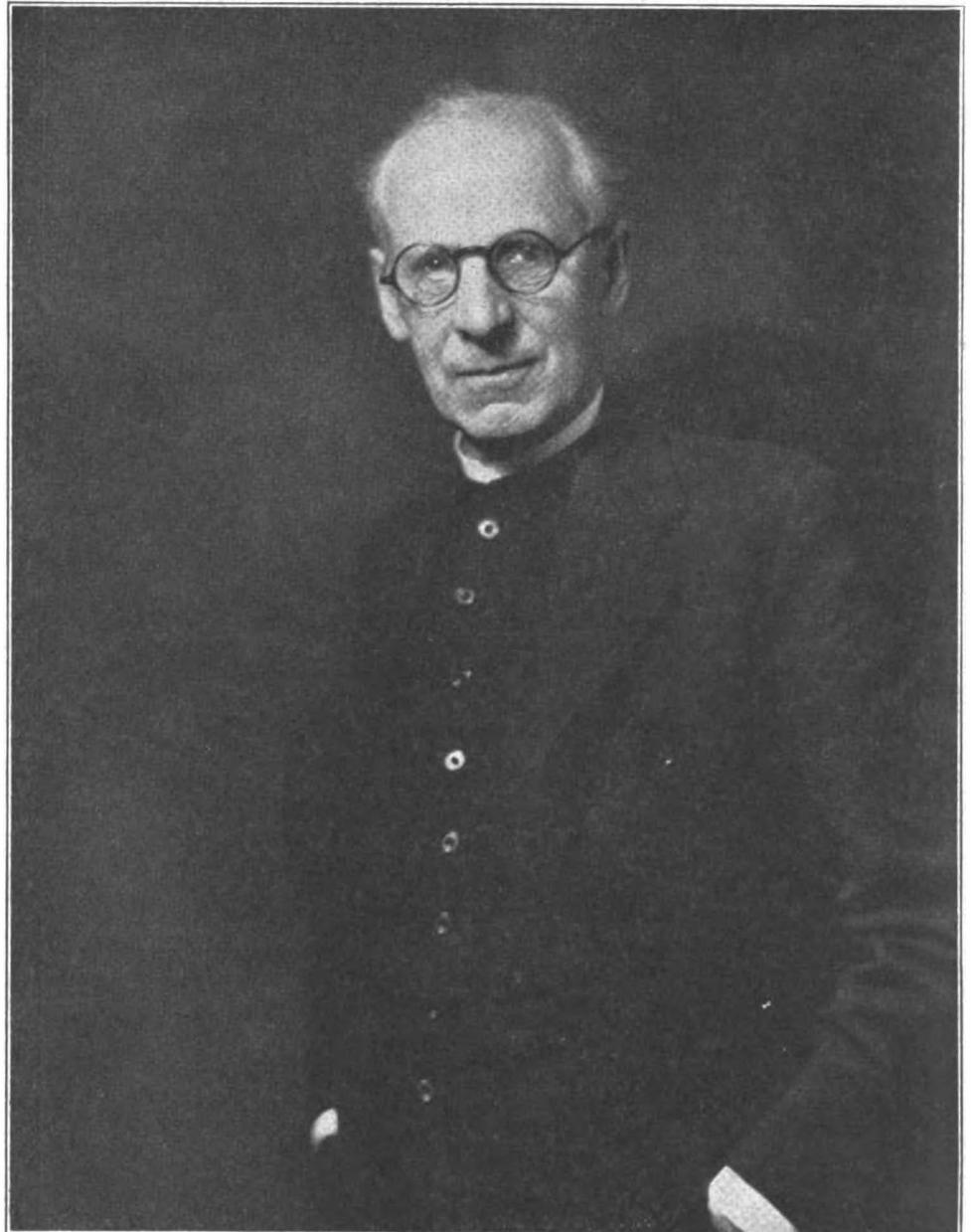
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Blackstone Studios.

THE VERY REV. HUGHELL E. W. FOSBROKE, D.D.

Dean Fosbroke is celebrating his 25th anniversary as dean of the General Theological Seminary. (See pages 11 and 14).

A Well Planned Lent Brings A Joyous Easter

TOO many Episcopalians are getting too little out of their religion. Some will even go so far as to tell you so.

Well, what happens at a poorly planned dinner party? It's a flop.

What happens in a poorly planned Every Member Cavanaugh? It's a flop.

What happens in a poorly planned marriage, even? It's a flop.

Well, then, what can you expect of a poorly planned Lent, or don't you care? (We've got the answer for that sort, even.)

A planned Lent calls for quietness, increased opportunity for acts of worship, and certainly for some definite, planned study or reading, to tell you more about the marvelous Church you know so little about, and more about the still more marvelous Saviour Whom many have made little effort to know more about.

JUST Baptism and JUST Confirmation won't save your soul, and for those Episcopalians who have felt that all spiritual exertion may stop at Confirmation, be it known that you've taken only the initial step to make possible your "abundant entrance into that everlasting Kingdom." Easy-going Episcopalianism has been out-moded for years, only a lot of us haven't found it out yet—and (this is our devout, personal belief) in times like these, an "Easy-going Episcopalian" is a thing to be ashamed of.

For those who would read, and learn, and grow, this Lent, be they priest or lay-folk, we have the books here which we guarantee will do their work and not put you to sleep doing it. Will you WILL to live out a well planned Lent? If so, start by sending for our list of reading suggestions.

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Joint Ordination

TO THE EDITOR: Anent the "Joint Ordination Plan": Ought not the pair to do a bit more courting before the marriage takes place? Isn't there serious danger if the couple join up before they quite fully understand each other?

I confess to its urgency but fail to appreciate the haste. Four hundred years of estrangement is not going to be healed so easily. A few years of more intimate acquaintance on the basis of genuine friendship in which to grow a stronger mutual trust might and would, I believe, create a highway out of what now seems to be only a cluttered up by-path. Go forward by all means, but move with a single mind. Men who carry shoulder-loads must move in step or they soon develop sore shoulders. That we must not have in God's uniting family. The prophet meant just that when he admonished the people to serve the Lord with one shoulder.

I imagine that what we most need in this enterprise are good will ambassadors to the larger Christian groups with whom we desire to establish union. Direct action is not getting us far, and just now the need is for an exchange of ambassadors with the Presbyterians. The functions of such ambassadors would be to represent and interpret the one to the other, and to study ways of approach both for us to them and them to us.

We need to know how nearly their practice conforms to their own doctrinal ethical standards. Now we know only by uncertain hearsay and observation. The same needs to be known about us.

Thus far all the talk about Church union has centered around Apostolic orders. That should be the last point, not the first to attack. Orders is sacramental in that it registers union and is not solely a means to that end.

The place to begin this task is with the nature of the Church as the Body of Christ; the means of grace within the Church; the moral requirements of membership in the Church. These and kindred subjects require patient study before the question of orders can be adequately and fruitfully dealt with.

A long period of study, prayer, friendliness, and cooperation (without the jeopardizing of principles) is the first desideratum. At least that is the way I think about the matter. (Rt. Rev.) THOMAS JENKINS,
Bishop of Nevada.

TO THE EDITOR: I cannot refrain from giving you a 100% endorsement of the three paragraphs of your editorial on page 10 of THE LIVING CHURCH issue of January 21, 1942 beginning "as to the plan itself." It should be printed in letters of gold and circulated widely, especially in a time like this when war, sacrifice, or suffering have forced all of us to realize that the supreme opportunity of our church—as a church Catholic and apostolic—is to emulate the example of the apostles who, under the guidance of the Holy Spirit and by prayer and example, were able to blend Jews and Gentiles, bond and free, into one believing Church fellowship, with freedom of diversity on non-essentials; but absolute belief and adherence to our Blessed Lord and Saviour. Break down all barriers for that supreme object that we may be one in Him. A. J. COUNTY,
Saint Davids, Pennsylvania.

TO THE EDITOR: I am grateful to the Rev. Felix L. Cirlot for his protest against the Joint Ordination Plan which appeared in the January 14th issue of your paper. I wish we might have more such realistic, sane, and scholarly criticisms of the proposed plan. It is clear to anyone who knows Presbyter-

ianism at all intimately that the chief difference between the Church and the Presbyterians lies deeper than the question of the ministry. The difference is theological. We use the same words and phrases but their meaning is not the same.

In your editorial of January 21st you blame those who consider the Presbyterian denormination as "outside the circle of the Catholic Fellowship." It seems to me that this is just the point. As long as we insist on ordaining Protestant ministers who desire to enter our ministry, we know that we make a clear distinction between Protestant denominations and the Catholic Church because we do not re-ordain Roman or Orthodox priests.

A little further down in your editorial you do not seem to accord to the Presbyterians this Catholic Fellowship yourself for you write, "We have reached a measure of intercommunion with the Old Catholics, etc.—but so far we have made no real progress with any Protestant body."

The Presbyterian body is not a "Church" in the Catholic sense.

The Rev. Eric Montizambert in his book *The Thought of St. Paul* writes on page 119, "While a sect in schism is no part of the Divine Body, its individual members by virtue of their grafting into the Body in that initiatory Sacrament remain living members thereof."

Only in this sense are Presbyterians within the Catholic Fellowship. This, it has always appeared to me, was the view of THE LIVING CHURCH—until recently.

I hope the plan will be withdrawn for if it is forced upon us by a majority in General Convention—as I fear it may be—it will only increase the disunity within the Episcopal Church, probably also among the Presbyterians. Let us work for greater unity and uniformity among ourselves. . . .

(Rev.) A. G. VAN ELLEN.

Waynesboro, Pa.

TO THE EDITOR: You are doing the Episcopal Church a real service of very great value in presenting so clearly the arguments for serious consideration of the Joint Ordination Plan. To set forth the notion that "We alone are the true Church of Christ," as some ministers and priests still do, is wicked! The Church of Jesus Christ is far finer and greater than the Protestant Episcopal Church, or any other branch of the Holy Catholic and ecumenical Church.

I am convinced that a small group of people within our Episcopal Church will do all that lies in their power to defeat any and all steps towards Christian unity. Similarly a number of Churchmen devoutly pray and

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labor for the reunion of many churches (we cannot hope for complete success in this undertaking: it has not come yet in other lands, and will not come quickly to America, I fear).

I greatly enjoy THE LIVING CHURCH—it is a virile, lively, spiritual magazine—continued success to you!

(Rev.) FESSENDEN A. NICHOLS.
New York.

TO THE EDITOR: The more I read about it, the more I am astonished and perplexed at the effort to bind us to the Presbyterians in chains of matrimony. It is so plainly an arranged alliance, as if "for purposes of State," and so evidently not a natural love affair.

For those brought up in orthodoxy no natural charm springs from the root of Calvinistic theology: there is no natural agreement with those who inherit Puritan theories of worship: and there is a natural and rightful antipathy to a trustful relationship with a household whose fathers covenanted to destroy Episcopacy, root and branch.

On these grounds we may well ask whether the proposed alliance is not indeed a mesalliance.

But I am more perplexed at the failure to discuss frankly the bearing of the Preface to the Ordinal upon this proposed union.

That has been, from the beginning of our independent national existence, our official and unchanging interpretation of the confession made in the Creed, "I believe one Apostolic Church." In substance the Preface is not new but accords with the age-long teaching of the historic Church, and with the doctrine of the Orthodox East.

There is a positive and comforting ring to the words, "It is *evident* unto all men, diligently reading Holy Scripture and ancient authors, etc."

We listen for the reassuring statement, "It has become evident to Presbyterians." In this case they would seek Episcopal ordination, and a basis for unity would exist.

There is an alternative, and we listen to hear the admission—if it should be made—"It is *no longer* evident to those who promote this plan on our behalf." Can it be that they are willing to thrust us down into the mire of sectarianism, and into the chaos and anarchy of man-made religions?

Most of us have been taught—lo! these many years—that one of the precious treasures preserved through stormy days of Reformation and during Puritan Revolution and inherited from the Lord Jesus Christ is a due and lawful succession of apostolic ministry.

Shall we now confuse our inheritance by

some strange scheme of joint ordination, as if it was neither EVIDENT to us or to them that "from the Apostles' time, etc."

Shall we exchange our birthright for a mess of pottage?

Two cannot walk together unless they are agreed. If we cannot agree about the necessity of apostolic succession and Episcopal ordination, the time has not come for us to attempt to walk together.

(Rev.) THEODORE HAYDN.
Watervliet, N. Y.

Earl Browder

TO THE EDITOR: May I join issue with you in regard to your statement concerning the endorsement of the appeal for Browder by the Church League for Industrial Democracy? Some time before the action of the League I had signed the appeal as an individual. My reason for so doing after careful consideration, was far from being the wish for "special leniency to a convicted law-breaker just because he was a Communist." Quite the reverse. My position was that of Wendell Willkie. In view of the unique length of the sentence passed on Browder, as compared to that in sundry similar cases, it was obvious to me that the alleged cause for the penalty merely camouflaged the sort of discrimination against radicals which treacherously betrays our liberties. I was not present at the CLID meetings, but I am assured that their action rested on similar grounds.

I regret deeply your attitude toward the League, which is to me one of the most vital and valuable organizations in our Church, and one peculiarly pertinent to the present situation. But I know you follow your conscience as we must follow ours. God grant us to keep on loving and respecting one another!

VIDA D. SCUDDER.
Wellesley, Mass.

Vestments For a Chaplain?

TO THE EDITOR: At Christmas time I received a card from you notifying me that someone had made a subscription to THE LIVING CHURCH for me, and I want you and that person to know that I sincerely appreciate this gift. Please express to him or her my thanks, and be assured that I shall enjoy reading the magazine as always.

Perhaps you can help me in a matter for which so far I have been able to do nothing. I have long wanted a set of Eucharistic vestments. To date I can afford linen ones only. Perhaps there is someone who would like to give to a chaplain some vestment that was stored away and not in use. I can only use one set, however, since there is a limit to what the army will let me carry around. I have stoles, amice, alb, cincture, and cassocks. The only things I need to fill out my equipment are the colored vestments. . . .

So far I have not asked the Commission for help on these things as they are taking care of my pension premiums.

THOMAS D. BYRNE, Chaplain.
Office of the Chaplain
265th Coast Artillery
Fort Crockett, Tex.

Honor Roll

TO THE EDITOR: Though I have been a subscriber to THE LIVING CHURCH for 40 years, I know you will not publish this, as you never have published any letter I have ever sent you. I most strenuously object to your including Herbert Hoover on your 1941 Honor Roll. He has been wrong on every question he has ever spoken or written upon ever since he was President of the United States.

(Rev.) C. H. MALLERY.
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F O R E I G N

ENGLAND

Archbishop of Canterbury
Announces Resignation

BY PETER DAY

Second Archbishop of Canterbury in the history of the Church of England to resign his office, the Most Rev. Cosmo Gordon Lang on January 21st announced to the convocation of Canterbury his decision to retire.

The Archbishop's resignation, which has received the royal assent, is to take place on March 31st. In announcing his decision he said that he was not conscious of any lessening of his physical or mental powers, except some weariness under the pressure of his war-time duties.

"In spite of this, in ordinary times I might have been able to continue my work for a few more years," he said. "But the times are not ordinary. We are passing through the greatest crisis which the country has had to meet in all its long history. The times demand from those who have any responsibilities of leadership ardor, vigor, and decisiveness of mind and spirit which cannot be expected of a man who is in his 78th year and who has for 33 years borne the burden of the office of archbishop—for 20 years as Archbishop of York and for the last 13 as Archbishop of Canterbury.

RECONSTRUCTION

"Further—and this perhaps is the chief reason for my decision—when this war is over great tasks of reconstruction must await the Church as well as the State. Preparation for these tasks must begin now. For myself, after the lapse of a few years I cannot hope to retain even such a measure of vigor as I may have now."

The only Archbishop of Canterbury who had ever before resigned the see was Dr. Lang's immediate predecessor, Archbishop Davidson, who retired at the age of 80. Like Archbishop Davidson, Dr. Lang is expected to receive a temporal seat in the House of Lords after his resignation.

The 41 years of Dr. Lang's episcopate—he became Bishop of Stepney in 1901—were eventful ones in which he played a highly important part in the life of the Church. By a curious fate, he was always somewhat overshadowed by the personality of the other English Archbishop. When he was Archbishop of York, the powerful ecclesiastical statesman Randall Davidson was Archbishop of Canterbury; and when he became Dr. Davidson's successor, his own successor as Archbishop of York—Dr. William Temple—was much more in the public eye because of his interest in eco-

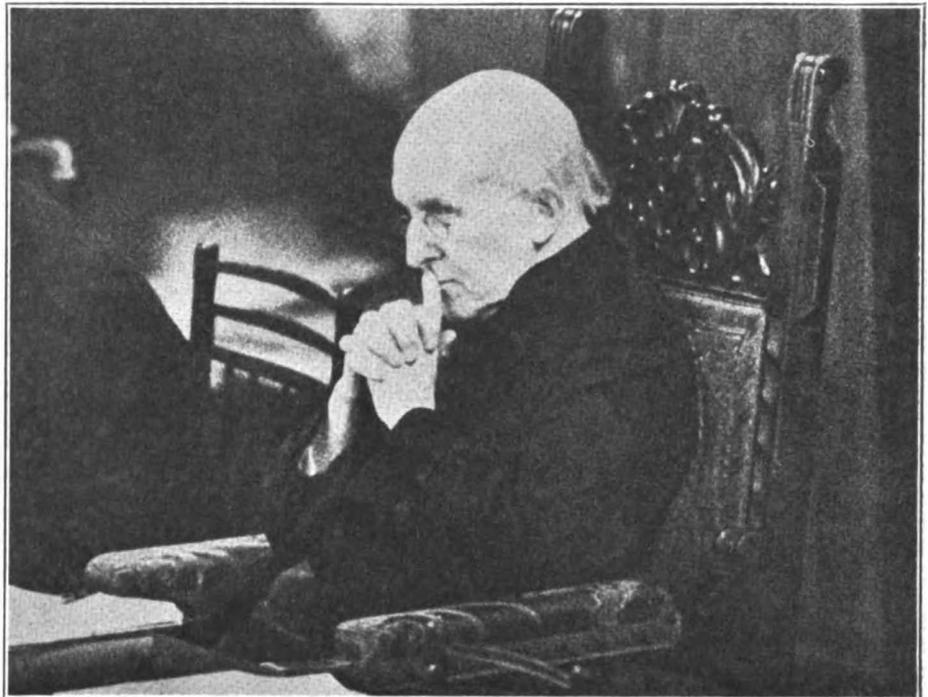
nomie and social problems, his eminence as a theologian, and his leadership in the Ecumenical Movement.

"CONQUERING SCOT"

A paragraph in Ernest F. Jeffs' *Princes of the Pulpit in Modern England* observes: "Dr. William Temple, Archbishop of York, is easily the most interesting figure in the Church of England. His brother of

byterian divine and brother of a former moderator of the (Presbyterian) Church of Scotland, he might well have been viewed with suspicion by Anglicans, were it not for the wholehearted devotion to the Church which characterized his whole life.

Dr. Lang had originally intended to be a lawyer and had had a brilliant scholastic career at Glasgow University and later at Oxford in this field. In 1889, however, he



THE ARCHBISHOP OF CANTERBURY: *The "terrible responsibility of victory" must be undertaken by a younger man.* Acme.

Canterbury is much more easily understood and described, and to that extent lacks fascination for the curious observer of ecclesiastical personalities. Dr. Cosmo Gordon Lang fairly represents a not uncommon type of the conquering Scot. Supremely able, courtly, presentable, and shrewd, he has always seemed one of those for whom high promotion is preordained. His accession to the Primacy was expected, and it excited no deep emotion either of enthusiasm or of dissent. He was 'safe,' he had made practically no mistakes in his many years of high episcopal office, and he was an orator of quite exceptional gifts. In the episcopal translations and appointments which followed on his elevation to the Primacy the public interest centered mainly upon Dr. Lang's successor in the archiepiscopal see of York."

Yet Dr. Lang is a man of genuine achievement. The son of a Scottish Pres-

byterian divine and brother of a former moderator of the (Presbyterian) Church of Scotland, he might well have been viewed with suspicion by Anglicans, were it not for the wholehearted devotion to the Church which characterized his whole life. Dr. Lang had originally intended to be a lawyer and had had a brilliant scholastic career at Glasgow University and later at Oxford in this field. In 1889, however, he decided to prepare for the ministry. He became vicar of Portsea, "the parish that breeds bishops," in 1896, and after five years there became canon of St. Paul's and Bishop Suffragan of Stepney. In accordance with the traditions of that impoverished area, he was then known as an Anglo-Catholic. Later, like most English bishops, he turned toward a more "middle-of-the-road" school of Churchmanship. He became Archbishop of York in 1908, at the age of 43.

VISIT TO AMERICA

During World War I, Dr. Lang visited the United States, and thrilled Church and secular audiences everywhere with his description of the British war effort and statement of the Allied cause. Correspondents of THE LIVING CHURCH at the time wrote enthusiastic accounts, the high point being reached by a Missouri correspondent

who noted unshed tears glistening in the Archbishop's eyes and compared his walk to that of the great actor Henry Irving as Cardinal Wolsey.

Because the Archbishop has been a consistent advocate of closest liaison between Canterbury and York, it has not always been possible to trace the initiative for actions taken jointly by the two Archbishops. During the primacy of Randall Davidson he saw the founding of the Church Assembly, organ of the Church of England in its dealings with a Parliament no longer truly representative of the Church; similarly he, with Archbishop Davidson and the great majority of the English episcopate, swallowed the bitter pill of defeat of the proposed Prayer Book of 1927-1928; and safely steered the Church through the crisis that followed. With Dr. Davidson, he appointed the members of a Joint Doctrinal Commission, the first official effort since the 39 Articles "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences." The report, published in 1938, long after Archbishop Davidson had died, showed that far more unanimity of opinion existed within the Church than was generally supposed; and that the ground of controversy had shifted from Catholic-Liberal-Evangelical to a union of these three types of Churchmanship in opposition to Modernism.

EDWARD VIII

One of the most painful duties of Dr. Lang as Archbishop of Canterbury was that of maintaining the Christian doctrine of the sanctity of marriage against the immensely popular monarch, Edward VIII, when the King wished to marry Mrs. Wallis Simpson, the wife of another man. Dr. Lang and Dr. Temple firmly maintained the position of the Church, although they were subjected to innuendos in the British press and outright attacks in the American press. Their view was shared by the Prime Minister, Mr. Baldwin, and the result which is well known to the world ensued: the King abdicated upon the advice of Mr. Baldwin, and married Mrs. Simpson when her divorce had become legally complete. The Archbishop of Canterbury crowned the present King, George VI, at a coronation ceremony which received the attention of the whole world.

Not long after the events of the abdication of King Edward, the Archbishop issued a Recall to Religion, comparable in intent to the Forward Movement in the American Church. In announcing the Recall he made—from the standpoint of the American press—the most unfortunate utterance of his career, when he spoke of the former King's social circle as being "alien to all the best interests and traditions of the British people." In the growing uncertainty and political tension of the pre-war world, the Recall did not find a completely favorable atmosphere; and the main effort of the Christian Churches turned more to the fields in which his brother Archbishop



Press Assn.

"DE PROFUNDIS": The noted theologian Canon J. T. Bezzant, this AP cablephoto reveals, was the chaplain of HMS Repulse, sunk by Japanese planes last month. Canon Bezzant (right) is shown aboard a British destroyer with Capt. W. G. Tennant of the Repulse just after the rescue.

has played such a conspicuous part—the ecumenical movement and Christian social thought.

Here again the close coöperation between Canterbury and York which is more the work of Dr. Lang than of any other man was exemplified by joint actions of the two Archbishops. While the Archbishop of York presided at Malvern and writes articles and books on Christian principles in social life, it was the two Archbishops together who issued the notable ten-point statement on a just and lasting peace which, subscribed by the Cardinal Archbishop of Westminster and the Moderator of the Federal Council of Free Churches, is the starting place for Christian discussion of peace plans in both Britain and the United States.

Under the joint leadership of the two Archbishops, the Primus of the Scottish Episcopal Church, and the Archbishop of Wales, the episcopate of the United Kingdom issued a message on God and Our Times last September, emphasizing the supremacy of God over the affairs of men and warning of the "terrible responsibility of victory."

If the chief work for which Dr. Lang is to be remembered is his coöperation with others, and his knitting together the two provinces of the English Church into a firm and brotherly unity, this would be no mean achievement. His very decision to resign is characteristic of the Christian statesmanship which has unfailingly governed his actions. The "terrible responsibility" of the victory in which he firmly believes must, he feels, be placed upon the shoulders of a younger man if the peace is to be won by the forces of Christianity.

New Year Message

In his broadcast New Year's Message, the Archbishop of Canterbury uttered a warning against two dangers. First, he pointed out, there is the danger of allowing

indignation at the wrong-doings of the enemy to degenerate into mere vindictive passion. The indignation is most natural and most just. The acts of wanton aggression, the treacheries and cruelties of which our enemies are guilty, cry aloud for retribution.

But just retribution is one thing; the mere lust of vengeance in order to satisfy our own feelings is another and very different. Such vindictive passion the Christian citizen is bound to resist in himself and in others. It does not lie deep in the hearts of the bulk of the people, even of those who have suffered most. But whenever and wherever it appears it stains the white light of our cause.

Second, there is the danger of self-righteousness. When we remember our own sins and shortcomings as a nation, our own manifold neglect of God and of the spirit of Christ, is there not a call for honest penitence and amendment of life, so that through a clear conscience the light of our great cause may more fully shine? Let it not be darkened by the blight of self-righteousness.

PALESTINE

War Prisoners Make Pilgrimage

Osservatore Romano, the Vatican City newspaper, has reported a singular pilgrimage which the Italian prisoners of war in Palestine have been able to make by courtesy of the British authorities.

On invitation of the Holy See, which was also responsible for the expenses involved, many hundreds of prisoners of war have in the last few weeks been able to visit the most important places of pilgrimage in the Holy Land under the leadership of the Apostolic Delegate for Egypt and Palestine. The pilgrimage closed with a Mass at which all communicated in the Church of the Holy Sepulchre in Jerusalem.

MEXICO

Convocation Discusses Joint Ordination

The 28th convocation of the missionary district of Mexico held its sessions at the Cathedral of San José de Gracia, in Mexico City on the 16th, 17th, and 18th of January, 1942.

The convocation, attended by large delegations from the different congregations, held its opening Holy Communion service at the Cathedral of San José de Gracia, on the morning of the 16th. Most of the clergy formed part of the procession.

One of the main theses discussed at the convocation was the Joint Ordination Plan. The majority of the clergy and lay deputies were in agreement that reunion should be sought, but that it is not desired if it endangers our historical and doctrinal position.

The annual meeting of the Woman's Auxiliary was also held in connection with the convocation. Their United Thank Offering was presented, at a solemn service on January 17th.

EPISCOPATE

Bishop Jenkins to Resign

The House of Bishops meeting in Jacksonville, Fla., February 4th and 5th, will act on the resignation of Bishop Jenkins of Nevada, who is the most recent to add his name to the list of resigning bishops.

Other vacancies to be filled are the bishoprics of New Mexico, Idaho, Honolulu, the Philippine Islands, Salina, and San Joaquin.

Bishop Jenkins has been Bishop of the missionary district of Nevada since 1929, when he was consecrated by Presiding Bishop Murray, assisted by eight American and three Canadian bishops.

He has had a varied scene of action for his ministerial duties—ranging from Alaska where he served as a missionary from 1902 to 1910, to London where he was a member of the Pan-Anglican Congress in 1908, and where he returned in 1930 to attend the Lambeth Conference. He has been a deputy to the General Convention six times and has also been active in educational work of the Church in the diocese of Oregon.

He is known as editor of the *Desert Churchman*, diocesan publication, unique in its gathering of news of wide and varied interest. Seventy-one years old, Bishop Jenkins is also known as the author of *Holy Matrimony, Commonly Called Marriage*. In a state notorious for its lax marriage and divorce laws, he consistently upholds the highest standards of Christian marriage.

COLORED WORK

Dr. Robert W. Patton Recalled

The Rev. Dr. Robert W. Patton, long-time director of the American Church Institute for Negroes, returns from retirement to resume his work during the absence of the present director, the Rev. Cyril E. Bentley, now a Naval chaplain.

Dr. Patton will serve as director pro tem, according to announcement by Presiding Bishop Tucker.

RADIO

Daylight Saving Time Changes Scheduled Programs

The nation's change to daylight saving time on February 9th affects two scheduled Episcopal Church radio broadcasts, both announced for February 15th.

Both were announced for Eastern Standard time, and both will be changed to "current New York time," which is Eastern Daylight Saving time, an hour earlier.

Both broadcasts are to be devoted to the Church's campaign on behalf of the work of the Army and Navy Commission, which is meeting spiritual needs in the armed forces on a daily-widening scale.

The Rt. Rev. William T. Manning, Bishop of New York, will be heard over a

Columbia Broadcasting network, February 15th at 10 A.M., Eastern Daylight Saving Time, his address being delivered at Station WABC in New York.

The Rt. Rev. Arthur R. McKinstry, Bishop of Delaware and executive of the sponsors' committee of the Army and Navy Commission, will be heard over the Mutual network, originating at Station WOR, February 15th at 11:30 A.M., Eastern Daylight Saving Time.

PUBLIC AFFAIRS

Pan-American Unity

The importance of Pan-American unity to the nations of the entire world was stressed by the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, and Dr. W. W. Whitehouse, dean of the College of Liberal Arts of Wayne University, at a Pan-American Vesper Service in the Cathedral, Detroit, on January 18th. Flags of the 21 Pan-American republics were carried in procession, and guests of honor included Arthur O. Bray, vice-consul of the British Consulate; Allen Dean, manager of the Foreign Trade department of the Detroit Chamber of Commerce; Jorge Vargas, consul of Costa Rica; J. A. Torralbas, consul for Cuba; Raul Reyes Spindola, vice-consul of Mexico; and Saul R. Levin, consul for the Republic of Honduras.

In the congregation were eight physicians from Chile, on special duty in the United States, who sought permission to attend the service when they learned that it was to be held; who expressed unaffected amazement that a service of this kind could take place in a "denominational" church; and much greater amazement that groups of the common people here were really interested in friendly unity between the Americas.

In his sermon, Dean O'Ferrall urged that this hemisphere be thankful for the increasing political, economic, and religious unity between the American nations. Pointing out that the world is in a period of

flux, he said, "In 1936 the old world came to an end. Fascism became entrenched. The League of Nations collapsed. Everywhere messianic leaders arose preaching a doctrine of hate. We are living in an in-between period, between the old world and the yet-to-come new world. The future of our nations depends on whether we now stand together or apart. We must persevere in our course. The ideals men cherish have always proved stronger than conquest, revolt or any kind of political or military pressure. And notwithstanding the present world holocaust, that idea of the brotherhood of nations will yet become a reality."

INTERCHURCH

Conference Questions Advisability of Merger

The movement to create a comprehensive Council of the Churches of Christ in North America, composed of eight existing interdenominational bodies, struck a snag at the annual meeting of the Foreign Missions conference in Trenton, N. J., January 12th to 15th, when Lutheran delegates offered objections to the proposed plan. However, a compromise was worked out at the closing session which allowed the negotiations to continue.

Churchpeople attending included the Rev. Messrs. J. T. Addison, C. I. Samuelson, Cuthbert Fowler, Artley B. Parson, Arthur Sherman; Misses Alice Gregg, Edna B. Beardley, Margaret Marston, Ellen B. Gammack.

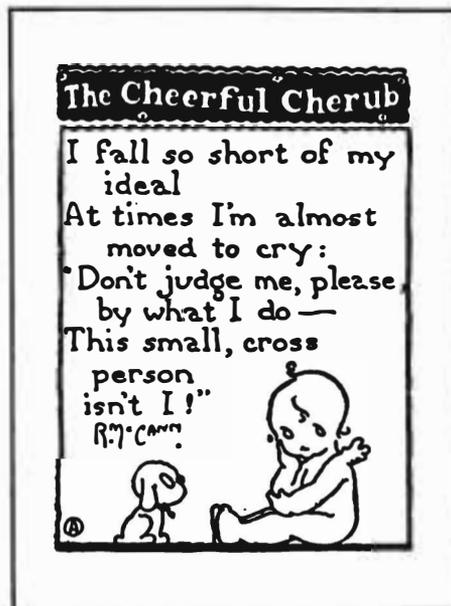
The plan for amalgamation as recently recommended by a study conference in Atlantic City, N. J., would consolidate: the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council of North America, the Foreign Missions Conference of North America, the Council of Church Boards of Education, the National Council of Church Women, the United Stewardship Council, and the Missionary Education Movement. All of these agencies would lose their separate identities in a new and larger organization, representing the United States and Canada, which would take up and perform all the duties previously done by the constituents. Adherence to the new council would be by direct affiliation of every denomination.

Objectors to the plan asserted that the conference's unique work would be lost in the larger federation.

"NO COMMITMENT"

The missions conference agreed with the idea of coöperation and urged that study toward a more coordinated program be continued, but it declared that it was "not prepared at this time to make any commitment with regard to any one of the several plans which have been under consideration thus far." This was taken to mean the Atlantic City proposals.

A committee, with limited authority, was set up to explore the possibilities of wider



union and to report back frequently to the executive committee of the conference and the constituent bodies.

Certain safeguards were attached to the basis of procedure. It was requested that the autonomy of the Foreign Missions Conference within its sphere of action be preserved, and the conference's ability to be joined internationally with similar agencies in other lands and its control over its staff and budget be protected. Another condition imposed was that it be made possible for denominations to be related to the Foreign Missions Conference without being related to the new interdenominational organization.

The consensus of delegates was that the optimistic reception which greeted the Atlantic City proposals in December is being dulled as the constituent members begin to vote upon them.

MISSIONARIES IN FAR EAST

A total of 1,484 missionaries of Canadian and American Non-Roman Churches are caught in the Japanese occupied and threatened regions of the western Pacific, it was announced to the Foreign Missions Conference of North America by its Committee on East Asia. By far the largest number are in occupied China. The second largest group are in the Philippines.

According to Dr. Luman J. Shafer, chairman of the committee on East Asia, the most that has been heard from missionaries in the far eastern struggle area is that they are being treated "with courtesy and consideration."

Of the 1,484 North American missionaries who are stranded in enemy territory, 231 are children. Of the total, 769 are in occupied China, 431 in the Philippines, 78 are still in Japan, 25 in Korea, 3 in Manchukuo, 43 in Indo-China, 45 in Thailand, 52 in Malaya, and 38 in the Netherlands East Indies.

ELECTIONS

Dr. Emory Ross, of New York, was re-elected general secretary of the Foreign Missions Conference of North America at its concluding session in Trenton, N. J. on January 15th. In this position Dr. Ross serves as coordinator of all denominational activities for the administration of foreign missions by 123 boards and societies, representing 30,000,000 Non-Roman Christians on this continent.

Three under secretaries were elected at the conference to serve with Dr. Ross. They are: Miss Sue E. Weddell, also of New York; Joe J. Mickle, who was recently evacuated as a missionary from Japan; and Dr. A. L. Warnshuis, who serves by virtue of his position as one of the two world secretaries of the International Missionary Council. Canon L. A. Dixon, Anglican missionary executive of Canada, was chosen chairman of the executive committee of the Foreign Missions Conference for the coming year.

As a gesture of tribute from the 350 delegates in session, Dr. John R. Mott, veteran YMCA executive and chairman of the International Missionary Council, was elected an "honorary member for life" of the Committee of Reference and Coun-

sel, the executive committee of the Foreign Missions Conference of North America.

Two new members were brought into membership in the Foreign Missions Conference this year, the Board of Foreign Missions of the Cumberland Presbyterian Church, with headquarters in Nashville, Tenn., and the Cameroons Baptist Mission, USA, of Newark, N. J.

The Foreign Missions Conference represents boards and agencies at work in 70 countries of the world in the name of the Christian foreign missionary enterprise. They spent a total of \$20,515,445 to sustain that enterprise in the year 1940.

RELIEF WORK

Save the Children

Presiding Bishop Tucker gave the invocation at the luncheon in New York in observance of the 10th anniversary of the Save the Children Federation, which ministers to needy children in the Southern mountains of this country, and to British

relief of children abroad go toward support of the more than 11,000 young people sponsored by Americans under the agency's godparent plan, and 21 nursery homes in England and Scotland. In these are sheltered "tots under five," many of whom have been bombed out of their homes. The nursery home, Barton Place, in Exeter, is supported by THE LIVING CHURCH and its readers, whose contributions during 1941 reached a total of \$4,114.34.

In the Southern mountains more than 50,000 young people are reached by the Federation and its field workers in more than 100 counties.

"The past year saw the raising of the largest quantity of clothing in our history (for Southern mountain children), 150,000 pounds, sufficient to aid not fewer than 50,000 young people," says the report. These beneficiaries were thus enabled to attend school during the present term.

A "Santa Claus Party" at Christmastime furnished clothing, books, toys, candy and other gifts to more than 25,000 little highland residents, presents for them being sent from 36 States and Canada.



SAVE THE CHILDREN LUNCHEON: Seated at the speakers' table during the relief organization's anniversary luncheon are Dr. Guy Emery Shipler (left), chairman of the board; Dr. Charles H. Johnson, who presided, and Bishop Tucker.

and war refugee children in England and Scotland.

Bishop Tucker was an honor guest at the affair, at which were present about 300 leaders in religious and welfare activities.

The Federation's report at the luncheon said that during 1941 a total of \$507,000 was raised through its efforts for the overseas work and \$245,000 for its educational, welfare, and recreational assistance program in Virginia, West Virginia, Kentucky, Tennessee, and North Carolina.

The funds raised by the Federation for

Presiding Bishop's Relief Fund

With allocations of \$7,803.44 in December, the Presiding Bishop's Fund for World Relief at the end of a year of activity reached a total of \$36,052.66. The fund, set up by the Presiding Bishop in January, 1941, has reached its year's total without any special campaign.

Largest beneficiary of the fund from the beginning has been the Church Committee for China Relief, an interdenominational organization.

CHINA

Lt. Com. Gilmore Missing

Patrick C. Gilmore, for 12 years assistant treasurer of the American Church Mission in China, has been reported missing on active duty as Lieutenant Commander in the British Navy.

The information was received by Mrs. Gilmore in McClellanville, S. C., in a communication from the British admiralty.

ARMED FORCES

Altar Linens For Chaplains

Reporting on the progress made from March, 1941, to January 1, 1942, Pamela Taylor, secretary, National Committee of Diocesan Altar Guilds, states that the committee, working in close cooperation with Bishop Sherrill and Dean Henry B. Washburn of the Army and Navy Commission, has enlisted the assistance of 24 of the 33 Diocesan Altar Guilds.

The committee and cooperating guilds have made and given 1,604 pieces of altar linen. Sets of linens have been given to 98 chaplains, and sufficient supplies are now on hand to supply requests immediately, without waiting for linens to be made up.

A sum of \$1,468.90 has been contributed through the committee by 11 of the altar guilds for the purchase of Communion vessels, portable altars, and carrying cases.

Paso Robles Assimilates Wartime Population

A town with a permanent population of 3,000 almost overnight found a military population of 26,000 added, with the establishment of Camp Roberts and Sherwood Field, near Paso Robles, Calif.

Led by their vicar, the Rev. Lloyd B. Thomas, the congregation of St. James' regional mission proceeded to organize and operate a program of astonishing magnitude.

Indicating the complete upheaval created by the coming of the Army, the Rev. Mr.

Thomas says that when building operations were under way over 9,000 workmen were employed. Every available lodging place in the town and surrounding country was occupied. Trailer camps sprang up along the highways for a distance of 15 miles each side of town. Children overcrowded both high and elementary schools. Stores and streets were crowded with strangers. A federal housing project of 150 units was built and occupied by civilian employees and married non-commissioned officers. The YMCA sent a man, and a campaign for support raised \$2,000 in the town. When the USO project got under way, citizens raised an additional \$2,000 for a building site.

The churches of the town went to work immediately. As soon as men began to arrive and before any chaplains were on duty, a bulletin was posted in every barracks, listing the local churches and hours of service. The Christian, Congregational, Episcopal, and Methodist churches started special Sunday evening joint services followed by a social hour, sponsored by their united young people's organizations.

St. James' mission placed its guild hall at the disposal of service men three evenings a week, with books, games, magazines and writing materials. The men attended church in increasing numbers, some of them acting as acolytes and singing in the choir.

While the Army provided an ample staff of chaplains, among the 26 there has been no Episcopal chaplain, so Mr. Thomas has worked personally among the men.

The mission's program now includes: a monthly bulletin sent to all names that can be gathered; monthly vesper service and social hour with refreshments; tea served once a month in the USO hall by Episcopal women in their turn; invitation dances at the guild hall, managed by St. James' young people; picnics, with transportation and food provided by members of the congregation; soldier dinner guests at the vicarage; dinner guests by members of the parish; Thanksgiving and Christmas dinners to soldiers; dossal supplied for one of the camp chapels at the request of a Lutheran chaplain; marriages of soldiers and officers; visits to the camp hospital by the vicar; two soldiers prepared and presented for confirmation; one person prepared for baptism and baptized; celebrations of the Holy Communion at the camp.

All the activities have been carried on by the mission congregation of St. James, without financial aid from the diocese, or from the Army and Navy Commission.

Richmond Provides For Service Men

Because of the many military and naval reservations in the eastern section of Virginia the question of entertainment of soldiers and sailors coming to Richmond over the weekends has become a vital one. Each of the stronger religious bodies in the city has provided a center for soldiers, primarily for those of its own faith; and the interest taken in their entertainment



has been so widespread among all the Churches, and the work has been done so effectively that the USO has deemed it unnecessary for that organization to establish a center in this city.

The center for soldiers and sailors operated by the Episcopal Church has been conducted in the spacious basement rooms of St. Paul's Church, and has been sponsored by all the Episcopal congregations in the city and suburbs. The whole has been financed by offerings taken in all the churches.

The rooms used by the soldiers have been equipped with pianos, radios, games, writing materials, reading matter, and easy chairs. The center is open every Saturday and Sunday, and the women of the several congregations take charge and act as hostesses upon successive week-ends.

In addition to the entertainment of the men of our now national forces, a special effort is made by the Churches, in cooperation with the English-Speaking Union to provide for the entertainment of British soldiers from ships coming to the ports in this immediate section.

Choir Entertains Sick Soldiers

The junior choir of Trinity Church, New Orleans, has found what is believed to be a completely new form of war service. They found that sick soldiers in Lagarde Hospital would welcome some form of entertainment, so are arranging musical and other entertainment features.

National Guard Service

Families, friends, and associates of the members of the armed forces in the District of Columbia gathered in the Washington Cathedral for a service dedicated to the National Guard of the District on January 18th. A custom of four years, the service was largely attended by families and friends, inasmuch as most of the officers of the Guard are on active duty.

Bishop Freeman opened the service with the thought that it is time now in the

life of the nation when those who are denied the privilege of active service to constitute themselves a home guard to stiffen our morale with more courage, more determination, more zeal, more devotion in those high things in which we believe.

The speakers were Brig. General Albert L. Cox, Col. John C. W. Linsley, and the Rev. ZeBarney Philips.

HOME FRONT

Washington Churches Unite To Serve Government Workers

By JAY A. BONWIT

RNS Correspondent

With thousands of men and women swelling the ranks of workers in Washington's government agencies, the problems of integrating newcomers into the church life of the national Capital presents new and increasing problems to churches and religious organizations.

To fill this need the Committee on Religious Life in the Nation's Capital—growing out of an already existing organization—was set up, having as its chairman emeritus, Bishop Freeman of Washington. The chairman is the Rev. Dr. Albert Joseph McCartney, of the Covenant-First Presbyterian Church, and the remainder of the committee is composed of the Rev. Dr. H. W. Burgan, Minister of the Hamline Methodist Church; Rabbi Norman Gerstenfeld, of the Washington Hebrew Congregation; and the Rev. Dr. Seth R. Brooks, of the Universalist National Memorial Church. Henry C. Barden is the committee's executive secretary.

One of the tasks of the group is sending out letters of greeting to newcomers. Approximately 1,000 such letters are sent out every month. It is pointed out to newcomers that among the activities open to them are youth forums and discussion clubs dealing with personal and social problems; current events; homemaking; choral and instrumental music; indoor and outdoor

recreation; educational, devotional, and social programs; fellowships, classes for study of the Bible and teachings of the Church.

For those who have further questions, the committee maintains a Bureau of Information which answers queries on churches and religious opportunities. In addition to these contacts, the Committee on Religious Life sponsors large public meetings, radio programs, and has advertised widely in Washington papers.

Atlanta Organizes For Defense

Diocese-wide cooperation with the Red Cross and Civilian Defense units is reported from Atlanta.

At the Church of the Incarnation, Atlanta, the parish house is being used 60 hours each week for courses in first aid, including a junior course, first aid, advanced first aid, and the instructors' training courses. The Rev. T. V. Morrison, rector, states that Boy Scouts also use the building to learn how they may fit into the civilian defense program.

Dr. Theodore S. Will, rector of All Saints, Atlanta, states that the canteen unit of the Red Cross is using the kitchen in the parish house. The unit has been preparing food which motor units of the Red Cross distribute to members of the Home Guard, stationed to guard important dams and water works.

At the Cathedral of St. Philip, Atlanta, Dean de Ovies says that the Chapter House is used two days a week for Red Cross sewing units, three days a week for First Aid Courses, and for courses in Home Hygiene. Junior Red Cross classes will be held in the Spring.

Women from St. Luke's, Atlanta, the Rev. Dr. John Moore Walker, rector, sponsor definite days at Red Cross headquarters, furnishing workers, supervisors, and teachers on given days of each week.

Other parishes in the diocese are sponsoring motor corps units. Women from every parish knit, roll bandages, and work in the Red Cross offices as reception clerks and secretaries.

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

Crusade For Equality

WE ARE determined to uproot fascism in the Axis peoples. What, precisely, is fascism? It is the belief that one's own tribe and people is innately superior to other peoples. Such self-glorification provides an excuse for enslaving other peoples and pocketing the profits of their labor.

In our resolve to defeat this spirit in the Axis peoples, let us not overlook the need of overcoming some of the same spirit in ourselves. North Americans have exploited South and Central America's natural resources for our enrichment, not theirs, and this has caused bitter resentment. In almost every section of our country the Negro people are denied real opportunities to make something of their education and natural abilities. Then again, some Americans are afflicted with the social disease of

anti-semitism, which is a fascist plague pure and simple.

Opposed to the fascist spirit which says "We are better," is the democratic spirit which says, "We are equal. All men have the same right to life, liberty and happiness." Let us offer mankind complete democracy as the alternative to enslaving fascism. Let us hold out the hope of a better life for all the peoples of the earth, in which the white man shall not enjoy a position of unearned privilege over other peoples—in which one group of white nations shall not exploit the natural resources of the world to the disadvantage of other white nations and of native populations to boot. This war will degenerate into an imperialistic struggle unless it is consciously waged for the democratic ideal of equal rights for equal men.

Twenty-Five Years in Chelsea Square

By the Rev. E. R. Hardy Jr., Ph.D.

Instructor in Hebrew, General Theological Seminary

I. REORGANIZATION

WHEN the Very Rev. Hughell E. W. Fosbroke became dean of the General Theological Seminary at the beginning of February, 1917, the institution had been without an active head for some time. For two years before his resignation in April, 1916, Dean Robbins had been in bad health. The professors and others had performed their respective functions, but leadership was needed to unite the life of the institution, and guide it in meeting changing conditions.

Changes in the curriculum and teaching methods had been discussed for some time. The system of lectures on required subjects, amplified by purely optional electives, was inadequate to the increasing complexity of the subjects which the priest of today must or may need to study, as well as behind modern educational standards. The seminary had the prestige and (for 1900) considerable endowment which Dean Hoffman's administration had given it; Dean Robbins had brought a number of able men to its teaching staff; and now it was left to Dean Fosbroke to lead it forward amid changing circumstances. Not only the curriculum, but the general tone of the school needed reinvigoration, and to that task Dean Fosbroke set himself.

The diminution of the student body caused by the entrance of the United States into the first World War was not wholly harmful to the institution. With the class that entered in 1919 a nearly fresh start could be made. The "reconstruction" of the seminary had been signalized by the celebration of its centenary in the spring—a celebration postponed from 1917, the centenary of the vote of General Convention which inaugurated the General Seminary, to May 1, 1919, the approximate anniversary of the actual beginning of instruction in St. Paul's Chapel.

In the fall of that year the new curriculum was introduced. Following the lines of the "Normal Standard of Learning" it recognized the seminary's position intermediate between the undergraduate or graduate school of arts, where free choice of field is in order, and the strict requirements common in professional schools. An American seminary is both a training school for the ministry and a graduate faculty of theological studies. There is no doubt that the theological student should do basic work in the Bible, Church history, doctrine and ethics, and pastoral theology, and so these courses remain compulsory for him. The presence of electives allows him to pursue particular studies further, and adapt the practical part of his training to his particular needs.

In the following years further educational reforms were introduced, the purpose of which was to adjust the academic work more precisely to the individual stu-

dents, and to connect their field work with the seminary course. The tutorial system was inaugurated in 1926 to serve the former purpose, and the supervision of field work by an instructor in pastoral theology was begun in 1927. For a time an arrangement was made by which the professor of pastoral theology was also rector of a neighboring parish; but this experiment did not fulfill the hopes with which it was started, and was allowed to lapse after a few years. From the time of his arrival Dean Fosbroke had hoped to bring into the seminary course some contact with the social service technique, which lies so close to one part of the functions of the clergy. After some trial of electives in the field, a course in social work became part of required pastoral theology in 1929. An elective in rural sociology has met a real need.

It would be invidious to mention the names of those still connected with the seminary, but some of those who, under Dean Fosbroke's leadership, made the General Seminary of the 1920's a place of alert interest and progress must not be forgotten. Leonard Hodgson, professor of Christian apologetics, 1925-1931, contributed not only brilliant teaching of his own subject, but valuable guidance in the early days of the tutorial system. Frank Gavin, professor of Church history, 1923-1938, is remembered with veneration by former students and hosts of friends—though veneration seems too solemn a word for one whose Church history was so alive and even slangy, and whose Catholic theology was so well in touch with modern and American life. Frederic Curtiss Lauderburn created the traditions of a new office; as supervisor of field work from 1927 and chaplain from 1930-40 his varied experience and youthfulness made him a friend and guide to many.

THE PHYSICAL PLANT

Toward the end of these years the hope arose that the overdue modernization of the seminary plant and the needed increase of the seminary endowment could at last be undertaken. Efforts made in 1927-1930 were crowned with some success, with which the names of two trustees deserve to be connected. A fund was gradually accumulating for the building of Seabury Hall. Under the auspices of Bishop Matthews, then president of the board, it was increased to the amount necessary and Seabury Hall was erected in 1931-2. In it the seminary has gained several features which it had long needed—an attractive student common room, a place for informal meals, an auditorium for public lectures and plays, and convenient living quarters for fellows. In 1929 Professor Batten, then acting dean, enlisted the support of the alumni of the seminary in a series of diocesan commitments for its benefit. The

following depression prevented the success of this scheme, but one of the most necessary, though least romantic parts of it was carried through in the diocese of New York. The energy of the Rev. H. Percy Silver was largely responsible for the seminary heating plant, for which those who remember the uncertain if sometimes exciting days of coal-carrying are duly grateful.

II. FURTHER DEVELOPMENT

Soon after his tenth anniversary, Dean Fosbroke was granted a sabbatical year—leaving behind him a seminary made vigorous by his efforts. From a year of refreshment in Europe and the Near East he returned to find that, as his first decade began with war, his second was to begin with depression. The seminary has gone on; but vacant stalls in the chapel are an indication that it has, like the rest of the world, been obliged to retrench. In spite of this its intellectual and spiritual life has continued to advance.

After 10 years of experience the time had come for further improvements in the course of study. Lack of knowledge of the English Bible has long been one of the complaints of those who have to do with theological students. It requires reading of the text, not special courses in the subject; and since 1932 a general Bible examination at the beginning of the middle year has served as an incentive to read the Bible as well as read about it.

Partly at the dean's suggestion, the General Convention of 1934 adopted a change in the canons by which admission to candidacy comes after a year of theological study, and requires the endorsement of the candidate's seminary, which thus acquires a useful moment of official contact with the bishops and others to whom the canonical direction of aspirants for Holy Orders belongs.

A change which further unified the seminary course was the introduction of comprehensive examinations on the basic theological subjects, first given in 1939 to the class of 1940 (moved by a more recent change to the end of the Senior Year).

New interests continue to demand admission. Since 1930 the seminary has paid increasing attention to the psychological approach to pastoral and personal problems, and has cooperated with the organizations which offer "clinical training" to theological students in the summer. The Church has long made use of members of the seminary faculty as speakers and lecturers; but often this has created no further contact between the seminary and the laity, who have thus profited by it directly as well as indirectly while scarcely knowing of its existence. Owing originally to the interest of Dr. Gavin, this has been partly remedied by the extension courses for

clergy and laity given at the seminary since 1935. In the last two years these have been given in conjunction with the board of religious education of the diocese of New York.

The Missionary Society may be considered an index of the general vigor and healthiness of the life of the seminary. Democratically run by the student body, it arranges a devotional program and provides a means of religious expression in its missionary meetings and budget. Since 1933 the major part of this last has been devoted to the seminary associate mission. The program of the mission at Hays, Kansas, has been carried through to its conclusion, and a new mission at Upi in the Philippines was begun this year. Since 1934 the student body has given an annual play for the Missionary Society and its mission. Several years of successful plays were climaxed in 1940 and 1941 by the presentation of Dorothy Sayer's *The Zeal of Thy House*, which required enormous effort, but was a real contribution not only to the cause for which it was given but to the artistic and religious experience of those who saw it.

III. TWENTY-FIVE EVENTFUL YEARS

So five *lustra* of Dean Fosbroke's administration come to an end. This period—one-fifth of the seminary's history—has not only lasted longer than any previous deanship, but has seen more happen to the world and the seminary than any equal period of the latter's history. One would like to list the distinguished visitors whom the dean has welcomed to Chelsea Square, beginning with the present English Archbishops—or the distinguished men who have received degrees, *honoris causa* or in course, including one Master of Theology who sometimes writes from the "sacred see city of Paphos." The neighborhood has changed; it has gained two subways and lost an elevated, lost the old London Terrace and gained the new—and in recent weeks the seminary reception room has become a headquarters for air-raid wardens. In war and peace the seminary continues, loyal to unchanging Christian truth and alert to new needs and developments. In the changing order of the future trained clergy will be needed as never before, and so the seminary appeals confidently to the support of its alumni and the laity of the Church.

During these 25 years the seminary's life has grown out of the contributions of many lives. That is as it should be—lesser bodies within the Church, like the great Body of Christ itself, depend on many members, and not on one. But the dean has been the leader of its life and guide of its fortunes. We think of him naturally in the two centers of the seminary's corporate life. In the classrooms where he has expounded the Prophets of Israel we cannot forget (whatever be the immediate subject of study) that God reigns; that is the ultimately important truth. It bears with it the companion truth, as the second commandment follows the first, that God's will, and therefore the activity of his servants, has to do with all the areas of life. A life of discipline, yet with an unlimited breadth of interest, is demanded of the servants of God; and so

the priesthood can never be a narrow or constricted vocation. Alumni will remember how the dean's addresses at their dinners have enforced this, usually with apt quotations from writings of ancient or modern authors which most of us had heard of but very few of us had ever actually read.

The seminary's inner center is the chapel, and the life of prayer which it represents.

Pardon—Power—Peace

An Historic Sermon

By the Rev. Edward Randolph Welles

Rector of Christ Church, Alexandria, Va.

"If you were going to preach a sermon to the two men most responsible for the defense of the world against the onrush of Nazism, what would you say? Here is what Fr. Welles said in his sermon at Christ Church, Alexandria, Va., on January 1, 1942, before President Roosevelt and Prime Minister Churchill. The text was, "And David said unto Nathan, I have sinned against the Lord . . ." (II Samuel 12: 13).

OUR President has appointed this first day of 1942 "as a day of prayer, of asking forgiveness for our shortcomings of the past, of consecration to the tasks of the present, of asking God's help in days to come." We are to pray for three gifts from God: Pardon, power, and peace. Pardon for past shortcomings; power for the present task of achieving victory; and peace—enduring peace—by God's help in days to come.

As my text I am choosing a story of King David, perhaps the greatest figure in the Old Testament, beloved monarch, and the one from whom Jesus Christ's earthly ancestry was traced.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die" (II Samuel, 12: 13). You will recall that David had coveted Bathsheba, the wife of Uriah, the Hittite. In order to dispose of the husband, King David arranged for Uriah to be sent into the forefront of the hottest battle and be killed. The King's plan worked to perfection. Uriah was slain, and David gained another wife. Then God sent the prophet Nathan to the King. The prophet told David about a rich man who had many flocks and herds but yet took from a poor man the latter's one little ewe lamb. David became indignant at this tale of injustice, and he said to Nathan: "As the Lord liveth, the man that hath done this thing shall surely die." And Nathan replied: "Thou art the man." And David said unto Nathan, "I have sinned against the Lord."

That is the first requirement, if we would have the power of God for any task. If we admit our shortcomings, are sorry for them, and ask God's forgiveness, He is quick to respond with His pardon. He did in David's case for immediately after David's humble words "I have sinned against the Lord," Nathan said to him:

That also has been held before it these 25 years, in precept and, still more, in practice, by the daily services, days of devotion, and periods of meditation. The worship of God is both the Christian's chief duty and his source of strength; and, harmoniously blending with daily work, it has occupied that central position in the General Theological Seminary under the guidance of Hughell Fosbroke.

"The Lord also hath put away thy sin; thou shalt not die."

We Christians who protest the sins of our neighbors against us are in the same boat. We have all sinned and all of us are guilty in God's eyes. And so it is with the nations of the world; all nations have black spots on the record. We are well acquainted with the sins of other nations and we often talk about them, but we seldom think, much less speak, of our own. We ought to be ashamed of our treatment of the Indians at home and of the worst features of Yankee imperialism and exploitation abroad.

But by far our greatest sin as a nation is the sin of international irresponsibility. We want our country and our people to have power and prestige, pleasures and possessions, but we balk at the international responsibility which those privileges impose. Nationally we have been like the priest and the Levite in the story of the Good Samaritan—we have passed by on the other side when we have seen other nations in need or peril, or we have given them aid at the end of a 3,000-mile pole, fearful of involving ourselves in danger or drastic sacrifice. We have wanted other nations to pay the supreme price for human liberty while we gave them dollar credits.

That is not the way of Jesus Christ. He endured His cross and we nationally must accept our cross too. For the cross of sacrifice and danger and even death is the price of spiritual power. Thanks to the foresight of our President we are not entirely unprepared in a military way for this war—but spiritually we are in bad shape. Pearl Harbor resulted in a new national unity based on resentment. But that is not enough. We must have a deep spiritual unity that will make us ready, even eager, to sacrifice our material goods, and when necessary, even life itself, for the moral principles for which this war is being fought. America cannot have God's power unless she will also accept proportionate responsibility throughout God's world for God's other children—all mankind. We cannot hope to build an enduring peace by going back after this war to the old status quo which produced this war.

Is there then no difference between the Japanese and the people of the United States, or between the Germans who follow Hitler and the British? We are now answering that question by our national attitudes and actions. The Germans and the

Japanese have shown no signs of regret for their past shortcomings; they scorn God's principles of honesty, justice, freedom, and the other fundamentals of the good life. Yet, since the beginning of this present war, the British peoples have displayed qualities on a national scale almost unique in history. They have shown genuine humility for past imperfections side by side with untroubled conviction in the right of their present cause and courageous determination that that cause shall prevail, come what may. I believe that British penitence

has won God's pardon and power. Few of us here, when France fell, dared hope that the British Isles would long survive. God granted a miracle at Dunkirk, and that miracle contributed to a second—the continued security of those embattled Isles.

The leader of our nation, with great spiritual vision, has called upon us as a people to ask God's forgiveness for our shortcomings of the past. If we respond to his call, if we are truly sorry for our past national sins, and desire God's pardon, then God will surely forgive us as

He forgave David; and, like David, we shall not die, we as a nation shall live. For with that divine pardon we shall receive the divine power which no merely human violence can long resist.

But some people are saying that this whole world situation is too complicated for them. They say, "I am confused and bewildered by lies and propaganda. I am only one single individual among millions, so I cannot tell what's right or what I ought to do. Now we are in the war; it may be right, it may be wrong; I'm all confused, but patriotism demands that I support my country, right or wrong." Such fence-sitters deserve either our pity or our scorn. We can do infinitely more good for our beloved country if we say, rather, "May my country always be right, and I'll do all I can to help it be right and keep right." The highest, finest, truest patriotism demands not backboneless skepticism, but discernment, vision, and unstinted courage.

A dead fish cannot go upstream; it can only float downstream with the current. For the love of God and country that is in us let us this day dedicate ourselves anew to struggle for the truth, however unpalatable it may sometimes be, confident that the only enduring victory and liberty our country can achieve must be based upon right and truth and justice. Toward the attainment of that goal God will give us unsparingly of His power.

I believe that this present world struggle is at its core a spiritual struggle, and that much of the evil is on our side. We Americans need to be purged and cleansed individually and nationally before we are worthy to survive. But imperfect though we are, and we must repent and return to God if we are to be saved, it is important that we discern the vast difference between our aims and those of the Nazis. The democratic way of life does encourage the Christian way of life, does strive to promote freedom and honesty, and the other Christian virtues. The Nazi regime scorns freedom and honesty and purity and love of one's neighbor. The Nazi regime aims to destroy Christianity and enslave all mankind. I believe that the spirit of Christ alone stands in the way of successful Nazi world domination, for it alone can inspire a successful will to resist and provide sufficient power to achieve victory. The German leaders recognize this fact far more clearly than do most Christians. That is why Naziism must crush Christianity to win and to survive. The world cannot remain half slave and half free; half pagan and half Christian; half Nazi and half democratic. We must fight Naziism and its allies to the death or they will dominate and enslave us and the whole earth.

In this hour our President has given us a spiritual call to arms. Let us respond wholeheartedly. Let us pray for pardon for past shortcomings; for power for the present task of achieving victory; and, finally, for peace. I am convinced that we and our Allies shall win the war; let us pray, and not today only, but every day from now on, that God will help us win a new era of peace, a peace built upon the only basis which can produce enduring justice and truth—the Fatherhood of God and the brotherhood of all mankind.

Religion and Life

III. Is religion an "escape-device"?

By the Rev. Meredith B. Wood

Rector of Hoosac School, Hoosick, N. Y.

I DISLIKE the common use of technical jargon, psychological or otherwise, which we all are prone so blithely to bandy about as if we knew precisely what it all meant. It is so easy to damn a good thing by giving it a label. "Smith is a Communist," we say—which gives us cause to snub him properly. "Too bad about Jones," we remark, "he's got an inferiority complex"—which at once makes us feel very superior. Smith probably isn't a Communist at all even though he is willing to see the Capitalistic system modified, and Jones may be only suffering from overwork. Yet Smith and Jones are labeled, classified, put in pigeon-holes out of which they can be extricated only with difficulty.

It is entirely legitimate, however, for the man in the street to ask the question which is the title of this article; but it is not fair to label religion as an "escape-device" without the deepest consideration. By "escape-device," the man in the street means an activity—or lack of activity—used to avoid some essential obligation of life. We have all sensed in ourselves, the desire to escape from difficulties by making this or that excuse, even to the point of developing a lassitude or illness which prevented our facing them. Do you recall the story of the man who lay paralyzed on a hospital bed for years, until one day the place caught on fire, when he was the first to reach safety under his own power? He had used paralysis as an "escape-device"—no doubt, quite unconsciously—to avoid some difficult crisis in his life.

His case is a technical one which I am glad to leave to the psychologists. It is proper for them to speak in scientific terms about his method of avoiding his obligations; but to call religion an "escape-device" in casual fashion is another matter. I have no doubt that religion can be, and often is, used to escape from some bitter reality such as a broken career or an empty home. A man may well seek comfort in the ten-

der arms of the Church—and find it; but this is entirely different from labeling his religious interest an escape from reality. Perversion there may be in religion as well as out; yet true religion strengthens man to face difficulties and conquer them.

True religion points the way to the lives of the Saints and says "go and do thou likewise." Surely St. Paul can not be accused of "running away" just because he left home to undergo shipwreck, stoning, and martyrdom for his Lord. By no stretch of the imagination can St. Francis be called a coward in that his religion led him to renounce his wealth for the service of the poor. Likewise, in our own times, Dr. Grenfell can hardly be labeled an escapist because he gave up the prospects of a comfortable London medical profession for the hardships of the Labrador coast. Yet each of these men pursued his career because of religious convictions.

Dr. Merrill has well expressed the vigor of the religious life in the well-known hymn:

"Rise up O men of God!
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of Kings."

To serve the King of Kings—that is true religion. Our Lord knew evil, sin, and ignorance at their worst, yet He accepted their challenge by proclaiming the true way of life,—and *was therefore crucified*. If self-negation and sacrifice and the willingness to die for a cause are an "escape-device," the label loses its original meaning by becoming gloriously transformed. Christ's life and death have given us the means to break the chains of pain and evil which have bound us. They, therefore, become an "escape-device" to *conquer* difficulties, not to avoid them.

¶ *Next week Fr. Karl Tiedemann, OHC, answers the question: "How can religion help to overcome the curse of fear?"*

General Seminary and Its Dean

THE coincidence of the 125th anniversary of the founding of the General Theological Seminary and the 25th anniversary of the Very Rev. Dr. Hughell E. W. Fosbroke as dean is a notable occasion. There are two other interesting chronological facts: Dr. Fosbroke came to the seminary as dean in 1917, one hundred years after the founding in 1817; and he has been dean for exactly one-fifth of the period of the seminary's history to the present date.

Historians of the future will, we think, devote much attention to the contribution of Dean Fosbroke to the training of candidates for the sacred ministry. Already, it is possible to observe the results of his work. Dr. Fosbroke came to the General Theological Seminary a thoroughly trained theologian and a distinguished teacher. Gradually and slowly he re-organized the seminary. From a theological school of an old-fashioned type, the seminary has been transformed into a modern graduate school of theological education of the highest rank.

One of Dean Fosbroke's finest achievements was the successful calling to the faculty, as the several chairs were vacated by retirements, of scholars and teachers celebrated throughout the Anglican Communion. Among these may be cited the Rev. Dr. Burton Scott Easton, the Rev. Dr. Leonard Hodgson, and the late Rev. Dr. Frank S. B. Gavin. The seminary was further strengthened by the addition to the faculty of lecturers of learning and teaching ability, who added part-time work at the seminary to their duties outside. Still another contribution was made by Dean Fosbroke to the seminary teaching staff when he encouraged young alumni with marked qualifications for scholarship and teaching to give themselves to this work under the tutorial system.

Moreover, certain of the educational advantages of the seminary have been extended to men and women who needed such help for their work in their parishes. For a number of years, there have been lecture courses in Old and New Testament, Church history, the Prayer Book, and Church music, open to interested Churchpeople. Following the decision of the state of New York to permit school children to be released from school for religious instruction, should their parents request it, the seminary entered upon another important field of service. In coöperation with the board of religious education of the diocese of New York, under the direction of the Rev. Gerald F. Burrill, courses to cover a period of three years were planned and offered. The state board requires that the children taking "released time" must be taught by trained and accredited teachers. With the help of the seminary, selected teachers are measuring up to the requirements. The faculty of the seminary are giving the courses, at the seminary. This work is now in its second year.

Dean Fosbroke came to the General Seminary in February 1917, two months before the United States entered the first world war. He comes to his 25th anniversary facing the problems of another World War. In an academic community of young men, those problems have an immediacy and urgency of special seriousness. There are many Churchpeople who believe that candidates for the sacred ministry should be excused from military duty. Dean Fosbroke has expressed himself as not being of this opinion. A young man, he has said, called to the priesthood, will be the better able to under-

stand and to serve his people later if he has done his full duty as a loyal citizen, even though this may interrupt his theological training.

But the dean makes one exception. If a theological student is a conscientious objector, his position should be respected. The student, however, like any other conscientious objector, must face the difficulties into which his principles will lead him. He also should be ready and willing to serve in ways open to conscientious objectors.

We usually hear about "academic freedom" only when it appears to be menaced by academic authority. For this reason, perhaps a word should be said about the quiet, firm adherence of Dean Fosbroke to the right of both faculty and students to say and to do what they think right, though not in line with his own convictions. In time of war, there are likely to be such issues. The whole American Church is aware of that one which confronted Dean Fosbroke last spring. About half the students and several members of the faculty signed an open letter declaring that "war is never holy." The publication of the letter aroused a storm of praise and blame directed toward the signers. Discerning persons saw still something else in it: namely that liberty of speech and action were taken for granted at the General Theological Seminary.

But there are other problems in a theological seminary in addition to those mentioned. One of the most pressing is the quality of the men who offer themselves as candidates. Dean Fosbroke has made the General Seminary a graduate school by the strict maintenance of the rule that every man admitted must be a graduate of an accredited college or university. But there is more to be considered: namely, personal quality and depth of spiritual life. All those who have been students during Dean Fosbroke's quarter of a century of service agree that his influence and his example have left a deep impress on the inner, as on the outer, daily living of the seminary.

ANOTHER thing Dean Fosbroke has kept before not only the seminary but also before the Church: it is that the seminary is indeed "general." Established to serve "the whole Church in these United States," under Dean Fosbroke the seminary has never been permitted to serve any one part—or party—of the Church alone. All types of Churchmanship are represented in the General Seminary, and represented with mutual courtesy. To bring this about has been not the least of Dean Fosbroke's achievements in his 25 years.

Raising money is a special work for which Dean Fosbroke might say that he had no great aptitude. Yet, during his administration sufficient endowment has been raised to augment the former small salaries; electric light and a central heating plant have been installed; and a new building, Seabury Hall, built. There is immediate need of large gifts. Decline in the value of investments and the return on them has seriously hampered the seminary in carrying out its functions. Money is wanted for professorships, lectureships, and fellowships. A library building is needed, with an endowment. On the seminary grounds, there is space for one more building, and it is needed. Notwithstanding the war and its necessary demands, friends of the seminary cherish the hope that large gifts may be made. Never was there a time in the history of "these

United States" when the Church had a greater responsibility and opportunity. If, in 1817, it was deemed "expedient to establish, for the better education of the candidates for Holy Orders in this Church, a General Theological Seminary," now, 125 years later, in 1942, it is expedient to give adequate support, both spiritual and material, to that seminary. The 125th anniversary of the seminary and Dean Fosbroke's 25th anniversary might well be marked in that way, as well as by the felicitations of the entire Church, in which THE LIVING CHURCH is glad to join.

Forward in Battle

WITH American participation in the war less than two months old, we have every reason to be proud of the splendid record already being made by our army and navy in action. After the initial disaster at Pearl Harbor—for which responsibility has now been fixed by the Roberts board of inquiry—Americans have been alert and courageous in every contact with the enemy. The heroic, though ill-fated, defense of Wake Island will live in history as one of the most gallant of "last-ditch" defenses. Similarly General MacArthur's brilliant campaign in the Philippines, cut off from his bases and from effective reinforcement, will rank high in military annals, while the exploits of American fliers with the Chinese air force are providing effective aid to our allies.

And now comes the notable naval action in the Battle of Macassar Strait, in which Americans and their Dutch allies inflicted heavy losses on the Japanese, perhaps crippling their attempt to strike at the military headquarters of the United Nations in the Far East. Hailed as the greatest American naval victory since the Battle of Manila Bay in 1898, it may well prove a decisive factor in preventing the threatened invasion of Java and Australia.

In the Atlantic, too, we have reason to believe that Americans are playing an effective role, though censorship prevents the details being made known. We do have the statement on high authority that some of the submarines preying on shipping off our east coast will not return to their bases. And the fact that Mr. Churchill was able to cross the Atlantic by ship and return by plane shows that the control of the Atlantic sea and air lanes is firmly in the hands of the United Nations. Now, too, comes the news that an American expeditionary force has landed safely in Northern Ireland without mishap, ready to play its part in direct action against the Nazis at the earliest opportunity.

Americans at home are proud of their men in the field, both in the war zones and in training in the hundreds of camps in this country. Our job is to back them up as effectively as possible—by buying defense bonds, by paying our increased taxes cheerfully, by organizing an effective civilian defense, by supporting the American Red Cross, and in a multitude of other ways, large and small. But most important, on the home front as well as in the war zones, is the maintenance of a high level of morale, and the resolute placing of spiritual values first, in a war in which not only our physical safety but our moral independence and our Christian way of life are at stake.

The 'Gesimas

WITH Septuagesima Sunday, February 1st this year, and the conclusion of the Candlemas observance on February 2d, the Church turns from the festal seasons of Christmas and Epiphanytide and begins to look forward to the penitential season of Lent. For these, the three "'Gesima"

Sundays form an excellent preparation, and in the most recent revision of the Prayer Book these Sundays were wisely grouped under the heading, Pre-Lenten Season.

On the first of these three Sundays, the collect stresses the emphasis of the coming Lent on acknowledgment of our sins, for which are "justly punished," and on deliverance from them by God's merciful goodness. In the Epistle, self-discipline is expressed in St. Paul's simile of the race, and the necessity of proper training for it. This is a message that comes this year with a special emphasis, for self-discipline is the essential feature of a democracy in time of war. We all need it—not only the soldiers and sailors in service, but the men and women at home; yes, and the children, too. Both in the national effort and in our own spiritual lives, if we are to win the race, we must run, not as uncertainly; we must fight, not as one that beateth the air; but with the sternness of self-discipline.

Let's plan now to make this Lent one of the most fruitful ever—in our own lives, in the life of our Church, and in the life of the nation; bearing in mind the emphasis on worship and prayer that is the special note of the Presiding Bishop's Forward in Service program.

Making the "Prayer Minute" Effective

THE Rev. James Madison Johnson, rector of the Church of St. John the Evangelist, Wisconsin Rapids, Wis., has devised an excellent plan for making the Federal Council's daily 6 o'clock "Prayer Minute" effective in his community. Wisconsin Rapids is a mill town; and Fr. Johnson has asked the two leading paper mills to cooperate by blowing their whistles at 6 P.M. each day to signal the prayer time. The local radio station also indicates the prayer minute. And each of the local pastors reinforces the call by endorsing it to his people and reminding them of it frequently. Since each church suggests its own form of prayer for the observance, there is no attempt at regimentation and all can cooperate. The Roman Catholic and Missouri Synod Lutheran pastors, who rarely join in interchurch activities, are among the most enthusiastic supporters of this program.

Finding that the plan works successfully on a local scale, Fr. Johnson is encouraged to hope that it might be successful on a national scale. He has therefore addressed a letter to President Roosevelt, asking him to commend the daily prayer minute as a national observance, signalled from the nation's capital, as is done in England. He suggests that the Washington Cathedral might share with Roman Catholic, Protestant, and Jewish leaders in Washington responsibility for a daily one-minute radio call to prayer, so that the President and his counsellors might know that at that time every day the entire country would be united in prayer for the welfare of the nation.

The plan is an excellent one, and we hope that it will receive commendation in high quarters. Meanwhile, all of us can join in the daily prayer minute, wherever we may be.

POSTLUDE

THOUGH in a moment, golden flame
 Of altar candlelight be gone
 In hueless day; while Thy great Name,
 O strong and living God, burns on
 Within our hearts, we shall desire
 To light our lives with golden fire.

ELIZABETH CRAWFORD YATES.

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BOOKS

ELIZABETH McCracken, EDITOR

A Useful Beginning

WHAT WE CAN BELIEVE. By Randolph Crump Miller. Scribners. Pp. xiv-240. \$2.00.

Dr. Miller of the Church Divinity School of the Pacific has given the modern skeptic, for whom he is writing, a statement of minimum beliefs necessary in Christian profession. These, he says, are "the fundamentals," and his own convictions are "not limited to the beliefs suggested in these chapters."

With this proviso in mind, we can recognize a real value in this attempt to work out, by empirical methods, the groundwork of Christian faith. Dr. Miller has been deeply influenced by Professors Macintosh of Yale and Wieman of Chicago, and their thought appears over and over again in his pages. This has its value; it has its liabilities, too, since the theology of these writers does not readily, even if it does ultimately, make terms with a modernly articulated orthodoxy. Dr. Miller himself seems time and again (as in his discussion of the Incarnation, the Trinity, the Atonement, and some other doctrines) to be in protest (either explicit or implicit) against a type of orthodoxy which is really quite different, even alien, from the genuine traditional Christian position—a position,

which, incidentally, would in many instances give a balanced statement of the truths after which Dr. Miller is so valiantly striving. This is particularly true in the instances of the Incarnation and the Atonement.

The appendix is of particular interest to the theologian, for in it Dr. Miller gives us a succinct statement of the methodology of the empiricist school, but goes on from this school to allow for the "over-beliefs" conveyed by analogy, symbol, and myth. We may be permitted to wonder whether he has quite grasped the regular scholastic notion of the method of analogous predication, if the statements on pages 218-219 are meant to be conclusive.

In the opinion of this reviewer, Dr. Miller has made a very useful beginning, in this book. If he follows the logic of thought upon which he has embarked, and especially if he will enter deeply into the central historic theology of Augustine and Aquinas, we believe that from this beginning he will find his way into a dynamic Catholic orthodoxy.

W. NORMAN PITTENGER.

Fifty Years of the Cenacle

IN THE SHADOW OF OUR LADY OF THE CENACLE. By Helen M. Lynch, Religious of the Cenacle. The Paulist Press, New York. Pp. xiii + 249. \$2.00.

The semi-centennial anniversary of the establishment in 1892 of the Cenacle in the United States has provided the occasion for the publication of its annals during the past 50 years. A brief chapter is given to the beginnings of the Society in France, followed by a detailed account of the seven foundations in this country, with many lists of the names of its supporters and benefactors. The story will be of chief interest to members of the Roman obedience, but much can be learned of the value and methods of the retreat movement so ably carried forward by the Convents of the Cenacle. Noteworthy are the accounts of classified retreats for various groups and different nationalities. The book is illustrated by a number of interesting pictures.

MOTHER MARY MAUDE, CSM.

Two Contrasting Books

FROM MANY LANDS. By Louis Adamic. Harpers. \$3.50.

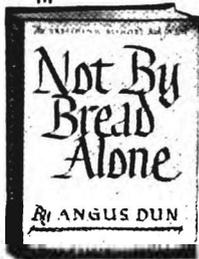
MEN AT THEIR WORST. By Leo L. Stanley, M.D. Appleton-Century. \$3.00.

These two books are noticed together, not because they are supplementary, but because they present such contrasting pictures of Americans. Adamic, some of whose books have been reviewed in these columns, was born in 1899 of peasant parents in the province of Carniola, now part of Yugoslavia, and came to the United States as an immigrant when he was 14. Now an American citizen, he has lived in or visited every state in the Union. He has been

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BOOKS

a factory hand, a miner, a steel worker, a sailor, a pilots' clerk in the Los Angeles harbor, an American soldier in the first World War. Dr. Stanley has been for 27 years the chief surgeon of the largest penal institution in the world.

Adamic tells the story of those who came to this country for an opportunity to live and who made good. His book is a stirring story of immigrants to our shores and their American-born children who through success and failure have set their distinctive mark upon our national life. Dr. Stanley's memoirs tell from first-hand experience hundreds of astounding stories of human error and punishment, some grim with horror, many relieved by humor and the good in the worst of us.

From Many Lands tells as a single story the histories of a number of actual persons and families. It is a most exciting story.

Through Adamic's well-written book runs the significant implication that America's greatest spiritual resource lies in the emotions, motives, and impulses that have brought successive waves of immigrants to these shores from all corners of the earth. He does not believe that this spiritual resource is now being exploited, as it should be and that unless we begin to draw upon it, our current national defense effort is apt to be futile in the long run. This makes the book timely as well as stimulating.

Men at Their Worst tells of "Bluebeard Watson" who confessed to killing seven of his 22 wives; the much publicized case of Tom Mooney; "Dallas" Egan, highwayman and murderer, who knew his own worthlessness; the plumbing crew who varied the prison diet with hot cakes made of stolen flour and machine grease cooked with a blow torch; the biggest prison break, in which the entire board of parole was kidnapped and the warden left for dead; the octogenarian whose whiskers were saved from the prison barber by an act of God.

None of these tales is a pretty story; but Dr. Stanley manages to see some good in the worst of the men, although it does not seem sufficient to keep any of them from being a menace to society. He comes to no conclusions; the problem, he frankly confesses, is too big for him. "The more I see, the less I know. My aim is to help the fellow who hit the depths regain the strength that will enable him to fight his way back to the surface; and I might add some do."

CLINTON ROGERS WOODRUFF.

A Companion to "Dick" Sheppard

PAT McCORMICK. By R. J. Northcott. Longmans. Pp. viii-116. \$1.25.

Here is a small book which tells the story of the life of Dick Sheppard's successor at St Martin's-in-the-Field, written by one of Fr. McCormick's curates. It is an interesting tale, well told, and with many intimate glimpses into the life of one of England's great pastors. Those who read Fr. Northcott's book about Dick Sheppard will want this one, and all who have attended services or visited at St. Martin's will be interested in this account of the man who during the present war carried on and extended the work of the

parish along the lines laid down by his famous predecessor.

W. NORMAN PITTENGER.

An Admirable Book

THE BIBLE FOR TODAY. Edited by John Stirling. Oxford Press. \$5.00.

From the Oxford Press we have learned to expect typographical miracles and so we are not overwhelmed by one more: a single volume, not too heavy to hold, that contains the complete text of the King James version printed in readable type and in modern form. To this phenomenon, remarkable enough in itself, has been added Mr. Stirling's editing, which is equally noteworthy. It is addressed to those who wish to read, rather than to study, the Bible; to read it, however, as containing a message for the present day.

In part this purpose is accomplished by the explanatory headings to the Books and sections; for instance, Joel is headed "God remembers the distressed areas," and the Passion narrative in St. Luke "Going home." But the purpose is fulfilled still more succinctly by the lavish illustrations—nearly two hundred of them. These, drawn for this edition by Rowland Hilder and others, are rarely imaginative reconstructions of Scriptural scenes but express the theme in modern terminology. The frontispiece is a ruined (bombed?) church, with the legend "The Word of the Lord endureth forever." At II Kings 6 we have the New York skyline, with "Is New York giving a better answer than Jerusalem?" The caption of the Prophets is "News of God and world affairs," illustrated with a vivid action-picture of reporters broadcasting a military event. And so on.

An admirable book.

BURTON SCOTT EASTON.

Kagawa's "Novel"

BEHOLD THE MAN. By Toyohiko Kagawa. Harper. \$2.50.

Despite Kagawa's deep spirituality and genuine heroism a "Life of Christ in the form of a novel" is rather beyond his powers. His great gifts are his passionate resentment of cruelty and a delicate sensitivity to beauty, and both of these are fully manifested in this book; the best parts of it are his pictures of Christ's enemies, Caiaphas, Annas, Antipas, Agrippa, Herodas, Salome, and the rest. But his portrait of Christ lacks sturdiness and is deeply tinged with sentimentality; can we imagine Him enjoining the crowds who seek to make Him a king, "Make a holiday in the field with the grass to whisper to you. Take a flower from the mountain and breathe its fragrance"? B.S.E.

CHURCH CALENDAR

February

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



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LOUISIANA

Change Diocesan Organization

Changes of major importance in the diocesan organization were accomplished at the 104th annual council of the diocese of Louisiana, which was held in Christ Church Cathedral, New Orleans, January 21st and 22d.

A new constitution was presented, approved, and passed for final reading in 1943. An entirely new set of canons became effective, providing for Bishop and Council, an elective committee to act as an executive committee of the diocese, and providing for trustees of the diocese who will have control of the diocesan endowment and trust funds, entirely separate from the former finance committee. The changes will bring the diocesan set-up in line with modern business practice and make possible much more efficient operation.

The Children's Home, an institution for girls, will be discontinued as such, and become a child welfare and foster home supervisory organization in line with the best principles of modern child care.

The financial condition was very satisfactory, and the payments for both the Episcopal Fund and the Churches' program better than they have been for years. A budget of \$46,937.50 for the two funds was accepted for 1942.

Distinguished guests were Dr. Alexander B. Guerry, vice chancellor of the University at Sewanee, and Rt. Rev. Frank Juhan, Bishop of Florida, and president of the province, both of whom addressed the council.

NEW YORK

Bronx Convocation

To Hold United Mission

The parishes in the Bronx section of the diocese of New York will hold a united mission from February 8th to 15th, in which all the people of the Bronx convocation, led by their clergy, will take part. On Sunday evening, February 22d, there will be a pilgrimage to the Cathedral of St. John the Divine, for a special Service of Witness. Bishop Manning will be the preacher, and the clergy and choirs of the Bronx parishes will be in the procession.

There are 26 parishes, missions, and preaching stations in the Bronx, which is the uppermost of the five "boroughs" into which the City of New York is divided. The others are Manhattan, Richmond, Queens, and Brooklyn, these last two being in the diocese of Long Island.

Bishop Manning has sent the following letter to the clergy and people of the parishes in the Bronx:

"I am glad indeed that you are to hold a united mission in all your churches from February 8th to February 15th. In this hour of world crisis, it is most fitting that you should join in this special effort for the spiritual strengthening and blessing of

all who belong to your parishes and all others whom you can help.

"As your Bishop, I join my prayers with yours that God will greatly bless this effort and that the mission may arouse many to more faithful use of the holy privileges and means of grace given to us in the Church and to deeper reality in their spiritual lives.

"On Sunday night, February 22d, we are all to gather together in the Cathedral for a special Service of Witness which is to be the final service of your united mission and I look forward greatly to being with you at that service which I trust may be a truly blessed and moving one."

NEBRASKA

**Highway Named For
Trinity Parish Cadet**

To honor Robert Nelson, aviation cadet in the Marine corps who was killed in an airplane crash just prior to the entry of the United States into the War, the Ft. Crook Highway is to be called the Robert A. Nelson Drive. Cadet Nelson was formerly a choirboy at Trinity Cathedral, Omaha, Neb.

Dean Stephen E. McGinley of Trinity Cathedral officiated at the dedication ceremonies in which Brig. Gen. Uhl of the 7th Corps Area, Gov. Griswold of Nebraska, State Commander McDermott of the American Legion, Chief Justice Simmons of the Nebraska Supreme Court, and Commander Buschman of the Omaha Balloon Bed No. 1 participated.

At the annual meeting of the cathedral parish, January 6th, the dean cited the aviation cadet as the first casualty among the many young men of the parish serving in the armed forces. An unusually large proportion are commissioned officers.

Maj. Floyd Paynter, formerly a choir boy, is located in California; Capt. Dexter Henry, absent from his acolyte post this Christmas Eve for the first time in 20 years, is in Texas; Lts. Bert Vickery jr., Robert Deems, and Richard Hedelund are in Army posts in coastal states; aviation cadet Burt Trexler is in Florida; Ed Fox, former president of the Young People's Fellowship, is flying bombers to England.

NORTH TEXAS

**New Church, Debt Elimination
Reported at Convocation**

The presence of two Army chaplains—P. E. Spehr of Abilene, Tex., and J. R. Kittenger, of Wichita Falls, Tex.—and of Miss Edna Beardsley, associate secretary of the Woman's Auxiliary to the National Council, gave a timely and cosmopolitan air to the 32d annual convocation of the district of North Texas meeting in Trinity Church, Midland, Tex., on January 18th and 19th. The chaplains spoke at the layman's banquet at convocation and auxiliary sessions. Miss Beardsley addressed

the auxiliary on Woman's Part in the 10 Year Forward in Service program.

Outstanding achievements of the year were the record of St. Andrew's, Amarillo, in raising \$14,000 in a few months' time to eliminate a pressing debt on the parish hall, and the building and completion of a new church by St. Paul's, Lubbock, on a location adjacent to Texas Technological College and Seaman Hall, student center.

The Rev. Frank Hutchins, in charge of the Clarendon field, and the Rev. R. W. Scott, in charge of the Plainview field were welcomed into the district.

All convocation officers were reelected. Joe Earnest, C. P. Buckler, and the Rev. W. P. Gerhart were elected to be trustees of the University of the South. Delegates to synod are the Rev. Messrs. E. W. Henshaw, F. A. Foster and H. H. Black, Messrs. Arthur Wey, J. P. Butler and Frank Hutchinson. Alternates to synod are the Rev. Messrs. J. A. Winslow, Frank Hutchins, and P. K. Krup. Messrs. J. L. Sperry, I. M. Hoover, and George Ryan.

NEWARK

Service Men Receive

Prayer Books

Trinity Church, Paterson, N. J., presents a Prayer Book to all its members who leave to join the Army or Navy. Presentation is made at a Church service, the men going to the chancel during the singing of a hymn. The Rev. Charles J. Child, rector, couples the presentations with brief statements of the men's records in Church school or other parish organizations.

A member of the parish provides the Prayer Books, and "excellent congregations." Mr. Child says, have marked every presentation. Women of the parish sent Christmas boxes to all members in the service.

Trinity Church stands first in the Newark district of the diocese in the number of hand-knitted shelter blankets for Bundles for Britain. One woman has knitted 53 pairs of sea boots and is at work on more. The parish has received the special commendation of the Paterson Red Cross for its work for and contributions to that organization.

Men of the parish, including the rector, are active in home defense work.

OKLAHOMA

Youngest Diocese Holds

5th Annual Convention

The best attended and what was generally agreed by all, including the Bishop, to have been the most interesting and enthusiastic convention in recent years was held at Trinity Church, Tulsa, Okla., January 21st and 22d. It was the Fifth Annual Convention of the Church's youngest diocese.

In his address, the Bishop, the Rt. Rev. Thomas Casady, called for a greatly increased use of lay assistants both in the parish and in the diocese, and stated that the diocese would be in a condition, if the budget were adopted, to carry on an ex-

panded missionary program without an increase in expenditure over last year.

A budget totalling \$30,870.00 was adopted, about evenly divided between operating and missionary expenditures.

The convention adopted a recommendation of the Cathedral Chapter that the diocese inform the Army and Navy Commission of its endorsement of its program, and asking that all parishes and missions in Oklahoma designate the offering on March 8th for the purposes of this Commission. The offering at the two services at the Convention were designated for this purpose.

Following a lively discussion, the Convention voted to become a cooperating member of the Oklahoma Council of Churches, and agreed to bear its proportionate share of the expenses of the Council.

Principal speaker before the women's meeting was Mrs. David R. West, President of the Woman's Auxiliary of the Province of the Northwest. She spoke on craft work in our missions, and "the Deanery System."

The following officers of the diocese were elected: chancellor, the Hon. James B. Diggs, Tulsa; registrar and historiographer: the Rev. A. S. Heck, Stillwater; secretary: the Rev. Paul R. Abbott, Enid; treasurer: Mr. Carlton M. Greenman, Oklahoma City.

Members of the standing committee are: The Rev. Gordon B. Smith, Ponca City; chairman, the Rev. J. A. Klein, Pawhuska; Col. T. D. Harris and Mr. O. B. Lloyd, both of Ponca City. The board of examining chaplains consists of the Rev. Joseph Ewing, Norman, the Very Rev. James Mills, Oklahoma City, the Rev. Victor R. Hatfield, Ada; the Rev. Edward Lindgren, McAlester. Re-elected on the board of the Oklahoma Episcopal Church Trustees, Inc., charged with the care of the diocesan endowment funds, was the Rev. E. H. Eckel jr., Tulsa.

Elected to the important Cathedral Chapter, governing body of the diocese of Oklahoma between conventions were the Rev. Messrs. E. H. Eckel jr. and Gordon V. Smith, and Messrs. J. Bruce McClelland, Oklahoma City; Col. T. D. Harris, Ponca City; A. D. Cechran, Okmulgee, Judge Clarence Mills, Oklahoma City; C. P. Gotwals, Muskogee; W. D. Duncan, Shawnee. Appointed by the Bishop to this body were the Rev. Messrs. Paul R. Palmer, Muskogee; and S. U. J. Peard, Okmulgee; Messrs. Frank Hathaway, Oklahoma City; John W. Furrow, Guthrie; Donald E. Walker, Ardmore, E. J. Miller, R. J. Marriotti, Roy F. Belding, and Gen. R. U. Patterson, all of Oklahoma City.

The following clergymen and laymen were elected as delegates to the Synod of the Province of the Southwest: Clerical: The Rev. Paul R. Abbott, Enid; Rev. E. H. Eckel jr., Tulsa; Rev. Charles M. Hill, Sapulpa; and Rev. Lawrence Berry, Miami. Clerical Alternates: Rev. J. A. Klein, Pawhuska; Rev. W. W. Davis, Lawton; Rev. A. S. Hock, Stillwater; and Rev. A. H. Beardsley, Shawnee. Lay Delegates: Dr. J. E. Kalb, Altus; W. O. Beal, Tulsa; A. Richards, Norman; Roscoe Harper, Tulsa. Lay Alternates: J. A. Gerdon, McAlester; Ernest Watrous, Shawnee; Angus Woodford, Holdenville; T. R. Bendler, El Reno.

New trustees for the University of the South elected by Oklahoma are: Clerical: Rev. Lawrence Berry, Miami. Lay: Mr. Bruce Wallace, Enid; Gen. R. U. Patterson, Oklahoma City.

COMING EVENTS

February

- 3. Convention of Chicago, Chicago
- 4-5. House of Bishops, Jacksonville, Fla.
- 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

DULUTH

"Take Up Your Cross"

With the stirring words, "Get out from under the juniper tree and take up your Cross," the Rev. Earl Jewell, rector of St. Andrew's Church, Kansas City, Mo., opened his keynote address at the 47th annual convention of the Duluth diocese, at St. Paul's Church, Duluth, on January 20th. Dr. Jewell compared the despairing attitude of many modern Christians to the plight of Elijah, sitting under a juniper tree, begging God to let him die, because "things were too hard for him." "The time for self-pity is not now," he

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continued, "for Jesus promised us not ease, but a Cross; and beyond the Church with the open door stands that same Cross, as Christ's eternal symbol of victory."

In his convention address Bishop Kemerer reported almost phenomenal progress with all vacancies filled and a dangerous deficit overcome in mission salaries. In speaking of the war Bishop Kemerer insisted that "for the vengeful motto, 'Remember Pearl Harbor,' we substitute 'Remember the pearl of great price' which is the spirit of love in the Kingdom of God. Unpreparedness for the peace will be as destructive as unpreparedness for the war."

SPIRITUAL DEFENSE FUNDS

In a joint afternoon session with the Woman's Auxiliary, Dr. Jewell presented the appeal of the Army and Navy Commission for 'spiritual defense funds,' for the work of the chaplains. In a nine-point program he suggested that each priest plan a corporate communion of the family of each departing soldier, that parishoners write frequently to the men of church news, that each rector write military chaplains of their own men, that service flags be placed in each church, and that war-time prayers of the Forward Movement, be used at each service. The Rev. Edward Barrow of Brainerd, Minn., is in charge of this "spiritual defense" drive in the diocese.

At the meeting of the Woman's Auxiliary Mrs. A. E. Eddy of Hinckley, Minn., was elected president in place of Mrs. J. A. MacKillican of Hibbing, whose term expires by constitutional limitation.

ELECTIONS

Further elections included: For the Standing Committee: The Rev. Messrs. L. R. Gillmet, G. A. Palmer, H. J. Wolner, E. C. Biller; lay members: Messrs. F. R. Paine, G. H. Crosby, J. D. Wiggins, and J. A. MacKillican. Delegates to the provincial synod: clerical: The Messrs. E. G. Barrow, S. J. Hedelund, L. W. Hallett, E. C. Biller, F. L. Carrington, J. H. Rayner; lay: W. H. Gimmell, J. O. Carpenter, A. E. Eddy, C. H. Richter, J. Marshall, L. Norman.

MICHIGAN

Auxiliary Discusses Democracy

Laymen and young people joined with members of the Women's Auxiliary in the diocese of Michigan for the first time in the Auxiliary's annual institute, January 19th, in St. Andrew's Church, Detroit.

Democracy and the World Order, theme of the institute, was discussed by the Rev. Seward H. Bean, Mrs. Frank W. Creighton, Mrs. M. J. Konstan, Mrs. Franklin Hepburn. Other speakers included Mrs. B. R. Platt, Mrs. L. M. Baker, Miss Nina Varson, Miss Nellie McAuley, and the Rev. Irwin C. Johnson.

WESTERN NEBRASKA

Conference Center Site

The missionary district of Western Nebraska has just acquired a site for a conference center, on a 99-year lease arrangement, Bishop George Allen Beecher announces. The site is about four miles south of North Platte, on the edge of a lake that serves as a water supply for the Central Nebraska Power and Irrigation Corporation. Bishop Beecher intends that it shall be used especially by youth groups, and that it may serve both Western Nebraska and the diocese of Nebraska. He says Bishop Brinker of Nebraska, the mother diocese, is in hearty sympathy with the plan and is interested in making it at least a state-wide enterprise.

No buildings have been erected as yet, but Bishop Beecher says that some funds are available and unless war conditions interfere, it is hoped to plan some use of the center for next summer.

EASTERN OREGON

Bequest to Pendleton Church

Though not a communicant of the Episcopal Church, Mrs. Sophia McComas, who died recently at Pendleton, left a bequest of \$3,000 to the vestry of the Church of the Redeemer, Pendleton, to be used in any way the vestry determines.

GEORGIA

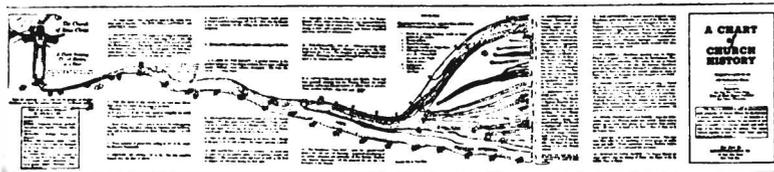
Albany and the Cadets

Albany, Ga., has become an aviation-minded city. On either side of it are schools of aviation. Darr Aero-Tech is a primary school at which some 300 British boys begin their training, a group fresh from England arriving every five weeks. The advance school at Turner Field is also training British boys, giving them the last 10 of their 30 weeks' training in America.

St. Paul's in Albany, the Rev. H. S. Cobey, rector, is ministering to these cadets, some of them being present at every service. Transportation is provided by the Churchpeople, for those wishing to come in the early service which they could not otherwise attend. Many of these boys have

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served at the Altar, or sung in the choir at home, and if they make this known, they are asked to serve in the same capacity at St. Paul's.

A recreation room has been fitted up for the use of the cadets, where they gather to read, play games, play the piano, brew tea, or sit around the fire and talk. They are always grateful for the cakes and sandwiches when they are served by the Auxiliary.

Several cadets who have lost their lives during the last six months and who were members of the Church of England, were buried from St. Paul's Church with interment in Crown Hill Cemetery. Full military honors were accorded, a letter written to the parents by the rector and any of the townspeople who were personally acquainted with the cadets.

At Christmas time St. Paul's parishioners opened their homes to the boys and did much to make the holiday season festive for them.

WESTERN N. C.

Memorial Window

On January 11th St. Luke's Church, Asheville, N. C., became the owner of a chancel stained glass window, representing Christ blessing little children.

A gift from Trinity Parish, New York, the window is a memorial to the late Rev. Thomas Henry Sill, 42 years rector of St. Chrysostom's in New York from which the window originally came. James B. Sill, present rector of St. Luke's is the son of Thomas Henry Sill.

Bishop Gribbin of West North Carolina officiated and preached at the dedication which was preceded by Evensong, the Rev. A. W. Farnum officiating, and Fr. Sill in the absence of the organist serving as such.

ALBANY

Bishop Sherrill and Fr. Whittemore Address Clergy and Laymen

Bishop Sherrill of Massachusetts, of the Army and Navy Commission, visited Albany in the interest of the Army and Navy Commission Fund of the Church, addressing a group of laymen at a luncheon at the De Witt Clinton Hotel, January 12th, and speaking to the clergy of the diocese at

St. Peter's parish house in the afternoon.

After the meeting with Bishop Sherrill the clergy sang Evensong and had a community supper. At St. Peter's Church the Rev. Dr. Alan G. Whittemore, OHC, led a meditation, followed by Compline. The clergy were entertained in Church homes over night and resumed their meditation after the early Celebration and breakfast, January 13th, Fr. Whittemore continuing the addresses and the retreat closing at noon. The quiet day for the Albany diocesan clergy usually immediately precedes Lent, but was changed to the date of Bishop Sherrill's coming so as to bring the clergy together at one time for the two events.

IDAHO

St. Luke's Hospital

St. Luke's Hospital, Boise, in spite of serious losses in personnel, established a new record in service and helpfulness in 1941. Bishop Bartlett, president of the Board of Directors, was killed December 15th; he had placed the financial status of the Hospital on a firm base and had given wise leadership through the six years of his episcopate. The day following his death brought another serious loss in the death of Miss Helen A. Smith, superintendent of nurses and assistant to the superintendent; she had given 19 years of excellent service to St. Luke's. Earlier in the month, James Gwinn, auditor, had died.

Since Boise is located within the war zone area, it has been necessary to arrange for black-outs, not a simple matter in a hospital; emergency operating rooms, delivery rooms, and first aid rooms had to be provided in basement rooms.

The report for 1941 shows a marked increase in all types of service and a considerable increase in the total number of patients admitted.

The conversion of St. Margaret's School into a home for student nurses was a great step forward, and now to help in the emergency, an additional class of students will be admitted in March.

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In Memory of H.J.S.	1.00
On behalf of H.E.S.	1.00
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China Relief Fund	
Rev. Robert T. Phillips	\$ 5.00
Mrs. D. M. Peart (for medical supplies)	5.00
Grace E. Archibald	2.50
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Cathedral Church of St. Luke Portland, Maine

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

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street

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

Sunday Services

8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong. Special Music.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

Chapel of the Intercession, New York City

155th St. and Broadway

REV. DR. S. T. STEELE, Vicar

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

St. James' Church New York City

REV. HORACE W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and 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.

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.

REV. GREG TABER, Rector

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

DEATHS

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

John Maurice Francis, Priest

The Rev. John Maurice Francis, retired, died January 21, 1942, at Good Samaritan Hospital, Los Angeles. He was 59.

He was ordained to the diaconate on December 27, 1912, in Utica, N. Y., by Bishop Olmsted of the diocese of Central New York. He was ordained to the priesthood in 1914, also by Bishop Olmsted.

He studied at Colgate University and with private tutors.

In June, 1917, he went to Des Moines, Ia., to become treasurer of the diocese of Iowa and secretary to Bishop Coadjutor Harry S. Longley. He also served as priest at St. Mark's in Des Moines.

In 1921 he went to Marshalltown, Ia., where he became rector of St. Paul's. He remained there for a year and a half, leaving to become rector of St. Clement's Memorial Church in St. Paul, Minn.

In 1923 he accepted the call of St. James' parish, South Bend, Ind., and remained there until 1929 when he went to Trinity Church, El Dorado, Kans. His service there brought a call from St. Paul's in Leavenworth, and in that parish he concluded his active ministry.

In 1937 he and Mrs. Francis moved to Southern California. She and two sons, Seymour E., Chicago, and William W., U. S. Navy, are the immediate survivors. Also surviving are a sister in Los Angeles; his father, a brother, and a sister, all of Scranton, Pa.

Funeral services were held, January 24th, at St. Luke's in the Mountains, near Glendale. Bishop Stevens of Los Angeles officiated. Assisting clergymen were the Rev. Wesley Havermale, of St. Luke's, and the Rev. Clarence H. Parlour, rector of St. Mark's, Glendale.

Claude C. Thomson, Priest

The Rev. Claude C. Thomson, rector of the Church of the Transfiguration, West Arlington, Baltimore, Md., died January 19th at the Church Home and Infirmary, Baltimore.

Mr. Thomson was born in Prairie du Chien, Wis., March 28, 1883. He was ordained in 1915 by Bishop Morrison.

Before coming to Maryland he held several charges in Minnesota, Pennsylvania, and Wisconsin. He had been the rector of the Church of the Transfiguration since 1929. He is survived by his widow.

Funeral services were conducted by Bishop Helfenstein of Maryland and Bishop Powell, Coadjutor.

Isabel Tweedy

On December 14, 1941, Isabel Tweedy died at the age of 99 years and 10 months. She was born on Washington's Birthday in 1842 and died on the anniversary of his death in 1941.

Miss Tweedy was the oldest communicant of Grace Church, Plainfield, N. J., and was the last of the four sisters who

had been intimately associated with the work of that parish.

In November 1875 a meeting was held in Miss Tweedy's home—which was addressed by Miss Mary Emery, the first national secretary of the Woman's Auxiliary, for the purpose of interesting the women of the diocese in the missionary work of the Church. As a result of this meeting the New Jersey branch of the Woman's Auxiliary was organized two months later in New Brunswick at a meeting at which Bishop Scarborough presided. Isabel Tweedy's sister, Mrs. Dexter Tiffany, was president of the diocesan branch for several years. At the annual meeting in Princeton in 1880, Miss Tweedy was elected secretary and treasurer and continued to hold these offices till 1897 after which time she served as treasurer till 1918, a total of 37 years. Her interest in the work never flagged even after she was unable to attend the diocesan meetings.

A.C.U. CYCLE OF PRAYER

February

7. St. Michael's, Hays, Kans.
8. St. Peter's, Springfield, Mass.
9. Trinity, Cliffside, N. J.
10. Transfiguration, Brooklyn, N. Y.
11. All Saints', Orange, N. J.
12. St. Mary's, Sparta, N. J.
13. Ascension, Mt. Sterling, Ky.

CHURCH SERVICES

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M., Holy Communion.

The Little Church Around the Corner

TRANSFIGURATION 1 East 29th St. New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers Service, 4 P.M.

Trinity Church

Broadway and Wall street
in the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. 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.

CLASSIFIED

ANNOUNCEMENTS

Appeals

ST. MARY-OF-THE ANGELS SONG SCHOOL, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. **DESMOND MORSE-BOYCOTT**, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

Died

BRADFORD, Mrs. WILLIAM, communicant of Trinity Church, Princeton, N. J., died December 1, 1941, in Atlantic City, N. J., after a long illness. She was one of the oldest, most interested and active and faithful members of Trinity parish.

NUNNS, Miss ANNIE, 52 years staff member of the Wisconsin Historical Society, and communicant of St. Andrew's, Madison, Wis., died January 5th, age 74. She was a parish leader for many years.

Memorial

HUNTING—In loving memory of George Coolidge Hunting, Bishop, who entered into Paradise, February 6, 1924. "In Thy presence is the fullness of joy."

ALTAR BREAD AND INCENSE

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

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

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. **SISTERS OF ST. JOHN BAPTIST**. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

CAUTION

SHARBY—Clergy of the Church are urged to exercise caution in dealing with a most attractive young man giving the name of **GILBERT E. SHARBY**, and who may use the name of, or a letter of reference from, the Rev. David K. Montgomery of St. Peter's Church, Morristown, N. J. He is very blond, with a very small mustache, about 5' 11" in height, well built, and has been appearing in a U. S. Army uniform. Any information concerning him would be appreciated by the priest above named.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. **REDINGTON CO.**, Department 805, Scranton, Pa.

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

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. **REDINGTON CO.**, Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. **ROBERT ROBBINS**, 859 Lexington Avenue, New York City.

CHANGES

Appointments Accepted

HAVERMALE, Rev. WESLEY A., rector of St. Luke's of the Mountains parish, La Crescenta, Calif., has accepted a call, effective February 14th, to be rector of the Church of the Messiah, Santa Ana, Calif. Address: 1504 Bush Street, Santa Ana, Calif.

HERON, Rev. ROBERT, formerly rector of Christ Church, Rouse's Point, N. Y., has accepted a call to the rectorship of the Church of the Holy Cross, Warrensburg, N. Y., effective February 1st.

GRAY, Rev. FRANCIS A., formerly rector of King and Queen parish and William and Mary Parish, Md., is rector of Lynnhaven parish, Va. He will be in charge of Old Donation, Bayside; Emmanuel, Kempsville; and Epiphany, Norfolk, Va.

JAMES, Rev. CHARLES P., formerly curate of St. Paul's Church, Columbia, Pa., is rector of St. Paul's Church, Columbia.

HARRIS, Rev. EDWARD, formerly rector of Holy Trinity Church, Collington; St. George's Chapel, Glendale; St. James', Bowie, Md., is vicar of the Chapel of the Good Shepherd, Washington, D. C.

LIER, Rev. EARLE G., formerly rector of St. Paul's Church, Rahway, N. J., is vicar of Trinity Church, Pocatello, Idaho. Address: 744 N. Arthur Street, Pocatello, Idaho.

SALINAS, Rev. SAMUEL, priest in charge of the missionary field in the State of Hidalgo, Mexico, is now a member of the staff of the Cathedral of San Jose de Gracia, Mexico City.

SHEPPARD, Rev. EDSON FRASLEE, formerly assistant rector of St. Paul's, Peoria, Ill., and vicar of St. Stephen's, Peoria, is rector of Holy Trinity Church, Danville, Ill.

SMITH, Rev. WILLIAM X., formerly rector of Christ Church, Laredo, Tex., has joined the staff of the Church of the Holy Trinity, Philadelphia, Pa., as assistant to the rector, the Rev. Dr. E. Frank Salmon.

YOUNG, Rev. CHARLES V., formerly rector of St. Stephen's Church, Longmont, Colo., is to be rector of St. Thomas' Church, Denver, Colo., effective February 15th. Address: 2205 Dexter Street, Denver, Colo.

Military Service

CHESTER, Rev. MORTIMER, is on leave of absence from Trinity Church, Pocatello, Idaho, and is now serving as a chaplain in the Army with the rank of major. He reported for duty December 8, 1941.

DUBOIS, Rev. ALBERT J., rector of St. Agnes' Church, Washington, D. C., has been granted a leave of absence to serve with the Army as 1st lieutenant, Chaplain's Corps.

HONAMAN, Rev. EARL M., has resigned as rector of St. Paul's Church, Bloomsburg, Pa., to serve as a chaplain in the Army.

MARSH, Rev. ARTHUR H., curate of St. Peter's Church and in charge of St. Alban's mission, has been granted leave of absence to serve as a second lieutenant in the Army.

REED, Rev. W. JOSSELYN, has resigned the rectorship of St. Paul's Church, Columbia, Pa., to become a chaplain with the Army.

WILLIAMS, Rev. MERRITT F., canon of Washington Cathedral, has been granted a leave of absence to take up his duties as lieutenant in the Chaplain's Corps, United States Navy.

New Addresses

LACHER, Rev. E. LAWRENCE, has changed his address from Box 235, Newport News, Va., to 1350 Stuart Gardens, Newport News, Va.

SCOVIL, Rev. DAVID de L. has moved from 2524 Castillo Street, Santa Barbara, Calif., to 1623 Chapala Street, Santa Barbara.

Resignation

CROOK, Rev. GUY H., rector of St. Peter's parish, Poolesville, Md., is retiring.

Ordinations

PRIESTS

IDAHO—The Rev. **EDWARD BENTINCK BIRCH** was ordained priest in Trinity Church, Gooding, Idaho, on January 13th by Bishop Moulton of Utah. He was presented by the Rev. E. Leslie Rolls; the Rev. R. B. Echols preached the sermon. The Rev. Mr. Birch will be vicar of Trinity Church, Gooding, Idaho; Calvary Church, Jerome; St. Barnabas', Wendell, Idaho. Address: Gooding, Idaho.

CLASSIFIED

HANDWOODWORK

ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks and lettering. Prices are reasonable. Profits go to St. Luke's camp. **ST. JOSEPH'S WORKSHOP**, 487 Hudson Street, New York City.

LIBRARIES

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

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 p.m. and Tuesday evening 7:30-9:30.

LINENS AND VESTMENTS

PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, **Church Embroidery**, a complete instruction; 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. **L. V. MACKRILLE**, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

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

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

POSITIONS WANTED

PRIEST, Catholic, active, desires locum tenency for rector engaged in military service. Reply giving full description of parish and requirements, Box M-1608, **THE LIVING CHURCH**, Milwaukee, Wis.

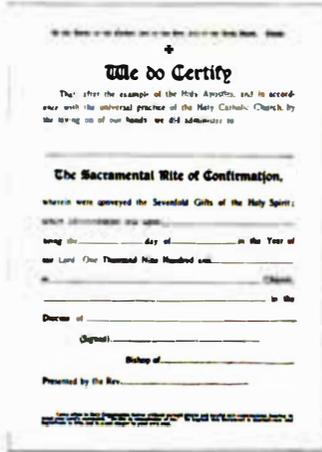
RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

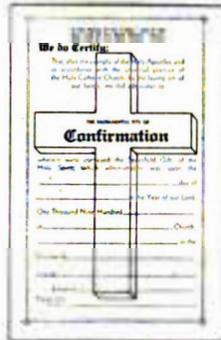
RATES: (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: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

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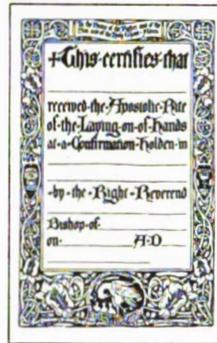
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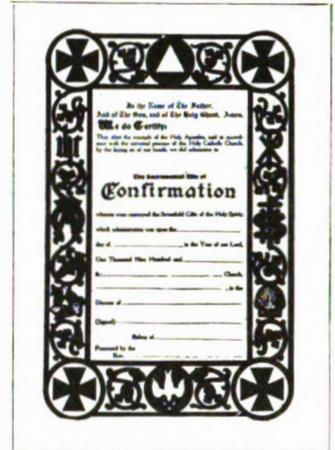
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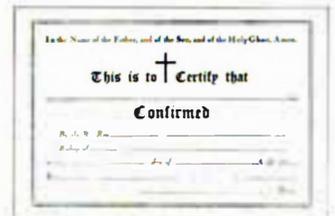
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No. C 3—(For Girls)

- C3 (Boys)—Faith Press Certificate card, in full colors. Price, 10 cts. each; \$1.00 per dozen.
- C3 (Girls)—Same certificate, for girls. Price, 10 cts. each; \$1.00 per dozen.
- 5—Uniform with Baptismal Certificate No. 1. Price, 5 cts. each; 45 cts. per dozen; \$3.50 per 100; \$16.25 per 500.
- 5½—Same as No. 5. Made exclusively for use in Missionary Districts. Price, 5 cts. each; 45 cts. per dozen; \$3.50 per 100; \$16.25 per 500.
- 6—Printed in two colors on heavy paper stock. Price, 10 cts. each; \$1.00 per dozen.
- 8—Printed in two colors on card stock. Price, 5 cts. each; 45 cts. per dozen.
- 12—Printed in three colors: red, gold, and blue, on high grade paper stock. Price, 10 cts. each; \$1.00 per dozen.
- 15—A reception to Holy Communion card for confirmed members of other Churches received into the Episcopal Church. Uniform with Confirmation Certificate No. 5. Price, 5 cts. each; 45 cts. per dozen.
- 201—Printed in two colors on card stock. Price, 6 cts. each; 60 cts. per dozen.
- 202—Printed in two colors on paper stock. Price, 6 cts. each; 60 cts. per dozen.



No. 8—6¼ x 4¼ inches



No. 202—6 x 8¾ inches

Practical Confirmation Instructions

By the Rev. John Henry Hopkins, D.D.

A well known Clergyman presents, in this volume, a series of thirteen lectures of confirmation instructions based upon his life's work and the experience gained through instructing and presenting hundreds of individuals for confirmation. The book is for the clergy and is a thorough guide in directing the class, giving full instructions, with illustrations and suggestions. The subject matter discussed in these instructions cover the Creeds, the Church, the Bible, the Christian Year, the Prayer Book, the Services of the Church with emphasis on the Service of Holy Communion, and the other related subjects that a Churchman should know. Price, Cloth Bound, 50 cts.

FIRST COMMUNION CARD No. 10

This card is uniform with Confirmation Certificate No. 5. Printed in two colors on card stock. On the reverse side are six Scripture text readings on the Holy Eucharist. To be given to the newly confirmed upon receiving their first Communion.

Price, 5 cts. each; 45 cts. per doz.;
\$3.50 per 100.

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