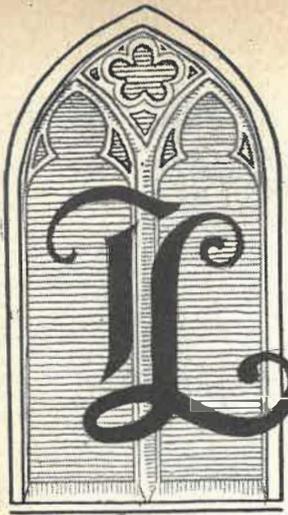
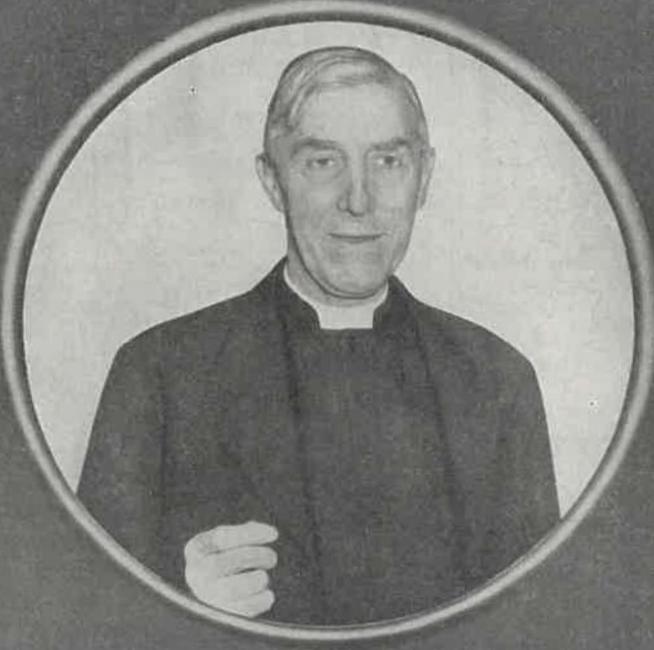
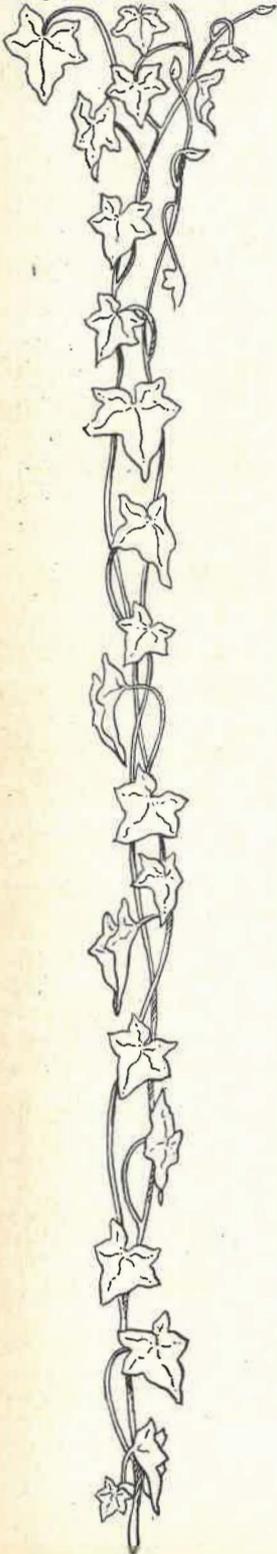


January 10, 1940



The Living Church



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CHURCH PRESS WEEK POSTER

(See editorial on page 7)

Vol. CII, No. 2

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The Layman's Magazine

TO THE EDITOR: I think you are undertaking a very valuable and important work in putting out a monthly magazine for laymen. I have long felt that the failure of our Churchpeople to subscribe to one of our regular Church papers was one of the major causes for the lapse of interest on the part of the laity in the Church's work and more particularly in the Church's mission. If a magazine published expressly for laymen can secure a wide reading, it will do much to stimulate fresh interest in everything that concerns the Church's work and I believe the time is propitious for such a magazine as you are putting out. In such critical times as these, such a paper is to be highly commended. (Rt. Rev.) JAMES E. FREEMAN,
Bishop of Washington.

Washington, D. C.

TO THE EDITOR: I am grateful to you for sending me information concerning your new venture in Church journalism, the monthly magazine for lay people, to be published under the auspices of THE LIVING CHURCH.

The purpose you have in mind for the magazine and your plans for it appear sound and interesting.

I congratulate you upon your intention to publish it and heartily endorse the venture.

✠ JOHN D. WING,

Bishop of South Florida.

Orlando, Fla.

TO THE EDITOR: I am very much interested in your proposal and believe that it has great possibilities. If the right kind of magazine is projected and efforts are made to introduce it to our laymen, I am quite certain it will be productive of great good for the laymen and for the Church as well. (Rt. Rev.) HENRY D. PHILLIPS,
Bishop of Southwestern Virginia.

Roanoke, Va.

TO THE EDITOR: I am happy to enclose my charter subscription to the proposed new monthly magazine. Your plan is a splendid one and will fill a long felt need in this Church. Everything you do is worth doing, and this new venture, I feel certain, will prove to be the most worthwhile thing you have ever done for Christ and His Church. We need today just such a regular interpretation of the march of the Christian religion as this will give the rank and file of our membership. An informed membership will make a stronger Church. God bless your effort! ✠ HARWOOD STURTEVANT,
Bishop of Fond du Lac.

Fond du Lac, Wis.

TO THE EDITOR: I heartily endorse this new effort on the part of the staff of THE LIVING CHURCH, and believe that it will serve a definite purpose which has never been served before.

The general Church periodicals now published contain articles of great interest to clergymen and thoroughly informed leaders among the laity, but many of them fail to interest laymen, who are not trained in theology and who are not familiar with matters of vital import to our holy religion beyond the borders of their own parishes.

A magazine published by a layman like yourself should meet a wide response on the part of the laity of the Church, and I promise

to do what I can to ensure its success among the laymen of the diocese of Harrisburg.

(Rt. Rev.) WYATT BROWN,
Bishop of Harrisburg.

Harrisburg, Pa.

TO THE EDITOR: It is with deep interest that I read your letter announcing the publication early in 1940 of a Church monthly magazine for laymen. I congratulate you and your associates upon this timely and statesmanlike undertaking. Such a magazine is needed as the more effective organization of our laymen proceeds apace, and as men become more keenly desirous of making their power felt in the advancement of the Church's program.

(Rt. Rev.) ROBERT E. L. STRIDER,
Bishop of West Virginia.

Wheeling, W. Va.

Responsibility in Church Unity'

TO THE EDITOR: The leadership our Church has had in the work toward Church unity has, it seems to me, laid a responsibility on all of us to prove our faith in that ideal in some practical way. This we have been doing in St. John's church.

Two years ago our Auxiliary agreed to study, during Lent, the reports from Oxford and Edinburgh Conference. We invited the other nearby Churches to work with us on it, assigning to each of them one afternoon and a definite part of the material. The response was very cordial, the attendance better than I had dared hope, but I must confess the programs were not as well handled as they might have been. The women, most of them, just were not quite ready for such deep thinking. The idea of working together appealed to them all, however, so this past Lent we made another attempt.

As before, each Church had had an afternoon only; this time they took full charge of the program (except for introduction and

The Living Church

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

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

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closing announcements); they arranged their own music and led the prayers. They had selected their own speaker, and the only limit as to subject was that they should present an outstanding leader in their denomination. Our Jewish friends had one afternoon, and to our great delight our Roman Catholic friends took an afternoon. The attendance was wonderful, and the programs very good indeed. It was unquestionably a success, but it has brought with it a responsibility. What next?

What can we plan for this coming Lent that will foster the spirit of friendly sympathy and understanding that is taking hold of our women and making itself felt in the community?

I shall be very grateful for advice and suggestions. Mrs. W. S. WELCH.
Laurel, Miss.

Library Subscriptions

TO THE EDITOR: We are sorry to report that at a recent meeting of the board of trustees of the Church Club of New York it was decided that we should not this year renew the 15 subscriptions to Church periodicals which we have been giving to the branches of the New York public library.

Four subscriptions to THE LIVING CHURCH will expire in February and one in March.
BYRON GEORGE CLARK, Secretary,
Church Club of New York.

WE GREATLY appreciate the generosity of the Church Club of New York in making these subscriptions available to the branch libraries in New York, and we regret that the club cannot continue to renew them this year. We know from letters received from time to time that these library copies are used and appreciated by people who would not otherwise see THE LIVING CHURCH. Will not some generous reader or readers assume responsibility for the renewal of one or more of these subscriptions as they expire?

—THE EDITOR.

War from a Biblical Standpoint

TO THE EDITOR: Does the war teach anything of moral and spiritual worth? It should be remembered that Christ came not to destroy the law and the prophets but to fulfill them. Their instruction is found in the Old Testament. More than once it is noted that war, the most dreadful human experience, was sent as a punishment upon stupid, rebellious people who flouted God's law and copied the debasing and foul customs of their neighbors. That was thousands of years ago. Has such a teaching any value for modern times? I believe nearly every thinking person will admit that if there was no sin in the world, there would be no war. War is the result of sin.

How can we estimate the amount of sin and the quality of sin in the world of today? Impossible. And yet we all admit there is so much evil and such gross evil in all nations that war is to be expected if the old law of God is still true. God does not change. His laws are as immutable as sunlight, atmosphere, and electricity. Think of the vice, crime, drunkenness, immorality, and heartlessness today in all nations. Think of the greed and indifference to human suffering and despair. Is war to be wondered at? No nation is free from these vices. Therefore a world war is quite to be expected.

Remember again that Jesus warned of a condition worse than war, endless misery to those who after a life of sin died unrepentant. The common remembrance of Jesus is love, tenderness, sympathy, and salvation.

To be sure these virtues are our dearest thought of Him, and His greatest gift. But there is something more to Jesus. Read Matthew 23: 13-33. This is the most terrible denunciation in all history, in any language; the more terrible because Jesus was the wisdom of God and spoke only the truth. There is no escaping the awful fact that those who continue in sin and who die unrepentant are in danger too overwhelming for words. Repentance means a changed life. Otherwise it is but a mockery. Those who are willing to mock God are fit only for the asylum.

Judged by the divine law of love America stands on a par with other nations. In some ways worse because of our opportunities. Therefore, the punishment of a world war will logically include America. In recalling the cause of war, that is sin, we are reminded that we are all sinners and have come far short of fulfilling God's laws. Therefore, each one is a participating cause of a world war. This is not very pleasant reading. Very many will scoff at it. But is it not the truth?

The great meaning of the war is a trumpet call to repentance and a dependable promise for a better life.

New York. JAMES W. JOHNSON.

Peace and Pacifism

TO THE EDITOR: At last it has come—the appeal from the Episcopal Pacifist Fellowship to every rector in the United States and indirectly to the Woman's Auxiliary. The organization and the letter present several very unfortunate difficulties: (1) The title "pacifist" denotes in the popular mind a person who believes in "peace at any price," one "too proud to fight," etc. It bears too much the scars of the first World war. Any bona fide peace group would be wise to avoid that shibboleth because the Prince of Peace was in no such sense a pacifist, if indeed He could in any sense be characterized; (2) The statement of purpose amounts to nothing more than a very broad pledge to be signed by "conscientious objectors." This is certainly unfortunate because the statement of refusal "to participate in or give moral support to any war" is nothing more than a refusal to defend one's own country in any phase of such an emergency. This is a more extreme attitude than that taken by such Quakers as Benjamin Franklin. There are surely many, many good Christians who hate war and all its evil by-products as much as any of these signatory Episcopal Pacifists, but who believe that the beneficent liberties which our forefathers fought for and died to maintain and of which these pacifists so readily avail themselves every day, are still worth defending.

To me it would be interesting to know just what the Episcopal Pacifists would have had the Finns do in the face of the present Russian invasion. Lay down their arms and defenses and refuse to participate in or give moral support to any war not of their own making? Invite Stalin and his butchers to subjugate them and overrun their homeland without question of right or wrong? To my way of thinking the Pacifist Fellowship is working in the wrong place. The thoroughly vicious and blasphemous ideologies of Hitler and Stalin need the propaganda of Bishop Lawrence's Pacifist Fellowship as an antidote.

Finally it is amazing to note that the statement of purpose of the Fellowship says nothing about peace or brotherhood among the nations of the world. The sole purpose is to create conscientious objectors. And if every man, woman, or child who claims any sort of adherence to the Protestant Episcopal Church were to sign the pledge, peace would not be assured even in our own hemisphere, yet the purpose of the Fellowship would be accom-

plished far beyond expectations! Surely this pacifist strategy can hardly commend itself to thoughtful rectors and their Auxiliaries.

(Rev.) HAROLD H. R. THOMPSON.
Poughkeepsie, N. Y.

The Church and the Flag

TO THE EDITOR: Some years ago, shortly after one of our living bishops was consecrated, I asked him, "Now that you know your brother bishops more intimately, tell me, would you call them a body of intelligent men?" He pondered a moment and answered "No, I could not say that, but I can say they are a body of spiritual men." Naturally, this answer is not only absolutely correct but also it contains a germ for very much thought.

The recent letter of the House of Bishops has started the germ to working again. Shall we heed words from spiritual men or intelligent men tempered with spirituality in this world crisis? Shall we look to Gandhi, Kagawa, and our House of Bishops, or had we better trust our future to our intelligent statesmen in the various countries, backed up by practical military machines guided by geniuses in their particular profession? As we review history, which people achieve heaven, the United States, Republic of

(Continued on page 22)

**Half of Lent is the
Preparing for it**

WE'VE never forgotten what Dom Bernard Clements told a London congregation on the first day in Lent, as related in one of his splendid books—that he just knew what they thought, how they felt, and what they were saying in their hearts: Here come the priests getting the same old tricks out of the bag, the dismal sermons, the doleful hymns, the don't, don't, don'ts, tears on Good Friday, then—EASTER—or words to the same effect.

Lent needn't be doleful, tearful, or very don'ty, if you go up to it decently prepared, and with a real plan.

When you have evolved your plan, perhaps we may have some means here to help you make it such a Lent as Our Lord and His Church meant you to have. We have everything The Episcopal Church needs, except vestments. Never forget that.

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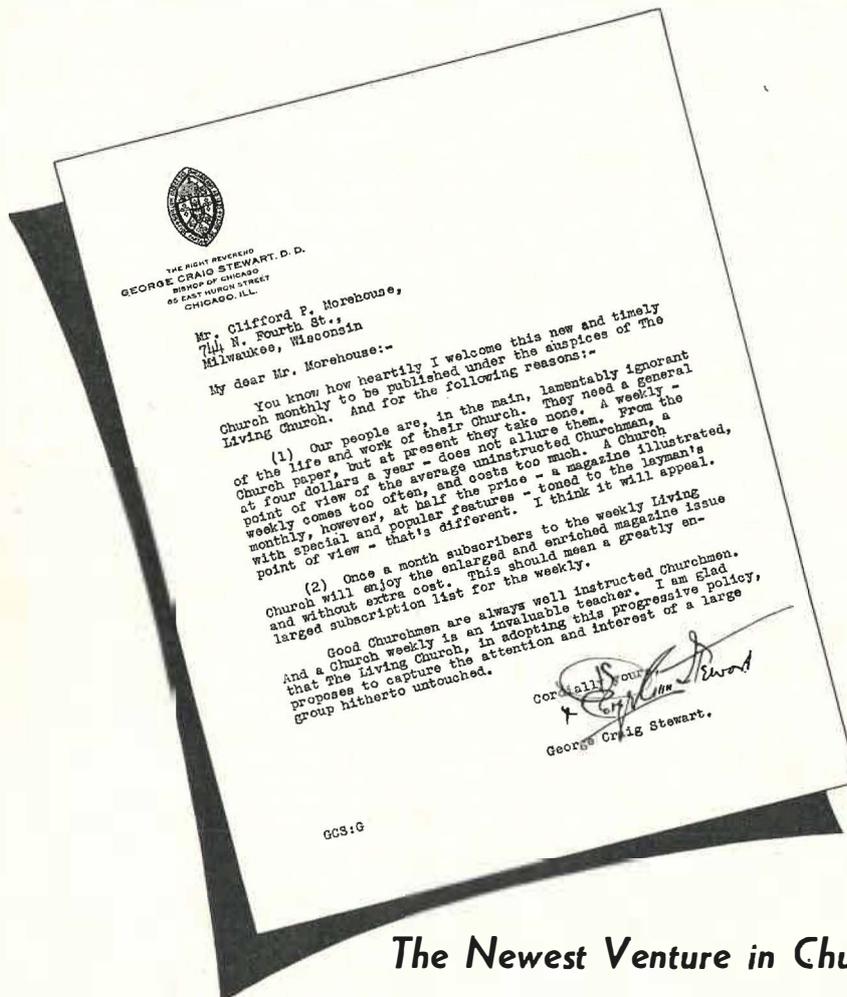
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Turn to Page 16.

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VOL. CII

NEW YORK AND MILWAUKEE, JANUARY 10, 1940

No. 2

EDITORIALS AND COMMENTS

“Fortune” on Religion

A VIGOROUS but at the same time constructive criticism of the Church is contained in the leading editorial in the January issue of *Fortune*, under the title War and Peace. In its subtitle *Fortune* sets forth its thesis: “The failure of the Church to teach absolute spiritual values will undermine Christian civilization.”

Fortune's treatment of its subject is, in general, sympathetic. That is to say, the editors start with a bias in favor of organized Christianity, which they see as the foundation of political democracy, and their arraignment of the Church is made not in bitterness but in sadness. That is the first important fact to be noted in regard to the survey.

The second important fact is that the conclusions in the editorial appear to be built upon a remarkably small base. *Fortune* does not cite any sources for the study other than a questionnaire sent last October to 137 pastors of nine major denominations asking them to elucidate their attitude toward war. These two facts should be kept in mind in reading the editorial.

Fortune begins by setting forth the postulate that “democracy is a spirit, not a form of government” and that the basic assumptions upon which democracy is built are Christian assumptions. “As the leading democracy of the world, therefore, the United States is perforce the leading practical exponent of Christianity.” *Fortune* admits that the United States “is not Christian in any formal religious sense” but asserts that “it is Christian in the sense of absorption. . . . The central doctrine of its political system—the inviolability of the individual—is a doctrine inherited from 1900 years of Christian insistence upon the immortality of the soul.”

American democracy, therefore, is due to “the leadership that the Church provided in the settlement, founding, and political integration” of this country. The American is in debt for these things to the Church, by which term *Fortune* appears to mean organized Christianity of all kinds. “But while his original debt to the Church is thus profound and utterly without price, it cannot be said that, for the past 100 years or so, it has been much increased. . . . It cannot be said that the Church has faced with any conspicuous success the new material conditions brought about by the industrial revolution.

Indeed, just the opposite can be said. It can be said that the Church has been unable to interpret and teach its doctrine effectively under these conditions; and that as a result there has been a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life.”

Fortune notes that “we have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. . . . The Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled.”

HERE we pause in our summary of *Fortune's* editorial to interject the observation that this indictment of the Church for its failure to exercise Christian leadership is by no means one that is unfamiliar to Churchmen. The Church has made this self-criticism in even more vigorous terms and *Fortune* might well have acknowledged that fact.

Fortune observes that it “comes to this subject as a layman” and adds, “we cannot presume to know what the Church's solution is.” However, *Fortune* might well have taken into account the fact that both the Roman Catholic Church through its Papal encyclicals and the Protestant, Eastern Orthodox, and non-Roman Catholic Churches through the reports of the world conferences at Oxford, Edinburgh, and Madras, have actually gone very far indeed both in analyzing the subject and in pointing toward its solution. It would not be presumption on the part of *Fortune* to admit a knowledge of these findings and recommendations.

But to return to *Fortune's* editorial. *Fortune* lays its finger upon the inconsistency of the Church in regard to war, citing the “complete circle that the Church made in the brief span of 20 years” between the World war of 1914-1918 and the war of 1939. From this charge of inconsistency *Fortune* exempts only the Roman Catholic Church with its doctrine of a just war and Christian pacifists with their repudiation of all war,

but with these two exceptions the Church is accused of a failure of absolute values because of inconsistency.

Moreover, *Fortune* observes that "by no spiritual logic is it possible to get from one of these positions (pacifism or support of a particular war) to the other" and notes that the threat to Christianity from the Kaiser in 1917 was nowhere near as great as the threat to Christianity from Hitler in 1939.

Fortune's second charge is that of failure of leadership in spiritual matters. Indeed, says *Fortune*, "the pastors are not talking about the soul at all, they are talking about the flesh. They are talking about the same thing that the American industrialist talked about when he too urged us into the last war, and the same thing that he talks about now when he urges us to stay out of the present one. . . . Thus the flock is leading the shepherd."

From this double failure of the Church—the failure of absolutes and the failure of leadership—*Fortune* notes two results. The first of these is a great rise in materialism. *Fortune* notes that if leadership in spiritual matters is left to the laity, civilization will ultimately recede, and "what remains to us of the Golden Age, when we were able to believe, will be consumed in revolutions and wars." The second result is spiritual disillusionment which *Fortune* notes arises from the fact that "when we consult the Church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads into depressions. But in this spiral there is at stake not merely prosperity, but civilization."

Fortune concludes its editorial with the following paragraph: "There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

THUS concludes *Fortune's* indictment of the Church for its failure to teach absolute spiritual values. What shall we say about the justice of it? First of all it is necessary to define some of our terms. *Fortune* speaks rather loosely of "the Church" without telling just what it means. Yet within organized Christianity there is a very definite and important cleavage in regard to the fundamental concept of the Church. Basically the division is between the Catholic doctrine of the Church as a divine organism, the living body of Christ, and the Protestant concept of the Church as a voluntary organization of like-minded individuals.

A fundamental element in the Catholic concept of the Church is what is known as the teaching Church—the function of the Church to teach her children with authority the fundamentals of Christian dogma with their logical implication in the sphere of ethics and morals. This teaching function of the Church is to a large extent lost under the Protestant concept, because if the Church is a voluntary organization it cannot teach with any authority other than that which may be delegated to it by the individuals comprising it. Thus indecision and inconsistency replace authority as a characteristic of the Church if the marks of unity and apostolicity are discarded.

It is interesting to note that the Catholic concept of the Church has never been entirely absent from Protestant Christianity and that today it is once more in the ascendency. This

is due in large measure to the Faith and Order movement, under the auspices of which a widespread restudy of the nature of the Church has brought Christian scholars generally to a more Catholic concept of the Church. This is clearly reflected in the Oxford, Edinburgh, and Madras reports, all of which are instinct with the Catholic doctrine of the Church, with the resulting plea to "let the Church be the Church" and concern itself basically with fundamental spiritual matters.

Nevertheless, the voluntary or Protestant concept of the Church has been characteristic of American Protestantism during the past 150 years and has resulted in the failure of absolutes and of leadership, which failures are so vigorously condemned by *Fortune*. Insofar as there has been failure, therefore, this failure can be directly traced to the divisions of Protestantism and the rejection by so large a sector of Christian thought of the Catholic doctrine of the Church.

But, as we have observed earlier in our own editorial, organized Christianity is not so lacking in presenting a solution for the ills of the world as *Fortune* would indicate. The spiritual leaders of Christianity have not entirely abrogated their leadership to the rank and file. The Papal encyclicals are far in advance of run-of-the-mine thought in the Roman Catholic Church. Similarly the messages of Oxford, Edinburgh, and Madras are far in advance of the run-of-the-mine thought in the rest of Christendom.

On this very matter of war and peace, which *Fortune* takes as its example of the double failure of the Church, almost every Christian communion has spoken out in terms of leadership far beyond the thought of the average man in the pew. Our own Church, through resolutions of General Convention and pastorals of the House of Bishops, has time and again declared that "the Cross is above the flag" and has set forth vigorously the duty of the Church to hold before the nation the Christian ideal of peace on earth among men of good will.

NO, the Church has not abrogated its spiritual leadership either in America or in the rest of the world; but the world has, to a large extent, fallen away from the Church and consequently turns a deaf ear to the Church's call. *Fortune* itself does not appear to know what leadership is being given by the Church. Is not that evidence that it is not the silence of the Church but the deafness of the world that is primarily to blame for the present situation?

Yet it must be confessed that there is also failure in the human leadership of the Church. That is inevitable in the very nature of the Church which, despite its divine origin and nature, consists here on earth of fallible individuals.

There has always been a measure of failure of leadership in the Church. Of the original twelve Apostles one was definitely a traitor, and there were frequent and important differences of opinion among the others, resulting in a certain measure of confusion on the part of the Christian community. Today it is doubtful that there is so large a measure of apostasy in the Church as one in twelve, but there is some of it, and there is also difference of opinion causing confusion on the part of the Christian community.

But it could also be clearly demonstrated that Christianity continues to exercise a profound effect upon the thought and practice of the world. The very fact that the world for the most part proceeds upon the assumption that peace is normal and war is abnormal is an evidence of the progress made by Christianity; for in the pre-Christian world war was the norm and peace the exception.

Fortune has rendered a tremendous service to the Church and the nation by its editorial on war and peace. It has placed

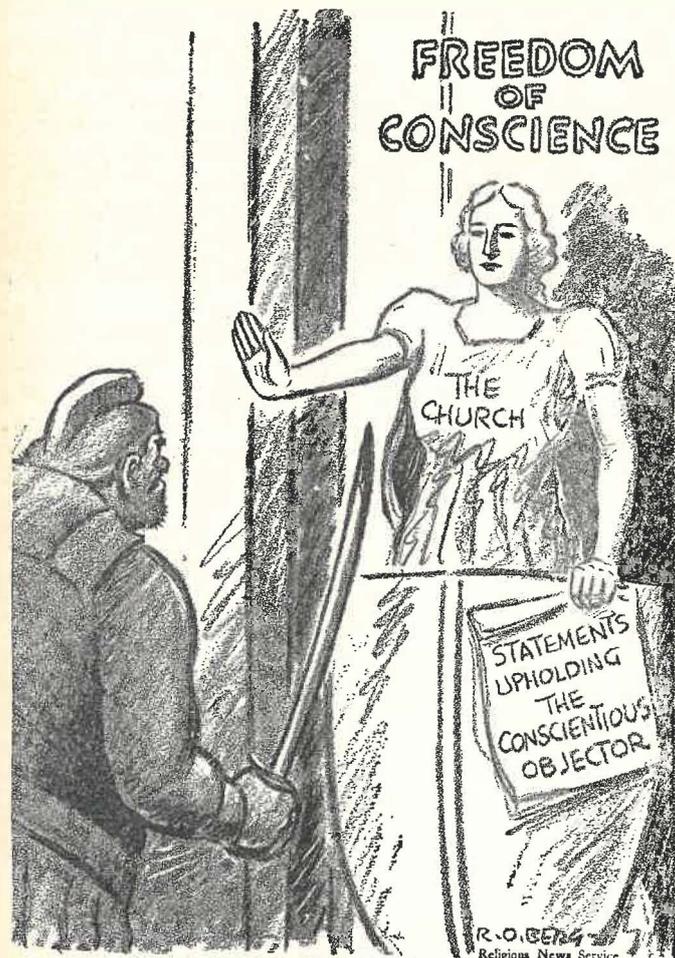
its finger on the crux of the whole matter—the decline in spiritual values. Its diagnosis has not been a complete one, but it is a helpful one. It will stimulate thought and discussion, which is a valuable way to arrive at a constructive conclusion. But the *Fortune* editorial is by no means an exhaustive treatment of the subject. We hope, therefore, that it is only the first of a series of such editorials, and that the editors of *Fortune* will continue their studies along the lines indicated by this editorial.

Support the Church Press!

NEXT week has been designated by the Presiding Bishop as Church Press Week. An attractive poster and a circular describing the leading weekly, semi-monthly, and monthly general Church periodicals have been sent to all of the clergy by the national Department of Promotion and this has been supplemented by promotional literature sent by the individual Church periodicals.

We do not hesitate to urge every rector in the Church to call attention to the Church press as forcefully as he can during Church Press Week. The Church periodicals are not so many commercial ventures but are true missionary agencies. Every one of them is doing its best to promote the cause of our Lord and His Church, and they deserve the widespread recognition and support of Church people.

To the clergy we say: Post in the most conspicuous place at the entrance to your church or parish house the posters announcing Church Press Week and advertising the various Church publications. See that the promotional literature received from the Church Missions House and from the individual periodicals is given as wide a distribution as possible in



NO INVASION HERE!

Announcement

THE LIVING CHURCH takes pleasure in announcing the forthcoming publication of a monthly edition to be known as

The Layman's Magazine

A periodical edited by and for laymen of the Church

The first number will be the issue of February, 1940. The magazine will be included in the regular subscription price of *The Living Church*, or may be taken separately at only

\$2.00 a year

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your parish. A good constituency for the Church press in your parish means a more wide-awake and better-informed congregation and will arouse a new spirit that will be of tremendous value to you in your pastoral work.

To the laymen of the Church we say: If the Church Press Week posters do not appear in your church or parish house before January 14th, ask your rector why. You can also be of great assistance to him if you offer through one of the parish organizations to act as an agency for the dissemination of information about the Church press and the securing of subscriptions for one or more of the Church periodicals.

To the loyal members of THE LIVING CHURCH family we say: Make a special effort during Church Press Week to make THE LIVING CHURCH better known in your parish and to call attention to our forthcoming new periodical, THE LAYMAN'S MAGAZINE—the only Church paper edited by and for the laymen of the Church with features of special interest to every member of the family, children and adults alike.

"The Layman's Magazine"

WE ARE delighted at the enthusiastic comments on our announcement of the impending publication of THE LAYMAN'S MAGAZINE. Congratulations and good wishes are pouring in from all parts of the country, confirming us in our belief that there is a widespread demand in the Church for just the type of publication that we are planning.

In the correspondence columns of this issue we are publishing a selection of typical letters that we have received from bishops of the Church. In subsequent issues we shall give similar selections of letters from rectors and from lay men and women, because we feel that our readers will want to share with us these expressions of appreciation of the magazine which will be theirs as well as ours.

The first issue of THE LAYMAN'S MAGAZINE will be the February number. It will take the place of THE LIVING CHURCH of January 31st, and all of the subscribers to THE

LIVING CHURCH will receive it as their regular issue for that week. In addition our subscription department is working overtime to add the names of the hundreds of new subscribers to THE LAYMAN'S MAGAZINE whose subscriptions are being received in every mail.

At the same time the contents of the first issue of THE LAYMAN'S MAGAZINE are beginning to take shape. We have excellent material planned, and we are confident that the new periodical will not disappoint either our present readers or the new ones.

To all of our friends who are sending us their congratulations and subscriptions for themselves and their friends we say: Thank you; and may the new magazine equal or surpass your expectations.

And So "Forth"

THE first issue of the former *Spirit of Missions* with its new name, *Forth*, is at hand. With its new title and attractive format, *Forth* is more interesting and appealing than ever before. Moreover, we understand that its circulation has nearly doubled under the editorship of Mr. Joseph E. Boyle and that the staff has set the goal of 125,000 for distribution of the February number, which will be devoted to the Lenten Offering.

We heartily congratulate Mr. Boyle and his staff, and we hope that *Forth* will continue to go forth and multiply, to the glory of God and the advancement of His Church's mission.

CMH's New Secretary

CHURCH Mission of Help announces the appointment of Miss Edith Balmford as its new executive secretary. Miss Balmford has a thorough background, being familiar with the Church and having experience in case work and case work supervision. Under her direction an effort will be made to direct the energies of the Church Mission of Help largely toward preventive work, and the counselling service built under the direction of the Rev. Almon R. Pepper will be continued and expanded.

Church Mission of Help is one of the most practical and effective social agencies of the Church. We congratulate its new executive secretary upon her appointment, and we are confident that under her competent direction CMH will continue to render helpful and constructive service to young people in the name of the Church.

Through the Editor's Window

"TRAINING children for successful loving," was announced as the Rev. Dr. Daniel A. McGregor's topic, on a post card sent to the Pro-Cathedral congregation in Baltimore. Dr. McGregor was scheduled to speak, and he thought his topic was to be "Training children for successful living."

The post card was mailed by the diocesan department of religious education. The speaker did not know until afterwards why he faced so large and eager a group.

A Prayer for Peace

AMIGHTY GOD, our heavenly Father, whose blessed Son came into the world to proclaim peace and goodwill to man; have compassion, we beseech Thee, upon Thy children who are sore oppressed with strife, confusion, and discord. Send Thy Holy Spirit to kindle in the minds and hearts of rulers and statesmen a sense of their obligation to Thee and to mankind that, wars being ended, Thy people may dwell in the peace of a true security in the light of the Cross of Thy dear Son Jesus Christ our Lord. Amen.

—(Rev.) DAVID N. KIRKBY.

Sursum Corda

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

OCTAVE OF THE EPIPHANY

JANUARY 13TH

NOBODY gets far in the spiritual life—indeed no one even starts—until he realizes both how ignorant he is about how to live aright and also his lack of strength for so living; once he finds what it means to live; until he perceives how puzzled and how weak all human beings are unless supernaturally instructed and divinely empowered; until he understands that the tragedy of man is chiefly a tragedy caused by an over-confidence born of conceit. On the Sunday in this Octave, the collect leads me to pray to be saved therefrom. I ask God to supply my dire need for knowledge and my pressing need for strength.

The Epistle strikes the same note. Somehow I must learn God's will for me. I am to ask so to be renewed by the spirit that I shall see what I am meant to become, what with His grace I can become. I am not to be "conformed to this world," says the apostle; for that world, the general run of folks, the majority, the mob, walks in darkness toward disaster, ruins life because it does not understand life. I am to resist the crowd which bids me think of myself "more highly than I ought to think," as an end to be served. The crowd is mistaken. I was made to love God, to serve Him, to live and die for Him and, because of God, to love brethren, to serve them, live and die for them. Let me pray, then, that I "may perceive and know what things I ought to do." What is my moral life to be if I am to escape God's condemnation? I cannot find out by way of reason alone, nor can other men teach me. Therefore God shows it me, vividly, dramatically, personally. To live aright consists in the imitation of Christ Jesus, God made man.

But to know that does not always mean to do it. To do it is desperately difficult, because to do it is to defy the crowd. The world says, "Seek for yourself wealth and pleasure and applause"; but Jesus tells me, "They are of small moment. Live for God." The world relies on force and insists that I must share in its appeal to force; Jesus renounces force and bids me to renounce it. The world insists, "you must fight for your rights, or we brand you coward"; Jesus replies, "Love them who treat you ill. He who takes the sword, perishes." The world cries, "Express yourself and so fulfil your destiny"; Jesus bids me deny myself, lose myself, forget myself. So goes the antithesis. Even though God has persuaded me that Jesus' way is wisdom which the world's way leads only to frustration and destruction, it takes grit and resolution to follow Jesus—more than I, who am like any other man, of my own strength can furnish.

More souls fail for lack of courage than for dull defect in understanding. When they are young, they see the vision; but all but a few deny God when the vision must be realized at cost of defiance of public opinion. Like all Christians, like the Christ my Master, I am called upon to be a rebel, a non-conformist, a conscientious objector against the way of the world. The imitation of Christ—the imitation of Him whom the crowd crucified! Hard is this way that must be mine if I would escape a final futility.

He gives the understanding and the strength for which we plead—but only to them that are aware how bewildered and how fearful and how futile is the modern world which walks on still in darkness.

Mental Diseases of the Clergy

By the Rev. Stephen Webster

Chaplain of the Boston Psychopathic Hospital; Rector of St. Peter's Church, Weston

ONE morning last spring after a staff conference at the Boston Psychopathic hospital, the medical director, Dr. C. Macfie Campbell turned to me and asked: "Does the Episcopal Church know anything about the mental diseases of her clergy?" All I could say was that we did have mentally sick priests. I knew quite a number myself, some of whom were actually patients in hospitals, and others who weren't, but I suspected ought to be. So I went to Dr. Kenneth J. Tillotson, psychiatrist-in-chief of the McLean hospital in Waverly, near Boston, to ask his opinion. Dr. Tillotson knows a lot about mentally sick clergy for there is rarely if ever a time when there are not several priests as patients at the McLean hospital. We looked in the case records and picked out dozens of priests and ministers within the last few years.

With Dr. Tillotson's help, and with the coöperation of the diocese of Massachusetts, a survey of insanity among the clergy of the Episcopal Church was begun on March 1, 1939. We wanted to find out what the incidence was, how it compares with other groups, what diseases are most common; and having established a base rate, to ascertain at some future date the answer to a most important question—whether the rate of insanity is increasing or diminishing, and how rapidly. Up to this time no facts were known.

Our first step was to study the methods of a survey made of the Roman Catholic clergy by Dom Thomas Verner Moore, of the Catholic university. Fr. Moore readily and promptly gave us the benefit of his wise counsel and experience. He pointed out several factors which would have to be statistically considered in making any comparisons between the two communions. His method was to write to every mental hospital in the country, public and private, Catholic and non-Catholic, asking for information about priests, lay brothers, and sisters who might be patients. His report was published in 1936 and is not only the first, but also the most complete study of its kind yet made.

But we had reason to believe that few of our mentally ill priests would be found in state hospitals. There would be rather more in private hospitals, but a considerable number of them, we guessed, would be under psychiatric care in private homes. Accordingly, we wrote to every bishop and asked for information, at the same time checking the list of clergy who are being carried on the files of the Church Pension Fund as permanently and totally disabled for causes diagnosed as mental or nervous.

The results of our survey have now been assembled in a report which contains many facts of importance to the Church. It is not possible to reproduce it here in full, but we can report some of the more significant findings.

To begin with, the bishops did a reasonably good job on the whole. If we take into consideration the somewhat mystifying, technical, and medical nature of the questions asked, and the fact that this was an entirely new project to most of them, they responded well. There were, however, 13 bishops who did not seem to be very well informed about their own

ONE clergyman of the Episcopal Church in every 73 suffers from a mental disease, it is indicated by a survey recently undertaken by the author of this article. Most of the diseases are curable, and many of them preventable. We believe that this survey should be the basis of exceedingly practical steps by bishops and seminaries to solve what may be an ever-increasing problem.

clergy, for these chief shepherds reported "no cases" though our subsequent investigations proved that there were.

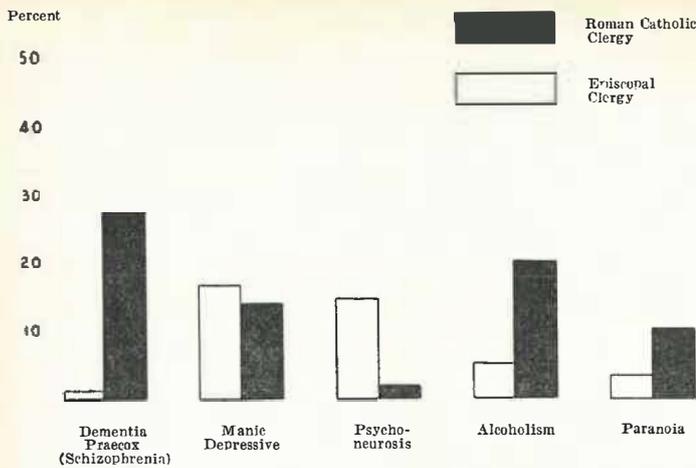
We believe the data gathered in our survey to be of reasonable accuracy; while the population covered is not sufficiently large to establish rate figures of any great stability, the findings may be

considered of genuine importance to the Episcopal Church. We found, for example, that at the time of the survey, one of every 73.1 of the ordained clergy, as listed in the *Living Church Annual* for 1939, was mentally disabled so seriously that the patient was hospitalized or unable to exercise his ministry. This gives us an incidence of 1401.80 per 100,000. This rate seems high when compared with the figure of 446.28 per 100,000 of the Roman Catholic clergy, which was given in Fr. Moore's report in 1935-36. It is, however, lower than the rate of the general population. And we must remember that the Roman Catholic survey covered only those priests who were in hospitals. If we were to include only hospitalized cases, our incidence would be exceedingly low indeed.

Table III of our report shows a listing of types of disease. Of the 89 cases, over half (58.43%) are in the manic depressive and psychoneurotic groups. Mental depressions of the several classic types rank highest in prevalence. This is significant since it is a distinct reversal of the usual order—in statistical tables of state and private hospitals, and also of the Roman Catholic clergy, the highest percentages are found in the dementia praecox groups. Yet there was but one case of schizophrenia among our clergy. It would be interesting to know why our clergy are so frequently the victims of mental depressions. At least we do know that we are dealing with



INCIDENCE OF MENTAL DISEASE



COMPARISON OF EPISCOPAL AND ROMAN CATHOLIC CLERGY
 Predominance of less severe and more curable types of mental illness among Episcopal as opposed to Roman Catholic clergy was a marked feature of the survey. This is partly due to the fact that the Roman Catholic survey dealt only with hospitalized cases.

diseases usually termed "benign," which are non-toxic, are primarily seated in the emotional sphere rather than the intellectual, are not apt to leave permanent impairment of the mental mechanism, and are generally considered to be both preventable and curable.

Nothing remarkable was found in the age of onset of illness. In 81 cases where the approximate date was given, the average age was found to be 49.40 years. When we turned to the most recent statistics (1937) of the commonwealth of Massachusetts, department of mental diseases, we discovered that the average age of onset of mental illness was given as 49.6 years. This striking approximation was also noted when we compared our average duration of illness with the same report and found that for our clergy the figure was 8.36 years, and for Massachusetts, 7.8 years.

Apparently our clergy are not having much trouble with old John Barleycorn, for only four cases of alcoholism are noted, a percentage of 4.49% of our total number of cases; whereas the figure for males of the general population is about twice that rate. In Fr. Moore's report (1935-36) there was a somewhat strikingly high percentage of 20.74% alcoholics among the Roman Catholic mental cases. It ranked second to dementia praecox in that year, but of course we do not know what the figures would be today.

The most urgent problem facing us today in the matter of mental illness of our clergy is the problem of prevention. What measures can be devised to lessen this loss of leadership and lighten the burden of suffering and financial expense? The average age of complete breakdown is approximately 49 years, but we may be sure that the causes leading to breakdown are found in childhood and early manhood. We must go back to earlier years if we hope to stem the tide and diminish the rate. Theological seminaries can make more effective the wisely established requirements under Canon I (of Postulants) and Canon VII (of Ordination). But the really strategic spot is in mental hygiene through school and college. We suggest, for example, that a series of questions for character analysis be prepared to pick out individuals who are more likely than others to suffer a mental break. These questions should be answered for each student planning to enter a seminary by a faculty tutor or dean who has had intimate, personal knowledge of that student through four years of college life.

Since it now appears to be true, according to Fr. Moore, that there are definite factors in our mental and physical make-up which, when weakened, render us subject to corresponding

forms of emotional instability, it would seem wise to insist, even by canon, upon such a character review of all postulants, no matter how well they are "white-washed" by well meaning sponsors. This does not mean that we advocate the establishment of a rule of dreary "normality." Saints are rarely, if ever "normal," and many of them were probably psychotic. The difference is found chiefly in the possession of insight, or the lack of it. It is certainly no sin to be queer or odd or unlike the rank and file. It is not even dangerous or detrimental to the priest or to the Church to have a potentially psychotic personality. But it is both dangerous and tragic to allow men to go through seminary and ordination without having gained sufficient insight to handle their own emotional problems. This is something very practical in nature and can be met with success if the Church is fully aware of the importance of the issue.

As a result of this initial attempt to answer Dr. Campbell's question: "Does the Episcopal Church know anything about the mental diseases of her clergy?" we have made a start in the right direction. Many questions remain as yet unanswered, but at least we know where we stand today. In a few years we hope to undertake a second survey from which we shall be able to discover whether the rate of mental illness among our clergy is going up or down. It will probably go up, unfortunately, unless the Church adopts better preventive measures.

ACKNOWLEDGMENTS

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

CHINA EMERGENCY FUND

Alex M. Davis	\$16.00
A. A.	5.00
E. B. R.	5.00
M. R. W.	2.00
Anonymous	1.00
	<hr/>
	\$29.00

FINNISH RELIEF FUND

Alex M. Davis	\$16.00
Ascension Episcopal Church, Vallejo, Calif.	13.00
St. James' Church, Jermy, Pa.	8.10
Grace Church, Bedford, Mass.	5.00
Rev. and Mrs. J. S. W., Sodus, N. Y.	5.00
Mr. and Mrs. Fales	5.00
Elizabeth F. Boyde	2.50
In Thanksgiving	2.50
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	\$57.10

POLISH RELIEF FUND

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RUSSIAN THEOLOGICAL SEMINARY IN PARIS

A. A.	\$ 5.00
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BISHOP OF HONDURAS MISSIONARY FUND

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Converts

A YOUNG PRIEST acquaintance of mine, who once wanted to come to Nevada, has recently joined the Roman communion. As is usual, this has been heralded abroad. During three months, however, I have had applications from two Roman priests to be received into our communion. And during the same months several denominational ministers have been received and ordained to the priesthood in the Church. But these occurrences have little bearing on the great problem of Church union. That must come in due time, not by submission or conversion so much as by negotiation and reconstruction.

—Bishop Jenkins.

On Receiving Gifts

*Some Examples of the Truth That it is More Blessed
to Give Than to Receive*

By Elizabeth Eckel

AN ODD little woman was Mrs. Koehler, one of my father's former parishioners. It was not so much that she was comically round, round as to eye and nose, head and body, nor that she had the speech of a German dialect comedian. These were, no doubt, contributing factors to her oddity, but it was her turn of mind that delighted us most. My mother likes to tell how she came one day to the rectory with three handkerchiefs, obviously drawn from her husband's ample supply, for, neatly embroidered in the corner, each bore the initial K. Dramatically and with a fine flourish she presented them to my father exclaiming, "They have your initial on them.—See!" Then, at the utter blankness of my father's face, "K for Eckel, e, c, K."

What greater vantage ground—a clergyman's household—for discovering the generosity of one's fellowmen? After more than 40 rich and varied years of rectory life, the tale of Mrs. Koehler and the handkerchiefs remains a favorite with us. It has, to our minds, only recently been capped—by the tale of another clergyman's wife, a gallant soul who was obliged to wear a more or less execrable hat, the gift of a parishioner. In an unguarded moment she had admired its likeness upon the head of the parishioner.

It was, unquestionably, one of those bonnets which scream for recognition. "Your hat . . . your new hat . . . so very pretty . . ." murmured the clergyman's wife in response to the scream. "Oh, do you like it? I'm so glad." The eager satisfaction and enthusiasm of the parishioner overflowed, investing her rector's wife, in her imagination, with a like enthusiasm—and in due time with a like bonnet, a creation similarly exotic. It was anything but a suitable headgear for the dignified recipient, and far from becoming; but she was a warmly human person, so carefully choosing occasions, she wore it. All honor to her! I like to think that the heavenly headgear, the proverbial crown reserved for her above, was thereby enriched with a particularly glittering star.

These are, perhaps, amusing tales, yet there is something of pathos in them, too, I think. For many years givers have been celebrated, and I would not remove them from their pedestal. I desire only to elevate recipients to a place beside them, for, it seems to me that there is often equal poignancy on the recipients' side. Which of us can withhold sympathy from the despairing friend who wanly exhibits the sort of gift we term a "white elephant?"

But, ah, who shall read me the riddle of the Gold Elephant? A certain good bishop, a leader and lover of men, was journeying about his diocese in a twin-six car, a powerful, shining thing of black and silver, and everywhere he went he besought the people for aid in making up the deficit of the diocese to the national Church.

"Scarcely one of the several thousand church members of the diocese," said the bishop, "but must be grateful for mercies

and blessings vouchsafed to him, and our thank offerings must not be selfishly applied to our local parishes only. Every church was once a little struggling handful, whom someone else helped to walk at last alone. Shall we not return that help which was once measured to us?" His words made deep appeal, to heart and mind and conscience.

"But I can't help wishing he wouldn't go about in that handsome car when he is making a plea for money," said one.

"It doesn't look very well," said another.

"But it was a gift to him. I thought everyone understood that it was a gift—presented by a very wealthy Churchman in the northern part of the state," said a third.

"Well, it's too bad—but—" then, in a rush, "but he could give it back, couldn't he?" The words died on the still air. Even as she spoke the questioner *knew* that he could not give it back.

"It was given before there was any knowledge of this campaign," the defender went on, "and I understand that

the donor also gave generously and loyally to the Church when he learned of the deficit."

Can the tale of any human gift equal this for pathos? The very wheels of God hampered and impeded by innocent and unwitting generosity—an embarrassment of riches, indeed. One shudders to think how the tongues would have wagged had the bishop waited until after the campaign (as was suggested by one of the advice-givers) to make use of his car.

The tale of the White Elephant brings to mind an almost exactly opposite case—one in which the givers disapproved of the recipients. I had gone with two young people to deliver a Thanksgiving basket to a household consisting of a widow and her 10 children. I knew all the facts of the case, and had also ascertained whether the gift would be acceptable. I knew that the three oldest children were at work, earning enough to clothe themselves and help out with feeding and clothing the younger members of the family, who were all in school. I knew that the oldest girl was engaged to a young doctor, and I could understand the pride that had decked the small neat living-room, where she must receive him, with a few superfluous luxuries—a Maxfield Parrish painting, a satin sofa cushion, a rose-shaded lamp. But to the young Lord and Lady Bountiful who accompanied me into that living-room with the basket, this family had no need for their gift. Had we gone into a hovel, where all had sunk to unspeakable depths of degradation, then they would have thought they were confronted by a real need.

These matters *are* perplexing. Where is the yardstick can measure need? And who can regulate the impulses of the human heart? I have no conclusions or solutions to offer. It would be vain to offer them if I had. The pattern of pathos may vary, but we shall go blundering gloriously on.



BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Treatise on the Ethical Teachings of Christ

ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS. By Amos Niven Wilder. Harpers. \$2.50.

A TREATISE on the ethical teaching of Christ, written originally as a doctoral dissertation. Even in its revised form it bears marks of its academic origin in its technical subdivisions, etc., but Dr. Wilder knows how to write and the very technicality of the arrangement at least makes for clearness. It suffers, however, from one defect, the constant confusion of "eschatology" with "apocalyptic," for these are not the same thing at all. Any religion that teaches rewards and punishments after death teaches "eschatological sanctions"; the rich fool of Luke 12 and his fate illustrate this point perfectly. In other words, the "eschatology" (not the "apocalyptic") of Christ is something that in His teaching applied to Adam as well as to His own contemporaries; the meaning Christ finds in the Law is therefore not a novelty but the meaning that the Law had always. But with this one exception the book is admirable. Its principle of interpretation (p. 136) is admirable: "We need to recall that Jesus spoke as a preacher, concerned to move the wills of men by terms they would understand, and that righteous indignation and insight into disastrous consequences naturally resort to forensic language and to parables drawn from human behavior and human compensation." Admirable is the summary of Christ's attitude toward the Law (page 188): "For Jesus, his whole teaching and conduct demonstrate that in the last analysis the ultimate purpose of the law must overrule any particular statute of it, that is, 'he had need' must overrule the prohibition or the requirement." Admirable is the analysis of the ultimate ethical motive (p. 131): "While one might say, objectively considered, only God's moral attributes could be motives for human holiness or goodness, yet it would be also true to say that the experience of God itself was both the ultimate sanction of ethics, and their inspiring source."

BURTON SCOTT EASTON.

The Bampton Lectures for 1938

PROPHECY AND DIVINATION. By Alfred Guillaume. Harpers. Pp. xviii-434. \$5.00.

THESE Bampton lectures for 1938 deal with "man's intercourse with the unseen world, among the Hebrews and other Semites." Since, however, the religion of all except a comparatively small fraction of the Semites was influenced and molded by the non-semitic Sumerians, the first lecture treats of Sumero-Babylonian religion, special attention of course being given to its magical and divinatory conceptions. The succeeding lectures discuss nomad religion, magic and sorcery, ecstasy, and personal religion.

Dr. Guillaume has made an extremely able presentation of a great mass of material. He has shown how Hebrew prophecy derives from heathen divination, and at the same time makes abundantly clear the fundamental difference between the two: The prophet is characterized "by what we would call consecration—a devoted separation not from the world but from preoccupation with the world of self-seeking" (p. 336). The following passages, culled almost at random, are indicative of the author's method: "My aim is to study the way in which by the Spirit of Yahweh quasi-magical ideas and actions were subordinated to His high purpose, and to see how it was that the person who sometimes employed the methods of heathen soothsayers became the vehicle of high ethical truth" (p. 110). "The new idea of religion only became a challenge to the old idea of magic in communities where God was a jealous God as in the religion of Israel" (p. 241).

Two criticisms must be made: first, while Dr. Guillaume refers again and again to the selective, purifying, and unifying power of Yahwism, he nowhere advances clearly any explanation as to why Yahwism was almost unique in this respect. The experience of "possession" in primitive Yahwism, evidenced, e.g., by Judges 5, and the nature of that possession are of first importance for an understanding of Hebrew religion. This appears to have been overlooked, because, it would seem in part at least, of an

inadequate insight (cf. p. 341, last paragraph) into the early material which throws light upon the origin and primary characteristics of Yahwism. And this in turn seems to be to some extent traceable to insufficient account having been taken of the fact of the divine Spirit within man, constantly influencing and empowering him to reach out to God who is at the same time revealing Himself from without. Dr. Guillaume has not completely realized the implications of his explanation of revelation (p. 186) as "the Divine will acting through human personality, informing but not suppressing it."

Second, in many cases the author's discernment of the nature of the material he discusses is not as keen as might be. Redactional additions, some of them resting on nothing more than popular tradition, are accepted as an authentic expression of the experience of one of the great prophets. This is especially marked in Lecture VIII, where conceptions originating with later writers are ascribed to Jeremiah himself. The meaning of the experience of some two centuries will be only partly grasped if the experience is regarded as that of one man.

These deficiencies however only very slightly impair the enormous value of the work, which is a mine of information for the student of prophecy, interpreted by a wise scholar of wide learning who is not afraid of the truth.

There are a number of misprints (e.g., Micah for Micaiah on p. 150), of which the following should be noted, since they have been carried over to the list of Scriptural passages cited, at the end of the volume: the third footnote on p. 27 should read Genesis xxxi, not xxi; the second footnote on p. 62 should read Numbers xxv, not xxi; the first footnote on p. 115 should read Joel, not Joshua; the fourth footnote on p. 190 should read Judges, not Joshua.

An explanation of abbreviations used would be a welcome addition to future editions of the book. CUTHBERT A. SIMPSON.

A Story to Read Aloud

PAUL REVERE SQUARE. By Louise Andrews Kent. Houghton Mifflin. \$2.50.

IT HAS been well said of Paul Revere Square that if Boston is the Hub of the Universe, the Square is the emblem on the hub cap." And within its sacred precincts lived the varied tribes of Jocelyn, "Importers of Fine Teas," and among them old Nicholas, head of the company. As young Nick had given up buying tea in China for an airman's job under Chiang Kai Shek, Nicholas, alone with his collection of Chinese porcelains, longed for someone to walk with him across the Common; someone to be his successor. And then one day there came to him his lovely orphaned niece Diana; who threw the entire Square into confusion by winning Nicholas's heart and later inheriting from him a million dollars and the porcelains. To let this estate leave the family is unthinkable and—reminiscent of *Rose in Bloom*—there is rivalry among the cousins to win Diana. All but young Nick; who comes back from China the worse for wear but bearing a peachblow vase containing a hidden prophecy. Now Diana's head, while golden, is screwed to her shoulders; she fulfils the prophecy with the same dexterity as when she first met Nicholas through two fried eggs.

M. P. E.

Great Movements as Seen in Their Leaders

ROOTS OF CHANGE. By Joseph H. Fichter, S.J. Appleton-Century. Pp. xv-318. \$2.50.

FR. FICHTER, who is at St. Louis university, has given us here a series of interestingly written studies in social, economic, and political theories, presented (so to say) in terms of those who have propounded or defended them. We begin with St. Vincent de Paul, and go on to read about Thomas Paine, Rousseau, Ozanam, Kingsley, Cardinal Manning, Marx, Tolstoi, Pope Leo, the Webbs, and others. There is a thorough discussion, entirely from the point of view of one who believes in Catholic action after the pattern of *Quadragesimo Anno*. The good Jesuit's sympathies are wider than many might have expected.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Announce New CMH Executive Secretary

Miss E. Balmford Has Worked With New York Juvenile Aid Bureau and Served Overseas During War

NEW YORK—Miss Edith Balmford, Weston, Conn., has been appointed executive secretary of the Church Mission of Help, Episcopal social service agency, according to Mrs. Theodore W. Case, New York, president of the organization.

Miss Balmford was, from 1930 to 1937, with the Juvenile Aid Bureau of the City of New York, the last two years of that period serving as case supervisor. Previously she had been with the Girls' Service league and the Cardiac Vocational Guidance service. At the time of the World war, she worked a year and a half in France with the Barnard college overseas unit, caring for French refugees and doing reproductive work.

JUVENILE SPECIALIST

A graduate of Barnard, Miss Balmford has a Columbia degree in sociology, and is a member of the American Association of Social Workers. She has had wide experience in case work with young people.

In accepting her appointment Miss Balmford said:

"The position taken by the National Council Church Mission of Help in emphasizing its concern with the age group from 16 to 25 and its recognition of the importance of providing a counselling service for young people before they reach the breaking point in mental, physical or spiritual health, is the basis of my interest in this position. The other special problem with which this agency has concerned itself, namely, that of finding ways by which the ministry of the Church can be brought into effective contact with young people, is again a matter which is of increasing interest to the whole field of social work."

FAMILY ACTIVE IN CHURCH

Miss Balmford comes of a family which for several generations has been engaged in the work of the Church. Her grandfather, the Rev. Robert Holden was for many years a clergyman in New York City, and served a long term as rector of Trinity school. The family emigrated from France originally and founded the city of New Rochelle, N. Y.

The National Council of Church Mission of Help will meet in New York, January 22d, to consider plans for work under the new executive, and to hear the Rev. Arnold Nash, visiting English lecturer, who is chairman of the Moral Welfare Council of the Church of England. Miss Balmford took office January 3d. She succeeds the Rev. Almon R. Pepper, now head of the Episcopal Church's national department of Christian social relations.



MISS EDITH BALMFORD
New CMH executive secretary.

Parish Sponsors Dinner to Show Many Marriages Are Successful and Permanent

WEST HAVEN, CONN.—As a testimonial to the fact that marriage can be successful, 75 couples attended a recent dinner sponsored by the parish of Christ church.

The dinner came as the direct result of a sermon on marriage by the Rev. Floyd S. Kenyon, rector, in which he deplored the fact that only marriage failures are publicized.

Honored guests were five couples happily married for over 50 years. One couple, Mr. and Mrs. Jared C. Bradley, has been married for 65 years.

Treasurer of Western Michigan for 25 Years Resigns His Post

GRAND RAPIDS, MICH.—Archie A. Anderson, who has served the diocese of Western Michigan as convention treasurer for 25 years, has resigned because of ill health.

Mr. Anderson, former head of one of the largest manufacturing plants in Western Michigan, has been devoted to the affairs of the diocese.

James Victor Stuart, vestryman of St. Mark's Church, Grand Rapids has been elected to succeed him as treasurer.

Thief Steals Rug From Church; New One Given

LOUISVILLE, KY.—A handsome rug was given to the Church of the Advent to replace the one stolen from the sanctuary and chancel early one morning before Christmas. Mrs. Harry R. Dawes presented the rug from her own collection after police were unable to find the thieves.

America Coöperates in Resettling Work

Churchpeople Throughout Country Endeavor to Find Work, Homes For Refugees From Overseas

NEW YORK—The task of resettling refugees has been simplified because of the coöperation of Churchpeople throughout the United States, according to reports of the Rev. W. Spear Knebel, Woodside, Long Island, chairman of the Inter-Diocesan Committee for Refugees, and Miss Edith M. Denison, resource secretary of the Episcopal Committee for German Refugees.

The committee has received gifts of money from parishes, individuals, and groups; inquiries about study programs from parishes, high schools, and Woman's Auxiliary branches; and offers from people and groups willing to help locally.

One business man in Wisconsin has asked for a list of 25 refugees with a statement of their qualifications. He travels about the state and has taken as his responsibility the task of interesting his acquaintances in these people from overseas. The American Legion in a small town in Wisconsin is helping, and a furniture concern has asked for a refugee woodcarver.

Long Island has secured a list of 67 refugees in the diocese. Positions are being found, refugee groups are welcomed into homes and parishes, and Church groups, especially the Young People's Fellowship, are studying refugee problems.

New York is coöperating in various ways and has furnished the reception room at the committee offices.

Margaret Hall, Versailles, Ky., offered a scholarship in memory of the late Rev. Dr. Frank Gavin.

Bishop Lawrence of Western Massachusetts has asked for a refugee speaker to help interest the people of his diocese.

As the result of an announcement in the October issue of the *Girls' Friendly Record*, many other dioceses, including Texas, West Texas, and Maine, are organizing for work with refugees.

"The Episcopal Committee, as far as churches go, is in the vanguard to coöperate with major refugee assistance agencies," Miss Denison commented. "Our responsibility, as we see it, is education, promotion and coöperation. The Church can keep alive these humanitarian impulses which have been characteristic of the American people when they have met human need and despair."

Church Club to Hold Annual Dinner

NEW YORK—The Church Club will hold its annual reception and dinner at the Waldorf-Astoria on January 31st. The speakers will be Bishop Manning, Carl W. Ackerman of New York, and the Rev. John Crocker, Princeton, N. J.

Experiment to Give Religion to Grades

Pupils May be Excused From Class to Take Religious Instruction in Their Own Churches

BUFFALO (RNS)—Religious leaders of various faiths are pushing an experimental plan for the non-compulsory religious education of pupils whose parents desire them released from classrooms at specified periods for instruction in their own places of worship.

Although no formal request has been made to the public school administration which must make the final decision, details of the plan are being worked out so that the experiment could begin next fall in just one grade throughout the city.

Informal conferences with school authorities have progressed so satisfactorily that the Council of Churches of Buffalo and Erie county has begun to set up an administrative framework for the benefit of religious groups desiring to cooperate on a non-sectarian basis, rather than set up their own religion classes.

The Council of Churches has also voted in favor of being represented on an inter-faith commission composed of Catholics, Protestants, and Jews desirous of arranging for voluntary religious instruction of school children of their respective faiths.

Convention to Plan for Rural Western Michigan

GRAND RAPIDS, MICH.—The Church in Rural America will be the theme of the discussions at the annual convention of the diocese of Western Michigan, January 16th and 17th, at St. Thomas' church, Battle Creek.

Bishop Whittemore has arranged to have the formal elements reduced to a minimum, leaving more time for discussion of vital issues. Instead of the traditional service and sermon the first evening, there will be a discussion of rural work in the diocese, led by Archdeacon Hagger of the diocese of Michigan.

The Churchmen's Club of Western Michigan, formally launched a year ago, will hold its annual business meeting, January 16th, at the convention dinner.

Another feature will be an exhibit by the Forward Movement under the charge of the Rev. Harold J. Weaver of Cincinnati. The exhibit will emphasize literature for rural work.

Memorial Tablet Dedicated

NEW YORK—A memorial tablet of carved oak inscribed with the names of all the rectors of the parish since its foundation in 1704 was dedicated at Christ Church, Rye, by Bishop Manning on December 17th. The tablet was the gift of the widow, the children, and the brother of the late Rev. R. Townsend Henshaw, former rector.

Brotherhood Week February 18th-25th

Director of National Conference of Christians and Jews Tells Theme of Seventh Annual Observance

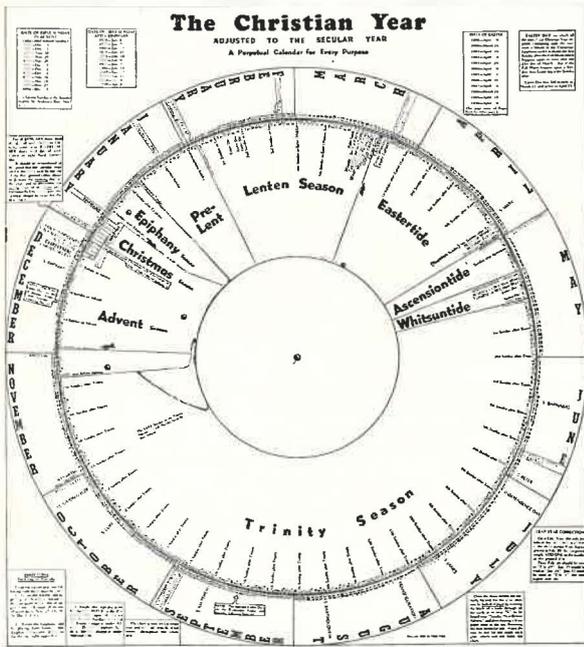
NEW YORK (RNS)—The seventh annual nation-wide observance of Brotherhood Week will be held during the week of February 18th to 25th, it was announced by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews.

In announcing the theme of the observance, The Present Crisis in Human Relations, Dr. Clinchy commented:

"Democracy is founded on religious ideals—on the conception of the Fatherhood of God and the brotherhood of man, every man and woman needing and helping the other as in the normal family.

"Brotherhood Week stresses the basic worth of human personality emphasized by Catholics, Protestants, and Jews. Churches and synagogues can translate this ideal into terms of neighborliness in community life, justice in social and economic relations, and goodwill in personal attitudes."

Dr. Clinchy said that chambers of commerce, service clubs, labor unions, agricultural organizations, and youth agencies will hold Brotherhood Week meetings from coast to coast.



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Tables give the date for Easter and other points for setting the calendar each year. Once set for a given year, it reads correctly throughout the entire year. The chart can be used for looking up dates past and future. Although it shows all the 365 days for the year on its face, the size is only 12x14 inches. Comes as a cut-out, in two sections, ready to be assembled.

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"Christian Century" Hits Roosevelt Move

Calls Taylor Selection "Political";
Others Hail it as Contribution to
Peace of World

NEW YORK—President Roosevelt, in appointing Myron C. Taylor as his "personal representative" at the Vatican, has made a "scarcely disguised bid for the political support of the Roman Catholic Church" and has, "to strip away all camouflage, established diplomatic relations with the Vatican without legal authority," according to an editorial in the *Christian Century*, influential Protestant weekly.

Others, in a Religious News Service survey, declared that they believed the appointment to be a valuable contribution to the peace of the world.

The *Christian Century* editorial characterized President Roosevelt's action as a "political move" rather than a "peace move" and expressed the opinion that his invitation to the president of the Federal Council of Churches and the president of the Jewish theological seminary to confer with him from time to time is nothing more than a "sop" to Protestants and Jews who will "forget" the appointment "long before November."

"In that expectation," continues the *Christian Century*, "we predict that the President will be disappointed. The American majority does not want to see relations established between this government and any religious body, and it will hold Mr. Roosevelt responsible for having tried to do this under the nearly sacrosanct cover of a campaign for peace."

Asserting that the Pope's proposals for peace are "partisan" in purpose "however outwardly prepossessing their aspect may be," the editorial contends that for this reason the United States "has no business to be involved in this venture in papal diplomacy."

JEWISH LEADERS APPROVE

Unqualified approval of President Roosevelt's action in calling on Protestant, Catholic and Jewish leaders to cooperate with him in furthering the cause of peace has been voiced by the heads of all branches of American Jewry.

Approval of the President's move was contained in statements to Religious News Service by Rabbi Samuel M. Cohen, executive director of the United Synagogue of America; Rabbi Emil W. Leipziger, president of the Central Conference of American Rabbis; Rabbi Max Arzt, president of the Rabbinical Assembly of America; and William Weiss, president of the Union of Orthodox Jewish Congregations of America.

Pointing out that "much of the responsibility for the tragic consequences of the last World war must be laid to the failure of the religious leaders of Christianity and Judaism to sponsor unitedly a program of peace," Rabbi Arzt declared:

Convoyed Ships Take Ton Of Food to African Post

NEW YORK—A convoyed ship safely carried the Rev. Joseph H. Bessom, OHC, with a ton of food, including flour, tea, sugar, and butter, to Africa.

The tea was for the English nuns at the mission of the Order of the Holy Cross in Liberia where Fr. Bessom is now working.

For several months Fr. Bessom was unable to find a boat to take him to Africa. At last he sailed, stopping at Dakar, Senegal, and at Freetown, Sierra Leone. From there he proceeded to the hinterland mission by rail, by automobile, and on foot.

"President Roosevelt has immeasurably raised the spirits of all lovers of enduring peace by his magnificent appeal for the cooperation of His Holiness, Pope Pius XII, Dr. George A. Buttrick, President of the Federal Council of the Churches of Christ in America, and Dr. Cyrus Adler, President of the Jewish theological seminary of America, and the untold millions whom they represent."

NORTHERN BAPTIST HEAD AGREES

President Roosevelt's appointment of Myron C. Taylor was commended by Prof. Elmer A. Fridell, president of the Northern Baptist Convention, provided the appointment is "unofficial, temporary, without ambassadorial rank, and for purposes of dealing with questions of peace and relief only."

In a wire to Religious News Service, Prof. Fridell declared that it is "extremely urgent that Jews, Catholics and Protestants cooperate aggressively for peace."

"Maladjustments in the world are too tragic and widespread for the hope of a solution on the part of any single religious body," he said. "Team work in a spirit of utter humility offers the only basis of action."

"COMMONWEAL" FINDS RESPONSE FRIENDLY

Declaring that the President's action was conceived on a higher plane than that of "world-politics," the *Commonweal*, Roman Catholic lay weekly, expresses the opinion that the "general tenor of public reaction has been friendly and favorable."

The editorial points out that, while "the instinctive non-Catholic response toward such an action as the President's is that of wondering whether there are not dangers latent in our having a representative at the Vatican," such an attitude is "far from widespread."

"It is encouraging and significant that it is not," continues the editorial, "for the step Mr. Roosevelt took is not on the level of that of world-politics which is concocted, hatched, and brought to fruition in the world's chancelleries."

"It is on another level altogether, on the level the President himself recognized as the source of events, the level of 'thousands of humble people, living in scores of different nations. Their names are not known to history, but their daily work and courage carry on the life of the world.'"

"They, 'the masses whose voices are not heard,' alone can build what the world needs, which is a peace greater than the mere absence of war."

American Dollars Go Far in Chinese Fund

Treasurer Reports That Exchange
Brings 12 to 15 Chinese Dollars
For Every American Bill

CHINA—The great buying power of American money in China can be seen in the report on the China Emergency Fund by Dr. Lewis B. Franklin, treasurer of the National Council.

Because American dollars are exchangeable for from 12 to 15 Chinese dollars, some of the items in the report of August through October seem absurdly small. Expressed in our money we find such items as: piping for refugee camp, \$1.00; fixing electric wiring, \$2.38; one month's rent, American worker, \$6.00; plumbing and wiring for temporary school building, \$22; rice for Chinese Christians, \$90; wages of watchman for vacated school, one month, \$7.69; relief for Chinese workers, \$2.50. Dr. Franklin commented:

"So are recorded seemingly trivial details which in reality are matters of life and death to those with whom the Church is working: rice for the hungry, dug-outs for safety, temporary buildings for teaching, travel for preachers of the Gospel compelled to move, rent for an overflow hospital.

"Although there is still money in the fund," he stated, "much more will be needed. Never before was there a greater opportunity in China to make Christ known and to minister to His helpless children."

Associate Alumni of GTS to Meet In January for Annual Reunion

NEW YORK—The annual midwinter reunion of the Associate Alumni of the General theological seminary will be held January 17th at the seminary.

The Rev. Dr. Burton Scott Easton will lecture on The Pastoral Epistles. The Rev. Dr. Marshall Bowyer Stewart will then speak on The Natural Way and its Correction.

Speakers at the alumni dinner will be the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, and Prof. Frederick A. Pottle, of Yale university.

The following have been elected by the alumni as trustees to serve until December 31, 1942: Bishop Gardner of New Jersey, class of 1911; the Rev. Dr. J. Wilson Suttan, 1903; and Clinton Rogers Woodruff. Alumni trustees whose terms expire December 31st, 1940, are Bishop Oldham of Albany, class of 1905; the Very Rev. Dr. Milo H. Gates, 1889; and Robert W. B. Elliott.

Honor Negro Hospital

RALEIGH, N. C.—The Baby Clinic of St. Agnes' hospital has been awarded a certificate of merit from the United States Public Health Service for participation in the National Negro Health Campaign. The notice came to Mrs. Frances A. Worrall, just before she celebrated her 16th anniversary as superintendent of the hospital. Miss Willie Lucille Zimmermann was also cited for meritorious service.

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English Law Makes Blackout Exception

Minister of Home Security Permits Lighting of Churches After 6 a.m. on Christmas Morning

LONDON—Modification of the extensive blackout restrictions enabled English churches to celebrate early morning Masses on Christmas.

The Archbishop of Canterbury informed the clergy that Sir John Anderson, Minister of Home Security, would permit the lighting of churches after 6 a.m., provided there was no external lighting and that lights could be extinguished immediately after an air raid warning.

LOW ATTENDANCE

Many churches celebrated a simple Low Mass at midnight on December 24th, but attendance was low because of evacuation and military service.

English Christians have been keeping the most joyous festival of the Christian year under the grim overshadowing of war with all of its incidental hindrances to observance of the religious side of Christmas.

FAMILIES SEPARATED

A season which is peculiarly associated with the home and family comes at a time when English family life is broken up as never before. Many husbands, fathers, and brothers are serving with the forces, and in London and other parts of Great Britain vulnerable to air attacks, many children and mothers with young babies have been evacuated to safer parts of the country.

Churches in the same danger-zone areas have also to contend with serious difficulties. Their choirboys, children and young men are gravely depleted in numbers, or absent altogether.

Bishop Ziegler, in 1134 Mile Drive Over Christmas Snow, Takes Part in Six Services

LARAMIE, WYO.—Bishop Ziegler had his usual strenuous Christmas this year. Handicapped by snowstorms, Bishop Ziegler drove 1134 miles in three days and took part in six services.

Leaving Laramie at 10 A.M. on December 23d, Bishop Ziegler drove 251 miles to Lander for a four o'clock Confirmation service. At 7:30 p.m. he attended a Confirmation service in Wind River, 15 miles away. Calls in Ethete took until 10 p.m.

Then came a five and one-half hour drive to Lovell since service there began at 9 a.m., and in Powell, 30 miles distant, at 11 a.m.

Next Bishop Ziegler drove 66 miles to Meeteetse for afternoon calls, tree-trimming, and a 7:30 p.m. service. Finally, Cody, 40 miles away, is at present without a vicar, and Bishop Ziegler could not let this isolated field be without a midnight service.

So it was that on Christmas morning Bishop Ziegler was 500 miles from his home in Laramie. The total attendance at the six services was 515 persons.

Founder-President Discusses the Purpose and Growth of Pi Alpha

BETHEL, CONN.—The founder and national president of Pi Alpha, the Rev. Arthur G. W. Pfaffko, Blue Ridge Summit, Pa., was the principal speaker on December 21st at a supper-meeting of the fraternity.

He also addressed the Connecticut Alpha chapter of the Tau Delta Alpha sorority, sister organization of Pi Alpha, later the same day.

The two organizations, the first Greek letter societies in the Episcopal Church, aim to develop fellowship, Christian character, and Churchmanship.



THREE MONTHS AND 17 DAYS

A beautiful lace frontal for the altar has been completed by an Indian Churchwoman at Red Lake, Minnesota. Bishop Kemerer of Duluth asked how long a time the work required, and she replied "Three months and 17 days," adding somewhat apologetically, "I would have finished it sooner, but I made a mistake in stitches that made one side of the chalice bigger than the other." The Bishop asked whether the mistake would be noticed, and she said, "No, but I knew it."

A Little Birdie Helps to Build New Church in India

NEW YORK—A bishop plus a birdie at the right time resulted in a \$25 check that is on its way to help the Rev. George Van B. Shriver build a church in the diocese of Dornakal in India.

Bishop Reinheimer of Rochester tells that at a conference of laymen held at Watkins Glen, Mr. Shriver stated that a church could be built in one of the villages of his area for \$25.

"Later the same day," the Bishop reported, "I played a round of golf with William Salter of Rochester. Coming in on the ninth hole which is a par 3, he birdied it and was so pleased that he promised me \$25 for a church for George Shriver."

Colorado's Lenten Program Seeks to Reach Every Boy and Girl—and Parents Too

DENVER, COLO.—A bold effort will be made to reach every boy and girl in the diocese of Colorado—and parents as well—with a home program this coming Lent, according to an announcement made recently by Bishop Ingley.

The Lenten program, which has as its theme A Glorious Adventure With Our Children, consists of family dinner table discussions on Wednesday evenings. The topics will be related to the perplexities of the times, but will be keyed to the understanding of children. Each is accompanied by Bible reading, prayers, and a practical application of the lesson.

Preceding the adventure, the rectors will confer with the parents of the Church school children to explain the plan and enlist their cooperation. These conferences will afford an opportunity for the rector to become acquainted with parents who are outside the church.

Discussions listed in the dinner table leaflet are The Conquest of Fear, February 7th; The Secret of Joy, February 14th; The Road to Peace, February 21st; My Country and I, February 28th; Beginning with Me, March 6th; Where to get Help, March 13th; and Loving my Neighbor as Myself, March 20th.

Advent Hymn Sing

DETROIT—On the third Sunday in Advent at the Vesper service in St. Paul's cathedral, Detroit, there was no sermon. Instead the Rev. Canon C. Wellington Hughes introduced an innovation in the nature of an Advent Hymn Sing. First he related the history and background of several of the familiar Advent hymns. Then the congregation joined in singing them.

Nativity Painting Dedicated

NEW YORK—At the Church of the Ascension, traditionally the place of worship for New York artists, a painting was dedicated on Christmas Eve during the carol service. Mrs. Edwin H. Blashfield presented The House of the Carpenter, a painting by her late husband. The Rev. Dr. Donald B. Aldrich is the rector.

President Tells U. S. to Pray for Strength

America Should Follow More Closely the Sermon on Mount; Pray for People in Nations at War

WASHINGTON—President F. D. Roosevelt injected a religious note into his national Christmas broadcast when he said, "Let us pray that we may be given strength to live for others—to live more closely to the words of the Sermon on the Mount and to pray that peoples in the nations which are at war may also read, mark, learn, and inwardly digest these deathless words."

The President then read the Beatitudes and concluded his talk:

"This night is a night of joy and hope and happiness and promise of better things to come. And so in the happiness of this eve of the most blessed day in the year, I give to my countrymen the old, old greeting—Merry Christmas! Happy Christmas!"

The Bishop of Washington referred to the President's message two or three times during his sermon on Christmas morning. Bishop Freeman thought it significant that the Chief Executive had injected an element of real religion into his greetings to the country.

Christmas was celebrated in the nation's capital with more enthusiasm than for years. The churches were filled, especially at the midnight services which have become very popular. The National Community Christmas Tree was officially lighted by the President in the presence of nearly 10,000 people.

Four Generations of One Family Receive Communion at Christmas

CHICAGO—This year the Rev. Walter S. Pond, rector of St. Barnabas' church had a Christmas experience unique in his 28 years in the ministry. During the midnight Eucharist Fr. Pond gave Communion to four generations of one family.

The relatives knelt side by side at the Communion rail: Mrs. Robert Ward, the great grandmother; Mrs. William Hall, the grandmother; Mrs. Howard Nelson and Mr. Robert Hall, the grandchildren; and Robert Johnson and Harold Hall, the great grandchildren.

Commemorate Founding of Mission

LAWRENCE PARK, PA.—The largest congregation in the history of St. Mary's mission church heard Bishop Ward of Erie preach at the service on December 3d commemorating the 25th anniversary of its founding.

The anniversary dinner was held in the Community Hall on December 5th. The program consisted of short addresses and moving pictures of the diocesan missionary work and of St. Barnabas House-by-the-lake which is under the supervision of Brother Willard, S.B.B.

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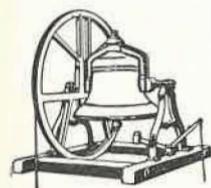
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Junior Conference Movement Spreads

Young Christians and Jews Build an Organization Similar to the Parent National Conference

NEW YORK (RNS)—Junior Conferences of Christians and Jews, composed of young people representing church, parish, and synagogue groups of the three faiths and closely modeled after the parent organization, the National Conference of Christians and Jews, have been organized in nearly 10 cities throughout the country, it was revealed at the headquarters of the National Conference.

Like the National Conference, the Junior Conferences have been established to further a spirit of friendliness, understanding, and cooperation among Protestants, Catholics, and Jews.

The Junior Conference idea came into existence four years ago when the first chapter was established in Baltimore.

Following the establishment of the first chapter, Junior Conferences have been organized in Cincinnati, Toledo, New York, Brooklyn, Los Angeles, and Oakland.

The Baltimore chapter has recently published a statement of purpose which includes the following points:

"We believe in equality among people of different races and creeds and desire to bring about friendliness, understanding, and cooperation among them.

"We believe in democracy as a way of life—the one which is most conducive to life, liberty, and happiness.

"We believe in religion as a solution to modern problems, realizing that it can and must play an important role in all the issues of our day.

"We believe in the recognition and preservation of minority rights—that this is at the heart of both religion and democracy.

"For the attainment of these goals we pledge ourselves, believing that in this way we can most effectively bring about a social order based on justice, amity, and understanding."

The Baltimore chapter has been active in sponsoring radio programs, public meetings, and a speakers' exchange which is prepared to explain the purposes of the Junior Conference to other youth groups.

Fr. Linsley to Stay at Indianapolis Cathedral

INDIANAPOLIS, IND.—The Rev. John C. W. Linsley, named last fall as acting vicar of All Saints' cathedral, has been reappointed by Bishop Kirchhoffer as permanent vicar.

Fr. and Mrs. Linsley came to Indianapolis from the Philippine Islands after traveling two-thirds of the way around the world on a "black-out" British steamer. In the interval between the departure of the Rev. Robert C. Alexander, who answered a call from Atchison, Kansas, and the arrival of Fr. Linsley, the Rev. Forrest E. Vaughn served as temporary vicar.



SHIP LENTEN BOXES

Lenten offering boxes were shipped from Church Missions House, New York, to thousands of children throughout the United States on January 4th. Bishop Tucker, Presiding Bishop, is pictured looking over the boxes in the storeroom with two young contributors.

Trinity Chapel Builders

Pray for Dead Comrades

At Eighth Annual Reunion

HARTFORD, CONN.—The builders of the Chapel at Trinity college held their eighth annual reunion on December 19th.

Sixty-one workmen gathered in the chapel in the afternoon to pay tribute to their dead comrades and to note the beauty added to the chapel during the past year.

The annual service in the Crypt was conducted by the Rev. Dr. R. B. Ogilby, who repeated the same office which the workmen used regularly every week during the building of the chapel. Prayers were offered for the souls of the 11 workmen who have died. Their names have been cut in the wall of the cloister of the chapel.

There followed in the college commons the eighth annual reunion dinner. It was a merry evening and many of the old jokes and stories connected with the building were brought out. Those present included Italian and Negro day laborers and English stone masons, Scandinavian carpenters and Jewish plumbers, together with Irish foremen and members of the firms of contractors.

A long telegram from William G. Mather, the donor of the chapel, was read, and a letter of reply was drafted and signed by those present.

When funds for construction ran short during the height of the depression, the workmen contributed \$6,000 from their wages to complete the tower, and since, have given the chapel two carved pew ends and a stained glass window.

Fiend

A GRUESOME grin he grun;
A snarling sneer he snore;
Another sin he sun,
As a lambent leer he lore.

—Exchange.

NECROLOGY

✠ *May they rest in peace.* ✠

F. H. T. HORSFIELD, PRIEST

LEXINGTON, KY.—The Rev. Frederick Henry Townsend Horsfield, retired priest of the diocese of North Carolina, died December 27th in Pass Christian, Miss., where he had been spending the winter.

The news was received at his home in Lexington, where he had lived since his retirement in 1926. He is survived by two daughters, Mona and Margaret, and two sons, Basil and Geoffrey. He often assisted the rector of Christ church, Lexington.

Fr. Horsfield was born in New York City, July 8, 1852. He was one of the oldest living alumni of St. Stephen's college and of the General theological seminary. He served Christ church, Ramapo, N. Y.; Christ church, Boston; St. Luke's, Cambridge, N. Y.; St. Stephen's church, Goldsboro, N. C.; and St. Stephen's church, Oxford, N. C. His wife, Marianne Money-penny, died many years ago.

Burial was in Cambridge, N. Y.

HUGO P. J. SELINGER, PRIEST

PASADENA, CALIF.—The Rev. Dr. Hugo P. J. Selinger, who retired June, 1932, from his last rectorate in McCook, Neb., died in Pasadena, December 20th, after a long illness.

Funeral services were held in the Chapel of All Saints' church, with the Rev. Dr. John F. Scott officiating.

Before going to Nebraska, Dr. Selinger had served as rector of St. Paul's church, Bellevue, Ohio, and of St. Paul's church, Put-in-Bay, Ohio. He was professor of sociology at Kenyon college.

MRS. STEPHEN CUTTER CLARK

PASADENA, CALIF.—Grace M. Greene Clark, widow of the late Stephen Cutter Clark, died recently at her home in Pasadena after an illness of several months.

She was the mother of the Rev. Stephen C. Clark Jr., rector of St. Mark's church, Pasadena; of Deaconess Julia A. Clark, China; and of Mrs. Fitch H. Haskell, Altadena, Calif.

Born in Malden, Mass., 79 years ago, Grace Miller Greene was the daughter of a prominent Congregational layman, the editor of *The Congregationalist*. She was graduated from Smith college in 1882, returning to take a Master's degree and study Hebrew.

Moving to California in 1887, she and her husband became interested in the Church, and were confirmed by the late Bishop Nichols. Mrs. Clark taught Latin and Greek in her husband's school, where she fulfilled the duties of mother. They were active in All Saints' church, Pasadena, where Mr. Clark served as a vestryman, and Mrs. Clark, as director of the parish relief chapter and the Little Helpers branch. Mr. Clark died in 1931.

Funeral services were held from All

Saints' church, Pasadena, on December 28th, with the Rev. Dr. L. E. Learned, and the Rev. Dr. John F. Scott officiating. In addition to the children, Mrs. Clark is survived by two brothers, Dr. Herbert E. Greene of West Newton, Mass., and Arthur Lyman Greene of Detroit, as well as six grandchildren.

HENRY SEPTIMUS GRAY

LOUISVILLE, KY.—Henry Septimus Gray died suddenly at his home in Louisville on Christmas day, after a heart attack.

Mr. Gray was born in England 73 years ago, one of a large family. He came to Louisville in 1881 and worked with the cement company of which he was secretary and treasurer at the time of his death.

He was long active in Church work, serving as vestryman and warden at the Church of the Advent and as senior warden at Calvary church. He was treasurer of the diocese and the first layman elected deputy to the 1937 General Convention. He was also active in the diocesan convention.

He is survived by his widow, four children, and eight grandchildren. His funeral was held in Calvary church on December 27th, conducted by Bishop Clingman and the Rev. F. Elliott Baker, rector.

CATHERINE P. HAYDEN

RALEIGH, N. C.—Dr. Catherine P. Hayden, who from 1900 to 1913 was resident physician and superintendent of nurses at St. Agnes' hospital, died at her home in Ashland, Mass., December 26th, at the age of 82.

Dr. Hayden, a native of Orange, N. J., studied medicine at the University of Colorado and practiced in Denver, where she served on the board of health.

Coming to St. Agnes' hospital in 1900, she was a pioneer woman physician and contributed greatly to the development of

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52 Gramercy Park, North (East 21st St.) New York, N. Y.

St. Agnes' hospital, founded by Mrs. A. B. Hunter, wife of the principal of St. Augustine's college, only four years before. St. Agnes' hospital at that time was said to be the only hospital between Washington and New Orleans which offered a full nurse training course for Negroes.

Dr. Hayden, because of her excellent professional training, her resourcefulness, and her devotion, accomplished much in the way of establishing standards which gave the hospital and nurse training school an enviable reputation. Coöperating with Mrs. Hunter, the superintendent, and a distinguished staff of local physicians, she as-

sisted in extending the influence of St. Agnes' throughout the community, and into adjoining states.

To View Concordat at St. George's

NEW YORK—The proposed concordat between the Presbyterian and the Episcopal Churches will provide the first discussion of the winter term of the school of Christianity at St. George's church.

The meeting will be held on January 10th after an informal dinner in the parish house. The vestrymen of neighboring Episcopal churches and the lay officers of

neighboring Presbyterian churches have been invited.

Other Wednesday evening discussions will concern Christian relations between employers and employed, between nations, and within the family.

CHURCH CALENDAR

JANUARY

14. Second Sunday after Epiphany.
21. Septuagesima Sunday.
25. Conversion of S. Paul. (Thursday.)
28. Sexagesima Sunday.
31. (Wednesday.)



C L A S S I F I E D



ANNOUNCEMENTS

Appeals

ST. MARY-OF-THE-ANGELS SONG SCHOOL, Addestone, 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 responsibility. Send your check to the REV. DESMOND MORSE-BOYCOTT at St. Mary-of-the-Angels Song School.

Caution

RAY, JOHN H.—Caution is suggested in dealing with John H. and Mrs. Irene Ray or Reynolds, transient show people with three young children. Further information may be obtained from the Rev. L. W. CLARKE, Christ Church Cathedral, Louisville, Ky.

Memorial

SMITH, ALLEN KENDALL—In ever loving memory of Allen Kendall Smith, priest, who entered into Life January 17, 1913. "O blest Communion, fellowship divine! We feebly struggle, they in glory shine; Yet all are one in Thee, for all are Thine. Alleluia. And when the strife is fierce, the warfare long, Steals on the ear the distant triumph song, And hearts are brave again, and arms are strong. Alleluia, Alleluia."

TOWLE, ELIZABETH A.—In loving memory of Elizabeth Adelaide Towle, a devoted Churchwoman and communicant of Grace church, Salem, Mass., who entered into the eternal life, December 13, 1930. "Eternal rest grant unto her, O Lord, and may light perpetual shine upon her!"

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. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

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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.

BOARDING

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

ATLANTIC CITY, N. J.—A panacea for loneliness. Bright rooms, good food. Warm hospitality. Near church, beach. MRS. NEEL, 103 Stratford avenue.

CHURCH FURNISHINGS

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, 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 back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

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

RATES

for classified advertising

- a. Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Quiet Days, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted and Retreats:
 - 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. Retreats, first insertion of no more than 35 words free; additional insertions at rates given in paragraph a above.
- e. Church Services, 25 cts. a count line (10 lines to the inch).
- f. Minimum price for any insertion is \$1.00.
- g. Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 10 days before publication date of issue it is designed for.

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IRISH LINEN. Special qualities for Church use. Priced so that you may now replace worn linens with the best. Samples free. MARY FAWCETT Co., Box 146, Plainfield, N. J.

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RECTOR, celibate, sought by Catholic parish, vacant June 1st. Decent living quarters, adequate stipend, devoted congregation. Located in West. Box M-1420, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMEN, YOUNG PEOPLE, make money in your spare time selling subscriptions to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money for Christmas. You may earn as much as \$5.00 an evening, for we pay a liberal commission and bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CHOIRMASTER-ORGANIST—large experience fine church and cathedral choirs. Expert with boys. Highest recommendations. Box H-1414, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, single, 47, desires position as assistant or as rector in Anglo-Catholic parish. \$1500 and living quarters. Box R-1419, THE LIVING CHURCH, Milwaukee, Wis.

REPRINTS

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within three days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rates.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ADAMS, REV. HAROLD BEACH, formerly rector of Christ Church, Meadville, Pa. (E.); to be rector of St. John's Church, Mt. Pleasant, Mich. (W.M.), effective February 1st.

APPLEHOF, REV. GILBERT, JR., formerly rector of St. Thomas' Church, Detroit, Mich.; is rector of St. John's Church, Alma, Mich.

COX, REV. J. PERRY, formerly curate of Calvary Church, Summit, N. J.; is vicar of St. James', Mansfield, St. Luke's, Arnot, and St. Joseph's, Mt. Pleasant, Pa. (Har.). Address, St. James' Rectory, Mansfield, Pa.

CROMEY, REV. E. WARREN, is assistant at St. James' Church, Elmhurst, L. I., N. Y.

GRASER, REV. GORDON, formerly rector of Anacostia Parish, Washington, D. C.; to be in charge of Holy Trinity Church, Melbourne, and of St. John's, Eau Gallie, Fla. (S.F.), effective January 15th. Address, 317 Washington Ave., Melbourne, Fla.

GUILBERT, REV. CHARLES M., formerly vicar of Trinity, Ashland, Oreg.; to be vicar of St. James', Coquille, and of St. John's, Bandon, with address at Coquille, Oreg. Effective February 1st.

LATTA, REV. WILLIAM M., formerly rector of St. Thomas', Windsor, Grace Church, Woodville, and in charge of St. Mark's, Roxobel, and of Holy Innocents' Church, Avoca, N. C. (E.C.); has accepted a call to Calvary Church, Wadesboro, N. C.

MALONE, REV. J. LEON, formerly in charge of St. Andrew's, Wrightsville Sound, N. C., and near-by missions; to be in charge of St. Philip's, Southport, N. C., and other points along the Inland Waterway.

MEYERS, REV. F. RICKSFORD, formerly in charge of St. Luke's Chapel, New York City; is rector of St. Matthew's Parish, Detroit, Mich.

SAYRE, REV. DR. CLAUDE E., formerly vicar of Emmanuel Church, Marshfield, Oreg.; to be vicar of Trinity Mission, Ashland, Oreg., effective February 1st.

CORRECTION

FLETCHER, REV. CUSTIS, SR., rector of Grace Church, Paducah, Ky., with address at 809 Kentucky Ave., was omitted in error in the General Church List in the 1940 edition of *The Living Church Annual*.

DEPOSITIONS

PEARSON, HARRY JOHN, Presbyter, by the Bishop of New Jersey, December 23, 1939. Deposed at his own request.

RUSH, WILLIAM RUSSELL, Presbyter, by the Bishop of Eastern Oregon, December 1, 1939. Deposed for reasons which do not affect his moral character.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. **HARRISON WILLIAM FOREMAN, JR.**, was advanced to the priesthood by Bishop Ward of Erie, acting for Bishop Coley of Central New York, in Emmanuel Church, Norwich, N. Y., December 20th. The ordinand was presented by the Rev. Dr. Harrison W. Foreman, and is curate of Grace Chapel, 410 E. 13th St., New York City. Bishop Ward preached the sermon.

HARRISBURG—The Rev. **RICHARD L. KUNKEL** was advanced to the priesthood by Bishop Brown of Harrisburg in St. John's Church, Carlisle, Pa., December 12th. He was presented by the Rev. Harry D. Viets and is curate at St. Andrew's Church, Baltimore, Md., with address at 1620 N. Broadway. The Rev. Edward R. Noble preached the sermon.

The Rev. **CHARLES M. COLDREN, JR.**, and the Rev. **JOHN H. TREDER** were ordained to the priesthood by Bishop Brown in St. John's Church, York, Pa., December 19th. The Rev. Mr. Coldren was presented by the Rev. Robert C. Batchelder, and is curate at St. John's Church, York, Pa. The Rev. Mr. Treder was presented by his father, the Rev. Oscar F. R. Treder, and is vicar of All Saints', Hershey; St. Michael and All Angels', Middletown; and St. Gerald's, Harrisburg, Pa. Address, Hershey Community Building, Hershey, Pa. The

Rev. Dr. Canon Paul S. Atkins preached the sermon.

LONG ISLAND—The Rev. **KENNETH M. SOWERS**, was advanced to the priesthood by Bishop Larned, Suffragan Bishop of Long Island, in Holy Trinity Church, Greenport, L. I., N. Y., on December 9th. He was presented by the Rev. Lauriston Castleman, and is rector of Holy Trinity Church. The Rev. Howard R. Dunbar preached the sermon.

LOS ANGELES—The Rev. **CHARLES HAVENS, JR.**, was advanced to the priesthood by Bishop Larned, Suffragan of Long Island, acting for Bishop Stevens of Los Angeles, in Grace Church, Jamaica, L. I., N. Y., where Mr. Havens will continue as curate. The ordinand was presented by the Rev. Joseph H. Titus, and the Rev. Dr. Frederick C. Grant preached the sermon.

DEACONS

MASSACHUSETTS—**FREDERICK DEWOLFE BOLMAN, JR.**, was ordained deacon by Bishop Sherrill of Massachusetts in the chapel of the diocesan house on December 22d. He was presented by the Rev. Dr. Arthur Lee Kinsolving, and will continue his studies for the present. The Rev. Dr. Henry B. Washburn preached the sermon.

NEW HAMPSHIRE—**JUNIUS JEFFRIES MARTIN** was ordained to the diaconate on December 21st in Christ Church, Exeter, by Bishop Dallas of New Hampshire. The candidate was presented by the Rev. Charles W. F. Smith who also preached the sermon. The Rev. Mr. Martin is doing diocesan work attached to Exeter, especially among the Episcopal students at the University of New Hampshire. Address, 7 Gill St., Exeter, N. H.

SPRINGFIELD—**PHILIP LESLIE SHUTT** was ordained to the diaconate by Bishop White of Springfield in Christ Church, Springfield, Ill., January 1st. He was presented by the Ven. Edward M. Haughton, and will continue his studies at Nashotah House, Nashotah, Wis. The Rev. Jerry Wallace preached the sermon.

COMING EVENTS

January

14. Convocation of North Texas, Amarillo.
16. Convention of Springfield, Cairo, Ill.
- 16-17. Convention of Western Michigan, Battle Creek, Mich.
- 17-18. Convention of Nebraska, Omaha; of Oklahoma, Muskogee.
- 21-23. Convention of West Texas, Corpus Christi, Tex.
- 22-24. Convention of Texas, Galveston.
23. Convention of Upper South Carolina, Columbia, S. C.; election of Bishop of Louisiana, New Orleans.
- 23-24. Convention of Pittsburgh, Pittsburgh, Pa.; of West Missouri, Kansas City, Mo.
- 23-25. Convention of Mississippi, Aberdeen.
24. Convention of Arkansas, Fort Smith; of Atlanta, Atlanta, Ga.; of East Carolina, Wilmington, N. C.; of Louisiana, New Orleans; convocation San Joaquin, Bakersfield, Calif.; convention of Tennessee, Nashville.
- 24-25. Convention of Alabama, Tuscaloosa; of Dallas, Corsicana, Tex.; of Maryland, Baltimore.
25. Convocation of Haiti and the Dominican Republic, Port au Prince, Haiti; convocation of Nevada, Elko.
- 25-26. Convention of Los Angeles, Los Angeles, Calif.
- 28-29. Convention of Olympia, Seattle, Wash.
30. Convention of California, San Francisco.
- 30-31. Convention of Ohio, Cleveland; of Chicago, Chicago, Ill.
31. Convention of Michigan, Detroit.

EDUCATIONAL

SCHOOLS FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address
The PRECENTOR, Cathedral Choir School,
Cathedral Heights, New York City

ST. MICHAEL'S SCHOOL NEWPORT, RHODE ISLAND

A medium price boarding school for boys from 6th grade through 2d year high school. Beautifully situated in historic Newport. All athletics.

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College Preparatory and General Courses. Music, Art, Dramatics, Secretarial Training. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

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THE DIVINITY SCHOOL PHILADELPHIA, PA.

Full Undergraduate Course on the Tutorial System, leading to Degree of T.H.B. Eight months Canonical Studies and three months Clinical Training.
Address: THE DEAN
4205 Spruce St. Philadelphia, Pa.

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Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering larger opportunities for specialization.
Provision for more advanced work, leading to degrees of S.T.M. and D.Th.
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Chelsea Square New York City

The Virginia Theological Seminary
ALEXANDRIA, VIRGINIA
Address THE DEAN

Correspondence

Continued from page 2

France, Scandinavian countries, component nations of the British Commonwealth, etc., or China, India, and Czechoslovakia, with their unpreparedness, non-resistance, and surrender?

As for putting Church before flag, everyone knows that is pure hypocrisy. Where would Christianity itself be today if it had not been sponsored by a powerful emperor of a powerful nation? Where would our Church be if capitalism, its present sponsor, should disappear tomorrow?

In conclusion, I wonder if our House of Bishops will issue a letter giving counsel on the peace treaty after having so scrupulously avoided contact with the crisis precluding the peace.

New York.

EDWIN E. WILDE.

Russian Aggression

TO THE EDITOR: Your editorial, *The Russian Aggression* (L. C., December 13th) is consistent for you state that six years ago you opposed diplomatic relations. Beyond that you are simply falling in line with a propaganda which is designed to ap-

peal to our sentimentally emotional American nature. This, unfortunately, takes on a "holier-than-thou" slant and that ridiculous characteristic common to most Anglo-Saxons of assuming that we are fit to reform the wickedness of other people.

I wonder if you have asked yourself, "Why are the Russians making war on the Finns?" Here are my two guesses—for what they are worth. Nickel is a scarce article. Most of the mines in the world are owned or controlled by the British, including those in the North of Finland. Acquisitiveness has always been a motive for aggressive war, perhaps the main motive. The Russian governors may just want those mines, and like other rulers in the past are just going to take them. My other guess is this: The rulers of Russia are probably quite as astute as any rulers. They know that there is nothing which the ruling classes of Europe, including the Germans, would like better than the destruction of the Russian experiment. They don't know when the rulers of England or Germany, or both, may be able to bring about a war against them. Should this happen, then the control of the approaches to Russia through the Baltic are of vital importance to Russia. This means Russia must hold the southern end of Finland.

Now I think this is realistic guessing, because it is along the lines of action usually taken by any and every great nation. Seen

from this angle there can be no condemnation. The standards of nations are self-preservation and expediency, however much they may be given to uttering romantically idealistic judgments of the wickedness of their enemies.

But you write as a Catholic Christian. Our Lord said, "I am not come to condemn the world, but to save it." Does that include "godless" Russians? If so, then the only action possible for a Christian is, first, prayer, for the Russians, and if it be God's will an army sent to Russia with no arms, no bombs, no bullets, but with the Saving Gospel of Jesus Christ. Thousands would be killed, perhaps hundreds of thousands. But they would be there to save life not to destroy it. That is a realism which we have not yet reached and only dimly discerned.

(Rev.) THOMAS HEMINWAY.

Sherburne, Vt.

LET'S TAKE our correspondent's line of reasoning into a parallel field. My neighbor has a new Cadillac. A Cadillac is a scarce article. Most of the Cadillacs are owned by other people—in fact, all of them, for all I have is an old Chevy. I am quite as astute as my neighbor. Seen from this angle there can be no condemnation if I bludgeon my neighbor some dark night and help myself to his Cadillac.

—THE EDITOR.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.
 Evensong and Benediction, 7:30 P.M.
 Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
 Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.
 Daily Masses: 8 A.M.
 Benediction, Last Sunday of Month, 8 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
 Weekdays: 8 A.M., 12:05 noon
 Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.
 Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
 Organ recital, Saturday at 4:30

NEW YORK—Continued

St. Bartholomew's Church, New York

Park avenue and 51st street

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

Sunday Services

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

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
 Wednesdays and Holy Days: Holy Communion, 10 A.M.
 Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Service and Sermon
 8:00 P.M. Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
 12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRING TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
 Evensong: with Address and Benediction, 8 P.M.
 Weekday Masses: 7 and 8 A.M.
 Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

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: 8:30 A.M., Holy Communion; 12:10 P.M., Noontday Service (except Saturdays).
 Thursdays: 11 A.M., Holy Communion.

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 and Devotions, 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: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

CHURCH SERVICES NEAR COLLEGES

BENNETT JUNIOR COLLEGE

Grace Church
Millbrook, New York

THE REV. H. ROSS GREER, Rector

Sundays: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector

Sunday Services: 8:00, 9:45, and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church by the Campus
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector
THE REV. GEORGE P. HUNTINGTON

Sunday Services: 8:00, 9:30, and 11 A.M., and 5 P.M.

UNIVERSITY OF CALIFORNIA

St. Mark's Church, Berkeley

THE REV. J. LINDSAY PATTON
THE REV. RANDOLPH C. MILLER, Ph.D.
MISS MARGARET WILLIAMS

Sunday Services, 7:30 and 11:00 A.M.
Cranmer Club for Students, 6:00 P.M.

COLGATE UNIVERSITY

St. Thomas Church, Hamilton, N. Y.

THE REV. SAMUEL F. BURHANS, Rector
14 Madison street

Sunday Services: 8:00 A.M. Holy Communion;
10:30 A.M. Morning Service; 11:45 A.M.
Church School.

DENISON UNIVERSITY

St. Luke's Church
Granville, Ohio

THE REV. W. C. SEITZ, S.T.D., Priest in charge

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

FRANKLIN AND MARSHALL COLLEGE

St. James' Church
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector

Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church
Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector
THE REV. HARRY G. HARTMAN, Associate Priest

Sunday Services: 8:00, 10:30, 11:00 A.M., and 7:30 P.M.

Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues., Thurs., and Sat. 9:00 A.M.

GOUCHER COLLEGE

Church of St. Michael and All Angels
St. Paul and Twentieth streets

Baltimore, Md.

THE REV. DON FRANK FENN, D.D., Rector
THE REV. HARVEY P. KNUDSEN, B.D., Curate

Sunday Services
7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon

Weekdays

Holy Communion: 10:00 A.M., Monday, Wednesday, and Saturday. 7:00 A.M., Tuesday, Thursday, and Friday. Holy Days, 7:00 and 10:00 A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN, Rector
REV. FREDERIC B. KELLOGG, Chaplain
REV. HENRY B. ROBBINS, Assistant

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M. 5:30 and 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays, 10:10; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

IOWA STATE COLLEGE

St. John's by the Campus

Ames, Ia.

LEROY S. BURROUGHS, B.A., Rector

Sundays:

8:00 A.M., Holy Eucharist. Special Service for Students and Faculty on second Sunday each month, followed by breakfast and speaker.
9:30 A.M., Lay Readers' Seminar and Students' Bible Class.
11:00 A.M., Matins (Eucharist first Sunday of Month).
7:00 P.M., Social Hour in Student Center.

Wednesdays:

7:00 A.M., Holy Eucharist and Breakfast.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland

THE REV. GEORGE W. PARSONS, S.T.B., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
Episcopal Club: Wednesdays, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.

306 North Division Street

Henry Lewis Frederick W. Leech

Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00 P.M., Student meeting in Harris Hall, State and Huron streets.

UNIVERSITY OF NEBRASKA

University Episcopal Church

REV. L. W. McMILLIN, Priest in Charge
13th and R, Lincoln, Nebraska

Sunday Services: 8:30 and 11:00 A.M. and 6:00 P.M.
Fridays and Holy Days: 7:00 and 10:00 A.M.

OBERLIN COLLEGE

Christ Church, Oberlin, Ohio

South Main street

THE REV. L. E. DANIELS, S. Mus. D., Rector

Sunday Services: 7:30 and 11:00 A.M.
Saints' Days: 7:30 A.M.

Student choir

Student Servers

UNIVERSITY OF PENNSYLVANIA

St. Mary's Church, Hamilton Village

3914 Locust Street

REV. WILLIAM B. STIMSON, Rector

Sunday Services: 7:30, 9, 10:45, and 11:30 A.M.

Weekday Services: 7 A.M. and 5:30 P.M.

Wednesdays and Holy Days: 7 and 9:30 A.M. and 5:30 P.M.

PRINCETON UNIVERSITY

Princeton University Chapel

Princeton, N. J.

THE REV. JOHN CROCKER, Chaplain

THE REV. ROBERT E. MERRY, Assistant

Sundays: Holy Communion with Address, 9:30 A.M.

Weekdays: Holy Communion, 7:30 A.M.

SOUTH DAKOTA STATE COLLEGE

St. Paul's Church, Brookings, S. D.

THE REV. JOSEPH S. EWING, Vicar

Sunday Services

9:00 A.M., St. Mary's, Flandreau

11:00 A.M., St. Paul's

5:30 P.M., St. Paul's Club for Students

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

Whitis avenue and 27th street
3 blocks from campus

THE REV. CHESTER L. HULTS, Rector

Sundays: Holy Communion 6:30, 7:30, and on first Sunday 11:00 A.M.; Morning Prayer and Sermon 11:00 A.M.; Student Vespers 6 P.M.; Student Club 6:30 P.M.

Holy Days: Holy Communion 7:00 and 10:00 A.M.

WILLIAM AND MARY COLLEGE

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REV. F. H. CRAIGHILL, JR., Rector

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

Second Sunday in month: Holy Communion 9:00 A.M. in College Chapel.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., Rector

Sunday Services: 8 A.M. and 10:30 A.M.

Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center

1001 University avenue, Madison, Wis.

THE REV. CHARLES F. BOYNTON, Chaplain

Sunday Services: Holy Eucharist 8:00 and 10:30 A.M.; Evensong 7:00 P.M. Weekdays: Holy Eucharist, Monday, Wednesday, Saturday, 8:00 A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.

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