The Living Church

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

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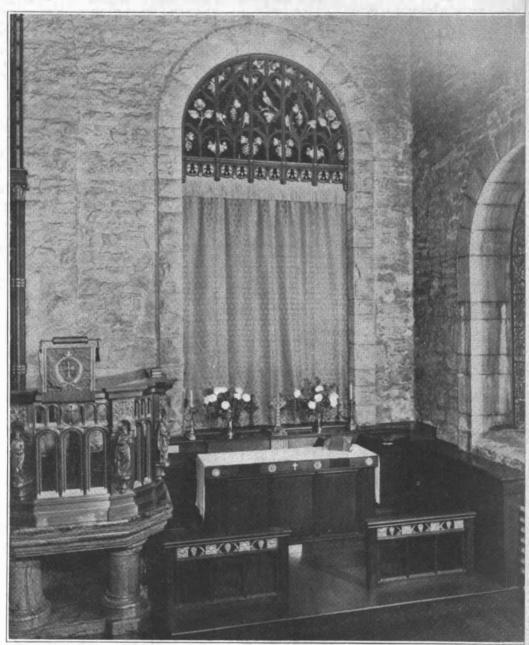
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State Historical Society 816 State Street Madison, Wisconsin F LC2 a



Anderson

NEW CHILDREN'S ALTAR IN KANSAS CITY, MO., CATHEDRAL

The altar and its furnishings, the gifts of Mrs. Henry F. Ripley, Mr. and Mrs. John Arnold, and Mrs. T. A. Mastin were recently dedicated by Bishop Spencer of West Missouri.

LETTERS

Joint Ordination

TO THE EDITOR: The impression has been widely circulated that our Commission on approaches to Unity unanimously approved the Joint Ordination Plan at their meeting last June. In order to keep the record straight, I would like to have it known that because of illness I was not present at that meeting and did not approve the plan. In correspondence both before and after the meeting I expressed my dissent. It may be true that those present gave unanimous approval. About that I cannot say. But it is scarcely accurate to infer that the Commission approved unanimously.

FRANK E. WILSON, Bishop of Eau Claire.

Eau Claire, Wis.

O THE EDITOR: This article is written To THE EDITOR: This affect to min view of the issue raised by the Editor of THE LIVING CHURCH in his recent editorial on Joint Ordination in the January 21st issue of his paper. He expressed the opinion that most of those who find themselves unable to support the Joint Ordination Plan "consider the Presbyterian Church as wholly outside the circle of the Catholic fellowship." He emphatically rejects that view, and hopes he is wrong in attributing it to his opponents. I ask his permission to submit an article dealing with this issue, for he is right in deeming it quite fundamental and vital. Of course, I have no authority to speak for anyone but myself. Yet I have good reason to believe that the overwhelming majority of those commonly classed as Anglo-Catholics as well as many central Churchmen and quite a few of the older Evangelicals would agree with the main position here taken, or would

hold another at least equally unfavorable to the view of those who think the Presbyterian denomination is a true Catholic Church. I hope I may be forgiven by him for protesting against the way in which he describes the position many of us hold quite conscientiously, and with unshakable conviction, even after hearing and studying all that "modern scholarship" has to say against the Catholic view. We would never say "verily, we are the people." On Anglo-Catholic principles, the Catholic Church includes at least the Roman and Eastern Orthodox Churches, in addition to ourselves.

The editor has phrased himself so carefully that I do not know whether he agrees with the view here developed or not. The words "wholly outside" and "circle of the Catholic fellowship" are so vague that he may very well (and I sincerely hope he does) mean no more by them than we can concede without abandoning Catholic principles as stated by such Anglo-Catholic theologians as Dr. Pusey, Bishop Gore, Dr. Darwell Stone, and Dr. F. J. Hall. We can concede that, at least according to Western theology, their baptisms can be and probably usually are valid, that their ministers are in some sense ministers of Christ, and that they are recipients (through their Lord's Suppers as well as in other ways) of the real but uncovenanted grace of God. There can be no reasonable doubt that they hold a considerable amount of the Catholic Faith in the doctrinal sphere-at least officially. And no one who has had such splendid and admirable friends among the Presbyterians as the present writer has had can doubt for a moment that there are among them many noble characters, many great scholars, many devoted and loyal servants of Christ who have no idea that they are outside the visible Church, and who would immediately join her if they did know it, along with the knowledge that membership in her is morally obligatory, and where she is to be found. If that is enough, we are glad to maintain that in that sense the Presbyterians are within the Catholic fellowship.

But if it means that they are, not as isolated individuals in virtue of their baptisms,* but as an organized religious society in its corporate aspect, a true Catholic Church, or a part of the whole visible Catholic Church, it is regrettably necessary to dissent. Let us begin by explaining the precise meaning of our terms.

The word "church" is often used to mean any organized religious society. This may be called the human sense of the word. In this sense, there can be no doubt that the Presbyterian body is as much a church as we ourselves are.

But this is not the original, nor the biblical, nor the credal, nor the traditional Catholic meaning of the word. That meaning is a certain particular definite "visible society" founded by or at least coming down to us from God and Christ. This may be called the divine sense of the word. In this sense it is impossible to defend the proposition that the Presbyterians are a Church without first challenging the truth of Catholic theology at many points. Obviously this is not the time or place to debate the issue whether Catholic theology is tenable and true at any or all of these points, though I stand ready to undertake its vindication at the proper

*Just to avoid misunderstanding, I may say that I am not here implying that even this point can be successfully defended.

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time and place if anyone desires to challenge it. Nor is it necessary when arguing with the particular opponent I have the honor and privilege (but the sad and disappointing necessity) of meeting in this case. For, as I understand him, he is as much an adherent of Anglo-Catholicism as I am, and as much a believer in its truth. The only issue I shall consider in this article is whether, on Catholic premises, we can grant that the Presbyterian Church is a true Catholic Church. The answer must be in the negative for these reasons following:

1. Decisive, even if it stood alone, would be the invalidity of Presbyterian ordinations. One branch of Catholic theology (the modern Western Church) teaches that Orders outside the Church can be valid, from which it follows that it is possible to have valid Orders without being inside the Catholic Church. The East denies this. But both East and West deny that it is possible to be within the Catholic Church without having valid Orders. Lest this be mistaken for argument in a circle, perhaps I had better point out that the decision that Presbyterian orders are invalid rests not in the least on a prior accision that they are outside the one true Church, but on the rejection of their contention that anyone below the rank of a Catholic Bishop can ordain validly, and also on the rejection of their theory that Presbyters are really essentially Bishops.

2. When Bishop Gore sets out to defend the Anglican Churches against the attack of the Roman Catholics, he rightly recognizes himself bound to defend not only the validity of our Orders, but also our official orthodoxy (judged by truly Catholic standards), our continuity, and our innocence of either sectarianism or of schism from the Church. Of course schism within the Church (i.e., the severance of inter-communion between parts of the Church, both of which remain true parts of the Church), though deplorable, is not fatal to Catholicity. But any one of the four defects listed in the first sentence of this paragraph is enough to put even what had once been a true Catholic Church wholly outside the Catholic Church. But the Prespetians are "guilty on all four counts."

To consider first the matter of their

To consider first the matter of their heterodoxy, they do not hold the doctrine of baptismal regeneration, nor do they require a valid "matter and form" in all their baptisms. They teach the "receptionist theory" of the Eucharist, but not the Catholic doctrine of the Real Objective Presence of the Body and Blood of Christ in the consecrated Elements. They completely reject the Catholic doctrine of the Eucharistic Sacrifice in the main sense in which all Catholics accept it. They often use unfermented wine, which

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probably invalidates the Eucharist. They reject the Catholic doctrine of the Priesthood. including both the power to offer the Eucharistic Sacrifice in the Catholic sense, and the power to forgive and retain sins. They deny completely the sacramental character of the five lesser Sacraments, and completely disuse Confirmation, Penance, and Unction of the sick. Their theory of the validity of orders given by mere presbyters is relevant under the heading of heresy, as well as in connection with the validity of their ordinations. They teach the dissolubility of Christian marriage. They do not accept the Catholic doctrine of the one, holy, Catholic and Apostolic Church in the same sense in which the Creed uses it; for if they did, they could not even claim to be a part of it. Finally, they officially hold and teach Calvinism in a very definite and extreme form, and this contains several doctrines which cannot possibly be acquitted of heterodoxy. Even this catalogue makes no claim to be complete. For example their view of authority and of the relation of the Bible to the Faith, and of the Faith to the authority of the Church is definitely incompatible with the Catholic view. I would emphasize, in closing, that it would not be necessary to sustain the accusation of heterodoxy on all these points at once, though I believe every one of them can be sustained if space allowed.

3. There is, of course, no possibility of sustaining any claim for the Presbyterian churches, with the barely possible exception of Scotland, to organic continuity with the Pre-Reformation Church. Except in that land, their churches are certainly new societies of human foundation, formed by individual secessions from Catholic Churches, these individuals then uniting to form new "visible societies." Now such bodies can never be Catholic Churches, except on the assumption that the (provincial) Church from which the particular one seceded had ceased to be a true and Catholic Church by some act of apostasy forfeiting its Catholicity, thus justifying and necessitating their secession as the only means to the preservation of their former Catholicity. No doubt apostasy is just what the forefathers of the modern Presbyterians alleged concerning the Church of England and the other Catholic Churches from which they seceded. But we who cannot accept that contention cannot, of course, defend the objective legitimacy of the action defensible only on that premise. They may be quite innocent of the sin of sectarianism in the sight of God, because of the deep sincerity of their belief in the truth of the premise on which they acted. But their action can be acquitted of the objective sin (or rather fault) of sectarianism only by those who can accept the thesis that the Churches of England, France, Germany, etc., had ceased to be true Catholic Churches at the time the forefathers of our Presbyterian brethren seceded from them. That thesis I cannot accept.

4. It is not necessary to consider the question whether the Presbyterian church is a schism from the Church or only a schism within the Church. For that question arises only when a society which had been a true Catholic Church, admittedly, finds itself severed from the communion of other Catholic Churches with which she had been in communion previously. As shown immediately above, under our third point, the Presbyterian churches (outside of Scotland) are certainly not able to make a successful claim to have been such true Catholic Churches. Hence they are, in the technical sense of the word, which is used here without intention to offend, sects rather than schismatic churches. In Scotland, however, if my meagre and very inadequate knowledge of what happened there is not in error, they may possibly be a

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See page 21 for listing of other Lenton Reading Books. schismatic church rather than a sect. I wish this made it possible to conclude that therefore they may possibly be a true Catholic Church in Scotland. Unfortunately, such is not the case. Even in Scotland, they are subject to the same criticisms which have been discussed under our first two points above. And, as we there saw, either one of these would be fatal to the Catholicity of a Church, if sustained.

Purely for the purpose of completing what I may call the theology of the subject, it may be worthwhile to show briefly why the Church of England is not subject to the charge of schism from the Church, but only of schism within the Church, which leaves her Catholicity completely intact. Our separation from the Churches of the Roman obedience took place on the issue of papal claims. If those claims are true, we would, indeed, be guilty of schism from the Church, for we would be outside our rights in what we had done. But on the premise that the papal claims cannot be sustained as true, we were within our rights, and consequently the breach of communion that took place is a schism within the Church. I do not care to maintain that the action of the Roman Catholic Churches in breaking off communion with us puts them, either, in a state of schism from the Church. But it was (except on the assumption of the truth of the papal claims) a wrongful act, which puts on them the blame for our present divisions, and which was entirely ultra vires in so far as it was an effort to cut us off from the Catholic Church. Of course, as St. Irenaeus said to Bishop Victor of Rome so many centuries ago, any Church has the power, even when that power is wrongly used, to cut off another Church from its own communion. But by so doing it does not and cannot put that other Church outside the Catholic Church.

The schism in Scotland (on the very doubtful assumption that it was a schism rather than pure sectarianism) was, of course, a schism from the Church because the separation took place on issues on which the Presbyterians must either be right or else heretical, and which affected the very validity of their Ministry, and consequently of their Eucharists and other sacraments (except Baptism) had they retained any others except the Eucharist. Other Catholic Churches were under the most strict obligation to break off communion with what had been (if any organic continuity at all has been preserved throughout) a true Catholic Church until it behaved in this manner. For by so doing it had forfeited its Catholicity, and with that its former status as a true Church, and thus to continue in communion with it would have been to condone heresy and the gravest breaches of Catholic Order. I believe, furthermore, that the Church of Scotland itself disowned the Catholic Churches of other lands, and would not have welcomed traveling members of the same to communion in Scotland without forcing them to abjure their

Catholicism.

Finally, there is the point that the Presbyterians of the Reformation period did not want to remain in the Catholic Church, and did not want to retain the Catholic Faith and preserve Catholic Order. They condemned and rejected all of these as agelong apostasy from the purity of the primitive Christian Faith. To the latter they sincerely and conscientiously intended to return. And they mistakenly thought that in order to do so they must leave the Household in which they had been brought up, and found or refound a new and truer household. If they have, at least in part, come to a different opinion today, and are now willing to grant that at least we, and possibly even the Catholic Churches of the Eastern and Roman obediences, are true Churches, we can only be thankful. But for our part, though willing to acknowledge many and serious shortcomings past and present, we have not changed our fundamental Catholic convictions, and cannot do so, even as the price of securing organic unity with our separated brethren whom we have "loved long since, and lost awhile." I do not see why they should be (and I hope they will not be) offended at those of us who feel obliged to admit that they succeeded in doing what they were definitely and conscientiously trying to do at the time of the Reformation; viz., to leave the Catholic Church. If they succeeded, then they are no longer in it. If they have all along claimed to be in, or a part of, the true Church, that was always on the essential premise that the Catholic Church is not the true Church. On that point our dissent is complete and final. When our disagreement on that point ends, I believe organic unity will be easy to attain. God grant it may be soon!

(Rev.) FELIX L. CIRLOT.

New York.

Editor's Comment:

Dr. Cirlot is quite right in his assumption that the words quoted from our editorial of January 21st "mean no more ... than we can concede without abandoning Catholic principles" as held by representative Anglo-Catholics. It seems to us that most of the argument between the editor, on the one hand, and such able controversialists as Drs. Dunphy and Cirlot, on the other hand, is due to the fact that the former wrote as a journalist trying to find points of agreement, while the latter have written as theologians defending a doctrinal position. Both approaches are necessary if progress is to be made toward a solution of the problem.

With this letter we declare a moratorium on this subject for the remainder of the Lenten season. We do this, not to cut off discussion of an important subject, but because with the rigid limitations of available space, we have to reserve as much of it as possible for the devotional material that is appropriate to this holy season. And we thank the many others who have written us on this question. We have tried to publish representative letters on both sides, and we regret that we have been unable to use more of the excellent letters received.

The Living Church

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REV. JOHN W. NORRIS. . . Church Music Editor ELIZABETH McCRACKEN Literary Editor LEON McCAULEY Business Manager R. E. MACINTYRE ... New York Representative

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GENERAL

EPISCOPATE

Bishop W. L. Gravatt Dies

The Rt. Rev. William Loyall Gravatt, who retired in 1939 as Bishop of West Virginia, died on February 14th at his home in Charleston, W. Va., only 90 minutes after the death of his wife, Mrs. Sydney Peyton Gravatt. Both had been ill for some months.

Funeral services for the 83 year old Bishop and his wife were conducted at St. John's, Charleston, W. Va., by Bishop Gravatt of Upper South Carolina, a nephew, and Bishop Strider of West Virginia.

Son of Dr. John J. Gravatt and Mary E. Smith Gravatt, Bishop Gravatt was born at Port Royal, Va., on December 15, 1859. He received his early education in private schools of Virginia and was graduated from Virginia Polytechnic Institute in 1881. As a candidate for Holy Orders he entered the Virginia Seminary and was graduated in 1884. He was awarded the honorary degree of Doctor of Divinity by Washington and Lee University and the University of the South.

Having served as curate in St. Paul's Church, Richmond, Va., as rector of St. Peter's Church. Norfolk, Va., and as rector of Zion Church, Charles Town, W. Va., he was elected Bishop Coadjutor of West Virginia on July 26, 1899. He was consecrated in Zion Church and began his work with Bishop Peterkin. In 1916, upon Bishop Peterkin's death, he became Bishop of West Virginia.

During his long and active episcopate Bishop Gravatt headed and served on numerous important committees of the General Convention and national organizations of the Church. From 1926 to 1928 he was president of the province of Washington and served for years as a trustee of the Episcopal High School, Alexandria, Va., and the Virginia Seminary.

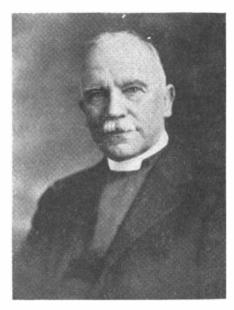
On January 10, 1939, he resigned his See and relinquished active leadership of the diocese.

An active Mason, he was honored with the thirty-third degree, Scottish Rite. He had been grand prelate of the Grand Commandery of the Knights Templar of West Virginia.

Two daughters, Mrs. A. W. Flournoy, Mrs. H. P. Porter, a son, W. L. Gravatt Jr., and three grandchildren survive.

Bishop Mikell Ill

Bishop Mikell of Atlanta is ill at Emory University Hospital, near Atlanta. Upon the advice of his doctor all engagements



BISHOP GRAVATT: Late Bishop of West Virginia.

for the next three months are being cancelled. Bishop Mikell attended the meeting of the House of Bishops held in Jackson-ville. Fla., and returned home too ill to attend the union service in Atlanta when the Rev. Michael Coleman, vicar of All Hallows Church, Barking, London, spoke. The Bishop was taken to the hospital on Monday, February 9th, where he still is.

PHILIPPINE ISLANDS

Word Received From Zamboanga Mission

A cablegram signed "Mattocks" received by the Presiding Bishop's office in New York February 13th, saying, "Well here, No news other stations," is believed to have come from the Rev. Henry Mattocks, in charge of Holy Trinity Mission, Zamboanga, P. I. Others of the Zam-



ZAMBOANGA: It is near Davao.

boanga staff are Louise Goldthorpe, superintendent of nurses at Brent Hospital, Helen Boyle, formerly of Sendai in the Tohoku district, Japan, now in charge of St. Alban's, the Moro Settlement School, and Naomi Skeeters, formerly of St. Faith's School, Yangchow, China, now teaching at the Moro School.

Zamboanga is on the island of Mindanao, where the Japanese occupied Davao almost at the beginning of hostilities (see map).

NATIONAL COUNCIL

Budget is \$12,348 More—or \$46,175 Less—Than Last Year's

A budget of \$2,248,195 was adopted by the National Council at its annual meeting, February 10th to 12th, in New York. Dr. Lewis B. Franklin, treasurer, explained in presenting the budget that comparison with preceding budgets was difficult, as some dioceses had included aid to British missions in their expectancies, while others had decided to raise funds for British missions by special appeals within their own dioceses.

The budget, it was stated, is \$46,175 less than last year's. It is, however, \$12,348 more than the budget of \$2,235,847 adopted by the Council at its annual meeting in 1941. Apparently, at some point during the year an additional \$58,523 was included in the 1941 budget.

One fact emerges from the confusion of figures: since the adoption of the lowest budget in 20 years at the annual meeting in February, 1940, there has been a small but appreciable advance for two years in the amount of the budget adopted by the Council at its annual meeting.

Pay Revisions

Acting upon an extensive study of present conditions and needs in the non-war areas of the various foreign mission fields, the Council approved revision of the paytable in these fields. Readjustment of the salaries of some of the office staff at the National Council, based on individual needs, was voted. No changes were made in salaries over \$2300, or in the salaries of officers. The Council expressed regret in not being able to see its way clear to restore any of the existing 15% cut to the officers.

War Problems

In expectation of a shifting population—wives following soldier husbands to service camps, and an influx to defense industrial

centers—Stoughton Bell of Massachusetts urged the National Council to push plans for work in such areas, looking forward to a time of even greater need when peace comes and millions of workers will be thrown out of employment.

"This," said Mr. Bell, "will be an equally great migration of people, and when that comes, they will be people in need of both

physical and spiritual ministry.'

The Committee on Work in Industrial Defense Areas, Bishop Creighton, chairman, the Rev. Almon R. Pepper, office and corresponding secretary, the Rev. Clifford L. Samuelson, field worker, explained a tentative program of work, which includes: Preparation and distribution of informational material to the bishops and diocesan departments; coöperation with other national boards in national and local planning; coördination of the interests and activities of all departments in the Church Missions House, as they touch this special work; production and distribution of literature for local workers; preparation of news releases describing developing local programs; passing on merits of local plans and recommending assistance; planning a budget for developing needs.

The committee was appropriated \$10,000 with which to inaugurate its program.

Fearing that dioceses in defense areas might decline aid, lest they be put in the class of "aided dioceses," the Council passed a resolution providing for the "understanding and agreement that the prosecution of such work during this national emergency in no sense conveys the implication of 'aided diocese status' to any diocese or missionary district."

ARMY AND NAVY COMMISSION

The National Council by a series of resolutions urged the fullest coöperation of the whole Church in the program of the Army and Navy Commission calling attention to the fact that "millions of the young men of our country have been, or will be, inducted into the armed forces during the duration of the war, will be serving in the Army, Navy, and Air Force of the United States throughout the world, and that these men being away from their homes, families, Churches, and other influences which normally contribute to their highest development, are largely dependent

upon the ministry of the chaplains for the maintenance of their spiritual and moral well being.

"It is of the utmost importance," it was stated, "that our churches located in areas near training centers be strengthened to meet the responsibilities and opportunities which have come as these Churches seek to be of maximum service to men in the armed forces."

By resolution the National Council again recorded its full accord with the work being done by the Army and Navy Commission and expressed its desire to cooperate with the Commission in every possible way.

It was pointed out by Bishop Hobson of Southern Ohio that the tremendous increase in the nation's armed forces means that the Commission will need greater and greater sums of money for its work. He said that some dioceses are issuing what are actually quotas for the Commission, and that this procedure amounts to a minimum rather than a maximum of giving. Bishop Hobson urged that the appeal be presented throughout the Church in the strongest possible terms, because the original goal of \$385,000 is changing daily as greater demands are met by the Commission.

The Council resolved to call upon all members of the Church to contribute with generous and sacrificial spirit for the work of the Army and Navy Commission, and in issuing the call strongly stressed the fact that the current appeal leading up to a general offering throughout the Church on March 8th was planned prior to the entrance of the United States into the war, and that an amount greatly in excess of the \$385,000 originally planned would be needed to meet the needs of the Commission.

Navajo Orphanage Escapes Closing

By Elizabeth McCracken

The February meeting of the National Council, February 10th to 12th, was marked by two lively debates, each of which culminated in a resolution of importance. The longer of the debates was on Good Shepherd Mission, the school and orphanage for Navajo Indian children, both boys and girls, at Fort Defiance, Arizona. This

debate was precipitated by the announcement that the House of Bishops, at the recent meeting in Jacksonville, Florida, had voted that, if the new Bishop of New Mexico agreed, all the work among Navajo Indians would be placed in his charge. The boundaries of the missionary districts would not be changed at all, but only the responsibility for Navajo work. Dr. Lewis B. Franklin, treasurer of the National Council, opened the debate, saying:

"This matter of Good Shepherd Mission at Fort Defiance has been before the Council for five years. It was suggested then that this school might be taken out of the budget, but the suggestion was rejected. Bishop Mitchell [of Arizona], as always, has raised part of the money needed, but there has never been enough. The situation there has grown worse and worse, and we did not know about it here. Billshave been run up, with no idea of how they were going to be paid. The facts have been kept from us. I hope that the National Council will not spend one more nickel on Good Shepherd Mission."

65 CHILDREN IN THE SNOW

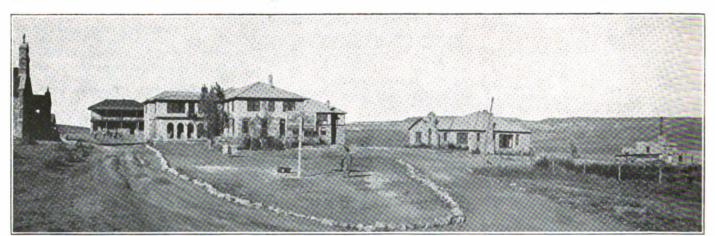
Bishop Keeler, Coadjutor of Minnesota, said that we had no right to carry on any work under such conditions. Whereupon Bishop Quin of Texas rose and said warmly:

"The Bishop of Arizona has agreed that the Bishop of New Mexico shall take over this work, when we get a Bishop of New Mexico. But we must pay our debts, in the first place. Another thing: we have 65 Navajo Indian children at this orphanage in Fort Defiance, belonging to nobody. We can't throw 65 children out in the snow. There must be a breathing spell of a few months, to give everyone concerned time to

act in the right way."

Bishop Keeler explained that he was not advocating instantaneous closing of the mission, saying: "We should simply provide against the situation's getting any worse. Bishop Mitchell has pledged himself to see to that. He wants, and intends, to have Arizona come out of the situation honorably and honestly. There is between \$17,000 and \$18,000 owing now for current expenses, such as food and fuel."

Bishop Hobson of Southern Ohio said: "There is a moral obligation resting on the



GOOD SHEPHERD MISSION: Its fate hung in the balance at the National Council meeting.

National Council to pay these bills. We should not depend on what Bishop Mitchell may be able to do. No matter how good his intentions are, he may not get the money, in these times."

Dr. Franklin took the floor again to say decidedly: "The sum of \$18,000 is owed to merchants as a result of operating the mission without any regard to the budget. Here are 65 orphans. They must be fed, and coal must be bought. No resolution can stop the necessity for food being eaten and fires kept going in winter and the salaries of workers paid.

"Fort Defiance Mission has really been financed by the merchants who have extended credit in the amazing amount of \$18,000. Of course, we must pay this. But what are we going to do next year?

Bishop Keeler remarked here that everyone sympathized with the 65 children, but that hearts could not wisely rule heads.

"BEST ANYWHERE"

James E. Whitney, assistant treasurer put in a word: "We asked the head of the Navajo Agency what would be done if we had to close Good Shepherd Mission. He said that the agency would take care of the 65 children. But he also said that the best missionary work done anywhere for the Navajo Indians was being done in

and through that mission.' Dr. Franklin maintained his stand, saying: "We understood, and so did the Woman's Auxiliary, that the \$15,000 provided from the legacy of a devoted Church woman would complete the new building which the Auxiliary insisted upon erecting with that money. But they built a more expensive building, and it isn't finished and can't be without considerably more money. There it is, not ready for use and no knowing when, if ever, it will be."

Bishop Dandridge, Coadjutor of Tennessee, asked at this point why the moral obligation for the debts rested on the Na-

tional Council.

The Presiding Bishop replied, "The responsibility for financing missionary work is ours. Bishop Mitchell is the agent of the National Council. But General Convention would hold us responsible, finan-

Bishop Keeler said here: "The annual budget for Good Shepherd Mission is \$26,000 now. With the mounting costs for tood, how are we going to get a balanced budget out there?"

Mr. Whitney agreed that the budget was high, but that part of it was raised by Bishop Mitchell and the Rev. James R. Helms, superintendent of the mission. The Presiding Bishop clarified the matter further, saving:

"There will never be a time when we can take care of 65 children at the rate of \$26,000 a year. The National Council provides \$6,000 of that; the rest is raised, or they try their best to raise it.'

Bishop Keeler declared that immediate steps should be taken to have these 65 children cared for in some other way. Bishop Creighton reminded the Council that the Bishop of New Mexico need not take over the Navajo work outside the district of New Mexico unless he chose,

and that no one could make him do it if he decided against doing it.

VOTE TO CLOSE

Bishop Hobson then moved that the Department of Domestic Missions take steps to close Good Shepherd School at Fort Defiance, adding: "There are more than 65 children in Minnesota and Southern Ohio needing care, and with no government agency to take charge of them.'

The resolution was carried by a vote of 12 to 10. But at the first session of the



NAVATO BABIES: No sand, no snow, no successors.

National Council on the following day, Bishop Dandridge, Coadjutor of Tennessee, offered a resolution to reconsider that vote, and this resolution was carried. Dr. Franklin at once said again that Good Shepherd Mission had run up a bill of \$15,000 in the past 18 months, simply for running expenses. The Presiding Bishop arose to speak, saying:

65 CHILDREN IN THE SAND

"After all, we have that new building there, and those 65 children. We can't dump all those children out in the sand. Some leeway has to be given to make provision that we are sure is for their welfare. Mrs. Pierce has reminded me that people have been interested in Good Shepherd Mission and have given money and this building. We must give people a chance to help to keep the mission going, before we decide to abandon it."

Bishop Hobson said: "No one wants to throw orphan children out in the snow or the sand. No such action is contemplated. But we can't do all the good we want to do. Can we conscientiously keep on with work that must depend for support on Churchpeople at large? Arizona cannot support this mission. That means that the Woman's Auxiliary in New York and in Southern Ohio will do it, instead of other work. We can't be sentimental over 65 orphans. I know hundreds of orphans worse off than these would be if we closed Good Shepherd School.

The Presiding Bishop brought out an important point: "These 65 orphans are not just like others. We have taken the responsibility for them, and it is not easy to transfer this responsibility. Also, we have allowed appeals to be made. The only thing we can do is to say that no more children may be taken. We must look out for these 65 until they can be properly cared for somewhere else or until they are

old enough to take care of themselves. We are putting in more money than we can afford. But we have allowed this situation to go on. We are morally bound to liquidate it only in such a way as will be fair to these 65 children."

ANNUAL DEBTS

Bishop Hobson rejoined: "We must be honest. This work simply means regular annual debts, which we shall have to pay, no matter how strongly we pass a resolution that we will not. The situation is much like that of a father with a boy in college. I get bills at the end of his first year; I pay them. I tell him, and notify the merchants, that I will not pay any more. But the end of the next year brings more, and I have to pay them, no matter what I have said."

There was a burst of laughter at this vivid picture, whereupon Bishop Hobson added: "I am not being personal. When I say 'I,' I am speaking for any father, not, I am happy to say, from personal

paternal experience."

Bishop Peabody, coadjutor of Central New York, asked if Bishop Hobson had read the report made by Dr. Niles Carpenter on Good Shepherd Mission, adding: 'We had better defer action until we can have Dr. Carpenter here to discuss it with us. He gave evidence in his report of the high regard in which the work of the mission is held. The new Bishop of New Mexico also may have suggestions to make. Of course, we must pay the bills now, but ultimate action on the mission should wait."

The Rev. Clifford L. Samuelson, assistant secretary of the Department of Domestic Missions, in the absence of the executive secretary, the Rev. Dr. George A. Wieland, because of illness, made a statement here, saying:

"Dr. Niles Carpenter in his report on Good Shepherd Mission said that the mission is doing for the children there what the government could not do. He regarded the work as of great value, and reported that local people of judgment also did.

Bishop Keeler said here: "We should insist that the school operate on the basis of an assured income. We should also ask those concerned if they do not see grave reasons for closing the mission." The Presiding Bishop presented another aspect of the subject: "Bishop Hobson is right about its being a bad principle to operate when the work must be financed by appeals. On the other hand, if the district of Arizona wants to run this work at Good Shepherd Mission and pay for it, they can do it. We did that out in Japan when I was there. Besides the work done on the money sent by the National Council, we did other work, locally financed. And we gave Bishop Mitchell the right to raise, by special appeals, the difference between what the National Council sends and what Fort Defiance needs.'

The Rev. Dr. Frederic S. Fleming of New York made another suggestion: "Would we not be acting in better order if we asked Bishop Mitchell to show cause why the mission should not be closed? It is the part of fairness to let him come to

us and tell us his story. I should like this to be done at the next National Council meeting."

HEARING AFTER HEARING

Dr. Franklin vigorously protested: "We have had hearing after hearing on this mission, and two reports, with a recent visit out there by Dr. Wieland. Ever since 1936 we have been discussing Good Shepherd Mission at Fort Defiance. Please don't have any more hearings. It is just postponing the doing of a disagreeable thing which we have got to do, sometime."

Bishop Hobson announced that he would not vote for any more appeals for funds to be made by Bishop Mitchell. Bishop Strider of West Virginia saw the matter from a different angle. He said: "We share the blame. We have no right to put it all on Bishop Mitchell. We sat here and allowed that new building to be put up."

Dr. Franklin had the last word: "We tried not to send the money for that building; but the people handling it insisted. We are responsible partly for the debts for expenses. But we didn't give that money for the building. That came from the legacy of a devoted Churchwoman, and it was handled by her branch of the Woman's Auxiliary. They understood that the amount sent would build and equip the building."

A resolution was then passed that \$15,-000 should be set aside for the payment of outstanding debts incurred for Good Shepherd Mission, to be available when the Bishop of Arizona shall have raised the balance due, as he had expressed his intention of doing; and, further, that the operating expenses of the mission shall be kept within the assured income for the mission; and still further, that a report shall be made to the office of the treasurer of the National Council month by month of such adjustment, showing that the mission is operating on a balanced budget; and with the further proviso that no more children be taken in the orphanage. There was a second resolution that the \$2,500 appropriated for a heating plant at the mission be used by the assistant treasurer of the National Council for the payment of the most urgent of the smaller amounts owed by the mission.

A New Professor for Bishop Payne Divinity School

By Elizabeth McCracken

As a result of the debate on the Bishop Payne Divinity School at the December meeting of the National Council [L. C. December 24th, 1941. Pp. 10-11], there was marked interest shown and close attention given when Bishop Strider of West Virginia took the floor at the February National Council meeting, to present the report of the special committee appointed by the Presiding Bishop in December to make a study of the Bishop Payne School. The report of the committee, which consisted of Bishop Strider (chairman), the Rev. Kenneth D. Martin of Milwaukee, and Miss Mary E. Johnston of Southern

Ohio, was highly favorable. The committee met at the school with its board of trustees and a committee appointed by the National Commission on Theological Education.

It was the opinion of the committee that Bishop Payne Divinity School was excellently located. It is within walking distance of Virginia State College with all its opportunities for Negro students. Petersburg offers unusual advantages to divinity students in that they may minister in the local hospital, do evangelistic and social work in the vicinity, and in other ways help the members of their own race while students, and at the same time learn to help them still more as priests. Plans to move the school would never be accepted by the trustees, nor would they be welcomed by the Negroes themselves. What is needed is adequate improvement of the school in its present location. The committee had asked the Very Rev. Robert A. Goodwin, dean of Payne Divinity School, to come to the February meeting of the Council and give details of the proposed plans for Payne. Dean Goodwin, who was welcomed with applause from the Council, made the following speech:

"We were much cheered by your committee. It means better things for the Payne Divinity School. Neither the trustees of the Virginia Theological Seminary nor the Negroes were in favor of a proposal that we move the Payne Divinity School to Alexandria. So that idea was dropped. Another suggestion was that we stay in Petersburg but move out to the Virginia State College. That was not practical. We are now only a mile away, which does very well.

PROPOSED IMPROVEMENTS

"Payne is now in the best place in Petersburg. It looks dreary, but if we spend a little money we can improve the present site. At the present time, a travelled road goes through the school; part of the buildings being on one side and the rest on the other, of that road. This, as your committee saw, is not a desirable thing. What we propose is to buy a city block, back of the land we have; move the chapel and other buildings back, and have a campus. Then, only the warden's house would be across the road. The ugly dump across the street we could shut off with poplar trees. It is a disused dump, so there is no odor. If we can buy that new block and do the necessary moving, we shall be in good shape, so far as site is concerned."

Bishop Strider said at this point that the committee felt ready to approve Dean Goodwin's plans; that the whole committee thought the present site a fine Negro center with opportunities for varied work and study.

The Rev. Dr. Robert W. Patton, for many years director of the American Church Institute for Negroes and now acting director, the Rev. Dr. Cyril E. Bentley having been called to military service, spoke next, saying:

"My feeling is that the manifest interest shown by the National Council at its December meeting in the Bishop Payne Divinity School will bear fruit. We must follow up that interest. Funds are needed, but even if we cannot get them right away, we can keep up our keen interest. Every student at Payne is the product of our institute secondary schools and of St. Augustine's College. For a good many years, I have believed that Payne, in the nature of things, should not be under the American Church Institute for Negroes but under General Convention, as the General Theological Seminary is."

This suggestion was not followed up just then, the hour of adjournment for the day having arrived. The next morning, the discussion was renewed. The recommendation of the committee that \$10,000 additional be allocated for the running expenses of the school was not accepted. The Presiding Bishop then made the following speech:

"I am not supposed to argue over resolutions. But Bishop Strider made the suggestion that the Bishop Payne Divinity School should be represented by the Commission on Theological Education, as other seminaries are. Because of Payne's close relationship to evangelistic work among Negroes, Payne involves different problems from the other schools under the American Church Institute for Negroes. Probably the institute is not the best organization to represent us in regard to the Bishop Payne School.

"WE ARE RESPONSIBLE"

"We are spending money on a survey of our Negro work. If we are going to do more evangelistic work, we must have a Negro ministry adequate in numbers as well as in training. We can't say: 'We have given the American Church Institute \$138,000 and can't do any more.' We are responsible for having a ministry to do the evangelistic work that we recommend.

"The Bishop Payne Divinity School is making plans without asking the National Council for help; they are planning to get some adjustment of funds pledged, to do their improving. But they need equipment and they need one more professor, up to the standard of the men on any other seminary faculty. We must give Negro theological students an education equal in quality to that given to the White students. It should not be the same kind, but equality considers.

"It would be a great thing if for three years we could underwrite the salary of another professor. Maybe, after that time, the diocese of Virginia and some of the other Southern dioceses might guarantee regular financial help. But we must start now. We can't talk about evangelistic work if we can't provide the clergy. If we could help Dean Goodwin out now, we could utilize his great ability to develop the school as he plans."

Bishop Strider arose here to say with warmth: "I should hate to see Dr. Franklin's resolution not to allocate that \$10,000 and not do anything more carried. Not a penny of the extra money granted to the American Church for Negroes this year goes to Payne. To do nothing to help Dean Goodwin to get this extra professor would be like a bucket of cold water. It would hurt the school. Can't we provide a salary for the next three years, and then Payne

could take it on? They don't contemplate having the National Council pay it right along. We must do something for them."

Bishop Keeler then said: "We have

Bishop Keeler then said: "We have legacies in the amount of \$12,000. The Negro problem is a tremendous one. Can't we give the Bishop Payne School this protessor? The problem is acute now. There is a lot in what Bishop Strider has said. We are wise, if we give this money, now."

Miss Johnston of Southern Ohio made an earnest protest against refusing this small amount of aid, saying: "The National Council sent us down there. We approve of what they are doing. It would be a terrific mistake if we refused them just one new professor."

There were cries of "Hear! Hear!" from various members of the Council, as

Miss Johnston finished.

Bishop Dandridge, Coadjutor of Tennessee, moved that \$1,000 be voted. Miss Johnston at once objected, saying: "They need \$3,000 for the professor; \$1,000 would do no good." Dr. Kenneth C. M. Sills, President of Bowdoin College, upheld Miss Johnston further, when he said: "The first thing anyone coming from the academic world considers is the strengthening of the teaching force of an educational institution. I move that we give the Bishop Pane Divinity School \$1,500 to pay the salary of an additional professor for the remainder of the year 1942, and underwrite the sum of \$3,000 for each of the two succeeding years, 1943 and 1944."

"COMING BY THE BACK DOOR"

Dr. Franklin spoke again here, saying: This undertaking is the kind of thing that zets us into difficulties. The Bishop Payne Divinity School joined the American Church Institute for Negroes. They don't like the institute so well now; so they are coming by the back door to us, to get what they want."

This speech aroused an instant clamor. Dr. Patton got the floor first, to say with unusual emphasis: "You are wrong. The Bishop Payne Divinity School does not want to get away from the institute. I was, and I am, the one who has wanted, and do want, to have Payne nearer the National Council and General Convention."

Bishop Strider, who had been watching in order to secure the floor next, sprang to his feet and said vigorously: "I never heard anvone suggest before that the Bishop Payne Divinity School would even consider, much less like, being removed from the American Church Institute for Negroes. The trustees certainly don't want it. The dean and faculty don't. Dr. Patton is the only person who has suggested it; and his idea was not that Payne did not like the Institute but that it might be a good thing to bring Payne in line with the General Theological Seminary by having it under General Convention and thus the responsibility of the whole Church."

Before anyone else could speak, Dr. Franklin arose and said: "I beg pardon. I

did not understand."

The Council then voted Dr. Sills' motion to provide a professor's salary for the next two and one-half years.

Primate's Opening Speech

The Presiding Bishop opened the February meeting of the National Council, February 10th-12th, with the announcement of the sudden illness of the Rev. Dr. James Thayer Addison, vice-president in charge of Administration. Dr. Addison was stricken with a heart attack while awaiting a train in the station at Hartford, Conn., on Sunday, February 8th. He had gone to Hartford, with Bishop Hobson of Southern Ohio, to preach at the ordination of a graduate of the Cambridge Theological School, from the diocese of Southern Ohio. The best of medical advice was immediately secured and Dr. Addison rallied. Daily messages from Mrs. Addison, who is at the Hartford Hospital at Dr. Addison's side, indicate continuous improvement. It is expected that Dr. Addison will return to his work within a few weeks.

DR. SHEERIN AND PROMOTION

Bishop Tucker, after giving these tidings, went on to say: "Certain other things have happened since our last meeting. Dr. Sheerin has resigned to become rector of Epiphany, Washington. I want to say how much I appreciate the value of what Dr. Sheerin has done here. He has made real progress in creating understanding and arousing interest in the mission of the Church, throughout the land. I am sorry to lose him; but it is hard to persuade anyone to remain permanently away from parochial work. Epiphany is one of the most strategic posts in the Church today, and I know Dr. Sheerin will do a fine work there. I am not going to appoint anyone in his place. I don't know anyone to appoint, and I don't want to bring in some one new to boss Mr. Boyle. Then, too, I don't want to tie the hands of the new Presiding Bishop, who will be coming in a year and a half. So I am appointing Mr. Boyle director of Promotion, in addition to his present appointment as executive secretary in charge of Promotion. I want the Council to let me have the use of part of Dr. Sheerin's salary, for the expenses of people we shall need to get to do some of the things he did out in the field.

THE COUNCIL IN WAR TIME

"Now I want to say a word about the National Council and our work in relation to the state of the world. People have been asking if we don't need less money, now that we can't carry on our work in the Orient. It is plain that we shall need less so far as Japan is concerned. But the need elsewhere is such that we shall need,

Nevada Bishop-Elect Accepts

The Rev. William Fisher Lewis, elected Bishop of Nevada by the House of Bishops, announced on February 18th his decision to accept, subject to the canonical consents of the standing committees.

Mr. Lewis is rector of St. Paul's Church, Burlington, Vt.

not less, but a little more in other places. Please do all you can to correct the impression that we need less money. We have got to have more than we had last year to carry on the old work, with no new work added at all.

"A more important question is: What is the Church's responsibility in such a situation as that of the present? God in whom we believe and whom Christ revealed to us has a purpose for the world. He is not like Aristotle's God—'moving but unmoved.' God is active in the world. He carries out His purpose through us. So His purpose is carried out in history. I want to emphasize that, because it shows us that we must look to great world trends; look at them and into them. Whatever the Church does must have relation to that.

FORWARD IN SERVICE

"We have thought of it in our Forward in Service plans. God is calling the Church to go forward in service; and the Church must act in reference to the situation in which we are. If we see a house on fire, God calls on us to get the people out of it. In every struggle, we must do what the struggle demands. It is obvious that the present situation calls for united and enthusiastic efforts to defeat the powers that are acting against God's will.

"If we are going to be useful to God, we have to have the right motive, and we must be efficient. God's purpose can't be carried out by inefficient and indolent people. When we start out to teach religious education, we must have good schools. No matter what we do, we must do it well. If we are going to find in this war an opportunity for carrying out God's purpose, we must put efficiency and enthusiasm into this war.

"If any one nation might be called God's Chosen People at this time, it is the United States of America. This is simply because of our situation. America is set on a hill, and the other democratic nations are looking to see whether help can and will come from us.

"NOT WHAT GOD NEEDS"

"We have a feeling of consternation because we know that America is not such a nation as God needs. We are guilty of the very faults that we denounce in our enemies. So our prime duty is to arouse a Christian sense of responsibility in individuals and groups. 'Conversion to Christ for World Service' is the subject of next year's Forward in Service work. We are going to call on everyone to enlist in a great effort to realize God's purpose for our age. We shall try to get every parish to enlist everyone in it.

"In the life of every one of us there is some element which we may call a Fifth Column element. That element works against the other, better, elements in our lives as individuals. We want to fight against that bad element in ourselves and get others to do the same. So, in our Forward in Service program, we shall enlist everyone. We hope that each parish will make its own community a center. I remember once in Virginia, I preached a missionary sermon in a little parish. The people felt that they could do nothing to

help so big an object. But they came to see that their part was needed, and not so small as it looked to them. God needs the

part of everyone.

"God is calling on us to do our part in that work as a National Council. We should make up our minds that we are going to throw all our capacity, all our enthusiasm into it, and be ready to make any sacrifice. The time is short. You remember that phrase in the Bible: 'Work while it is day; the night cometh when no man can work.' The day is here now. If we fail to work in it, we hurt God and hurt man. If we offer our best. God can use us and bring about an advance in human affairs beyond anything in human history."

Dr. Sheerin's Farewell Speech

The Rev. Dr. Charles W. Sheerin returned to the National Council for the February meeting and made a farewell speech. He had written it out, he said, but had left the manuscript behind him in Washington by mistake. Following the speech, there were several short speeches of praise and felicitations from various Council members, which culminated in a complimentary resolution.

Dr. Sheerin was then appointed to the Commission on College Work, which has

its headquarters in Washington.

PACIFISTS

Ask That Tax Money Be Used For Non-Military Purposes

A resolution demanding that federal tax money collected from religious pacifists be used by the government for non-military purposes only, was adopted by delegates attending the 5th annual United Pacifist Conference, among them representatives of the Episcopal Pacifist Fellowship.

The conference, which numbers among its affiliates several church-related pacifist groups, registered a 50% increase in attendance over any previous annual meeting,

it was stated.

An immediate armistice, a negotiated peace and establishment of "a democratic, non-military, and all-inclusive" world government were asked in a resolution adopted at the closing session of the two-day

Other resolutions urged revision of the Selective Service Act to permit exemption from military service of men opposed to war for any reason and petitioned President Roosevelt to respect the neutrality

of the Irish Free State.

Sponsoring organizations of the conference are the Association of Catholic Conscientious Objectors, the Campaign for World Government, the Episcopal Pacifist Fellowship, the Fellowship of Reconcilia-tion, the New History Society, the Peace Committee of the Religious Society of Friends, the War Resisters League, and the New York State organization of the Women's International League for Peace and Freedom.

ENGLAND

Bishop of Lincoln

Dr. Frederick Cyril Nugent Hicks, Bishop of Lincoln since 1933, died February 10th at the age of 69 years.

He was born in Dunsable, England, son of Charles Hicks, physician. He was educated at Harrow and Balliol College,

Oxford.

From 1909 to 1920 Dr. Hicks was principal of Bishop's College, Cheshunt. From 1927 until appointed Bishop of Lincoln in 1933 he was Bishop of Gibralter, Credited with unusual diplomatic talents, he successfully performed a wide range of missions, some of them taking him to faraway lands. His writings include The Fullness of Sacrifice.

Bishop Dauglish New Secretary, Society For Propagation of Gospel

The Rt. Rev. John Dauglish, Bishop of Nassau in the British West Indies since 1932, is succeeding Bishop Noel Hudson as secretary of the Society for the Propagation of the Gospel, at the London headquarters.

In his stormy diocese Bishop Dauglish has had first-hand acquaintance with some of the difficulties of missionary life. Not long ago he set out for a confirmation on one of his many smaller islands. Starting in a row boat, he went aground and transferred to a flat-bottomed boat, which also went aground; whereupon he transferred to a canoe and paddled to his destination, "wondering," he said later, "whether on that Sunday any other bishop was going off to a confirmation barefoot in a shirt and shorts and paddling in the sea."

Land Ownership and Profit Motive Need Reform, Says ICF Report

A recommendation for far-reaching changes in the British system of land ownership and a vigorous condemnation of the "immoral" aspects of the profit motive as now constituted, highlight a report issued by the Industrial Christian Fellowship of the Church of England.

Published as follow-up material on the Malvern Conference of January, 1940, the report was prepared by a committee composed of economists, industrialists, and representatives of labor. The introduction was written by the Archbishop of York.

The report held that, as a psychological inducement to labor, the so-called profit motive is inherent in human nature; but under modern conditions it has acquired a force and an influence both dangerous in themselves and immoral in their consequences.

'It must be admitted that the desire to improve one's position in life is not in itself necessarily harmful . . . but we must try to prevent the misdirection of this desire in ways that influence production to the injury of the State or its citizens."

The report suggested that, to increase

the security of labor against unemployment, certain services which are not necessary, but are yet of public benefit, should be excluded from the area of private or company enterprise. For those services the State itself should be responsible, expanding or contracting its activities in accordance with the amount of labor awaiting employment.

The report held that far-reaching changes in the present system of land ownership are required. Absentee and nonserviceable ownership were declared to be contrary to a morally sound system.

"Much of our trouble is due to illmanaged land; to the evils of mortgaging and to the existing rights of landlords. In particular, the owner of the sites of cities has hardly any function that would not be as well or better performed by a public body, while he absorbs a great deal of wealth communally created."

The committee favored as a remedial measure the levy of a tax on the value of sites, as distinct from the buildings erected upon them, whether used or unused, rural or urban. It was further contended that the State should control the issue and cancellation of money or credit utilized as money.

CHINA

Mission Staff Interned But Safe

"Greetings from eight happy prisoners" were the words received from Hankow via Changsha, China, at the office of Bishop Tucker in New York recently, referring to eight of the mission staff interned in Hankow and Wuchang, from whom nothing direct has been heard since November.

The eight persons are: Bishop Gilman of Hankow, on the China staff since 1902, but originally from North Platte, Neb.; three women of the staff of the Church General Hospital, which is normally in Wuchang, but now in refugee quarters across the river in Hankow; Louise Reiley, superintendent of nurses, from Cleveland, Ohio; Winifred Steward, Boston, Mass., business manager, and Miss Nina Johnson, R.N., Alburgh, Vt.; also Miss Olive B. Tomlin, a teacher, Northampton, Mass.; the Rev. Claude L. Pickens, Alexandria, Va.; Robert A. Kemp, Oakville, Ontario, Canada, and the Rev. Robert E. Wood, Batavia, N. Y. Fr. Wood will be 70 in March; he is

technically retired but as active as ever in the field where he has been working since 1898. Mr. Kemp, in China since 1906, taught in Boone Middle School, Wuchang, until its personnel fled to the West; he has since been caring for thousands of refugees housed in mission buildings in Wuchang. Seven hundred were under his care in Boone Compound alone at last report. The cable added that Mrs. Claude Pickens and children were well at Chefoo, the port city where they have been staying.

The cable was sent through the Rev. Newton Liu, one of the Chinese clergy in Changsha.

The Church Pension Fund

By Leon McCauley

UNDAY, March 1, 1942, marks the 25th anniversary of the Church Pension Fund as an active pension system for the clergy and their famwrites Bishop Davis of Western New York in his introduction to a 22page pamphlet of extracts from the late Bishop William Lawrence's Memories of a Happy Life.

He goes on to add: "In a war-torn world, the Fund stands firm and secure as the successful realization of a great vision. A blessing to thousands who have already benefitted from its existence, the Church Pension Fund will stand, I hope, forever as a strong tower of defense on which countless thousands in the future may rely with confidence.'

The first of 4,600 persons to benefit from the Fund received his pension grant on March 1, 1917, and now, 25 years later, the Fund is commemorating the event by bringing out this pamphlet story of the origin of the Fund.

It is particularly appropriate that extracts from Bishop Lawrence's writings may tell the story. Bishop Lawrence was the man behind the Fund; he was, in fact, the Fund itself, and the organization of today is a great living memorial to his life and work.

Even before the turn of the century the Bishop was troubled by the lack of provision for aged and disabled clergy, the widows of clergy, and their orphaned minor children. As far back as 1909, he approached J. P. Morgan on the possibility of an endowment fund to provide pensions tor bishops. This proving non-feasible, he did not give up the pension idea; rather, he enlarged it.

There were, he discovered in 1910, "about 50 separate societies, national, state, and diocesan, with discordant rules or no rules at all," appealing for help for aged clergy. Only about \$230,000 a year was spent in aid by all the societies, and benefits ranged from \$50 to \$400 a year. Much of the work of the societies was at crosspurposes, and, more important, the results produced by all of them were extremely

small compared to the need.

The General Clergy Relief Fund, established in 1855, and a special committee had received from General Convention authority to raise an endowment of \$5,000,-000. This was to provide an automatic pension of \$600 a year for every clergyman who had reached the age of 64. After studying the plan of the Relief Fund, Bishop Lawrence was sure it was impractical.

Consequently, at the General Convention of 1910, he offered a motion "calling for the appointment of a commission of five bishops, five presbyters, and five laymen to consider the whole question of support of the clergy, including salaries, sustentation, insurance, annuities, and pensions.' The resolution was passed unanimously,



PENSION FUND EXECUTIVES: Bradford B. Locke, executive vice-president (left), and Robert Worthington, secretary, look over documents.

and Bishop Lawrence became chairman of the commission.

As the result of a questionnaire sent to 5,500 clergy, Bishop Lawrence secured answers which he hoped would give him the vital statistics for a preliminary study of the situation. The questionnaire did not bring the desired results.

Bishop Lawrence sought help. Dr. Pritchett of the then lately organized Carnegie Teachers' Pension Fund recommended Monell Sayre, who "knew more about pensions than perhaps any other man in the country." Bishop Greer, Samuel Mather, W. Fellowes Morgan, and a few others provided the necessary funds. A new and more complete questionnaire was sent to the clergy.

The response was 981/2%. With the vital statistics now available, Mr. Sayre made 'a study of the leading pensions systems of the world, drew up a tentative plan adapted to the conditions of our Church, and gave it with the vital statistics to one of the leading actuaries of the country. The result was a pamphlet of 120 pages, "which was recognized as the most thorough statement of pension systems yet published."

Bishop Lawrence presented this to his commission for approval. It became the

basis of the commission's report to the General Convention of 1913. After active debate, the Convention resolved "that the Church should work toward the adoption of one pension system covering the whole Church." This was Bishop Lawrence's main point.

The next job was to construct, on the basis of the preliminary report, a sound pension system. After that bishops, other clergy, and lay people would have to be prepared and educated so that "they would give intelligent as well as cordial support to the system." And finally a sum of money, the amount to be decided by actuaries, would have to be raised as an endowment.

Three years later General Convention wrote Bishop Lawrence's pension plan into the canons. The plan provided: (1) that the whole body of the clergy be included, (2) that the assessments and continuing liabilities must actuarially calculated so as to balance, and (3) a sum of money sufficient to meet accrued liabilities, when the pension system took effect, must be in hand on that date.

The system drafted by Bishop Lawrence and Mr. Sayre provided that each parish pay as its assessment 71/2% of its rector's salary. This would work out perfectly, provided the rector was young when the

Ways To God

Lenten Meditations by the Rev. E. Clowes Chorley, D.D.

II. The Approach Through Seeking

"Oh that I knew where I might find Him" (Job 23: 3).

"When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek" (Psalm 28: 8).

H THAT I knew," is the human cry. "Seek ye My face" is the divine answer.

One great highway of approach to God is the way of seeking. Again and again our Lord emphasizes this. "Seek," said He, "and ye shall find; knock and it shall be opened to you." We only find as we seek; the door opens only to those who knock.

Nothing really worth while is obtained without effort. Precious things do not lie on the surface to be picked up casually. They are buried deep in the earth. The gold must be mined. Men

must dig and delve. Search is the price men pay for the acquisition of any useful knowledge. For a generation Charles Darwin searched in the laboratory for the origin of species. Marconi only discovered the secret of wireless communication after years of research. The modern scientist bends his will to searching and is sincere, patient, and open-minded. So with the way of search for God. It calls for the deep set of the will. "Thy face, Lord, will I seek."

In that wonderful cluster of parables of the kingdom of heaven recorded in the 13th chapter of the Gospel according to St. Matthew, Jesus says the rule of God is like unto treasure hid in the field; like a trader seeking goodly pearls; like the fish in the sea. A man must look for the treasure; he must search for the pearls; he must cast his net into the sea.

One reason why so many men fail to find God is that they do not seek. Or, if they seek at all, the search is so often spasmodic. We seek by fits and starts, spurred by the emotion of the passing moment, rather than by the will to seek. We are easily discouraged; prone to faint and fail. At such times the temptation to abandon the quest is strong.

In the beginning we watched for "the purer fire." Then we

> "Drooped in expectation, And wearied in desire.

so that when God walked the windswept heights, we slept in the windless

valley further down. Perhaps that is why there is a certain note of urgency in the counsel to seek after God. "Seek ye the Lord while He may be found; call upon Him while He is near.

In the search for a way of approach to God it is essential to have a keen sense of values. God is the great reality. Nothing in this world is comparable with the knowledge of Him. It is the supreme value; the pearl above price; the primary quest. "Seek ye first the kingdom of God and his righteousness." That done, all other needful things will be added.

So there must be developed such an overwhelming conviction of the supreme value of the knowledge of God, that there will be born in us an overmastering desire to obtain it. As the "hart panteth after the water-brooks, so panteth my soul after Thee, O God."

In his noble poem on St. Paul Frederick W. H. Myers depicts the apostle with this creative desire:

"Then with a rush the intolerable craving Shivers through me like a trumpet call.

And when the "intolerable craving" to seek God takes possession of us, it becomes an inescapable urge to put into the quest heart and mind and soul and strength. For there is a very real sense in which—as Jesus said—"the Kingdom of Heaven suffereth violence, and the

violent take it by force."

It is not that God is reluctant to be found of men. He ever calls them to seek His face. But there must be, on our part, the creative intensity to find Him.

There is a lovely and thought-provoking touch in the classic story of the walk to Emmaus. When the evening shadows were gathering the Master and the two disciples lingered before the door of a little village house. "And He made as though He would have gone further." Not that He wanted to go. It was to test their desire for His continued presence. Only as "they constrained Him," saying, "abide with us," did He enter the lowly abode to be known of them "in the breaking of the bread.

And there are times when God seems to hide Himself from us, but it is only to stimulate our desire, that we may seek the more earnestly. For it is eternally true that He is ever found of them that seek Him.

Fund had here an accrued liability. It was because of this accrued liability that an endowment fund was necessary

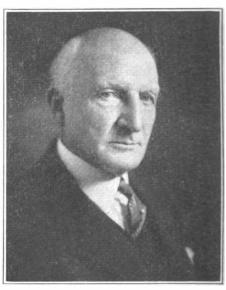
For two years after General Convention approved the pension plan, Bishop Lawrence "shot about the country, not to raise money, but to talk, to teach, and then

to discover whether the Church as represented in the various dioceses was really determined to enter upon this great work. Meanwhile, he was organizing the Pension Fund, "filling up the body of trustees, and conferring about the form of charter." Francis Huntington saw the charter through the New York assembly. J. P. Morgan became treasurer of the Fund.

The Bishop had set as the goal of education "the day when diocesan conventions representing a majority of the strength of the whole Church had come into line.' November 10, 1915, the convention of the diocese of New York voted unanimously to enter the system.

Now Bishop Lawrence got down to the business of raising \$5,060,000, "the largest sum of money that had ever been raised by a Church by voluntary contributions.'

One of his first steps was to invite 18 Churchmen to a luncheon at the Down



Blank & Stoller.

W. F. MORGAN: Former president of the Church Pension Fund.

Town Club in New York. "Gentlemen," he said, "I want your advice. Here is the proposed pension system and the requirement of \$5,000,000. If you say that there is a reasonable chance of success, I will go home this afternoon, cut my wires in Boston, come back to New York, and give myself to the work until it is done. If you say 'No,' I shall go home with intense relief and take up my routine in the diocese.'

One of them said, "It is a fine thing,

"I know it is a fine thing," Bishop Lawrence answered, "or I would not have asked you here. What I want is your honest judgment as to whether with the utmost strain it will go through."

They said, "Yes."

Newcomb Carlton, president of Western Union, thereupon offered the free services of Western Union wires throughout the campaign. "If you want to send 500 night letters at a time," he said, "send them." And with the help of others, "he was instrumental in giving (the campaign) free use of the long-distance telephone every day for two afternoon hours.'

One of the Bishop's fondest hopes had

into the Fund to provide for his pensionabout one-half his average salary. But suppose he were already 66 years of age, and two years later wanted to retire? At the very beginning of the system, then, the

plan went into effect, and continued serv-

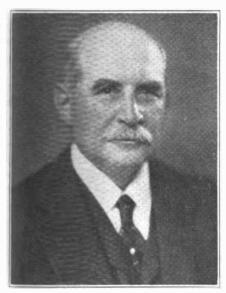
ing the Church until enough had been paid

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been to enlarge and enrich his cathedral. Plans had been made, specifications drawn. But the diocese could not enlarge the cathedral and at the same time contribute its fair share to the Pension Fund. The cathedral plans were put aside, for the whole Church came first. The diocese promised to raise \$50,000 for the Fund. Actually, it raised over \$600,000.

There were many times when Bishop Lawrence felt he would never be able to succeed in his gigantic task. He had only a year in which to raise the money. He must get in \$20-30,000 a day to succeed. But there were other heartening times to compensate for the dark days.

His "chief effort had been to gain a thrust of \$1,000,000 in four quarter of a million dollar pledges." One morning at the office, he picked up a letter. There was his first pledge of a quarter million. A few days later came another. Both were



Underwood & Underwood.

J. P. Morgan: Treasurer of the Church Pension Fund.

from generous women who had been studying the system for some time. He decided to take the afternoon off and enjoy a cup of tea with a friend on Fifth avenue. As they sat before the kettle, she asked: "Bishop, can people give pledges for five rears to the Pension Fund?" He was there for a cup of tea, he protested, not for husiness. But she insisted on talking business. and pledged \$10,000 a year for five tears.

One evening he spoke at a dinner and was surprised the next morning to have a man drop into his office and lay a pledge for \$25,000 on his desk. Another time, as a guest was leaving Bishop Greer's, he said to Bishop Lawrence: "I am going to do something." When Bishop Lawrence stopped at the man's office later, he said casually: "Oh, yes, of course; I will give \$100,000 anyway."

"Pledges of \$5,060,000 payable during hive years were not the equivalent of that amount in immediate payment, and, as we had to have that amount on March 1, 1917," Bishop Lawrence writes, "we required an added sum equal to the interest on the delayed payments." Bishop Law-

rence put this situation to the Carnegie Corporation—and received his largest contribution, \$324,744.87.

So it went throughout the nation where Bishop Lawrence visited and spoke. In all, he raised \$8,700,000 to endow the Church Pension Fund. With this it started in 1917. Today the Fund has assets of over \$35,500,000. Pension assessments are being paid into the fund at the rate of \$1,050,000.

a year, and about \$21,000,000 has already been paid out in benefits.

Bishop Lawrence was the first president of the Pension Fund. Bishop Davis is the third. Vice-presidents now are the Hon. Frank L. Polk and Bishop Washburn of Newark. Bradford B. Locke has been executive vice-president since 1933, and J. P. Morgan treasurer since 1915. Since 1934 Robert Worthington has been secretary.

A Day of Prayer for Children

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

N EXPERIMENT begun some five years ago at All Saints' Church, Worcester, Mass., has become as widely known in Massachusetts as it deserves to be elsewhere. In 1937 the rector, Richard Preston, somewhat startled by an evident ignorance about prayer which he found among his people, decided to try to teach them something of the art of it. A wise pastor and a good pedagogue, he decided, first of all, to teach the children and let them teach the adults; and second, to teach by that project or laboratory method which alone produces much in the way of results. He began his "day of prayer for children," and he has kept it up every year since. All Saints' is a large parish; but still it does seem remarkable that nearly 1,000 persons took part last year, in this great act of devotion and intercession, on the Saturday preceding Holy Week—tiny children, grade-school children, 'teen age children, young parent children, and old grey-haired children. Not only were all those people intent on the going-out of human souls to God; but also the people of All Saints' in consequence do understand, as all too few Christians do understand, what prayer means.

Nothing is left to chance in preparing for the day, as Miss Irene Scudds, the director of religious education, will tell you. The whole program is too elaborate to describe here (Miss Scudds will send data to anyone interested); but the following are the essential preliminaries:

1. The Sunday school teachers are informed of the project, and of the date fixed, a month ahead, and are asked to instruct their pupils about it, and to discuss with them such matters as "Why pray?", "What good does it do?", "Why doesn't God always answer prayer, or does He?", "Why pray for other people?" 'How does one adore God, and why?" etc. This involves helping, first of all, the teachers themselves to understand. They are also to get each child in their groups enlisted to come, on the given Saturday, at a fixed hour to be chosen by the child. The children are to come individually, not by classes. They are told what to do when they come and that there will be those present to help them. All grades are included, from third grade through the senior high school.

2. On the Sunday before the day, the sermon is on prayer, what it is and what it is not; and the day is commended from the pulpit.

3. In midweek before the day, a postcard

is sent to the child enlisted, reminding of the engagement and of the hour he or she has agreed to come.

4. A letter is mailed to the parents of each child enrolled in school, explaining the day and asking them: (1) to talk it over with the child; (2) to come with the child, if possible; (3) so to arrange the family program for the Saturday as to make it easy for the child to come, preferably at the hour the child has agreed upon

but, if that cannot be, at some other time.
5. A committee of "helpers," to be on duty at each door of the church, and working on half-hour shifts, is arranged for ahead of time and its members told exactly what to do-written instructions. They are: (1) to give each person a prayerleaslet (described below); (2) to direct him or her to the front of the church and then to leave him or her alone, after asking him or her to be as quiet as possible; (3) to keep count of the number who come, and to make no effort to "take attendance by name"; to see that the children, if apparently uncertain what to do, are given again the directions which their Sunday school teachers have imparted to them but which they may have forgotten.

6. Graded prayer-leaflets of from one to four typewritten pages, are prepared beforehand. They contain short prayers, verses of hymns, subjects of intercession, some topics for simple meditation for the use of the older children. The preparation of these prayer-leaflets is the most difficult and the most necessary part of the work, since almost none of the users of them knows how to pray. Each grade from 3d to 7th has a different form, and there is another for adults who come. The helper at the door inquires of each entrant his or her grade in school and gives to him or her the proper prayer-leaflet and collects it as the child (or adult) goes out.

That is about all there is to it. On the given day the children, and scores on scores of parents, and some bachelor uncles and aunts as well, come to a perfectly quiet church, pray honestly, devoutly, and sincerely, and go home again. That is all; but it has made a vast difference in All Saints'. Its busy institutional activity has been suffused with a new spiritual reality. The folks have discovered that a church may be a house of peace and strength on weekdays and without a service going on. Silence has helped to impart a more than customary peace. And to God have gone forth the affection and appeal of hundreds of His children.

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The First War-Time National Council Meeting

THE December meeting of the National Council concluded its final session on Thursday, December 4th, just three days before the attack on Pearl Harbor. Since the day of the disaster, Sunday, December 7th, the Council has used every means to get in touch with missionaries in Hawaii and the Philippines as well as in China; and all the messages thus far received have been published in the Church press. There was nothing new to report to the National Council when it met on February 10th-12th. But the spirit of the February meeting was quite different from that of any National Council meeting ever held: the United States is at war, and the question is: What is the duty of the Church?

The Presiding Bishop, in his opening speech, expressed what we believe is the conviction of the whole Church when he said: "I don't suppose any of us think that God planned any wars. Every war grows out of our failure and sin in the past"; and also when he said: "It is obvious that the present situation calls for united and enthusiastic efforts to defeat the powers that are acting against God's will"; and still further when he said: "If we are going to be useful to God we must have the right motive and we must be efficient. God's purpose can't be carried out by inefficient and indolent people. If we are going to find in this war an opportunity for carrying out God's purpose, we must put efficiency and enthusiasm into this war."

Practical plans were made for being of use. First and foremost was cited help to the Army and Navy Chaplains Commission, which will carry the Church into the camps and to the armed forces everywhere. In the course of the Council meeting, plans were made for serving in the vast areas where hundreds of thousands of men are streaming in with their families to work in the defense industries. Here indeed there is no place for the inefficient or the indolent. The best men and women, trained and ready, are needed. Money is needed. Efficient enthusiasm alone can raise the money and raise it quickly.

Bishop Tucker emphasized the fact that ordinary activities must continue even when extraordinary ones are added. The regular missionary work of the Church must go on, in all its homely details. For this, not only as much money as before the war is required, but more. Bishop Bentley, Suffragan of Alaska, one of the visitors to the Council, made this abundantly clear when he spoke of the increase of the work and the opportunities in Alaska. Bishop Mitchell of Arkansas, in a vivid speech regarding his work, also showed that the growth of that work is outrunning the means with which to do it. Bishop Reifsnider, formerly of North Kwanto and now in charge of any work that may be possible among the Japanese in this country, declared that there is much to be done, particularly for the Christian Japanese who are not to be identified with the war-makers in Japan. Bishop Reifsnider mentioned another important activity: namely enlightening certain Americans as to the status of the Christian Japanese in America, many of them born here. He planned also to get in touch with interned Japanese. It is the Church to which these people, so difficultly placed, must look for sympathy and help. It is not easy work; but we think that, if anyone can do it, Bishop Reifsnider can.

Problems nearer home came up at the Council meeting. These, rather than problems farther away, led to the two debates with which the meeting was marked. The interest aroused in the Bishop Payne Divinity School by the debate in the December meeting of the National Council had not abated. Bishop Strider and his committee had returned from a visit to the school, full of enthusiasm and determination to get help for Dean Goodwin and his faculty and students. And they got it. The Church in America has reason to be as proud of the Bishop Payne Divinity School as of any other in the land. With poor equipment and a far too small faculty and very little money, that school has sent out some of the finest priests in the Church, Bishop Tucker affirmed. Other bishops bore him out in this statement. The point was successfully made and carried in the Council that help should be given and given now. So keen was the interest taken, even by the many visitors, as well as by Council members, that they sought out Dean Goodwin between sessions, to ask questions about the school.

THE Good Shepherd Mission at Fort Defiance, Arizona, presented a more intricate problem. As Bishop Strider truly said, the responsibility for the present difficulties out there does not rest alone upon Bishop Mitchell of Arizona. Churchpeople all over the country have taken a special interest in this orphanage, and have contributed generously to its support. Many members of the Woman's Auxiliary have been interested in it, and the new building, so vigorously discussed, was made possible by a large donation from the legacy of a devoted Churchwoman, whose trustees were other Churchwomen, members of the Woman's Auxiliary. Clearly, there is a strong reluctance on the part of all who know the work of Good Shepherd Mission to see it abandoned. In view of the amazing financial situation out there, this is of extreme interest. Granted that huge bills, far exceeding the budget, have been incurred; granted that the National Council cannot possibly afford to care for any orphan children at the high financial expenditure in effect at Good Shepherd Mission: yet a vote to close the mission was reconsidered and rescinded. Strong recommendations of a financial nature were made, and finally a plan was formed whereby it may be possible to continue the work.

This seems to us rather a tenuous plan, unless interested persons step forward and help Bishop Mitchell; but we trust that they will. Dr. Niles Carpenter, one of the most able sociologists in the country, said in his survey of Good Shepherd Mission that the work being done there was considered the finest done anywhere for the Navajo Indians. He himself regarded it as very fine, and was of the opinion that the government could not care for these 65 Indian boys and girls in the school as the Church is doing.

What is to be done? There is only one thing: enough interested men and women must provide the money to meet the budget. Unless they do, Good Shepherd Mission cannot remain open much longer—no longer than would be necessary for finding other homes for the children whose home it now is. Certainly no more indebtedness must be incurred. Certainly the present debts should be promptly paid. What then? We hope that Bishop Mitchell may be given the help he needs to maintain the mission.

The Council did a great deal in its allotted two days and a half. Again we take pleasure in mentioning that there was

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very little tendency toward executive sessions. There were only two: the short one on the first day, according to rule, after Noon Prayers; and another one, even shorter, on the last morning. The first war-time Council meeting was a good one.

The Bishops-elect

WE EXTEND our congratulations and best wishes to the men elected at the recent meeting of the House of Bishops to be missionary bishops. In such a critical time as this, it is important that the Church have all of her advanced positions adequately manned with competent leaders, and we believe that the House of Bishops has been very wise in its decision to fill these vacancies, and careful in its selection of fit men for the posts. One of them, Bishop Binsted, is already in the thick of the fray, and it may be weeks or months before it is possible even to notify him of his election as Bishop of the Philippines. Another is asked to leave the security of a Vermont rectory and take up the leadership of the Church's work in our island outpost of Hawaii. The others, called to head missionary districts on the mainland, are asked to assume no less important posts in the forward movement of the Church; for the "home front" is also of great importance.

We offer our congratulations and best wishes to yet another Bi hop-elect: Dean DeWolfe, who has been called to the leadership of the large and growing diocese of Long Island. He will be an able and beloved successor to Bishop Stires.

May God bless all of these bishops-elect, grant them a right judgment in the things that pertain to the leadership of the household of Faith, and make their ministry fruitful.

Church Pension Fund

WE CONGRATULATE the Church Pension Fund on its 25th anniversary. Established a quarter of a century ago through the far-sighted wisdom of Bishop Lawrence and of clergymen and laymen who shared his vision, the Church Pension Fund has not only met every obligation promptly and fully but has voluntarily added numerous benefits not provided in the original plan.

The Church Pension Fund is not a charitable institution. It cannot make exceptions to its rules or give special preference to individuals in special circumstances. It must be guided by state and federal laws and by sound actuarial principles. Because it has adhered strictly to those principles it has become one of the strongest pension organizations in the United States. It is vital to the interest of its beneficiaries and of the Church as a whole that it should continue to be guided by those principles. Only so can it continue to be a sound guarantor of the security of clergymen of the Episcopal Church and their dependents.

May the Church Pension Fund have many more years of successful and useful operation.

Clergy Salaries

BISHOP CONKLING of Chicago very wisely called to the attention of his diocese the matter of inadequate clergy salaries. The subject is one that needs consideration throughout the Church.

During the past year the cost of living has increased rapidly and there is every indication that it will continue to increase during the year to come. War has always meant high prices and high taxes and this war is a particularly expensive one. So far, price control regulations have had little effect and there seems no likelihood that anything like a price ceiling will be reached

in the near future. Estimates of the increase in cost of living during the past year range all the way from 6% to 12% or more and it is likely that the increase will reach something like 20% before the end of 1942.

While defense workers are receiving high wages and wage earners and executives are generally earning more than they were a year ago, clergy salaries, for the most part, remain fixed. The purchasing value of money has declined materially as the cost of living increased, and to compensate for it clergy salaries ought to be increased somewhere from 10% to 20%.

Many of the clergy will hesitate to call this matter to the attention of their vestries. The clergy generally are loathe to ask for increased salaries and are content to receive far less than other professional men. Vestries should not take advantage of this situation and should realize that if the rector is to maintain his standard of living in these days of increased costs, it is essential that his salary be increased accordingly.

The same thing is true of missionary priests whose stipends are paid by the diocese or by the National Council.

"The laborer is worthy of his hire." It is up to the laymen of the Church, particularly those who serve on vestries and mission boards, to see to it that their clergymen are receiving salaries adequate to meet the rising cost of living.



RECENTLY in an air raid drill at a Seattle, Wash., grade school, our Olympia correspondent reports, each child was to seek for shelter (they were on the school grounds). They all found places excepting one roly-poly little Japanese boy. He was just too fat—he couldn't get under anything. A man walking past called down, "What's the trouble, son?" The little fellow looked up and said solemnly, "The —— Japs are after us!"

A DELIGHTFUL combination of the sublime and the commonplace is this story from Bishop Jenkins' Desert Churchman: "My companion, John Findlay, and I," writes the Bishop of Nevada, "were descending winding Carroll Summit in a blinding snow blizzard; and as we came around one of the bends the wind picked up a cloud of dry snow which so filled the air that we could not see our way. It was a high snow bank that saved us; for when we stopped, our front wheels were overlooking a gulch too deep for comfortable feeling. 'John, how's it feel to be on the brink of eternity?' He looked and then said, 'Move over a little!'"

THANKFULNESS IN ADVERSITY is the theme of a letter from an old Negro catechist of Cat Island, in the Bahamas, to his bishop, quoted in the London Church Times:

"'My Lord Bishop—Just a few lines to let you know that the Bight church top is off, and the rectory is bokin down, and old Bight church the tip is not off altogether. I am ask you, my Lord, to send us some shingle that we may safe the top before the next storm come. That is the only church stand now were we can go to Giv thank to Almighty God right now. I never seen a storm Like this in all days, my fields all but gone.'

"'Here is an old fellow just about ruined.' commented the Bishop, 'and without any idea of saying something fine, he says that he wants a church to go to in order to give God thanks.'"

Here's a brief but accurate summary of the progress of the automotive industry, as recorded in the Pittsburgh Press:

1940-No running boards.

1941—No gearshifts.

1942-No cars.

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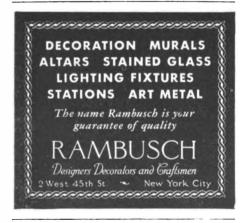
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The Least of These, My Brethren

By the Rev. Clifford L. Stanley, Th.D.

ATE in the month of January I went to the diocesan convention at peace with the world. Upon my arrival one of the clergy said to me, "What kind of people are those down in your part of the state?" When I asked him what he meant he told me about the lynching in Sikeston, an event whose first tidings I had thereupon from his lips. As he spoke a great tidal wave of pain and shame engulfed me. When a man lives for some

Dr. Stanley, rector of Christ Church, Cape Girardeau, Mo., is priest in charge of the nine communicants of the Episcopal Church in Sikeston. This article on the lynching of a Negro at Sikeston reproduces "as much as an article can" the sermon he preached to his people upon his return to Cape Girardeau from the diocesan convention. Out of the shame and horror of the event is distilled a meaning of profound significance this Lent to every Churchman in America.

years in a section as pastor he comes to identify himself with it in some measure. Its glories honor him and in its shame he is disgraced.

When terrors such as this are unleashed we must cry out or be adjudged irrelevant. Jesus said that there are occasions so demanding of speech that if men do not express themselves the very stones will cry out. We cannot be outdone by stones so we must raise our voices. Yet we do not merely exclaim, we must condemn. In condemning we must not judge but we must, rather, lay the groundwork for repentance. Repentance, it will be remembered, is not simply to feel but it is much more to know and to resolve.

In commenting on this outrage I want to reproduce sections from two editorial pronouncements. The first of them is from a New England paper, fifteen hundred miles from the scene of the lynching.

"The national disgrace of the week is, of course, the lynching of a Negro by a smallrown mob in Missouri. The citizens of Sikeston followed the classical pattern of breaking into the jail to get the prisoner, and thus they lynched the established system of justice which was functioning properly and would have given the accused his deserts. The details of the Negro's execution recall some of the worst horrors of the old lynching belt in the lower South.

It is a pity, not to say embarrassing, that iust when our national indignation is being whipped up to the point of a righteous crusade against the calculated terrors inspired and directed in other lands by sadistic Nazis, the State of Missouri, which is almost exactly in our geographical midst, should stage about the worst of the standard American brutalities" (Springfield Republican).

The second is taken from a paper in the

town where the melancholy event took place.

"The mobbing of the Negro, Cleo Wright, Sunday forenoon was an unfortunate incident, but was deserved. It was the feeling of those near the city hall, where the mob formed, that it was their duty to protect the wives of those soldier boys.

soldier boys.

"This should be a warning for bad Negroes to stay out of Sikeston. Over in Sunset Addition some bad Negroes have caused trouble at times in the past, but this incident should be a solemn warning for the night prowlers to leave the community or be dealt with in a like manner.

"We have nothing but hot blood flow-

"We have nothing but hot blood flowing through our veins and therefore are unable to act as cold-blooded Northerners might act.

"It gives us the gripe to read in some papers that the lynch of a Negro brute was a blot on the state of Missouri. We haven't seen any heads hanging in shame here and probably won't. Either White or Colored man who invades a home with the intent to rape, if caught, will be given swift justice."

These two editorials furnish a study in conscience. Are the writers not both men, both "children of Abraham"? How then can they come to such divergent conclusions? I think we have a general principle involved here. Conscience does not simply work in a vacuum. None of man's faculties-conscience not excepted-are universal purely. In every case special interest corrupts and blinds the conscience. In this case the man in New England is beneficiary of his fifteen hundred miles remove, whereas the man in Sikeston is the victim of his proximity to the scene. If some misdoing were to take place in New England, the Missouri editor would be clear-sighted enough.

From the foregoing generalization I draw two conclusions. First, there is truth in the observation of the man at a distance, the man in whom for the moment special interest does not obscure the vision. This insight of the man at a distance must be received by those who are involved in a situation and who for the moment are blinded by special interest. In this case the voice of God speaks to Sikeston from the New England editorial. Is it not a fact that outsiders generally see our sins before we do? Is it not a fact also that nothing important is done about our sins until we ourselves do it?

The second conclusion I draw from my generalization about conscience and special interest is that the insight of the man at a distance comes partly at least from his distance and not solely from moral superiority. If this were remembered we would be humble about our insights and not tempted to self-righteousness. In this case one reason why the man at Sikeston finds it so hard to receive the witness of the New Englander is that he detects a presumption of superiority in the latter. Thus

self-righteousness tends to defeat the ends of righteousness. When we level judgments we should convey with them a sense of the universal sinfulness of man, of the pain and shame in which we all are immersed. He that would glory, let him glory in the Lord.

As we think about this lynching, if our thought is to be realistic and therefore useful, we ought to understand that it is part of a large problem. It is no isolated occurrence.

Some years ago it was my privilege to have a number of extended conversations with Dr. McDowell, late Bishop of Alabama. He had been a member of the commission that investigated the trials-mistrials, rather-at Scottsboro. In these infamous trials a number of Negro boys were condemned to death falsely for the alleged crime of rape. Bishop McDowell said that the commission came to the conclusion that miscarriages of justice and mob violence were instruments of an intention to exploit the Negro. As such they are simply the crowning elements of a strategy. There are many other weapons tar less dramatic and visible. These hidden terrors and procedures do the real work. It is only when they fail, or for fear that they will fail, that the last dread excesses take place.

At once the outraged conscience exclaims: But why should the Negro be exploited? For one thing the Negro is a minority. Even in cases where he is a majority numerically, he is a minority in the sociological sense. In order to solve the problem of why this minority is ill treated we should have to raise the larger question about man's treatment of minorities in general. For the rest, this minority has great potential power, both economic and political. Conjoined with this potential power is actual weakness, a weakness which both tempts mistreatment and makes it possible. The "poor White" as the name suggests represents a similar combination of potential strength and actual weakness. ldeally the two groups should unite for common betterment. But by use of the well-known strategy "divide and conquer" the two groups have been rendered hostile to each other. The more self-respecting Negro scorns the "poor White trash." The poor White rejoices that at any rate he is White and as a matter of record he generally makes up the mobs that use the Negro with violence.

Behind all this is the poverty of the South, a condition that has been chronic since the Civil War. The planter could not give justice and a living wage if he would. He himself is mortgaged to the hilt and it is a simple fact that for years the greatest ultimate beneficiaries of the

CHURCH CALENDAR

February

25, 27, 28. Ember Days.

(Saturday.)

March

Second Sunday in Lent. Third Sunday in Lent.

Fourth Sunday in Lent.
Fifth (Passion) Sunday in Lent.
Annunciation B.V.M. (Wednesday.)

Palm Sunday.

(Tuesday.)

benefit payments of the Agricultural Adjustment Act have been large mortgage holding concerns in New York. This poverty was due partly to the Civil War. Part of it has resulted from a sort of conspiracy of the industrial East and the agrarian West against the South. The Republican Party was the name of this combine. Against it the "solid South" was a defensive device and not a very effective one at that. Compounding with these forces of its own ruin, has been the one-crop system of the South. And finally the relative lack of industry in the South has contributed to its economic unbalance and ultimate poverty. The South is poor. Each victim passes on the hurt of this poverty as much as he can until the weakest of all is reached. And on him is laid the iniquity of us all.

If this be true the Negro is simply the most dramatic, the most unmistakable victim. He stands for the other poor men of the South and finally for the povertystricken section itself. Beyond this he stands for the poor men in all the land. If we think of him as the representative sufferer his woes are not in vain. This keeps us from regarding him as the only victim and prevents us from concentrating too exclusively on the supreme, ghastly symbols of his woe.

I began with a reference to our diocesan convention and I will close with one. At that convention a resolution was proposed condemning this lynching. The writer of these lines proposed that the resolution be amended to express our strong feeling of implication in this act and of repentance for it.

By this time it will be clear that the shame of Southeast Missouri is also in some sense the shame of us all and that the disgrace of Sikeston is in a very real way a national disgrace.

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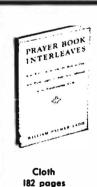
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LONG ISLAND

Dean De Wolfe Accepts

"You have expressed your confidence in me by electing me your Bishop. After prayer and consultation with my elder brethren in Christ, I am decided that the Holy Spirit has called me, though all unworthy, to this great Office. I therefore accept the election to the Bishopric of Long Island, subject to the canonical consents.'

With the reading of this letter, the Very Rev. Dr. James P. De Wolfe, Dean of the Cathedral of St. John the Divine, New York, announced from the pulpit of the Cathedral, February 15th, his decision to accept the leadership of the Long Island diocese.

He expressed appreciation for those who had helped him in his past work, saying to the congregation: "Beloved, it is appropriate that on the Sunday devoted exclusively to the love of God I should tell you of my deep affection for you all. My great Bishop, my loyal staff, and all of you have given me constant encouragement in the work of directing a great Cathedral. I must now make a yet more difficult call upon that love. Of your charity, I ask that you remember me in your prayers. that God will make me worthy of the dread responsibility of shepherding so great a flock."

The Very Rev. J. P. De Wolfe was elected to succeed Bishop Stires as Bishop of Long Island on the 15th ballot at the Special convention on February 8th at Garden City, L. I.

Following the report on the 15th ballot which occurred at 11:30 P.M. the vote was made unanimous and prayer was offered by the Rev. Dr. J. Clarence Jones, following which the entire convention sang the Doxology.

The convention was deadlocked at the 4th ballot, when the clergy elected Dean De Wolfe and the laity elected Suffragan Bishop Larned of Long Island. Following the 6th ballot the convention again went into the committee of the whole for discussion of the situation and to see whether an election would be possible. On the 13th ballot the clergy again elected Dean De Wolfe, and at the 14th ballot the laity were one-third of a vote short of concurring.

The convention was opened at 10 A.M. with a celebration of the Holy Communion with Dean Robertshaw of the Cathedral of the Incarnation as celebrant.

At the opening of the business session Dr. J. C. Jones, rector emeritus of St. Mary's, Brooklyn, and the senior presbyter of the diocese, was elected as permanent chairman. Dr. W. R. Watson of Bayshore, was elected chairman of the committee of the whole.

The convention voted to fix the new bishop's salary at \$10,000, with \$3875 additional for pension and expenses.

The lesson was read by Dr. George F. Miller, Brooklyn.

An Appreciation

BY THE REV. EDWARD N. WEST Sacrist of the Cathedral of St. John the Divine

The Very Rev. James Pernette De Wolfe, dean of the Cathedral of Saint John the Divine and Bishop-elect of the diocese of Long Island is, first and foremost, a great priest. The data on his experience are rather overwhelming for a man of 46.

He was born in Kansas City, Kans., the son of George Edward De Wolfe and Caroline Evangeline Gilgis De Wolfe. He was graduated with the B.A. degree from Kenyon in 1917 and took his theological training in Bexley Hall, which seminary awarded him an honorary doctorate in Divinity in 1932. His first call was as rector of Saint Peter's, Pittsburg, Kans., and in 1922 he was called to Saint Andrew's, Kansas City, Mo. He labored there for 12 years and built a tremendous parish numerically, and the first unit of a great Gothic church. During that time he rose to importance and popularity in the diocese, but, tucked away in Stowe's Clerical Directory is a small line that reveals one important side of his activity. For 10 years, along with being a busy rector, he was assistant chap-lain in Saint Luke's Hospital, and there he developed his great ability to help the

spiritually and physically sick. In 1934 he was called to be rector of Christ Church, Houston, Tex., the strongest parish in the entire southwest. His work there was of a quality so outstanding as to gain attention from the whole American Church. As a deputy to General Convention for four terms, he had become well known to the clergy. His first preaching engagement at Old Trinity gave the laymen of New York a chance to know him. Bishop Manning nominated him dean of the Cathedral of Saint John the Divine

TABULATION	OF	BALLOTS	IN	LONG	ISLAND	ELECTION	

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Ballots Cast Necessary to election J. P. De Wolfe J. I. Larned A. Kinsolving D. Stark		. 68 . 60 . 35 . 1	52 3424 363/3	67 60 33	513/3 35/3 31	69 66 23	511/3 35 ² /3 25 ² /3	67 19 1	51 42 18	69 71 19	101 50% 441% 151% 411%	69 80 11	511/3 51 121/3	67 86 15	63 10

Scattered votes were received by the Rev. Messrs. H. S. Olafson, D. B. Aldrich, Arthur R. Cummings, O. J. Hart, H. S. Wood, and Bishops Ludlow and Ziegler.

* Clerical votes are listed before lay votes.

and he was instituted in this office in June, 1940. It is a criterion of the Dean's pastoral effectiveness that in the past two years literally scores of people from Houston have come to New York with the prime purpose of asking their trusted pastor's advice.

As Dean of the world's greatest Cathedral, his schedule of activities has been heavy—so heavy that it has meant 14 or 15 hours' work every day for months. There are but two things that will turn him from it—one is prayer and the other, someone's need.

In order to know him well or to understand his mode of thinking, one must first realize that the Dean takes his religion seriously and holds to the declared teaching of the Episcopal Church with unbelievable tenacity. He would recognize no problem as being beyond God's solution and no harsh guidance from God as other than something to be obeyed. His loyalty to his Bishop is as great as his loyalty to his own family. He has made the clergy of New York feel that the deanery is a place where they are truly welcome. His preaching is a rare combination of the soundest Church doctrine expressed with evangelical zeal, and it has filled a great Cathedral. All this would embarrass him intensely and he would respond by saying that his family, his Bishop, and his staff at the Cathedral had made all this possible. His sense of vocation is such that he has accomplished that most difficult thing: the ability to stand as priest as well as father to his own blood.

Mrs. De Wolfe is the former Elizabeth Owen of Mount Vernon, Ohio. His elder son, James Pernette, Jr., will be ordered deacon on Trinity Sunday. His younger son, Philip William, is a student in the College of Physicians and Surgeons of Columbia University. And his daughter, Elizabeth Caroline, is a student in the Riverdale School.

The Dean will go to his new work carrying the affection and prayers of his brethern in the diocese of New York.

CHICAGO

Bishop Seeks to Improve Clergy Salaries

Wartime problems facing the Church and Christianity's answer to the challenge of the future were outlined by Bishop Conkling in his charge to the 105th annual convention of the diocese of Chicago, delivered before 1,000 delegates and visitors at a mass meeting and service held in St. James' Church on the evening of February 9th.

The Bishop also made a plea for more consecrated service on the part of the laity and urged them not to allow their interest in social service and other activities to cause them to neglect the needs of their church. He likewise pledged himself to the improvement of clergy salaries, which he declared in too many instances "inadequate and not consistent with the dignity of the office."

Bishop Conkling recommended annual clerical salaries of \$1,800 and residence as

minimum for a married man, and \$1,200 and quarters as minimum for a single man. The attainment of such a minimum standard, he termed "an urgent duty."

In reviewing his official activities since being consecrated last February, Bishop Conkling revealed a 10% gain in the number of confirmations over the total of the previous year. He also disclosed he had visited 66 parishes on parochial assignments during the year, in addition to delivering 236 sermons and addresses.

The convention session held February 10th at St. James was enlivened with a tilt over the question of whether the Bishop or the trustees of the diocese should be free to mortgage church property without the consent of a regular or special convention. Suffragan Bishop Randall had submitted legislation which would require them to obtain such consent.

Bishop Conkling said that he doubted the validity of such legislation, as the bishop was a corporation sole and could act as such. George A. Ranney, president of the Bishop and Trustees, declared that the trustees might well be dissolved if such legislation were passed. The proposed legislation was defeated on voice vote.

Preliminary legislation was passed, however, restricting parish borrowing for current expenses to not more than 200% of their average annual income. The canon being considered would make it impossible for parishes to make a mortgage of more than 200% of the average income for parish expenses.

During the day, brief addresses were made to the convention by Major Wilfred A. Munday and First Lt. Glen A. Blackburn, Episcopal chaplains at Camp Grant, Rockford, Ill., and by Capt. Frank H. Lash and Lt. Comm. J. Gillispie Armstrong, chaplains at the Great Lakes Naval Training Station.

The official business session consumed only one day instead of the usual two.

The convention adopted a budget which included a pledge of \$40,000 to the National Council for its missionary program and another \$69,568 for the missionary program of the diocese. It also passed a budget of \$74,641 for general operating expenses of the diocese, including salaries and expenses of the two bishops and staff and an appropriation of \$25,000 to apply on interest of current indebtedness. This is a reduction of approximately \$10,000 from interest paid in 1941, and further substantial reduction is expected during the year 1942 as a result of the recently completed debt reduction campaign.

MINNESOTA

Young Laymen Drafted For Work in Mission Fields

Approximately 50 young men, selected by their rectors from Episcopal churches in Minneapolis and St. Paul, met for dinner at the Cathedral church of St. Mark, Minneapolis, February 16th. Bishop Keeler, coadjutor, set forth the need of selected

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Instructors will be members of the diocesan clergy: Rev. Messrs. John S. Higgins, Lloyd W. Clarke, Frederick D. Tyner, William F. Creighton, and Dean Charles P. Deems.

On May 18th in the Cathedral there will be a service for the official commissioning of those who pass the course satisfactorily and who in the opinion of the Bishop are suitable for the work to be done.

The school was approved by the laymen's conference held in September, 1941, and is sponsored by the diocesan commission on evangelism of which the Rev. John S. Higgins, Minneapolis, is chairman.

NEWARK

Race Relations Observance

On February 8th, a congregation of 800 persons, 1/3 Whites, 2/3 Negroes, observed Race Relations Sunday in St. Luke's Church, Montclair, N. J., the Rev. Dr. Luke M. White, rector. St. Luke's Church is widely known for its activity in promoting community services of social, economic, and inter-racial interests.

The Service of Worship used was that prepared for the Federal Council Churches of Christ by the Rev. Dr. Morgan P. Noyes, pastor, Central Presbyterian Church, Montclair. The following ministers took part: Dr. J. C. Love, Negro, Baptist; Dr. George C. Vincent, White, Congregationalist; Dr. James Billups, Negro, Baptist; Dr. Orrin Judd, White, Episcopal; Dr. Channing Tobias, Negro, senior secretary, YMCA; Dr. George M. Plaskett, Negro, Episcopal.

The service was organized under the direction of Dr. Plaskett, vicar, Trinity Church, St. Luke's Parish, Montclair, N. I.

OKLAHOMA

College Work Emphasized

"Twenty-one of the 26 clergy in charge of Oklahoma parishes or missions are in contact with college work in a university, denominational school, or junior college," said Professor A. Richards of the University of Oklahoma, diocesan representative of the Church Society for College Work, speaking at a preliminary meeting of the diocesan convention of Oklahoma in Tulsa, January 21st and 22d.

Mr. Richards suggested that the Church in its early work in Oklahoma seemed to have been almost prophetic in the strategic selection of places where college work could be developed. He showed through figures the large number of students who have been drawn to the Church and confirmed while in college.

On display at the convention were publications of the Church Society for College

Work.

MICHIGAN

Malvern Manifesto Theme of Lenten Conference

The Malvern Manifesto as outlined by the recent Malvern Conference in England will be the basis of the Round Table Fellowship of the diocese of Michigan, to be held on the Monday evenings in Lent at St. Paul's Cathedral, Detroit. The theme of the Fellowship is Towards a Christian Peace and World, and the Rev. Seward H. Bean of St. Andrew's Church, Detroit, chairman, explains in the foreword to the program that the meetings are intended to provide open discussion on the problems of the day, especially the peace of the world following the war. The problems of city slums, the dispossessed



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The Round Table Fellowship opens on February 23d, with dinner in the Cathedral House followed by a brief worship service in the Cathedral and an address on A Christian Peace and World.

There will be held six concurrent discussion groups on The Problems of Religious Living, led by the Rev. F. Ricksford Meyers; Proposals for a Lasting Peace, Mrs. C. E. Woodruff; Democracy in Crisis, Rev. G. Paul Musselman; Preserving the Democracy for Which we Fight, Spencer Gordon; Christianity's Challenge to Christians, Rev. Rollin J. Fairbanks; and Reconstruction Within the Church, Mrs. Harold S. Grav.

Interchurch Youth Service

More than 600 young people attended an interdenominational youth service in St. Paul's Cathedral, Detroit, February 8th, upon the invitation of the Very Rev. Dr. Kirk B. O'Ferrall, and the young people's group of the cathedral. The Rev. W. Hamilton Aulenbach, rector of Christ Church, and St. Michael's, Germantown, Pa., and formerly associate rector of Christ Church, Cranbrook, Bloomfield Hills, Mich., preached the sermon.

Last year a similar service was sponsored by the Detroit Christian Youth Council of the Detroit Council of Churches. However, this year, with their already heavy schedule, the Detroit Council of Churches felt that they could not sponsor such a service, and therefore gave hearty approval to the Cathedral's taking it over.

CANAL ZONE

Men Without Families

Bishop Beal sees the Church in the Panama Canal Zone facing a ministry among White people which will be largely to men without families. This is due to the fact, Bishop Beal says, "that Army and Navy wives are being steadily evacuated. Some civilian families are leaving, though this is voluntary as yet. Probably when spring comes in the States and the schools close

Religion and Life

VI. Is Christ God? What is meant by the Incarnation?

By the Rt. Rev. Oliver L. Loring

Bishop of Maine

CINCE God exists, He must exist somewhere. To say God made the world and then forgot it entirely, pictures Him as unworthy of what we mean by divinity. Even before Christ, man knew by all his powers of knowing that God cares, yearning over His creation. God exists not only in eternity, before, during, and after what we call Time, but also in His activity on earth for man and man's salvation. When men have searched for God on earth they have found something of His activity in His whole creation. They discover more of God's activity in the lives of saints, apostles, martyrs, and all holy and humble men and women of heart. Looking further they find by comparison God exists to a different degree, unique and special, in Christ. So much of God shows in Christ's life, it becomes necessary to say Christ is God. Christ is God in quantity and quality.

The simplest biography of Christ is found in the Apostles' Creed. This is the Church's statement of the minimum we can say about Christ and still describe His unique life. The divinity of Christ is proved not by one miracle nor by all the miracles He performed. Rather men and women have come to assert the truth that Christ is God as the only statement able to account for the Miracle which is Christ Himself. There is no substitute for knowledge of Christ as a preliminary to any descrip-

tion of Christ. Technical language exists in all branches of knowledge for accuracy and convenience. So the word Incarnation is used by the Church to express the activity of God discoverable in the Life of Christ. The words of the Creed, "and was Incarnate by the Holy Ghost of the Virgin Mary and was made man," give, then, the doctrine of the Incarnation. A doctrine is a teaching. The Church teaches from facts and not from theories. Theology is not the Church's description of what might be true, but rather theology describes what men and women of the Church have experienced as a result of God's activity. The impact of God upon the world in Christ is summed up in the theological doctrine of the God-man, Christ the Incarnate Son of God.

"We love Him because He first loved us." God as Creator and Father is always the initiator, i.e. the One who takes the first step toward the salvation of man. God being God the Father, yearning for His creation, observing man's inability to save himself, therefore comes completely into human life in Christ to effect that salvation. No other life so mirrors the nature of God. In Christ's life man discovers the origin and destiny of human life.

Next week, the Rev. Grieg Taber answers the question: "How could Christ have been born of a Virgin? People aren't born that way."

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Send gift card □ yes □ no

down here, there will be an exodus. Those who leave must perhaps stay away for the duration of the war.

'The Church's new responsibility will be ministering to White men in the tropics without their families. Congregations are good at our 'White services' but in the Cathedral in Ançon the attendance for some time has been about 50% men, and usually much more than that at the early services.

Bishop Beal says that all the Churches are cooperating in civilian defense. Recently he dedicated a parish hall which men of the Negro Church, St. James, at Red Tank, built underneath the church, with their own labor and at their own expense. This hall has been selected by the local defense committee as a first-aid dressing station, and six stretcher cots, the first furnishings, leaned against the wall during the dedication service.

ALBANY

Bishop Oldham Sponsors Russian War Relief

Bishop Oldham of Albany, has become a sponsor of Russian War Relief, Inc.

Bishop Oldham, in accepting sponsorship of Russian War Relief, said that he considered the cause most worthy and would do everything he could to help it despite the many calls on his time. Bishop Oldham joins a sizable list of clergymen who support Russian War Relief, Inc., which provides medical aid and relief to the Russian people.

It was announced at the same time that a fifth shipment of warm clothing and medical supplies has just left for Russia from an American port.

WASHINGTON

Chapel of The Good Shepherd Celebrates 50th Anniversary

Begun in 1891 as a mission undertaking of the Brotherhood of St. Andrew of St. Mark's parish, continuing as a training school for men high in Church life, the well-known Chapel of the Good Shepherd, Washington, D. C., recently celebrated its 50th birthday. The rector of St. Mark's parish, the Rev. A. Floridus Steele, now deceased, appointed as lay missionary, Henry C. Parkman, a member of the Brotherhood, who served the mission from the beginning until going to the missionary district of New Mexico in 1895. The Rev. Mr. Parkman entered the ministry and has just retired after a long and notable service to his Church, his last appointment having been St. James, Indian Head, Md. Mr. Parkman also became dean of southern convocation of the diocese of Washington.

Services were first held for nearly three years in an old store building at 312 **K** Street, N. E., and then at 313 H Street. In 1896, when it seemed that the mission might be abandoned, the Rev. Randolph H. McKim, rector of the Church of the Epiphany, Washington, placed in charge

the Rev. Herbert Scott Smith, who had just been ordained deacon. A large building was secured at 408 H Street, N. E., and the Rev. Caleb R. Stetson, afterward rector of St. Mark's, Washington, and later rector of Trinity Church, New York, was appointed assistant. In the Spring of 1899 the Rev. Mr. Smith having become rector of St. Margaret's, Washington, Bishop Satterlee, the first Bishop of Washington, sent the Rev. Philip M. Rhinelander to Good Shepherd to be associate priest with Mr. Stetson. The Rev. Mr. Rhinelander was known in later years to the whole Church as Bishop of Pennsylvania, and afterwards as warden of the College of Preachers, Washington, D. C.

The building at 408 H Street served as chapel and mission house for about five years and then the move was made to the present location. The basement of a future church, the beginning of a proposed parish house and the clergy house at 509 I Street were built at that time. The basement church was burned some years later, and the corner stone of the present beautiful church was laid in the fall of 1916.

The present vicar is the Rev. Edward B. Harris.

CONNECTICUT

Glebe House Paper at Mount Vernon

Some time ago a New York firm was granted permission to reproduce one of the old wall-paper patterns in the Glebe House at Woodbury, where Samuel Seabury was elected as the first Bishop of Connecticut and which is now preserved as a shrine of the American Church. The destination is made known in the following excerpt from a letter recently received

by the Glebe House committee:
"I think that your committee will be interested in knowing the final destination

of the Glebe House paper.

"Early in the Spring we were asked to assist the Mount Vernon Ladies' Association in doing over the bedrooms at Mount Vernon. Among Washington's correspondence we found a great many records of orders for papers with very full descriptions of the kind of paper he wished to put in each chamber.

I submitted samples of various French papers and for one particular room suggested the Glebe House paper which we

had just copied.

When the committee knew that this design had been found in the Glebe House, they chose it for the Blue Bedroom, buying it outright from us."

NEBRASKA

Prayer Books For Service Men

Dean Stephen E. McGinley of Trinity Cathedral, Omaha, has laid in a stock of "A Prayer Book for Soldiers and Sailors" recently published for The Army and Navy Commission of our Church by The Church Pension Fund, which he plans to send personally to Cathedral men as they enter the service.

DEATHS

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

William Dallam Morgan, Priest

The Rev. William Dallam Morgan, former rector of St. John's Church, Waverly, Baltimore, Md., which he served for 26 years, died on February 1st at the Church Home and Infirmary. He was 87 years old.

Bishop Helfenstein, assisted by the Rev. Dr. Arthur B. Kinsolving and the Rev. Theodore P. Ferris conducted the funeral service in Emmanuel Church, Baltimore. Burial was in Greenmount Cemetery, Baltimore.

Mr. Morgan was born in West River, Md., on January 1, 1855. He received his B.A. degree from Dickinson College in 1876 and his Master's in 1879. For 15 years he was a minister in the Methodist Church. He was ordained a priest in the Episcopal Church by Bishop Paret. He had served as assistant at Christ Church, New York, at which the Rev. Dr. Arthur B. Kinsolving was rector. After four years at Christ Church, he became rector of St. Luke's Church, Sea Cliff, Long Island, where he remained until 1902, when he was called to St. John's Church, Waverly.

He was married twice. His first wife was Sally Chesley Sprigg, to whom he was married in 1902. After her death he married Irma M. Laws, who survives him.

Charles Heath Powell, Priest

The Rev. Dr. Charles Heath Powell, died suddenly at his home in Bishop, Calif. Funeral services were held at Bishop on January 19th, the Rev. A. O. Bray of St. Andrew's, Taft, officiating.

Dr. Powell, who retired in 1940, was born in Cleveland, Ohio, on May 28, 1872. He was educated at Denver University, University of Kansas, Kansas Divinity School, and Oberlin Theological Seminary.

His years as a priest were spent in the west, serving in Kansas, South Dakota, Nevada, Oregon, and California.

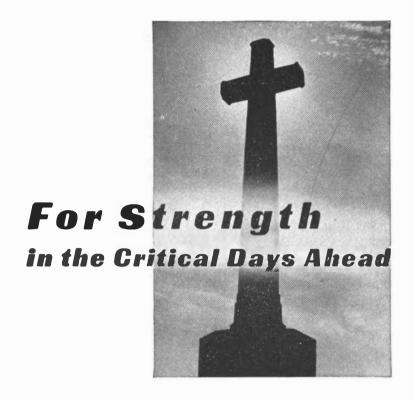
Dr. Powell was stricken with a heart attack shortly after having performed a wedding ceremony, and before all the legal documents had been signed. He is survived by his widow, Lela Fuller Powell, two sons, and three daughters.

Leon C. Palmer, Priest

The Rev. Leon C. Palmer, nationally known authority in the field of Christian education and author of many church school courses, died February 9th in Birmingham, Ala., after an illness of several weeks.

Bishop Carpenter of Alabama officiated at the funeral service in Grace Church, Birmingham, February 11th. Burial was that afternoon at Sewanee, Tennessee.

Fr. Palmer, rector of Grace Church and adviser of the department of Christian education, diocese of Alabama, was the co-author with Mrs. Palmer of the Christian Living Series of church school lesson



As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in The Upper Room. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

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Carleton College
Minnesota Northfield

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THE LIVING CHURCH

courses. He also was the author of The New Religious Education, The Religious Education of Adults, Youth and the Church, and other books.

For 11 years the general secretary of the national Brotherhood of St. Andrew, and editor of the Brotherhood's magazine, St. Andrew's Cross, Fr. Palmer was recognized as one of the leading laymen of the Church. He was ordained deacon October 14, 1937, and priest April 13, 1938.

Fr. Palmer was born in Fairport, New York, July 11, 1883, the son of the Rev. Stephen Donald Palmer and Alice Helen (Elebash). He attended the University of the South, receiving the degree of Bachelor of Arts in 1909, and Bachelor of Divinity in 1910, 27 years before he entered the ministry. He married Lala Caldwell June 4, 1912. He is survived by his widow and four children.

Fr. Palmer was vice-chairman of the department of Christian education, province of Sewanee, executive secretary of the national Parent-Teacher Fellowship, and lecturer at the University of Alabama, Alabama Polytechnic Institute, Winthrop College, University of South Carolina, Furman University, and various theological seminaries.

Since his ordination he has been rector of Grace Church, Birmingham, Ala., and an executive of the Alabama diocesan department of Christian education.

William M. Washington, Priest

The Rev. Dr. William Morrow Washington, a priest of the diocese of Michigan who had been engaged in the teaching profession for many years, died in Henry Ford Hospital, Detroit, February 6th, after a two-month illness. Funeral services were held in St. Matthias' Church, February 7th.

Dr. Washington was born in Knoxville, Tenn., on June 7, 1877. He was a descendant of a brother of the first president of the United States. He was graduated from Center College, Ky., and later received the Ph.D. degree from Columbia University. He was ordained to the diaconate in 1899 and to the priesthood in 1902 by Bishop Burton.

Dr. Washington came to Michigan in 1918 from the diocese of Ohio, and served for a time as locum tenens in Grace Church, Port Huron, and later in All Saints', Pontiac. He served for a short time as rector of St. Thomas' Church, Detroit, and in 1921 resigned to become an instructor in the Detroit public schools. At the time of his death he was head of the language department of Denby High School.

Although not in the active ministry, Dr. Washington was much interested in the mission field of the diocese, and assisted the Ven. Leonard P. Hagger, archdeacon, regularly by administering the Holy Communion in mission stations without resident clergymen. He was a member of the diocesan board of examining chaplains.

Dr. Washington is survived by his wife, Janet Thomas Washington; a daughter, Mrs. Donald Scheurer, and a son, George Thomas Washington, a law professor at Cornell University.

Dr. Arthur P. Wakefield

The death of Dr. Arthur Paul Wakefield, medical missionary in China from 1905 to 1927, was announced by the Department of Foreign Missions of the National Council.

While in missionary service, Dr. Wakefield was located at Nanking, later at Luchowfu and for five years was in charge of student health work at Boone University, Wuchang. When Wuchang was seized by the soviet-nationalist army in 1927, Dr. Wakefield aided in saving University property, and his flood relief work on the Yangtze led to his being decorated by the Chinese Red Cross.

Dr. Wakefield died suddenly on February 6th, of a cerebral hemorrhage at his home in Belmont, Mass. Surviving are Mrs. Wakefield, a sister of Vachel Lindsay; a son, Vachel Lindsay Wakefield; and two daughters, Mrs. Paul L. Ward, and Martha Wakefield.

Deaconess Elizabeth

Deaconess Elizabeth (Amy Elizabeth Cowley) for 27 years on the city missions staff of the diocese of Chicago, died on January 12th at Riverside, Calif. She was 82 years of age.

She was born at St. Noets, Huntingdonshire, England, on September 26, 1859, and was set apart as a deaconess on May 30, 1905, when she came to the diocese. She was one of the first deaconesses to do city missions work and served the Cook County hospital and the Oak Forest Infirmary for many years before her retirement some years ago.

She had been living in Riverside for the

past several years.

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The Church Divinity School of the Pacific BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

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Apply immediately -Director of Nursing Hospital of Saint Barnabas Newark, New Jersey

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CHANGES

Appointments Accepted

BRUCE, Rev. R. DUDLEY, formerly vicar of St. Alban's mission and missioner of the southern deanery, rioience, colo., is to be rector of St. Stephen's Church, Longment, Colo., effective March 1st. Address: 1109 Third Avenue, Longmont, Colo.

Kellam, Rev. Harry M., has been transferred from St. Mark's Church, Hanna, Wyo. to St. Michael's Mission to the Arapahoe Indians, Ethete,

Wyo., where he is serving as warden.

NUGENT, Rev. CHARLES FRANCIS, formerly vicar of St. Andrew's parish, Marble Dale, Conn., has been curate of St. Michael's parish, Litchfield, Cenn. since October 10, 1941. Address: Litchfield,

REHFELD, Rev. W. KARL, formerly assistant of Grace and St. Peter's, Baltimore, Md., is now rector of St. Andrew's, Baltimore. Address: 1627

rector of St. Andrew's, Baltimore, Address: 1627
N. Broadway, Baltimore, Md.
REESF, Rev. GORDON M., rector of the Church
of the Redeemer, has resigned to accept the position
as executive secretary of the Army and Navy
Commission of the diocese of Texas, effective January 15th. Address: P. O. Box 530, Houston, Tex.,
or the Soldiers' Service Bureau, 916 Main St., Houston

Houston.

ROGERS, Rev. RAYMOND G., formerly assistant priest of the Church of the Messiah, Glen Falls, N. Y., is to be rector of the Church of the Ascension. W New Brighton, Staten Island, N. Y., after March 1st.

WEBB, Rev. PARKER C., rector of St. James' Church, Woodstock, Vt., will be rector of St. Peter's Church, Bennington, Vt., after May 1st. Address: St. Peter's Rectory, Bennington, Vt.

Military Service

DARE, Rev. NORMAN, formerly rector of St. Peter's Church, Bennington, Vt., is serving the army as a chaplain.

Ordinations PRIESTS

CONNECTICUT-On December 12, 1941, Bishop Budleng ordained the following priests at St. Jame

Church, New London, Conn.:
The Rev. Loring L. Emery, who was presented by the Rev. Clyde D. Wilson, is curate of Holy Trinity, Middletown, Conn., and vicar of Epiphany, Durham. Conn. Address: Holy Trinity, Middle-

town, Conn.
The Rev. CLINTON ROBERT JONES JR., who was presented by the Rev. Frank S. Morchouse, is curate of St. James', New London, Conn., and vicar of St. James', Pequetanuck, Conn. Address: R.F.D. 6, Norwich, Conn.

The Rev. Charles Francis Nugert Jr., who

was presented by the Rev. Henry E. Kelly, is curate of St. Michael's Church, Litchfield, Conn., and vicar of St. Andrew's, Marble Date, Conn. Address: Litchfield, Conn.
The Rev. RICHARD A. STRONG, who was pre-

sented by the Rev. Raymond Cunningham, is vicar of St. Andrew's, Hartford, Conn. Address: 30 Townley Street, Hartford, Conn. The Ven. Dr. Thomas S. Cline preached the

sermon.

CONNECTICUT-The Rev. RAYMOND K. RIEBS was ordained to the priesthood by Bishop Budlong at Christ Church Cathedral, Hartford, Conn., on February 8th. He was presented by the Very Rev. Arthur F. McKenny; the Rev. Dr. James T. Addison preached the sermon. The Rev. Mr. Riebs will be curate of Christ Church Cathedral, Hartford, until May 1st, when he will return to his home diocese of Southern Ohio.

Lay Workers

WILSON, MISS EMILY P., formerly field secretary for the national Girls' Friendly Society and the Youth Division of the Church, is now parish advisor on Christian Education at the Church of St. Michael and St. George, St. Louis, Mo.

Correction

Howell, Rev. John Alleyne, is listed in The Living Church Annual as residing at 808 North 41st Street, Philadelphia, Pa. His address is 630 North 40th Street, Philadelphia.

A.C.U. CYCLE OF PRAYER

February

28. Trinity, Haverhill, Mass.

March

1-7. Good Shepherd, Rosemont, Pa.

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CLERGYMAN in priest's orders between 40-45 will serve as curate or locum tenens during period of war or permanently anywhere. Indiana or further South, or East preferred. Full particulars in first letter, please. Box L-1611, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for women, Convent of the Transfiguration, Glendale, Ohio, from the evening of March 13th to the morning of March 15th. Con-ductor: the Rev. Benedict Williams. Apply to the REV. MOTHER SUPERIOR.

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

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



GO TO CHURCH



GO to Church During Lent! Go to Church every Sunday. Go, further, to just as many weekday services as you possibly can. In the midst of war, you will find peace only in your Church.

In these dire times, Lent must be a deeply spiritual experience for every Churchman. Feeling this intensely, the churches listed below, some of the largest and most important in our nation, units with THE LIVING CHURCH in urging the largest church attendance this Lent of any year in the history of our Church. This is not only necessary but possible—it is necessary to save America. It is possible—if you units with us and urge attendance on all your asquainmaxes.

Seek out in the list below the church they should attend. Point it out to them. Tell them the name of the rector. Remind them of the time of acrvices.

ALABAMA-Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, Ala.—1262
Rev. J. C. Turner, Rev. N. M. Gage
Sundays: 7:30, 9:30, 11, 6, 7:30; Daily: 12:05
(noonday service)
Wednesdays: 10:30, 7:30
St. Mary's Church, Birmingham, Ala.—906
Rev. William H. Marmion
Sundays: 7:30 and 11:00 A.M., 7:15 P.M.
Wednesdays and Holy Days: 10:00 A.M.

ALBANY-Rt. Rev. George Ashton Oldham, D.D., S.T.D., Bishop

S.T.D., Bishop
Trinity Charch, Plattaburg, N. Y.—385
Rev. Henry N. Herndon
Sundays: 7:30-9:30, 11 A.M. (Holy Communion first
at 11 and third at 9:30). Wednesdays: 7:30 A.M.
Fridays and Holy Days 10 A.M.
Charch of the Holy Cross, Mary Warren Choir School,
Troy, N. Y.—18
Rev. Clarence W. Jones, Rector and Principal
Sunday: 8 Holy Communion, 11 Morning Prayer and
Sermon (Holy Communion the First Sunday)
Weckdays: Thursday, 9 A.M., Holy Communion;
Wednesday, 8 P.M., Union Services

ARIZONA-Rt. Rev. Walter Mitchell, D.D., S.T.D.,

RELZONA—RE. Rev. Walter Mitchell, D.D., S.1.D., Bishop
Trinity Cathedral, Phoenix, Arix.—852
Very Rev. E. S. Lane, Rev. C. A. Dowdell
Sundays: 8, H. C.; 9:30, Church School; 11, service and sermon
Weekdays: 7:30, H. C. daily except Wednesdays at 10 A.M.

CENTRAL NEW YORK.-Rt. Rev. Edward Huntington Coley, D.D., S.T.D., Bishop; Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop Coadjutor

Grace Church, Church and Davis Streets, Elmira, N. Y.

Grace Church, Church and Davis Streets, Elmirs, N. Y. 471

Rev. P. T. Henstridge
Sundays: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Mon., Wed., Sat., 9:30 A.M.; Tues.,
Thurs., & Fri., 7:00 A.M.
Confessions Saturdays: 7:30 P.M.
St. Andrew's Church, New Berlin, N. Y.—429

Rev. N. F. Parke
Sundays: 8:00, 9:45, 11:00 A.M.
Wednesdays: H. C., 7:30 P.M.
Thursdays: E. P. 7:30 P.M.
Trinity Church, 523 W. Onondags, Syracuse, N. Y.—959

Rev. C. H. Levfeld

959

Rev. C. H. Leyfield

Sun. 8:00 H.C., 9:30 C.S., 11:00 M.P.; Thurs.

10:30 H.C.

Trinity Church, Watertown, N. Y.—1268

Rev. Walter C. Middleton

Sundays: 8, 9:30, 11, 5

Wednesdays: 7:30 and 9:30 Holy Communion

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

Suffragan Bishop

St. Paul's, Dorchester at 50th St., Chicago, III.—802

Rev. F. C. Benson Belliss

Sundays: 8:00, 9:30, 11:00 A.M.

Wednesdays: 10:00 A.M. and 8:00 P.M.

Grace Church, 924 Lake Street, Oak Park, III.—1256

1256

Rev. Harold Holt, D.D.

Sundays: 7:30 and 11 A.M.

(Holy Communion 1st and 3d at 11) Weekdays:
Mon., Wed., & Sat., 7:00; Tues., 10:30; Fri., 8:00

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S T D, Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

Gray, D.D., Sulfragan Bishop

St. James' Church, Danbury, Conn.—2014

Rev. H. H. Kellogg: Rev. Richard Millard, acting rector Sundays: 8, 9:30, 11 A.M.

Holy Communion first Sundays, 11 A M.

Christ Church, Greenwich, Conn.—1975

Rev. A. J. M. Wilson

Sundays: 8, 9:30, 11 A.M.; Tuesdays and Holy Days: 10 A.M. Special services as announced

Christ Church Cathodral, Hartford, Conn.—1729
Very Rev. Arthur F. McKenny
Sundays: 8:00, 10:05, 11:00 A.M.—7:00 P.M.
Noondays: Tuesday through Friday, 12:05-12:35
Daily: Holy Communion 8:00; (Wed. 7:00 and 11:00);
12:25 Lenten Noonday; Thurs. 7:30 P.M.
St. Paul's Church, Norwalk, Conn.—556
Rev. Sewall Emerson
Sundays: 8, 9:30, 11 A.M.

Sundays: 8, 9;30, 11 A.M. Wed., 8 P.M.; Thurs., 10 A.M.; Fri., 7 A.M. DALLAS -- Rt. Rev. Harry Tunis Moore, D.D., LL.D.,

St. Andrew's Church, Fort Worth, Tex.—1050 Rev. Louis F. Martin, Rev. Wm. P. Weeks Sundays: 7:30, 9:45, and 11 Noondays: Tuesday through Friday, 12:05-12:35

DELAWARE-Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Senahore Churches—209 Rev. Nelson Waite Rightmyer St. Peters, Lewes, 8 and 11 A.M. All Saints', Rehoboth Beach, 9:30 A.M.

EAU CLAIRE-Rt. Rev. Frank E. Wilson, D.D., S.T.D., Bishop

Christ Church Cathedral, Eau Claire, Wis.—705 Very Rev. Victor Hoag Sundays: 8:00, 11:00, 4:30 Daily: Holy Communion 7:30, (Pri. 10) Evensong 4:30, Wednesday Nights 7:30 P.M. (address)

ERIE-Rt. Rev. John Chamberlain Ward, D.D., Bishop

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop Christ Church, Oil City, Pa.—581
Rev. Thomas L. Small
Sundays: 8:00, 9:30, 11:00 A.M., and 5:00 P.M.
Weckdays: Wednesdays: 7:30 P.M.; Thursdays, 10
A.M. Holy Communion
St. John's Church, Sharon, Pa.—723
Rev. Harold J. Weaver
Sundays: 8 and 11 A.M. (Holy Communion first
Sunday at 11 A.M.)
Thursdays 9:30 A.M.; Fridays 7:30 A.M.

FOND DU LAC-Rt. Rev. Harwood Sturtevant, D.D.,

Holy Apostles' Church, Oneids, Wis.—690 Rev. William Frank Christian, S.T.M. Sundays: 7:30, 10:00 A.M., 7:30 P.M. Wednesdays, Fridays: 7:00 A.M., 7:30 P.M. Masscs Daily at 7:00 A.M.

GEORGIA-Rt. Rev. Middleton Stuart Barnwell, D.D.,

St. Mark's Church, Brunswick, Gs.—384

Rev. Lee A. Belford

Sunday: (H.C.) 8; (M.P.-H.C. 1st Sun.) 11:15; (E.P.)

7; (L. St. Mission)

Mon.: (Med.) 5 P.M.; Tues. (Med.) 5 P.M.; Wed.

(Lit.) 8 P.M.; Thurs. (H.C.) 10, (Med.) 5; Fri.

IDAHO-Very Rev. Frank A. Rhea, D.D., Bishop-elect

St. Michael's Cathedral, Boise, Idaho—1172 Very Rev. Frank A. Rhea Sundays: 8 and 11 A.M. (Holy Communion first) Mondays, Wednesdays, Fridays: 8 A.M. Tuesdays, Thursdays, Saturdays: 7 and 10 A.M. Daily Evensong: 5 P.M. Wednesdays: 8 P.M.



Trinity Church, Tulsa, Okla.

KENTUCKY-Rt. Rev. Charles Clingman, D.D.,

RENT LUCA I — A.L. Bishop Christ Church Cathedral, Louisville, Ky.—1251 Very Rev. Elwood L. Haines Sundays: 7:30 and 11 A.M. (Holy Communion first Sundays at 11 A.M.)

Thursdays and Holy Days: 10 A.M.

P. Boy James P. De Wolfe, D.D.,

LONG ISLAND—Rt. Rev. James P. De Wolfe, D.D., Bishop-elect; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

D.D., Suffragan Bishop

All Saints' Church, 7th Ave. and 7th Street, Beooklyn,
N.Y.—987

Rev. Wilburn C. Campbell
8 and 11 A.M., 8 P.M.

St. Paul's Church of Flatbush "In the Old Dusch
Section of Brooklyn" Church Ave. and St. Paul's
Place, B.M.T. Subway, Brighton Beach Line to
Church Avenue Station

Rev. Harold S. Olafson, Rector
Sundays: 7:30, 8:30, 11:00 A.M. and 8:00 P.M.

Thursdays: 10 A.M., Holy Communion and Spiritual
Healing
Daily: Holy Communion 7:30 A.M., Saints' Days,
10 A.M.

Choir of 60 Men and Boys

Trinity, Church, Arlington and Schenck Avenues,

Choir of 60 Men and Boys
Trinity Church, Arlington and Schenck Avenues,
Brooklyn, N. Y.—655
Rev. George T. Gruman
Sundays: 8, 9:30, 10:30
Weekdays: 7:00 A.M.
St. George's Church, Flushing, N. Y.—1134
Rev. Hubert Wood
Sundays: 7:45, 9:30, and 11:00 A.M.
Wednesdays: 7:30 A.M., 8:00 P.M.
Pridays 10:30 A.M., 12:00 M., 4:00 P.M.
Christ Church, 2685 Northern Boulevard, Manhaust,
L. I., N. Y.—546
Rev. Charles H. Ricker
Sunday: 8, 9:30 and 11 A.M.; 7:30 P.M.
Weekdays: Thursdays, 10 A.M. and 8 P.M.

LOS ANGELES—Rt. Rev. W. Burton Stevens, D.D., LL.D., Bishop; Rt. Rev. Robert Burton Granden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 South Figueros St., Los Angeles, Calif.—1024 Very Rev. F. Eric Bloy, Dean—Rev. Robt. M. Key. Assistant Services: Daily during Lent 9 and 12 Sunday Services 8, 9, 11, 7.

MAINE-Rt. Rev. Oliver Leland Loring, Bishop Cethedral Church of St. Luke, Portland, Me.—773
Holy Communion
Sunday: 8:00 and 10 A.M.
Weekdaya: Daily 7:00 A.M.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

Christ Church, Chase and St. Paul Streets, Rakinsore, Md.—682
Rev. William R. Moody, Rev. John R. Cooper Services: 8 A.M., 11 A.M.; Church School 9:45 A.M.; Broadcast, Station WCBM 9 A.M.; Services in Lent, Daily 12 M., and 5:30 P.M.; Wednesdays 8 P.M.

8 P.M.
Grace and St. Peter's Church, Baltimore, Md.—1254
Rev. Reginald Mallett
Sundays: Holy Eucharist, 8, 9:30, 11
Daily Mass: 7:30 A.M.
St. Bartholomew's Church, 4711 Edmondayn Ave.
Baltimore, Md.—885
Rev. J. K. Mount, Jr.
Sundays: 7:30, 9:30, 11:00
Weekdays: 7 A.M., Tuesdays; 9:30 A.M. Thursdays
St. David's Church, Roland Park, Baltimore, Md.—
1223
Rev. R. T. Loring B.D. Rev. P. M. Daviley. Ph.D.

1223 Rev. R. T. Loring, B.D., Rev. P. M. Dawley, Ph.D. Sundays: 8:00, 9:30, 11:00 A.M., 5:00 P.M. Daily: 7:30 A.M., 5:00 except Thursday, 10:00 A.M., 5:00 P.M. The Church of St. Michael and All Angels, Baltimore

1798 Don Frank Fenn, D.D., Rev. H. G. Miller, M.A. days: 7:30 A.M., 9:30 A.M. 11:00 A.M., 8:00 and daily

MASSACHUSETTS-Rt. Rev. Henry K. Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Streets, Boston Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary

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



DURING LENT



All Saints' Church, Peabody Square, Dorchester, Boston, Mass.—1162
Rev. A. W. P. Wylie
Sunday Masses at 7:00, 8:00, 9:15, and 11:00 A.M.
Daily Mass at 7:00, Special Services Fridays at 8:00
P.M.

Daily Mass at 7:00, Special Services Fridays at 8:00 P.M.
Trinity Church, Boston, Mass.—2332
Rev. Dr. Oliver J. Hart
Indays: 8:00, 11:00 A.M.; 4:00, 7:30 P.M.
Weekdays: 12:10 P.M.
All Saints Church, 1773 Beacon Street, Brookline,
Mass.—587
Rev H. B. Erdgwick, Rev. H. E. Owings, Jr.
Indays: 8:00, 9:30, 11:00 A.M.; 8:00 P.M.
Tuesdays, 10:30 A.M.; Wed., 12:10-12:40; Thurs.,
7:50 A.M.; Frit. 4:30 P.M.
Christ Church, Cambridge, Mass.—1008
Rev Gardiner M. Day
Lundays: 8, 9, 10, 11:15 A.M., 8:00 P.M.
Weekdays: Tresday, 10 A.M.; Wed., 8 P.M.; Thurs.,
7:30 A.M.

Weekdays: Leesday, 10 A.M.; Wed., 8 P.M.; Thurs., 7:30 A.M.

St. John's Church, Newtonville, Mass.—498
Sundays: 8:00, Holy Communion; 11:00 Morning Prayer; 7:30 Evening Prayer; 7:30 Evening Prayer
Tuesdays: 7:15 A.M., Fridays: 10:00 A.M. Holy Tuesdays: ... Communion

MICHIGAN-Rt. Rev. Frank W. Creighton, D.D.,

MICHIGAN—Rt. Rev. Frank W. Golganon, S.T.D., Bishop St. Paul's Church, Lansing, Mich—1268
Rev. C. W. Brickman, Rev. J. L. Slagg
Sundays: 8, 9:30, and 11 A.M., 5 P.M.
Weckdays: 9 A.M. 5 P.M., H.C. var. hours weekdays weerdays: 9 A.M. 9 P.M., H.C. var. nours Sr. John's Church, Saginaw, Mich.—650 Rev. Emil Montanus Sundays: 8 and 11 A.M. Wednesdays, 7:30 P.M.; Thursdays, 10 A.M.

MILWAUKEE-Rt. Rev. Benjamin F. P. Ivins, D.D.,

All Saints' Cathedral, Milwaukee, Wis.—695 anday Masses: 7:30, 9:30, 11:00 A.M. Weekday Masses: 7:30 A.M., also Thurs. and Holy Days 9:30 A.M.

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

key. C. H. Gesner, Rev. A. M. Wood Wednesdays: 9:30 A.M., 7:45 P.M. Sanday: 8:90, 11 A.M. Daily: 8:30 Matins

NEW HAMPSHIRE-Rt. Rev. John T. Dallas, D.D.,

Church of the Good Shepherd, Nashus, N. H.—493
Rev. Reamer Kline
Sindays at 8, 9:15, 10:45
Tudadays in Lent—7:30 P.M.; Holy
Wednesdays 9 A.M., Fridays 7 A.M.

NEW JERSEY-Rt. Rev. Wallace John Gardner, D.D., S.T.D., Bishop

St. Peter's, Freehold, N. J.—398
Rev. J. H. Schwacke, LL.D.
Sunday: 7:30-9 (Matawan) 11
Weckdays: Tucs. & Thurs., Holy Days, 7:30
Holy Week: Daily, 7:30; Good Friday, 12 to 3
Confessions: Saturdays, 7 P.M.

Holy Week: Daily, 7:30; Good Friday, 12 to 3 Confeasions: Saturdays, 7 P.M.

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weeddays: 7:30, 8:30, 9:15 (also 10 Wedmiddays
and Holy Days), Holy Communion; 9, Morning
Prayer; 5. Evening Prayer.

The Church of the Holy Trinity, 316 East 88th Street,
New York City—1033

Rev. James A. Paul

9, 9:30, 11 A.M., and 8 P.M.
Capel of the Intercession, 155th St. and Broadway,
New York City—2173

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

St. Bartholomew's Church, Park Avenue and 51st
Street, New York—3171

Rev. Geo. Paul T. Sargent, D.D.
Sunday Services: 8:00 A.M., Holy Communion; 9:30
and 11 A.M., Church School; 11:00 A.M., Morning
Service and Sermon; 4:00 P.M., Evensong. Special
Music.

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

Music.

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

Day Church is open daily for prayer

St. Jsmes' Church, New York City—2230

Rev. Horace W. B. Donegan, D.D.

8 A.M., Holy Communion; 9:30 A.M., Church

hool; 11 A.M., Morning Service and Sermon;

8 P.M., Choral Evensong;

Holy Communion, Wednesdays 8 A.M. and Thursdays

12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves...

22 Boon St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243

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

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roelif H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10
P.M. Noonday Service (except Saturday)
Thursdays: 11 A.M., Holy Communion

Thursdays: 11 A.M., Hely Communion
Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385
J. Wilson Sutter, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.;
Wed., 8:30 A.M.
Friday: 10 A.M.; Mon., 5:30 P.M.; Tues., 8:15 P.M.

Trinity Church, Broadway and Wall Street, New York

Rinity Church, Broadway and Wall Street, 188W 101R City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.
Church of St. James the Less, Scarsdale, N. Y.—1867
Rev. James Harry Price, Rev. William C. Kernan In Lent.—Sun., 7:30, 9:15, 11 A.M.; 5, 7 P.M.,
Weekdays: Mon., 10, 8:15; Tues., 5 P.M.; Wed., 10;
Thurs., 7:30 A.M.; Fri., 5 P.M.; Holy Days, 10

NEWARK-Rt. Rev. Benjamin M. Washburn, D.D., S.T.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop.

N. J.—409
Rev. E. C. Boggess
Sundays: 7:30, 9:45, 11
Wednesdays: 7:45 P.M.; Mon., Tues., Wed., 7:30;
Thurs., Sat., 9; Fri., 7

OHIO-Rt. Rev. Beverley Dandridge Tucker, D.D., LL.D., S.T.D., Bishop

St. Paul's Church, Norwalk, Ohio—591
Rev. Charkes Henry Gross
Sundays: 8 A.M. and 10:30 A.M. (Holy Communion
first Sunday in month 10:30 A.M.)
Weekdays: Thursdays, Holy Communion, 9:30 A.M.;
Evening Prayer, 7:30 P.M.

Trinity Episcopal Church, Adams and St. Clair Streets, Toledo, Ohio—1359

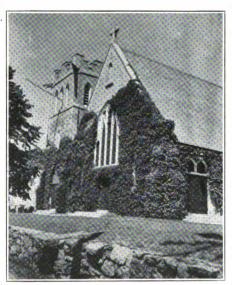
Rev. Benedict Williams, Rev. Arthur W. Hargate Noonday Lenten Services, Monday through Friday: 12:10 P.M.

Sunday: 8:00 A.M. Holy Communion: 9:30, 11:00 A.M. Church School; 11:00 A.M. Morning Prayer and Sermon; 5:30 P. M. Young Churchmen

OKLAHOMA-Rt. Rev. Thomas Casady, D.D.,

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop
Trinity Church, Tulsa, Okla.—1450
Rev. E. H. Eckel, Jr., Rev. Joseph Harte
Sundays: 7:00, 8:00, 9:15, 11:00 A.M., and 5:00 P.M.
Weckdays (except Sat.): 12:05 P.M.; Tres. & Fri., 10:00 A.M.; Wed., 7:30 P.M.

PENNSYLVANIA-Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.



Christ Church, Manhasset, L. I.

Memorial Church of the Good Shepherd, Germantown, The Oak Road, Philadelphia, Pa.—378
Rev. Hugh E. Montgomery, D.D.
Sundays: 8:00 A.M. and 11:00 A.M.
Thursdays: 10:00 A.M.—Holy Communion and Healing Service
St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.
Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.
The Church of the Good Shepherd, Rosemont, Pa.—698

Concessions of the Good Shepneru, 608
Rev. Wm. P. S. Lander
Sundays: 7:30, 9:30, 11; and 5 P.M.
Daily: 7:30, 9:30 A.M.; and 5 P.M.
Wednesdays: 8 P.M.—Thurs., 10 A.M.
TSIAND—Rt. Rev. James

Wednesdays: 8 P.M.—Thurs., 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry,
D.D., S.T.D., Ll.D., Bishop: Rt. Rev. Granville
Gaylord Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1550

Rev. H. L. Hutton, Rev. D. C. Osborn

Sunday: 8, 9:45, 11 A.M.

Weekdays: Tues., 4 P.M.; Wed., 10 A.M., 12:15

P.M.; Fri., 7 A.M., 12:15 P.M., and 7:45 P.M.

Grace Church in Providence, R. I.—2036

Follow the calling of the bells

Rev. Clarence H. Horner, Rector

Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M.

(Holy Communion First Sunday at 11 A.M.)

12:10-12:35 Lenten Noonday Service—Monday through

Friday

ROCHESTER-Rt. Rev. Bartel H. Reinheimer, D.D.,

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop
Christ Church, Rochester, N. Y., East Ave. near Broadway—1458
Rev. C. C. W. Carver, Rev. D. H. Gratiot
Sundays: 8 and 11 A.M., 5:30 P.M.
Mondays thru Fridays: Noon-Day Services—Special Preachers, 12:05-12:35 P.M.
SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop
St. Peter's Church, St. Petersburg, Fla.—1007
Sundays: 7:30, 10:30 A.M., and 7:45 P.M.
Weekdays: 7:30 or 10:30 A.M., and 7:45 P.M.

SOUTHERN OHIO-Rt. Rev. Henry Wise Hobson,

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop
All Saints' Church, Portsmouth, Ohio—435
Rev. Henry Neal Hyde
Sundays: 8 and 10:45 A.M.,
Wednesdays, Fridays, 10 A.M.; Thursdays, 7:30 P.M.
SOUTHERN VIRGINIA—Rt. Rev. William A.
Brown, D.D., L.L.D., Bishop
St. Paul's Church, Petersburg, Va.—395
Rev. C. W. Sydnor, Jr.
Sundays: 8 and 11 A.M.
Lenten weekdays: 5:15 P.M., Tues. 8 P.M.
TENNESSEE—Rt. Rev. James Matthew Maxon, D.D.,
LL.D., Bishop; Rt. Rev. Edmund Pendleton Dandridge, D.D., Bishop Coadjutor
Calvary Church, Memphis, Tenn.—1211

Calvary Church, Memphis, Tenn.—1211 Rev. Theodore N. Barth Noonday Services, 12:05-12:35 P.M. each weekday except Saturday

WASHINGTON-Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington,
D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, S.S.J.E.; Rev. E. O. Rossmaesskr

Sunday Masses: 7, 9:30, and 11 A.M. Vespers and
Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays,
8 P.M. Holy Hour. Confessions, Saturdays 4:30 and
7:30 P.M.

7:30 F.M.
Transfiguration Episcopal Church, 1415 Gallatin Street, N. W. Washington, D.C.—439
Rev. J. J. Queally
Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)

Other Services as announced

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.—1109 Rev. A. Gordon Fowkes, Rev. Robert K. Giffin Sundays: 8:00, 9:30, 11:00 A.M., and 5:30 P.M. Weekdays: Daily at various hours.

WESTERN NEW YORK— Rt. Rev. Cameron J. Davis, DD., S.T.D., Bishop
St. Paul's Cathedral, 128 Pearl Street, Buffalo, N. Y.—
1569

Very Rev. Austin Pardue, D.D.
Sundays: 9:30 Church School; 11:00 Morning Service
and Sermon (Holy Communion 1st and 3rd Sundays)
Daily: 8:00 A.M. Communion; and 12:00 Noonday
Service
St. Peter's Church, Niagara Falls, N. Y.—1766
Rev. Charles Noyes Tyndell, D.D., S.T.D., Rev.
Henry T. Egger, B.D.
Sundays: 8 and 11 A.M.
Weekdays: (During Lent) Wednesdays, Holy Communion 10:30 A.M.; Thurs., 8 P.M.; Fridays, 12:0512:30 P.M.



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A NEW BOOK

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