

# The Living Church

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

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### **AT BISHOP BURTON'S ENTHRONEMENT**

The new Bishop of Nassau and Sir Oscar Daly, chief justice, are shown at an historic moment in the history of the Anglican communion—when an American Bishop knocked at the door of a British cathedral for admission as its Bishop.

*(See page 10)*

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### Second Front Petition

TO THE EDITOR: In your issue of November 8th, page 5, under the heading, "Three Bishops Repudiate Signatures to Petition," you go on to say, "The bishops whose signatures are said to have been 'erroneously included' in the release of the original petition are . . ." and you end by suggesting that bishops and other clergy confronted with petitions read and investigate them before they sign.

The implication of your article seems to be that we signed this petition and then repudiated our signatures. The fact is that I for one did not see this petition and did not even know of its existence until I received a letter on October 29th from Kenneth Leslie, who sponsored the petition, saying, "Through an inexplicable error, certain names got among our signatories. . . . Your name happened to be among those wrongly included. . . . We apologize most abjectly." I at once protested, stating that it was difficult for me to understand how such an error could have been made, to which Mr. Leslie replied that the man who had charge of listing the signatories to the petition "declares he has not the slightest idea of how the mistake occurred."

It would seem to me that your rebuke should be directed against the practice of appending to petitions signatures which have not been authorized, indeed signatures of those who have not even been consulted, rather than against the victims of this practice. Furthermore it seems to me you should correct in an equally prominent place the clear impression your article gives that we signed this petition and then repudiated the signatures.

I shall be obliged if you will publish this letter in your columns.

(Rt. Rev.) WILLIAM SCARLETT.

Saint Louis, Mo.

### Editor's Comment:

Bishop Scarlett is quite right. Neither he nor the other two bishops mentioned in our news item last week deserve rebuke for signing and subsequently repudiating their signatures to the curious document in question, since it is now clear that they did not sign it at all. Moreover it now appears that quite a number of signatures were "erroneously included" in the release of the original petition. Other Churchmen whose signatures were used without authorization, according to the *Christian Century*, included Dr. Guy Emery Sipler, editor of the *Churchman*, and the Rev. William B. Spofford, managing editor of the *Witness*. The *Protestant* published a correction in a small advertisement in a New York paper—but the original error was at best a piece of inexcusable carelessness, which might have had very serious consequences.

### Rule of Faith

TO THE EDITOR: I am so thankful for the important points in which Fr. Morrel [L. C., October 25th] agrees with my arguments that I regret to have to argue further the point on which he disagrees. A delay of a week, however, and the questions asked me by many concerning the points at issue, have convinced me that this is desirable. For the point is a very fundamental one, and one on which there is widespread misunderstanding.

I am very anxious not to be understood

as rejecting or doubting anything to which our Church is officially committed. No loyal priest would have any moral right to do so. In my opinion, the very strength of the Catholic position is that it is the official position of our Church, contrary to much ill-informed opinion on the subject. Hence I did not reject or express any doubts about the proposition that the Scriptures do *de facto* contain all that is truly *de fide*, at least implicitly; in other words, that they contain all things necessary to salvation. To that our official formularies do indeed commit us.

But I pointed out in my former letter that the proposition that the Bible is the Rule of Faith is a very much more extensive and extreme proposition than the one our formularies assert. And, quite as much as a New Testament critic as *qua* Catholic theologian, I am devoutly thankful that our formularies nowhere commit us to that. For that proposition is hopelessly untenable, for the reasons summarized very briefly in my former letter. Nor do I find it said anywhere in our formularies that the Scriptures are "the supreme authority in matters of faith" or that they "contain the rule of Faith" (whatever that very unusual expression may mean) or that the Rule of Faith "must be based on Scripture or be plainly derived from Scripture" or even that they are the supreme source of teaching, unless the meaning of the latter proposition is accurately defined. Certainly that phrase, and the other phrase "the supremacy of Scripture" are both often interpreted by sectarian Protestants (and sometimes even by Protestant-minded Anglicans) in a sense which modern criticism has hopelessly undermined, and to which our formularies providentially do not commit us. The same is true of the other expression used further down by Fr. Morrel, that "the Scriptures are the supreme authority in matters of faith." I do not know whether Fr. Morrel gives all these modes of expression the sound Catholic sense or the exaggerated Protestant sense. But unless he gives them the latter sense they will not support the thesis that the Bible is *the Rule of Faith*; and if he does so interpret them, he is going beyond our official formularies.

I fully agree, of course, that the Scriptures are inspired documents, in a unique sense. I also agree that the fact of their inspiration is recognized but not caused or created by the witness of the Church. We must, however, be very careful of the sense in which we say that "God the Holy Spirit and not the Church is the author of Scripture." True in one sense, it is certainly false in another. But the point

## The Living Church

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

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

CLIFFORD P. MOREHOUSE . . . . . Editor  
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I think Fr. Morrel has not fully grasped it that we have no *reliable and sure* way of knowing that the Scriptures are uniquely inspired, unless the teaching of the Church is such a way. And if the teaching of the Church is sufficient basis for that article of the Faith, it is sufficient for other articles also. Hence, as I said in my former letter, following famous Anglican authority, to Catholics the inspiration of the Scriptures is one of the articles of the Faith, while to the traditional Protestant it is the *fundamental basis of all* the articles. I ask Fr. Morrel or anyone of his opinion on this point to tell us where the Bible even speaks of itself as a complete collection; let alone where it claims, as a *whole collection*, to be uniquely inspired, or to contain all things necessary to salvation. I accept the latter proposition, but it rests on the authority of *unwritten* Catholic tradition alone, not on anything claimed in the Bible itself. Which would be a pretty kettle of fish, if the Bible were the Rule of Faith! Thank God that for Anglicans it is not.

(Rev.) FELIX L. CIRLOT.

New York

Peace Aims

TO THE EDITOR: It is refreshing and encouraging that our distinguished fellow Episcopalian, and vestryman of Trinity Parish, New York, Mr. Wendell Willkie, has come out for principles, in the war and after it, which seem compatible with the Christian religion. Among other things, that makes it possible for those of us lesser ones who are tired of the flood of subterfuge emanating from Whitehall and Washington to say so without danger of prosecution by the FBI. Thank God for honesty and plain speaking!

But there is one point on which Mr. Willkie might further enlighten us. He says that the Russians and the Chinese know what they are fighting for, but are uncertain whether or not we know what our war aims and peace aims really are. Probably the Russians do know what they are fighting for—since no people could fight so well unless they did know—but we Americans do not know what these Russian aims may be. We know what Russia fights *against*, and are only too glad to team up with her in opposition to a common enemy. But what is Russia fighting *for*?

Certainly not for "democracy" in any sense of that term understood by Americans. Certainly not for "free enterprise" and "the American way of life." Certainly not "freedoms," the specific ones enumerated in the Bill of Rights or even the vague ones mentioned in the Atlantic Charter. Certainly not for abolition of imperialism and colonialism;

Russia has built the largest, the most ingenious, and the most centrally controlled empire the world has ever known, built it by sheer force and by a propaganda ruthlessly directed. What then is Russia fighting for? Mr. Willkie seems to think he knows. Let him explain it to us. It would help some of us who are working and fighting for our country under God if we could get this war-aims matter cleaned up. We remain under a most uncomfortable impression that, the present enemy defeated, the united nations will turn on one another like Kilkenny cats.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

Christian Failure

TO THE EDITOR: With wise Christian leadership for a confused world coming from many quarters, especially from Lambeth, here is a sad example of Christian failure.

Among the issues for public referendum before the voters of Massachusetts in the recent election were two which had strong backing and strong opposition from religious pressure groups. One was to determine whether physicians shall advise parents regarding birth control, the other the usual local option determining the sale of alcoholic beverages. The former was violently opposed by the Roman Church, but equally violently supported by Protestant groups. The latter was almost hysterically condemned by many Protestant groups, while some Christian bodies remained negative or tacitly supported it in one way or another. Whatever is to be said for or against each case, the tragedy is that each pressure group comes before the public claiming its view as Christian and condemning its opponents as un-Christian.

No wonder wiser Christian leadership remains unheeded.

(Rev.) J. DEWOLF PERRY, JR.

Newtonville, Mass.

Baptism

TO THE EDITOR: I seek information or enlightenment in my bewilderment. Last summer the groups of our Church and the Presbyterians, meeting in Atlantic City, are reported to say, among their "points of agreement" that Baptism must be administered in "the name of the Trinity." Recently it was reported that the Church in Canada, in its doctrinal statement had said practically the same thing. I doubt if Baptism so administered would be valid, save insofar as God may validate the blunders of man. The theologians under whom I studied over half a century ago, insisted that such baptism was no baptism. It is my own conviction now. The baptismal formula given us by Our Lord was "In the Name of the Father, and of the Son, and the Holy Ghost." Did the statement of the Atlantic City groups and that of the Canadian Church particularize the ancient formula, and was the report of "in the name of the Trinity," a condensing of an ill informed reporter for the Church press or what?

(Rev.) A. L. BYRON-CURTISS.

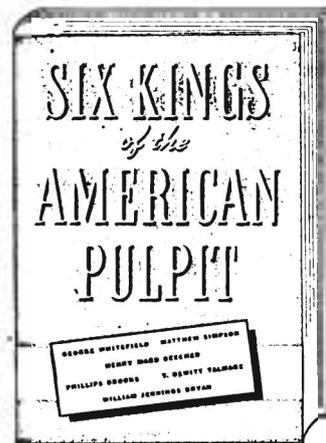
Atwell, N. Y.

"Bread"

TO THE EDITOR: In answer to your request for the name of the author of *Bread* in the September 20th issue of THE LIVING CHURCH, page 12, I write to say that it is by Freda Elton Young, a young English poet who has written a number of charming poems. I saw them in Montreal this summer and have copies of several of them.

J. G. MORSE.

Medfield, Mass.



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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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Please refer to the *Churchman's Reference Catalog for 1943*, pages 151, 152, 153, and 154 for additional books on Confirmation.

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TWENTY-FOURTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Bishop Page Released From Army

Bishop Page, newly consecrated Bishop of Northern Michigan, has received his release from the Army and has arrived in Marquette, Mich., to take over his work in that diocese. Because of a delay in obtaining certain parts for the stoker, repairs on the episcopal residence are not completed so the Bishop and his family have taken up temporary residence at Hotel Northland. He was the preacher at St. Paul's Church, Marquette, on Sunday morning, November 1st, and in the evening attended a district young people's rally at St. Stephen's Church, Escanaba, Mich.

## CONVENTION

Short Session, No  
Sideshows in 1943

Recommendations that the 1943 General Convention to be held in Cleveland next October be limited to eight days and to official sessions because of the war situation were agreed upon at a conference called by the Presiding Bishop at his office.

Present at the session were representatives of the two houses of Convention, the Cleveland committee on arrangements, and officers of the National Council. These major recommendations were made:

That convention sessions be held in the Euclid Avenue Auditorium, Cleveland, starting Tuesday, October 5, 1943.

That there be no opening service such as has characterized previous conventions. Instead, that there be the usual service of Holy Communion and both houses of Convention meet for organization and business the first morning.

That the Convention continue from October 5th to the evening of October 13th, eight days instead of the usual 12 or 14 days.

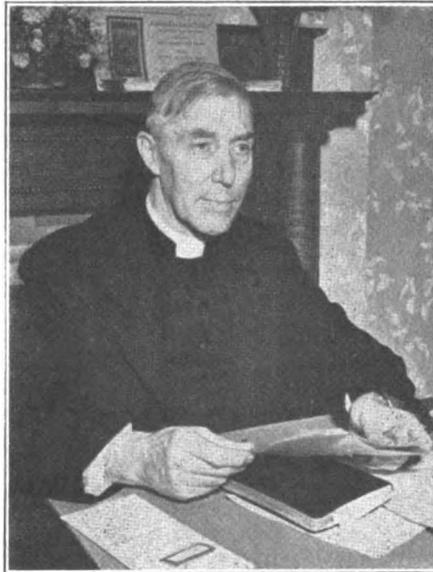
That accommodations be provided for sessions of the Woman's Auxiliary Triennial and also a convention of the United Movement of the Church's Youth, with attendance limited to official delegates.

That no provision be made in the Convention plans for conventions, conferences, institutes, and meetings of groups other than the two houses of Convention, the Auxiliary Triennial, and the youth convention.

That the usual exhibits be dispensed with.

"It has been evident for some time," the Presiding Bishop told the group, "that it would be impossible to carry out Convention plans along usual lines, because

of the war. The government has requested that all conventions and conferences be curtailed to essential legislative bodies and the Church should conform to this request. It was with this in mind that I called together representatives of the Convention, the Cleveland committee, and officers of the National Council. The



BISHOP TUCKER: *It will be a short, business-like Convention.*

recommendations made seem to me in line with governmental policy."

The 1940 General Convention, it was recalled, voted that the Committee on Program of the 1943 Convention consider the possibility of a shorter convention. While the closing date must of course be decided by Convention itself, the chief reason for suggesting the closing date in advance is the necessity for deputies to make their return railroad reservations before leaving home; otherwise such return accommodations may not be available because of war conditions.

Present at the meeting in addition to the Presiding Bishop were: Bishop Tucker of Ohio, William G. Mather, Clifford C. Cowin, and Robert B. Tunstall, representing the Cleveland committee; Bishop Davis of Western New York, chairman of the Committee on Dispatch of Business of the House of Bishops; Anson T. McCook, Hartford, Conn., chairman of the Committee on Dispatch of Business of the House of Deputies; the Rev. Franklin J. Clark, secretary of the House of Deputies; the Rev. John Fitzgerald, secretary of the House of Bishops; Bishops Lawrence of Western Massachu-

setts and Brinker of Nebraska, and Lewis B. Franklin and Joseph E. Boyle representing the National Council.

## Province of Southwest Recommends Translation of Bishops

The province of the Southwest, meeting in Joplin, Mo., on October 20th went on record as favoring the translation of bishops, to be presented to the next session of the General Convention.

Also passed was a resolution to be presented to General Convention asking consideration by that body of inclusion in the budget of an item covering the expenses of all clerical and lay deputies to Convention and assessment of the dioceses to cover such expenses on such a basis as seems just and wise.

## CANVASS

Presiding Bishop To Broadcast  
Annual Address

Sixty stations of the Columbia Broadcasting System, covering the entire continent and penetrating to wide areas in Canada, will participate in the Presiding Bishop's annual broadcast on Sunday, November 15th. The broadcast will originate in Station WABC, New York City, and will be heard from 10 to 10:30 A.M. Eastern War Time.

According to his custom, Bishop Tucker will inaugurate the annual period of stress upon the Forward in Service plan which, in most instances, will introduce the Church-wide Every Member Canvass. There is added interest this year because of the project by which the United Church Canvass spreads the idea of such a campaign through a score of religious faiths. Bishop Tucker's theme will be To Victory through Love.

The service will be introduced with sentences and prayers and will include the following hymns: No. 235, "O Love that Casts Out Fear"; No. 499, "Our Father, Thy dear name dost show the greatness of Thy Love"; No. 486, "Christ for the world we sing."

## Publicity

The United Church Canvass is the subject of the current issue of the American Newspaper Publishers Association bulletin sent to all newspapers of the country. The plan of the canvass is discussed and its purpose stated as being "to urge people to renew their active participation in the churches of their choice and to give their financial support to united community ap-

peals for local churches as well as for the relief of distress among civilian victims of war overseas."

A series of newspaper advertisements prepared by advertising agency experts is mentioned, and papers urged to arrange with local church groups for placement.

The Publishers Association says that it is sending the bulletin to its members and to non-member newspapers "in the belief that the subject will be found of timely interest and also because newspaper men who may wish to get in touch with local Church committees, or may be approached by the latter, should have the facts before them."

## SOCIAL RELATIONS

### Birth Control Referendum

#### Loses; Religion on Both Sides

The Massachusetts birth control referendum was defeated by a margin of 186,351 votes. A total of 691,394 voters opposed this act which would have enabled physicians to give birth control information when health was endangered. Slightly more than one-half million votes were registered in favor of the measure.

By law, the birth control question is shelved for six years, but proponents were not sufficiently overwhelmed to be inclined to abandon the fight, according to Mrs. Walter E. Campbell, secretary of the Mothers' Health Committee.

Analysis of the voting revealed that it largely followed religious lines. In Roman Catholic Boston, the "Noes" carried the vote by 139,199 to 70,870, giving the opponents a 68,329 start toward the defeat of the referendum. In such old line Yankee non-Roman towns as Concord, Braintree, Hingham, Wellesley, Newton, and others, the birth control referendum received a majority.

For several days preceding the vote, the referendum was widely debated on the radio and in newspaper columns. Non-Roman and Jewish clergy were largely found among the proponents of the measure. Supporting the Roman Catholic opposition were Lutheran leaders and a few conservative non-Roman clergymen. The Episcopal diocesan convention of Massachusetts had gone on record in favor of the measure.

The *Pilot*, official publication of the Roman archdiocese of Boston, printed lead editorials opposing birth control for each of the eight weeks before election and priests instructed their parishioners on the Roman point of view from their pulpits.

On the Sunday prior to election, many non-Roman ministers spoke in favor of birth control, after receipt of a letter from a group of leaders of the Massachusetts Council of Churches urging them to do so.

### Church and War

The war may well be the means of making the parish church again the center of community life as it should be. Canon W. W. Judd, Toronto, general secretary of the Council for Social Service of the Church of England in Canada, told a group of Church leaders meeting at Cal-



NEW GFS OFFICER: Miss Beatrice Elizabeth Allen has recently joined the staff of the Girls' Friendly Society as national junior adviser.

vary parish House, New York, on November 6th. The meeting was under auspices of the Department of Christian Social Relations. Presiding Bishop H. St. George Tucker of the Episcopal Church presided.

"The Church must be stronger today in her personal ministry than ever before," Canon Judd declared. "The Church must maintain the morale of our people and also must interest herself more actively than ever in morals. One hour in the atmosphere of a good Christian home is the greatest safeguard to the morals of our young men in military service."

Canon Judd said churches should make their plants and personnel available for community programs in the interests of the war service.

Women will shortly outnumber men in defense plants in Canada, said Canon Judd, and added that they are measuring up to the difficult task before them.

"The present offers one of the greatest opportunities ever presented to the churches," continued the speaker. "If they fail to take advantage of it and to do their pastoral job at this time, tens of thousands of members will be lost to the churches during and immediately after the present war."

Canon Judd paid tribute to churches in the United States for the active part they are playing in providing wholesome entertainment for men in service as well as providing for their spiritual welfare.

## SYNODS

### Fourth Province

For a war time synod, that of the fourth province, held in the Church of the Advent, Birmingham, Ala., November 3d, 4th,

and 5th, was well attended. The enthusiasm of the various speakers left thoughts and impressions that will long be remembered by the delegates and visitors. Bishop Juhan of Florida presided, and Bishop Gravatt of Upper South Carolina was elected to succeed Bishop Abbott of Lexington, and the Rev. Theodore Wills, rector of All Saints, Atlanta, to succeed the Rev. Prentice A. Pugh of Nashville, on the provincial council. The other officers were reelected, including Alexander Guerry of the University of the South.

At the opening service held on Tuesday night, the Rev. Edward G. Mullen, secretary, district of the Philippines, preached the sermon. At the Sewanee banquet, the Rev. John B. Walthour, chaplain at West Point, and the Rev. R. W. Strum, chaplain at the Jacksonville Naval Air Base, were the speakers.

In the absence of Mrs. Fred Ramsey, president of the provincial woman's auxiliary, Mrs. Sloan of Columbia, S. C., presided. A large number were in attendance to hear Miss Margaret Marston of the national organization make a forceful talk in which she said that it is un-Christian to work up hate for our fellow men, because in the end that is to work up hate for God.

The Rev. Alden D. Kelly, secretary for college work, presided over the meeting of college workers, during which the Rev. Girault Jones said that this is the time to stress adult education, and to use caution in the study of A Just and Durable Peace.

Bishop Carpenter of Alabama, chairman of the provincial Forward in Service commission, emphasized the fourfold program of Forward in Service to the synod. These were: Study, Preaching Missions during Epiphany, 10% increase in baptisms, and publicity.

## CHURCH ARMY

### Memorial Service For Prebendary Carlile

Members of the Church Army board and staff joined with the Church public in an impressive memorial service for the late Prebendary Wilson Carlile at Trinity Chapel, New York City, on the afternoon of All Saints' Day. The service was conducted by the vicar, the Rev. Dr. J. Wilson Sutton, board member and warden of Church Army's training center in Jersey City, N. J. He was assisted by four priests who were former Church Army captains, all trained in England under the direction of Dr. Carlile: the Rev. Archie Buchanan, the Rev. Frank Bloxham, the Ven. Ernest Sinfeld, and the Rev. Sidney Peters.

After the singing of "For Thy dear saints, O Lord," Captain Estabrook, national director, Church Army in USA, read the official announcement of the Chief's death which had been received from the Church Army Headquarters in London. He also announced that the Board of Trustees of the Church Army in USA on October 27, 1942, had adopted a resolution concerning Prebendary Carlile's death which included a Call for Rededication. In addition, Captain Estabrook reminded

those present that each member of the staff wherever he might be was joining in prayer at the very hour this service was being held and thus were united in paying tribute to the Chief.

MISSIONS

Fr. Packard L. Okie To Leave For Liberia

The work of the Church in Liberia will be strengthened with the departure almost immediately of the Rev. Packard L. Okie, who will be the only American priest in Liberia working under the National Council.

Fr. Okie was ordained priest on November 5th in the chapel at Church headquarters by the Presiding Bishop. He was presented by the Rev. E. Felix Kloman, rector of Old Christ Church, Philadelphia. Fr. Okie goes to Liberia as a member of the staff of Christ Church, where he has been serving as assistant to Fr. Kloman.

Of significance is Fr. Okie's departure for West Africa at the present moment because of the recent movement of American troops to that region.

INTERCHURCH

YMCA Pledges Support to Movement For World Organization

A pledge to cooperate with churches of all faiths and with government agencies in their search for a basic world organization "that will contribute to an early and decisive military victory, a just and lasting peace, and a world order of justice and goodwill," was voiced in a resolution adopted by the National Council of the Young Men's Christian Associations, at its annual meeting in Cleveland, Ohio.

Other resolutions pledged cooperation with the War Relocation Authority and the FBI in aiding the assimilation of Japanese evacuees into American communities; stressed the need for "practical" demonstrations of Christian democracy at home; and promised to help young people "play their part as Christians in the struggle for freedom and for a world of justice, peace and order."

Francis B. Sayre, former high commissioner of the Philippines, told the Council that any future peace must be based on the sacredness of human personality.

He named three additional necessary factors: international cooperation, economic freedom, and international control of armaments.

"The very nature of modern weapons," he said, "made armament building by any country an international problem. Allied victory would place the bulk of arms in allied hands and create the responsibility of controlling and limiting them in all countries on a fixed schedule. It also implied the necessity of creating an international police force to make the control effective."

Other speakers included Dr. Harrison S. Elliott of Union Theological Seminary,

New York; Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches; and W. Spencer Robertson of New York, chairman of the Council's organizational board.

Frank S. Bayley of Seattle was elected president.

"Forward Christians" Is Laymen's Missionary Movement Theme

"The world is what it is today because we so-called Christians either have not fundamentally believed in what Christ believed in and taught, or else have not been willing to give our lives for our beliefs."

Thus the Hon. Francis B. Sayre, Churchman and formerly United States High Commissioner of the Philippine

Islands, places responsibility for what he saw in the Philippines and observes in all the war-stricken world. He writes in a little manual sent out by the Laymen's Missionary Movement, supplying material for observance of Men and Missions Sunday, November 15th—the same date as the United Church Canvass and the Episcopal Church's every member canvass.

Mr. Sayre says that Christians "must burn away the pessimism and discouragement and disillusionment of the present world with glad new hope based upon a reasonable and reassuring faith; bind up bleeding wounds and heal the broken hearted; impart to individuals and to little groups a burning and personal faith upon which to build; and, with God's help, set about building a New World."

Religion and Life

XXIV. Does the Church betray Christ by its timidity in facing moral problems?

By the Rev. Don Frank Fenn, D.D.

Rector, Church of St. Michael and All Angels, Baltimore, Md.

AMONG the questions most frequently asked in missions is, "Does the Church betray Christ by its timidity in facing moral problems?"

First, I should say we would have to define what we mean by moral problems before we could say the Church fails to face them. If we mean personal difficulties in morals which are known as sin, the Church does face quite clearly and courageously such problems. If we mean such questions as prohibition, smoking and card playing and the like, there is a grave question whether in themselves these constitute moral issues.

Again we need to realize just what the Church is if we are to answer the question. We believe the Church to be the mystical body of Christ on earth, constituting God's instrument—first, to make His will known among men—second, to administer His grace through the sacraments so that they may have the spiritual wisdom to understand the will of God and to obtain the courage and strength necessary to be obedient to that will; and third, to preserve and teach the pure faith as it was delivered to the Apostles by Jesus Christ, God's Son and developed out of revelation by the Church through the ages.

Therefore, wherever the Church does fail to pass judgment upon moral issues, this failure constitutes a betrayal of Christ because it prevents the proper functioning of the mystical body of Christ in the world. If through weakness, cowardice or the selfishness of men who are members of the Church, the Church fails to face moral problems and to pronounce judgment; to estab-

lish Christian standards of human relations in families through proper control of marriage and divorce; to set forth the duties of parents and children; to hold high the standard of temperance in all things; to make quite clear the Christian obligations that exist between employers and employees; to require that her members honestly assume Christian responsibilities as citizens of the nation and as officers in government, it does betray Christ to the world. If the Church fails to speak boldly of the right in international morality, seeing clearly and honestly stating that only on the foundation of Christian honesty can such relations be maintained and only as a family of nations can men hope to live in national groups in accordance with the will of God, it betrays the Christ of God because when it fails to speak Christ's word in His name, it brings opprobrium to the body of Christ and sets backward, instead of forward, the salvation of mankind.

We must realize that the Episcopal Church can only speak with united voice through the General Convention; in a limited way through unanimous pronouncements of the House of Bishops; for local areas through diocesan conventions and convocations; and in parishes through the clergy in their preaching and teaching or by congregational resolution. If in these areas the Church does fail to face true moral issues honestly and frankly, it does indeed betray Christ.

NEXT IN THE SERIES: *Bishop Conkling of Chicago answers the question: "What is the 'High Church' and 'Low Church' controversy all about?"*

## ARMED FORCES

### Army-Navy Campaign Sets \$200,000 Goal

At its November meeting at Church Missions House, New York, the Army and Navy Commission decided to conduct a campaign for \$200,000, the estimated need for the period ending December 31, 1943, "the campaign to be made in February and March, 1943." For its initial campaign for funds, the Commission opened temporary offices in New York and enlisted special personnel for the promotion of the work. The intention for the \$200,000 appeal is to operate with present personnel, the office in Boston, with such aid as can be given by the National Council and other agencies.

The Commission has supplied to chaplains 132 portable altars with linens; 62 Communion sets with linens; 1435 pieces of altar linen, and 21 fair linens for Army chapels.

In October 225 pension premiums were paid, amounting to \$3,726.38.

Discretionary funds were supplied to 113 chaplains during October.

The Prayer Book for Soldiers and Sailors has reached a circulation of 145,569, and the Commission has distributed through chaplains over 103,000 pieces of Forward Movement literature, 25,502 Holy Communion folders, 18,837 identification cards. The Commission voted to purchase a second order of 100,000 Church War Crosses, the 64,194 Crosses sent out having exhausted the supply.

After discussion of the payment of pension premiums, the Commission voted that in future premiums for chaplains will be paid by the Commission on the basis of salaries received in the parish vacated by the chaplain, not to exceed \$6,000.

The Commission, since its previous meeting, appropriated sums totaling \$10,380 to dioceses to meet special needs of war work in those areas. In addition, an appropriation of \$18,959.12 was authorized for diocesan and parish assistance to meet costs of emergency service in the neighborhood of Army concentrations. This appropriation will go to 15 dioceses in amounts ranging from \$400 to \$5,000.

### Send-Off

By WIHLA HUTSON

★ If a list of the ten most important parishes in the diocese of Michigan were made, nobody would think of including Grace Church, Standish. Standish is a small town in a small county in the northern part of Michigan. Grace Church is one of three small missions attached to the Trinity, West Branch, field. Hardly 100 persons all told belong to the mission.

But Grace Church, Standish, has become responsible for one of the most important war-time services in Arenac County, and its people have displayed a public spirit and a sympathetic understanding worthy of the largest congregation in the Church.

The Rev. Eric J. Whiting, missionary-in-charge of Grace Church, and Mr. J.

Russell Hughes, prosecuting attorney of Standish and chairman of the bishop's committee of the mission, tell about their venture as follows:

"All of the Army selectees from this county are ordered to report for final departure for the armed forces at 10:00 P.M. in Standish, the county seat, to await the passenger train which arrives here in the wee small hours of the morning. Usually, heretofore, out of sheer boredom, anxiety or chilliness, or a combination of all three, about 40% of each group have boarded the train in a highly inebriated condition. As a result the attending parents, wives, or sweethearts have been more distressed than ever. It was thought, therefore, that a better send-off should be arranged.

"On a recent evening, the basement of Grace Church was opened to the 36 selectees and their friends for such a temporary home as they might wish while waiting for the early morning train. At nine o'clock a selectee, his brother, and father made the first appearance. They were greeted by a hostess from their own church (in this case, Polish Roman Catholic), and were soon playing a game of cards. The next to arrive were three selectees with friends and relatives totaling 12 from a town 17 miles away. Two of these boys were Methodists, one was a Lutheran. They were each greeted by hostesses from their community and in some cases of their own faith. So it went for 31 of the 36 selectees. All the hostesses were women who had a son, husband, or brother in this present war. You see, they knew how the others felt.

"It was estimated that we served 175 people sandwiches, doughnuts, and coffee. Each selectee took away a package of cigarettes and a cigar, together with a choice of magazines. There was not one drunk in the place. They played various card games, sang informally around a piano, and visited. There were five badly worn but beautifully clean suits of overalls in sight. There were poor parents who had never before 'been to a real big party.' It was considered an outstanding success. It proved that that was what the people wanted, and only the saloons were disappointed. Grace Church was 'home' while waiting for that dreary train."

The account concludes,

"We only tell you this because the idea may be worth copying by some other church in a small town like Standish."

### Gifts For Inductees

St. Mark's Church, Glen Ellyn, Ill., is giving a parting gift to each man of the parish who enters the armed forces. The Rev. Gowan C. Williams is rector.

The package sent to the newly inducted soldier or sailor contains three packages of cigarettes, two handkerchiefs, khaki for soldiers, blue for sailors, comb, candy, washcloth, folder of envelopes and writing paper, blotter with Army or Navy insignia, Army or Navy Prayer Book autographed by the rector.

So far 33 men of the parish and one woman have entered the services.

### Service Men's Christian League Formed To Assist Chaplains

Establishment of a Service Men's Christian League, designed to assist non-Roman chaplains of all denominations in their work among men in the armed forces, has been announced.

The League is sponsored jointly by the Federal Council of the Churches of Christ in America, the World's Christian Endeavor Union, the International Council of Religious Education, and the General Commission on Army and Navy Chaplains.

A Service Women's Christian League, to be formed among units of the WAACs and WAVEs, will be developed in cooperation with the United Council of Church Women.

According to a statement issued by the national council of the men's league, the new body will provide the chaplain with an organization he may use at his discretion and will issue at regular intervals appropriate religious literature and discussion outlines.

It will also "help the service man maintain his Church affiliation" and aid in preparing him for "Christian citizenship" in his community when he returns to civil life.

One high ranking chaplain, the statement says, has termed the league "the most useful instrument which Protestantism can provide for 90% of the Protestant chaplains in the service."

Informal meetings and Bible study groups now springing up in many camps, it adds, may form the nucleus of a League unit.

Three methods are provided for active League membership: by confession of faith, by reaffirmation of his confession of faith made when he joined a Church, and by adherence to the "Christian League Covenant."

The national council of the Service Men's Christian League is composed of 25 people from the cooperating denominations and organizations, with five high ranking chaplains of the Army and Navy as advisory members.

Bishop Hart, Coadjutor of Pennsylvania, is a member of the Council. Speaking of the plans for formation of the league a few weeks ago, the Rev. Dr. D. A. McGregor told the National Council of the Episcopal Church that the "question of Episcopal Church cooperation is being studied carefully." The new organization, Dr. McGregor said, intends "to provide a fellowship for all non-Roman service men paralleling in a sense the Holy Name Society of the Roman Church."

### From Private to General

At St. Peter's Church, Charlotte, N. C., all the ranks of the army from private to brigadier general recently received Communion at one time, according to the Rev. Dr. Willis G. Clark, rector.

A large number of soldiers came to Charlotte upon the conclusion of military maneuvers in the vicinity. On Sunday, two privates, one corporal, two sergeants, one

second lieutenant, one first lieutenant, two captains, one major, one lieutenant colonel, one colonel, and one brigadier general knelt together at the altar rail. Many other soldiers also received Communion at the service.

### Army Chaplains Conduct 52,758 Services in Month

Chaplains' reports show that 52,758 church services were held for United States Army troops throughout the world during July, 1942, with a total attendance of 2,667,793, the War Department has announced. The average number of men attending each service was 50.57.

There are still 211 reports which have not yet reached the office of the Chief of Chaplains, and no statistical compensations have been made for these.

When the soldier could not come to church the church came to him wherever he was—in the march, in camp, or at an isolated gun position. Chaplains have become accustomed to covering hundreds of miles of territory in jeeps or station wagons to bring church services to the soldiers. In the last year outdoor worship has become a regular occurrence.

Sacraments were administered on 34,523 occasions during July with 321,759 participants. A total of 316,103 pastoral and community activities were recorded at which 3,892,798 people were present.

Chaplains made 40,690 hospital and guardhouse visits during the month.

In addition chaplains solemnized 3,221 marriages, officiated at 650 baptisms, heard 5,359 professions of religion, including adult baptism, and distributed 95,082 testaments and Bibles.

### Religious Study Group in Ft. Dix

"What does a Christian soldier mean by Patriotism?" "How can Christians engage in war?" "What does the Christian Faith have to say about the conditions of a just and durable Peace?" Questions like these stimulate the minds of the 12 or 15 soldiers who assemble in the quiet of the "Meditation Room" at Fort Dix Community Service Center on Monday nights to read and discuss the Gospel and its implications for men in the service today.

The Center is a veritable bee-hive of activity, with its groups around the writing tables or visiting with their families in the large common room, its lines of men waiting their turn for "free coffee and cake" at the counter, and its enormous crowds of eager singers and applauders who fill the auditorium to overflowing on nights when there is a concert, movie and vaudeville, or dance. But none of these activities holds a keener place in the work that is being done there among the soldiers than this small group of men who meet unannounced to read and discuss the Bible, and pass the invitation on to a man here or there whom they may meet casually after Post Chapel services or in a "barrack bull-session."

The group began in the middle of July when one of the assistants in the re-classifying office of the Task Force Re-

placement Pool asked Mrs. William Grobler, head of the Center, to find means of accommodating a number of men he had found to be interested in studying the Christian Faith. Mrs. Grobler passed the request on to the Rev. Canon Robert Smith who secured the assistance of the Rev. Robert E. Mery of Trenton.

Since Fort Dix has been an embarkation center, the personnel of these meetings has necessarily varied. Some men come three or four times and then disappear, only to be heard from later in some remote part of the country. A total of about 25 men have found their way to the upper room at one time or another, and there is a group of about a dozen who come faithfully. Most of them seem pleased to get a chance to ask the kind of questions that strike the mind of the Christian who finds himself through no choice of his own an active agent in the war. In most cases this fact presents some serious problems to the sincere Christian. An informal discussion group like this can be of vital importance in the great task of enabling a man to fight not only as an American but as a Christian soldier and son of God as well.

### Philadelphia Churches Set Up Council For Service Men

A church council for service men has been set up in Philadelphia to help correlate the work of non-Roman churches for enlisted men. Each local congregation has also been urged to have its own co-operating committee for service men.

Denominations doing work among Negroes will have two representatives. Each of the other denominations will have one representative. The Women's Interdenominational Union, USO, Salvation Army, YMCA, Red Cross, and Council of Defense will also have a representative.

Rev. E. Felix Kloman, rector of Old Christ Church, has been named chairman.

### MERCHANT MARINE

#### Admiral Andrews and Bishop Manning Pay Tribute to Seamen

Guest speaker at the service for God's Blessing upon the Officers and Men of the Navies and the Merchant Marines of the United Nations held in the Cathedral of St. John the Divine, New York, on November 8th, was Vice Admiral Adolphus Andrews, U.S.N., commander, Eastern Sea Frontier. In paying tribute to the men of the Navies and the Merchant sailors he said, "When we ask divine blessing on the sailors and merchant seamen of the United Nations we have faith in their stout hearts and their steel courage. Already familiar with disaster and seasoned through years of hardship and loneliness, they have not flinched before the greater hazards of war. It is fitting indeed that we should pause in the midst of our related occupations to honor these brave men. . . ."

"You must be resolute, you must be strong, you must be unflinching in the

face of death, personal hardship, and weariness. You must keep the home fires burning bright and your spirits high. In the words of our Commander-in-Chief—'with confidence in our armed forces—with the unbounding determination of our people—we will gain the inevitable triumph—so help us God!'"

Bishop Manning of New York in his sermon said, "There has been nothing finer in this world struggle than the unflinching courage, the readiness to face danger and death, the quiet, simple performance of their task, by the officers and men of the Merchant services of our own country and all the Allied Nations. Whether they are technically called so or not, the men of the merchant ships are a part of our front line force. . . ."

### HOME FRONT

#### Missionary Reports

To help the Church "gain a new vision of the opportunities and responsibilities growing out of the war and the present crisis," the Presiding Bishop is giving a report to the Church in some 50 dioceses during the next month through teams consisting of a missionary from the field and a home representative.

Because of the small number of available missionaries who have recently returned from the far east, report can be presented only in a limited number of dioceses at this time, Bishop Tucker said. He said he hopes the teams can meet with clergy and lay leaders on visits extending over three to five days in the dioceses to be covered.

Missionaries on the report teams include: Bishop A. A. Gilman, Hankow; the Rev. Dr. Francis Cox, chancellor of St. John's University, Shanghai; Fr. Robert Wood, returned after 44 years of service in Wuchang; the Rev. Leslie L. Fairfield, Yangchow; the Rev. Claude L. Pickens, Hankow; Dr. Claude Lee, Shanghai; the Rev. Edward G. Mullen, Manila, Philippine Islands.

Among the home members of the teams are: Bishop Hobson of Southern Ohio; Gardner, New Jersey; Creighton, Michigan; Ingle, Colorado; Stevens, Los Angeles; Block, California; DeWolfe, Long Island; Conkling, Chicago; Peobody, Central New York; Quin, Texas; Roberts, South Dakota.

### JAPANESE-AMERICANS

#### Mite Boxes Requested

Deaconess Margaret Peppers, who has accompanied the Japanese Churchpeople from the diocese of Olympia to their present resettlement center near Minidoka, Idaho, and is continuing her varied work among them, has sent a request to the Woman's Auxiliary for 40 United Thank Offering mite boxes. The people had to leave their homes at short notice and among many things left behind were their offering boxes. This must be the first time the United Thank Offering has received contributions made within a barbed wire enclosure.

## NASSAU

### Bishop Burton Enthroned

The enthronement of the Rt. Rev. Spence Burton as ninth Bishop of the Anglican diocese of Nassau took place as scheduled on All Saints Day, November 1st, with a congregation that filled every inch of space in the Cathedral Church of Christ and crowded the grounds outside.

Bishop Burton is the first American bishop to hold see under the British flag though a considerable number of Englishmen have held American bishoprics.

Bishop Burton arrived in Nassau accompanied by Bishop Ivins of Milwaukee, the episcopal visitor of the American congregation of the Cowley Fathers, and Mrs. Ivins; also the Rev. Oliver B. Dale, SSJE, Cambridge, Mass., representing the Father Superior of the Society of St. John the Evangelist. Bishop Blankingship of Cuba attended and participated in the service of enthronement, as did Bishop Ivins. All priests of the diocese attended. His Honor, the Chief Justice of the Bahamas, Sir Oscar Daly, acted as commissary, witnessing the oaths and declarations, and reading the Archbishop's mandate, at the enthronement.

#### ATTENDANTS

The Governor of the Bahamas, H.R.H., the Duke of Windsor, and the Duchess attended the enthronement, as well as members of the executive council and their wives, the president of the legislative council, and Lady Moore, the speaker of

the house of assembly and Mrs. Solomon, the American vice consul, the Rev. Th. Spiritos of the Greek Orthodox Church, Mr. W. H. H. Maura of the St. Andrew's Kirk Session, the Rev. and Mrs. R. P. Dyer of the Methodist Church, the Rev. and Mrs. Talmage Sands, and the Rev. and Mrs. Enoch Backford of the Baptist Church in the Cathedral parish, Major and Mrs. J. Govaars of the Salvation Army, Captain and Mrs. Champness of the Royal Navy, Lieutenant Bilgore of the United States Navy, Colonel de Wolf, D.C.M., officer commanding Bahamas forces, Lieutenant Colonel Erskine-Lindrop, commissioner of police, Captain Deane M. C. of the Canadian forces, Group-Captain and Mrs. Waite of the Royal Air Force, Wind Commander McGratney of the Royal Air Force, Major D. A. Rutherford and Captain Lighbourn of the Bahamas defense force, Captain S. F. Carter and Lieutenant A. H. Swan of the American military police.

Special seats were reserved for the lay members of the synod and vestrymen of Nassau churches; and reservations were made for representatives of each of the six churches in New Providence.

The congregation filled every seat in the Cathedral, and a large crowd on the Cathedral grounds heard the service by means of amplifiers. The service was broadcast by a Nassau radio station.

The Duke of Windsor and the Duchess, were met at the cathedral door by the dean, the Very Rev. Robert Streatfeild, and escorted to their seats.

Then came three firm raps at the main

entrance of the cathedral and the voice of the new Bishop was heard requesting entrance into his cathedral and enthronement as diocesan. He was admitted by the dean and the chapter and escorted to the sanctuary where already prayers for the Bishop, his clergy and people had been offered by Canon Hammath Marshall of Exuma.

When the Bishop had entered the sanctuary, the sub-dean, Canon G. L. Pyfrom, MBE, commended the new Bishop to the prayers of the congregation, after which the commissary, Sir Oscar Daly, read the mandate of the Archbishop of the province; and then the Bishop took the oath upon the Book of the Holy Gospels. This was followed by the actual enthronement and the declaration of enthronement. The Bishop then called to prayer and afterward received the Salute from each of his Clergy. Then was sung *Te Deum*.

#### SERMON

Bishop Burton preached the sermon, emphasizing the need of a total war, that a just and lasting peace may be achieved. He emphasized also the need for unity of purpose among all Churches of English-speaking countries as essential in the securing of a righteous victory and a righteous peace.

After the sermon, Bishop Burton gave his Pontifical Blessing and then with the clergy and the Duke of Windsor proceeded to the street, where he blessed the city.

On the afternoon of the day preceding the enthronement the new Bishop was met at the cathedral by his clergy and the



**BISHOP BURTON BLESSES THE CITY OF NASSAU:** *At the left is Bishop Ivins of Milwaukee; in the center, the Duke and Duchess of Windsor; at the right, Bishop Burton with his hand raised in blessing.*



AFTER THE ENTHRONEMENT: Standing in the midst of the group of Nassau clergy and laity are Fr. Dale, SSJE, Fr. Spiritos (with beard), Dean Streatfeild, Bishop Ivins, Bishop Burton, and Bishop Blankingship.

lay officials of the diocese presenting various testimonials of his consecration to the episcopate, of his election as Bishop of Nassau, and the mandate of the Archbishop of the province. Then before the Commissary, Bishop Burton took an oath of obedience to the Archbishop of the province of the West Indies and made declaration of honor and obedience to the Archbishop of Canterbury and the Church of England, and of conformity and obedience to the diocese of Nassau and to the synod of the province.

## RUSSIA

### Church Blesses Stalin

The Russian Orthodox Church has conferred its blessing for the first time on Premier Josef Stalin, according to a United Press dispatch. In a message sent to him on the occasion of the 25th anniversary of the Soviet Union, the Church's acting patriarch hailed Stalin as the "divinely anointed leader of our armed and cultural forces, leading us to victory over barbarian invasion," and said, "May God bless with victory and glory your great deeds for the fatherland."

In a similar message, the Kiev primate of the Ukrainian Church wished Stalin long life and strength to "cleanse the Ukraine from German filth."

### Appointment of Church Leader on Soviet Commission Sets Precedent

A precedent in church-state relations in Soviet Russia was established by the appointment of Orthodox Church leader, Metropolitan Nikolai of Kiev, as a member of the special commission set up by the Soviet Government to investigate war damage caused by German occupation forces.

Informed religious leaders in New York, according to Religious News Service, regard the selection of a high ranking ecclesiastic to the commission as a significant concession to religious faith in Russia.

By decree of President Kalinin, the commission, headed by Nikolai Schvernink, Soviet trade union leader, will inquire into

the loss of life and property damage following in the wake of "the German Fascist invaders and their accomplices." The commission is instructed to assess the amount of reparation due to Russia for losses suffered by collective farms and state organizations and to establish the identity of the "criminals" guilty of the organization or execution of crimes in occupied Soviet territories.

The Metropolitan Nikolai heads the Orthodox Church in the Ukraine and is at present administrator of the Moscow Patriarchate in the absence of the Metropolitan Sergius, who, with his council, retired to Uljanovak when the Soviet Government went to Kuibishev.

Although the Metropolitan is reputed to have been consistently friendly toward the Soviet regime, his appointment to an important State commission is regarded as a concession to religion generally rather than as a personal honor.

The appointment of the Metropolitan to membership in the new commission is also regarded as indicating popular approval of the Church as part in the war effort.

The Orthodox Church has made considerable contributions to the Russian war fund and has placed its spiritual resources unreservedly at the service of the Russian army. Individual clergymen have joined the army and are now in combat service. One Orthodox priest, leader of a band of guerrilla fighters, recently was decorated with the Lenin cross.

The Metropolitan Nikolai belongs to the Patriarchal branch of the Russian Church and has been in close touch with the Soviet Government, according to informants in New York. After the Russian occupation of Poland in 1939, he was sent to assume control of the Polish Orthodox Church, assuming the title of Metropolitan of Galicia. Polish Orthodox followers regarded this as a usurpation, pointing out that they were already under the jurisdiction of one of their own bishops.

At a synod last March, presided over by the Metropolitan Sergius of Moscow, Metropolitan Nikolai joined other Metropolitans and Bishops in canonically condemning Bishop Polycarp, known as a Ukrainian Separatist, who offered his serv-

ices to the Germans on terms which led to charges of simony being preferred against him.

It is persistently rumored in Russian and Polish Circles here that Metropolitan Nikolai intends to visit this country as a representative of the Soviet Government.

## FRANCE

### Paris Cathedral Confiscated

According to a United Press report from Vichy the Germans have confiscated the American Pro-Cathedral Church of the Holy Trinity in Paris and converted it into a German Lutheran church for use by German troops and civilians. The Memorial Battle Cloister, a monument to the A.E.F. in the World War, with colored shields of United States battle divisions carved in its stone walls, also has been confiscated, the report says.

### Quakers Help Jewish Children

#### To Prepare For Emigration

The American Friends Service Committee has made its personnel in France available to the U. S. Committee for the Care of European Children and to the American Jewish Joint Distribution Committee for the help of children whose parents have been deported from unoccupied France to southeastern Poland, or who have come from occupied to unoccupied France.

Quaker workers in France will select the children and prepare the necessary papers for their departure to the United States. In this they will be assisted by the OSE, Unitarian Service Committee, International Migration Service, International YMCA and YWCA, and Secours Suisse. Permission to leave France has not, however, been granted by the Vichy government to either foreign adults or children in the past two months.

The Quaker relief office at Geneva, established in August, reports 2,000 refugees have sought haven in Switzerland. The Quakers will continue their help to refugees still in France and, if possible, to those who have fled to Switzerland and Spain. Every effort will be made to bring refugee children from Europe to the New World.

## AUSTRALIA

### The American Forces and Their Chaplains

By R. HARLEY-JONES

★ "Somewhere in Australia" a huge block of military offices buzzes quietly with clocklike efficiency. It is the administrative quarters of the USA Services. Hundreds of officials concentrate keenly and continually on the details of supplying and manipulating the needs of the great American Forces in this country.

In this block is the office of Chaplain Major Ernest D. Elliott, who hails from Louisiana. My first question to him on being ushered into his apartment was: "How many chaplains have you with the

men?" He replied, "Our custom is about one chaplain to 1,200 men, but we are short, too short of that, so we must look to your churches in Australia to help us." I assured him that Australian chaplains were being recruited in increasing numbers and they would be honored to give service to the troops from the United States when possible.

"How do you cater to the spiritual needs of your men?" I queried. "In every way and any way possible," he answered. "We use any building available and hold many religious meetings in the open air. We have our own U. S. Army hymn books and portable necessities. We use frequently the religious buildings erected by the Australian churches in the camps."

"How does the Anglican Church compare in numbers with those of the other 'denominations'?" I ventured. He said, "The Roman Catholics, Presbyterians, Methodists and Baptists have the larger numbers, the Episcopalians are in the minority. We have a very fine man however in Chaplain Major John E. Kinney, who is an Episcopalian. He is not with us in this department at present."

#### WHAT THEY THINK OF AUSTRALIA

"What is the opinion of your men regarding Church life in Australia," I asked. He quickly replied. "Very high indeed, but," he added, "we notice your divisions are very marked. We are not so divided in the States—we mix easier." Then he added, "You have a very well informed ministry in Australia and the clergy are keen and alive to modern needs and opportunities."

"What about our preaching?" I asked. He said, "Yes, I have an opinion—as far as we have been able to tell by visiting your churches, the opinion is that your preaching is too topical. The idea of preachers seems to be to explain our present world condition through historic references and bad social tendencies in the past rather than by dealing with personal selfishness, which is the root of sin, especially social sin." To this I replied that if the men were able to stay with us long enough they would realize that the "personal element" was a strong conviction in pulpit utterances.

"I think, however," the Major said, "I can say that our men are of the opinion that there is a deeper spiritual tone in your church services than is generally felt in ours over yonder. We feel we are 'in church' when we worship with you. One notable feature is the deep devotional atmosphere caused probably through your special reverence in hymn singing."

"Now, Major, what do your men think of Australia as a country?"

"Well," he said, "you must remember that they were mostly ignorant of Australia except through fiction stories and short newsprint items. I can say that they were all wonderfully surprised to find such a collection of up-to-date cities and towns, and that the place is not the wild country and primitive population of their boyhood story books. The men will never forget the open-hearted welcome they have received in Australia. They think you a people like the Americans with an English

accent, and that is a recommendation. They are happy here and are shoulder to shoulder with you in the great campaign—brothers in arms. Your hospitality and friendliness has lifted our men into brotherly cooperation with your people."

"Thank you, Major," I replied, "I shall send this talk to our friends of THE LIVING CHURCH and I hope to collect a few stories from you later of personal interest from your experience among us."

## SWEDEN

### Archbishop Goes to Berlin

The Most Rev. Erling Eidem, Archbishop of Sweden, left Stockholm by air on November 3d for Berlin to officiate at the installation of a new Swedish vicar.

The Archbishop was also scheduled to address the annual Luetzen festival, major Swedish Lutheran observance held on November 6th in commemoration of the death of King Gustavus Adolphus on the battlefield of Luetzen (near Leipzig) in 1632. Adolphus fell in action during the conflict between the Swedes and the Imperialists under Wallenstein.

Swedish circles in New York, according to Religious News Dispatches, expressed surprise when informed of the Archbishop's movements, particularly in view of Eidem's anti-Nazi attitude. At one time, they said, the Swedish prelate personally approached Hitler in behalf of the Church in Germany.

It is believed likely that the Archbishop traveled to Berlin because he saw an opportunity to give spiritual aid to the Confessional Church.

Since the Swedes in Germany attempt to maintain a strict neutrality, Swedish sources hold that permission to convene a major Swedish Lutheran festival in Nazi territory is not surprising.

It is also possible, they say, that the Nazis are trying out new approach in their efforts to "convert" the Swedes to National Socialism. Heretofore, the usual procedure has inclined toward browbeating rather than friendliness.

## NORWAY

### Quisling Forbids Bishops To Leave Their Residences

Further restrictions against the Norwegian Church include a decree by the Quisling Government prohibiting all bishops from leaving their residences.

Twenty-eight Norwegian clergymen have been expelled from their dioceses and placed under police surveillance in addition to the 25 clergymen against whom similar action was taken last month. Among them is Dean Fjellby, formerly of Trondheim Cathedral, who had previously been banned from two other dioceses.

A Norwegian clergyman has been expelled from Oslo for refusing to shake hands with the Quisling Bishop Froeyland, who is being assisted by the police in efforts to uncover "irregularities" in the churches in that area. These irregularities include the use of robes, which is now

prohibited, and the expression of sentiments regarded as opposed to the Nazi regime.

It is now almost impossible to buy new Bibles in Norway because of the prohibition on religious publications. On the pretext of a paper shortage, a new order has been issued discontinuing the publication of all congregational and other journals unfavorable to the Quisling regime.

The ruling reads:

"Due to the paper shortage, all congregational periodicals and several professional and other periodicals will be discontinued. Newspapers and periodicals supporting the new era will be exempted."

## CHINA

### Repatriation

A cable from Chungking, China, was received by the National Council November 2d. It advised that Bishop Robin Chen, Assistant Bishop of Anking, had wired that Bishop Lloyd Craighill, Mr. and Mrs. Crawford Brown and daughter, are waiting for the next repatriation ship with Bishop William Roberts and his Shanghai staff.

The cable announces that for some unexplained reason St. James' Hospital, Anking, has been closed, but that Dr. Harry B. Taylor and Dr. D. V. Reese are still there. Sister Constance, Miss Laura Clark, and B. W. Lanphear are reported as being at the Convent, and "Ladies at Maolin are all well."

At National Council offices it was stated that the information regarding Mr. and Mrs. Crawford Brown is probably incorrect, as a cable received October 19th stated that Mr. Brown would remain as treasurer. Mr. Brown, as a British citizen probably could not be evacuated.

### Church General Hospital Carries On in Private Home

When it became evident that the American mission staff would have to leave Hankow, the serious question arose of how to carry on the work of the Church General Hospital, since it was housed in American buildings on American property and was certain to be confiscated as soon as Americans and British were out of the city.

The Chinese staff knew it would be unwise for them to be found there by the Japanese military, continuing the hospital work. The Chinese, however, did not want the work to stop. One of the Chinese doctors, Johnson S. S. Leo, who has been on the staff since 1928, a capable surgeon, obstetrician, and gynecologist, secured Bishop A. A. Gilman's consent to rent a house, borrowed equipment for a 20 bed hospital, clinic, and laboratory, and moved in, with a staff of nurses and midwives and a laboratory technician.

Miss Louise Reiley of the Church General Hospital saw the little new institution flourishing before she left Hankow. The old Chinese home made a beautiful setting, she reports, where doctor and staff were happy and hard at work.

# Where British Babes Are Safe

By Henry J. Allen

Former Governor and Senator of Kansas

**N**O MORE practical contribution has been made to British war needs than the residential nurseries established for the care of children from two to five years of age. These children are either the victims of bombing or the children of war workers who have been

*¶ One of the most notable examples of American sympathy for our British allies is the help that we have given to them in the care of their children who have been bombed out of their homes. A conspicuous instance of this is the maintenance of Barton Place, near Exeter, by the readers of THE LIVING CHURCH. Governor Allen, who originated the idea of residential nurseries on a visit to England at the time of the London blitz, here tells how highly this work is regarded. An editorial on another page asks readers to complete the modest fund of \$4,400 required from us to keep Barton Place in operation. Won't you respond generously to that appeal by sending a Thanksgiving contribution to THE LIVING CHURCH RELIEF FUND for that purpose?*

obliged to find homes for these little ones in order that the parents may respond to the government draft for their services in munition plants.

The scheme has been to establish these residential nurseries in old country places comparatively safe from the bombing, to equip them as modern nursery schools with proper staff, and to give them a permanent character that will reach beyond their uses as emergency war shelters.

Something like thirty of these nurseries have been established under the general direction of the Save the Children Federation and paid for by various organizations in the United States which have sponsored them. In my judgment, they are making a most valuable contribution to the situation in England. They are finding safety for the children, preparing them for their future obligations as citizens of Britain. They are giving the mothers an opportunity to work in the war activities of England without worry about their children, and they are releasing the men from munition plants to the thin lines of Britain.

## BARTON PLACE

I have said frequently since visiting it, that one of the most attractive, if not the most attractive of the nursery homes is Barton Place in Exeter. This beautiful old Georgian residence with its lovely gardens was once the home of the Bishop of Exeter. It is owned by Mrs. John Murray, wife of the Principal of University College of the South West at Exeter. Principal and Mrs. Murray gave up their lovely home to the nursery project and went to live in an apartment.

This nursery, sponsored by THE LIVING CHURCH, is perfectly equipped. Its staff, because it has functioned longer than the other nurseries in this cause, has become expert. Miss Halstead, the superintendent, is being used frequently by the Save the Children Fund as a general inspector of other nurseries maintained under the federation, and her work has helped to establish a standard for residential nursery service in England.

Barton Place is under the strict inspection of the English Ministry of Health, which passes upon its regulations for the health of the children and must give its approval to the registered nurses and teachers. Under the direction of the Ministry of Health, the British government also matches the contributions of THE LIVING CHURCH for the maintenance of the children. Their theory is that since the parents of these children are engaged in war work, they may provide out of their salaries a matter of around 13 shillings a week for each child. This contribution is approximately equal to that made by THE LIVING CHURCH for each child in the nursery.

It is understood that the British government shall not require any parent who is not able financially, to stand the burden of paying this sum, but is taking care of cases of this character out of government resources.

The partnership thus established between THE LIVING CHURCH and the British government for the maintenance of Barton Place is an excellent one. It standardizes and makes responsible the

situation and gives to these children a permanent security.

The British government at first did not realize the importance of establishing nurseries of the character of Barton Place. The Ministry of Health did not originate



EDITOR & FRIENDS: *The poster reads, "This nursery home is supported by readers of THE LIVING CHURCH . . . through the Save the Children Federation."*

the idea. It was originated by the Save the Children Federation, although, of course, there were other children's residential nurseries. But the idea of establishing a chain of them to be sponsored in the United States was presented to the Ministry of Health by the Save the Children representatives.

When I visited England for the purpose of talking over with English authorities the plans to increase the number of nurseries like Barton Place, I was astonished at the lack of realization on the part of the Ministry of Health of the needs. The acting Minister told me he thought 20 nurseries would be sufficient. Now they are talking in terms of 1500 nurseries, because realization of the necessity of looking after these children now grows constantly.

When I left England I gave assurance that we could locate 20 nurseries in England and 10 in Scotland and Wales. Counting some special industrial nurseries that the Save the Children authorities have undertaken to meet a particular situation, and one or two day nurseries, the pledge has been fulfilled. The strengthening proof of England's need of these nurseries and her appreciation of the type represented by Barton Place, is in a recent request from the Ministry of Health that we establish as soon as possible at least 10 additional nurseries of this kind.

## LIVING CHURCH RELIEF FUND

### Living Church Nursery Shelter

Previously acknowledged . . . . .	\$1,848.81
In memory of W. A. D., Jr. . . . .	30.00
College Woman's Club, Milwaukee . . .	18.45
Grace Church, New Bedford, Mass. . . .	15.00
De Veaux School, Niagara Falls, N. Y. . .	10.00
Rev. A. J. Holley . . . . .	10.00
Mrs. Henry N. Ogden . . . . .	10.00
F. B. Sappington . . . . .	10.00
Mrs. Leverett S. Tuckerman . . . . .	10.00
Woman's Auxiliary, St. Paul's, Delray Beach, Fla. . . . .	6.00
Communion Alms, West Texas . . . . .	5.25
Anonymous, Hartford, Conn. . . . .	5.00
Miss Caroline B. Cooke . . . . .	5.00
In memory of E. T. B. . . . .	5.00
Dora E. Merrill . . . . .	5.00
Rev. Alfred J. Miller . . . . .	5.00
R. B. S. . . . .	5.00
M. M. W. T. . . . .	5.00
Rev. Charles E. Farrar . . . . .	4.00
Margaret Gillingham . . . . .	2.00
Miss Louise A. Schleicher . . . . .	1.00
	\$2,015.61

### China Relief Fund

In memory of E. T. B. . . . . \$ 5.00

### Greek Relief

Rev. Charles E. Farrar . . . . . \$ 10.00  
 In memory of E. T. B. . . . . 5.00  
 \$ 15.00

# Studies in Christian Prayer

## II. Conditions of Prayer

By the Rev. S. C. Hughson, OHC

Superior, Order of the Holy Cross

**A**LMOST everything in human life depends upon certain conditions, and where the conditions are not fulfilled, we cannot look for the result we desire. Nothing falls more definitely into this category than Christian prayer. There are few unconditioned promises in the Scriptures. For the most part, they are given by God on the condition that man coöperates and does his part.

The primary condition of prayer is Faith. We must, first of all, believe in God. The Epistle to the Hebrews takes us back to the ultimate fundamental when the inspired author says, "He that cometh to God must believe that He is." This means not only that we must believe that He exists, but that He is what He has revealed Himself to be. It is not sufficient merely to have a general belief in a supreme Being. The apostle goes on to say that we must believe that "He is a rewarder of them that diligently seek Him."

### WHAT IS FAITH?

We need to go on further and see what this faith is. It may be well for us to note first what it is not. It is not a belief that God binds Himself to give us the answer to our prayers, regardless of what we ask. God is not a penny-in-the-slot machine where you drop in your coin and get what you want. God is a God of love and wisdom. He is one who cares for the good of His children, and no prayer is answered save as it is subject to the dictates of this divine love and wisdom.

What then is this faith? It is faith in God, not merely the trust that a certain event will come to pass because I ask for it. In short, it is a faith in a Person, not in a mere happening. When we are told to pray with faith, we shall see if we examine the passages which reveal the necessity of faith, that it resolves itself into these propositions.

1. I believe that God is a tender and loving Father.
2. I believe that He has the power to do everything which He wills to do.
3. I believe that He wills to do everything that will be for my good, temporal or spiritual.

If we can pray in this spirit, whether we receive that for which we ask or not, our soul will be satisfied because there will be an inward conviction that through and in us the holy will of God is being fulfilled. If we really are what we ought to be as Christians, this will satisfy us.

Men talk of the problem of unanswered prayer. There is no such problem. There has never yet been a prayer, if it was a true prayer, to which God did not respond lovingly and wisely. He may say, Yes; He may say, No; He may say, Wait; but in every case, it is the response of a loving Father to the request of a child whom He

loves with an everlasting love, and from whom "He will withhold no good thing." But let us emphasize the right meaning of the word "good."

### OBEDIENCE

Another condition which must be fulfilled is obedience. The Beloved Disciple in the third chapter of his first Epistle, tells us—"Whatsoever we ask we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight."

There are two conditions mentioned here. First, the keeping of His commandments; that is, the faithful performance of those things which God lays upon His people as of strict obligation because they are necessary for our good, and, therefore, for His glory. But the faithful child of God cannot be content with this. We should not think well of the filial love of a son who did what the father imperatively demanded, but showed no interest in pleasing him in aught else. He who truly loves does not wait for the spur of obligation. When his knowledge and judgment tell him that a certain thing will be pleasing to the father he loves, he springs forward swiftly to do it.

Perhaps the condition of prayer most familiar to us is that of asking in the Name of our Lord Christ. No less than five times in the discourse in the Upper Room the night in which He was betrayed, does our Lord lay down this condition. In obedience to it, almost everywhere in Christendom, prayer is offered in the Name of our Lord. Nearly all of our prayers

end with these, or some words of like import, "Through Jesus Christ our Lord."

But do we always understand what is meant by asking in His Name? Asking in the name of a person means that that person joins in your request, signs, as it were, your petition. Would Christ sign the petition we are making to the Father? Is it of such a character that He would make Himself responsible for it?

One of the great dangers in prayer is selfishness. We are so ready to pray for the things that please us, and for no other reason than that they do please us. But a really selfish prayer is a sinful prayer, for selfishness is always sinful, and it becomes the more so when we try to involve in our selfishness Him who "pleased not Himself."

### "THE RIGHT KIND"

In this connection the question is almost certain to present itself, how can I ever be certain that my prayers are the right kind? And in many cases we find it impossible to give any sure answer. What then is my recourse? I wish to pray only prayers that are worthy, and yet, how can I know? We do not have to know. It is a comfort to realize this. Our knowledge is limited and our judgment is poor, and past experience shows that often when I thought my intentions were pure, they proved to be full of selfishness. Our Lord Himself gave us the principle we are to follow when in the supreme hour of His prayer in Gethsemane, He prayed that the cup might be removed from Him, but always He added the words, "Not My will but Thine be done."

If we will but add these words sincerely to every prayer we offer, we shall not have to weigh and balance the nature of our prayers. We shall be able to pray with freedom, to pray for whatever comes to our mind—provided, of course, it is not that which is clearly sinful—if all is subordinated to the will of God, whatever that will may be.

The Church gives us two prayers which we would do well to have ever in mind; two prayers we should constantly use. One is the collect for the tenth Sunday after Trinity, in which we are taught to implore the grace "to ask such things as shall please Thee"; and the collect for the twelfth Sunday, in which we address God as the One "who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve." If we can get it deep into our consciousness that such is the God whom we pray; a God who loves us, who gave Himself for us, who longs to pour out such blessing upon us "that there shall not be room enough to receive it," then will our prayer life, halting as it may seem, lift us up to the heights for which He has destined us.

### TODAY'S MOTHER

**I**T is my very flesh and blood  
It disowns my God,  
Denying lip-service,  
Foregoing the easy way of assent.  
No tablets of "Thus saith" for them,  
No Sinai thunderings;  
Those august accents were for  
Moses' ear  
And those he led.

There are new mountain-tops  
For urgent feet to climb,  
New visions of humanity redeemed  
On Calvary crosses;  
Fresh fountains filled with blood  
Sparkling, spilled for Brotherhood.

I see what now eludes them:  
The honesty that frames denial  
Is the very voice of God Who is denied.

VIRGINIA E. HUNTINGTON.

# Our Government Coöperates

*Facts and Figures Every Canvasser Should Know*

By Charles V. Vickrey

President of The Golden Rule Foundation

**T**HE Congress has passed and the President has signed the biggest income tax bill of our history.

Detached from other relationships it is enormous, but comparatively, viewed in proper perspective, it is moderate.

First, we must not forget that as a nation and as a people we are enjoying this year the biggest income that any nation has had at any time in world history. It is officially estimated at \$115 billions, which is 23 billion dollars or 25% more than the income of last year. An increased national income of 25% is unprecedented and the highest estimate of returns from the new tax bill by its sponsors would amount to less than one-third of our increased national income for this year without touching the unprecedented increased income of last year and previous years.

Second, the rates in the lower and middle income tax brackets in Great Britain are in some instances more than twice as large as ours, while the excess profits tax, instead of being from 80 to 90% as in the present bill, is in England a full 100% of such profits though with 20% post-war refund.

The citizens in the invaded countries of Norway, Belgium, Netherlands, France, Greece, and other occupied areas no longer

have the democratic privilege of paying income taxes but are reduced to starvation by downright confiscation.

A third factor of moderation, if not generosity, in the new tax bill is the statesmanship of our lawmakers in giving many generous exemptions including a full 100% exemption on 15% of net income if given to charities of the donor's choice.

Our government wisely recognizes the well-established fact that money given for public welfare through church and private charity organizations accomplishes more for public good than will the same sum if collected by means of taxes and given to Congress or any other government agency for appropriation and administration.

Gifts though churches and private charities enlist more volunteer workers, carry with them more of sacrificial personal service, sympathy, good will, and brotherly helpfulness and render a greater total service to the nation than does money raised by taxes and spent by Congress. Contributions to war relief and missions are especially strategic, not only in saving the lives of our kinsmen and allies, but in building bridges of friendship which will be of priceless value in consummating and maintaining an enduring world peace.

Every loyal and patriotic citizen will do his utmost to coöperate with the government, not only by foregoing unnecessary luxuries during the coming months and paying taxes cheerfully, but by contributing the largest possible portion of his tax exempt income for constructive, life-saving, peace-building war relief or other philanthropies of his own choice.

For suggestions concerning the most strategic and effective methods of getting the greatest patriotic, as well as philanthropic peace-building values from 15% of income, consult your rector or write the Golden Rule Foundation, 60 East 42nd St., New York City, for free booklet, *May We Serve You?*

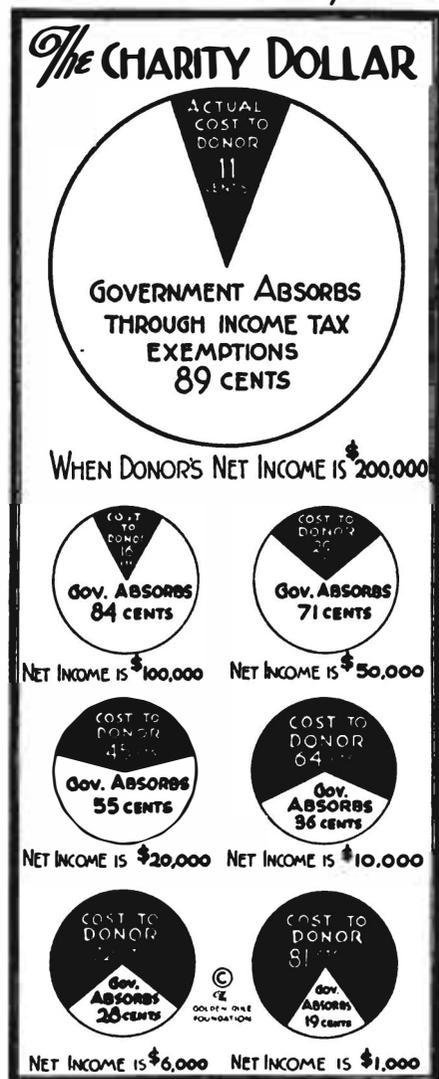
## PORTION OF CHARITABLE CONTRIBUTIONS

*Exempted from federal income taxes, 1942, combined with New York state income taxes which are used as an example. Donors in other states may substitute tax rates (if any) of their own State.*

Net Income (After other deductions but before personal exemptions)	Tax Rates For Single Person—No Dependents			Married Persons—No Dependents		Married Persons—Two Dependents	
	Federal Tax Rate	Combined % of Charitable gift absorbed in income taxes	Actual Cost to Donor per \$100 of Gift	Combined % of Charitable gift absorbed in income taxes	Actual Cost to Donor per \$100 of Gift	Combined % of Charitable gift absorbed in income taxes	Actual Cost to Donor per \$100 of Gift
\$ 800	18.4%*	18.40%	\$81.60	....	....	....	....
1,000	18.4	18.40	81.60	....	....	....	....
1,200	18.4	19.62	80.38	....	....	....	....
1,500	18.4	19.62	80.38	18.40%	\$81.60	....	....
2,000	18.4	19.62	80.38	18.40	81.60	....	....
2,500	18.4	20.23	79.77	18.40	81.60	18.40%	\$81.60
3,000	21.4	23.17	76.83	19.62	80.38	18.40	81.60
3,500	21.4	23.17	76.83	22.57	77.43	19.62	80.38
4,000	21.4	23.17	76.83	23.16	76.84	19.62	80.38
5,000	25.4	27.64	72.36	23.16	76.84	23.16	76.84
6,000	25.4	27.64	72.36	27.63	72.37	23.16	76.84
8,000	29.4	32.05	67.95	32.04	67.96	27.63	72.37
10,000	33.4	36.40	63.60	36.97	63.03	32.04	67.96
12,000	37.4	40.68	59.32	40.68	59.32	36.97	63.03
15,000	46.0	45.83	54.17	45.04	54.96	45.04	54.96
20,000	52.0	54.52	45.48	54.52	45.48	51.67	48.33
25,000	58.0	60.20	39.80	60.20	39.80	60.20	39.80
30,000	61.0	63.05	36.95	63.04	36.96	63.04	36.96
40,000	67.0	68.73	31.27	68.73	31.27	65.89	34.11
50,000	69.0	70.62	29.38	70.62	29.38	70.62	29.38
70,000	75.0	76.31	23.69	76.31	23.69	76.31	23.69
100,000	83.0	83.89	16.11	83.89	16.11	83.89	16.11
150,000	85.0	85.78	14.22	85.78	14.22	85.78	14.22
200,000	87.0	87.68	12.32	87.68	12.32	87.68	12.32
250,000	88.0	88.63	11.37	88.63	11.37	88.63	11.37

\*19%—Adjusted for the fact that contribution reduces earned income credit

## OUR GOVERNMENT Coöperates



**CHARITY DOLLAR: Even in the lowest brackets the government contributes a sizable proportion.**

# Altar Pieces for Synagogue

By Elizabeth

One of the most impressive and most... City in many years was that of the triptych at the New York Academy of Design for the Army and Navy, of which Mrs. J. commission well-known American artists to five were shown at the exhibition. Already and Marine chaplains. More will be sent

The Citizens' Committee took this... and devotional atmosphere to the altar in... clains who have received triptychs declare



(At left, top to bottom)

By Frank Reilly for naval section base, Staten Island, N. Y.

By Josep Nicolas (not yet placed).

By Hildreth Meiere for USS Samuel Chase.

By Rachel Richardson, well-known Church artist, for Fort Hamilton, N. Y.

(Center) Jewish triptych by Hildreth Meiere and Louis Ross for Fort Myer, Va.



increased since this element of vivid... are suitable for use at any religious... for particular communions.

The triptychs, made of wood, are... They are easily portable and can be pu... All of them are painted in clear, rich... mitted. A committee of artists select... required size. It is delicate work and

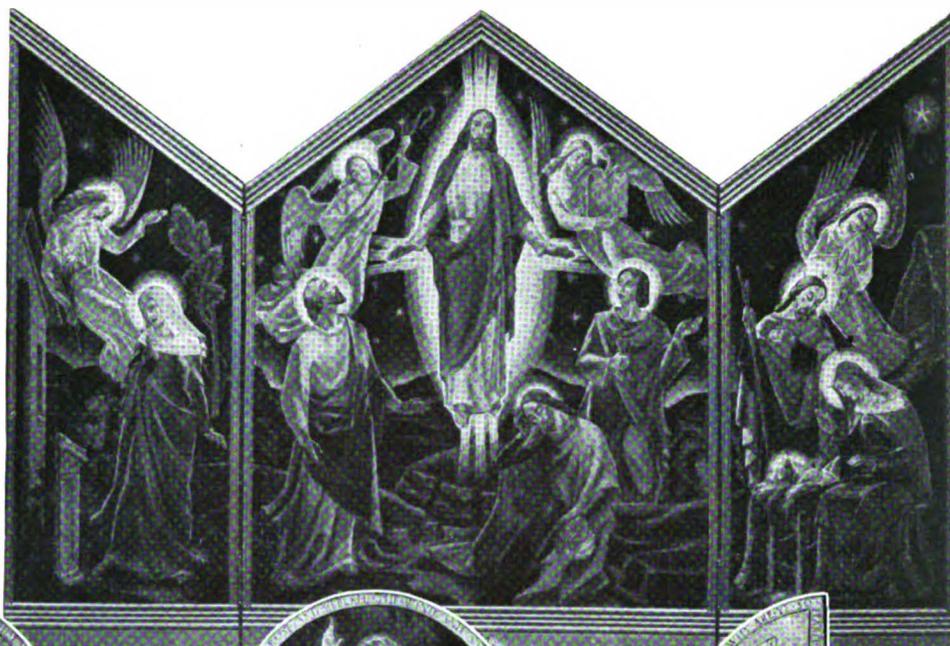
Bishop Manning of New York and... man of the Army and Navy Chaplain... of the exhibition.

# Soldiers and Sailors

## McCracken

Beautiful exhibitions held in New York for the altars of the armed forces, in October. The Citizens' Committee for the United States, of which Julius S. Morgan is chairman, plans to design 75 different triptychs. Twenty-five, 36 have been sent to Army, Navy, and Air Force, as they are completed.

Work in hand in order to give beauty to the camps and on the ships. The chaplain's attendance at services has greatly



(At right, top to bottom)  
 By Alfred James Tulk (not yet placed).  
 By Violet Oakley for USS *Seattle*.  
 By Hildreth Meiere and Louis Ross, for USS *Prairie State*, of which the Rev C. Leslie Glenn is chaplain.  
 By Ada Cecere (not yet placed).

beauty has been added. Some of the designs are for services, and others are specially designed for the altars.

About four by six feet in size, when open, they can be put in place on the altar in a few moments. The designs are in color. Hundreds of designs have been submitted to the committee. The painting is then done in the studio and takes time.

Archbishop Sherrill of Massachusetts, chairman of the Citizens' Commission, were among the sponsors



## Giving in Wartime

**T**HE coming week is the one designated by the Presiding Bishop and National Council for the annual Every Member Canvass. During that week every parish in the Church is asked to make an intensive effort to reach every member and secure his pledge for the work of the Church during the year 1943.

In many communities the canvass this year will be a united one in which several Churches will combine. This does not, of course, mean any combination in budget or in the work itself but it does mean that at one time the entire Christian membership of that community (and in some cases the Jewish membership also) will be called upon during the same period of time to pledge its allegiance and support of the religious work of that community. The Episcopal Church was one of the earliest proponents of the united canvass plan and Bishop Tucker has pledged our Church's fullest coöperation in this effort, indicating that it is a practical approach to a unity of understanding and objective among the religious forces of the nation.

The problem of giving in wartime is a difficult one. There are many demands on every one of us—increased taxes, war bonds, the Red Cross, the USO, War Prisoners' Aid, local charities—and, all too often last of all, the Church. In the face of these many appeals, each of them worthy in itself, what is the harassed individual to do? Specifically, what response can the average Churchman make to the Every Member Canvass in the light of these many other appeals? Many a conscientious Churchman is honestly perplexed by these problems. He wants to do all that his Church loyalty, his patriotism, and his innate generosity impel him to do but he does not see how he can follow these benevolent impulses and still balance his personal budget in the face of the rising cost of living.

The problem is one that must be solved by each Churchman individually. However, there are certain factors that should be taken into account in order to gain a fair perspective; and we think that if these are adequately considered the Churchman will find that he can support his Church generously and still take a proper share in the national and community needs that have a proper claim upon him. Here are some of the considerations that the Churchman should take into consideration and that should govern his perspective for giving in wartime:

(1) For the loyal Churchman, the Church is always a priority. The national Church has adopted as its slogan for the Every Member Canvass this year the words: "The Church is always a priority"—but this is more than a slogan. It is a fact of primary importance. Taking the long view of the course of human events, there is no way out of the present chaos and no hope for the human race except in terms of the Altar and the Cross. "Seek ye first the kingdom of God and His righteousness," said our Lord. That is the great priority for Christian men and women today, as in the centuries past and in the ages yet to come.

(2) The Church's need this year is greater than ever. The Church nationally has added greatly to its commitments. True, there are some areas in the foreign mission field in which it is no longer possible for us to maintain missionary

work, but there are other vast areas, such as Free China and Latin America, in which the Church has a golden opportunity for advance. Moreover, the war itself has added heavy new responsibilities. Last year and this the Episcopal Church made a generous contribution to the Church of England for the maintenance of its missionary work, and we want to continue that help next year. In addition there is a highly important new field of endeavor for the Church in the great migration of people to war industrial regions. This not only makes necessary new Church work in the towns to which the people go but it also creates a problem in the maintenance of the Church's work in the areas from which the people have come and to which many of them will return after the war.

The local parish is also faced with greater needs and opportunities than ever before. There is the problem of ministering to men in service and to the families of men who have gone to camp or overseas. There are important community enterprises in which the parish is expected to have its share. There is the general increase in costs, which has affected the parish budget as well as individual pocketbooks.

So both in the parish and in the general Church the need for generous support is greater than ever before.

(3) But if the need is greater, so is the source of supply from which that need is to be met. The people of the United States of America are receiving this year the biggest income that any nation has had at any time in world history. At the same time there are fewer goods for which that income can be spent. Most of us cannot buy a new car or build a new home, even if we want to do so and have the money in our bank account. Even after taxes have been deducted and the cost of living taken into account, the average American family has more money to spend this year with fewer opportunities to spend it. There are, however, two very useful things that they can do with this money. They can use some of it to buy war bonds and the rest of it they can give wisely to the Church and to carefully selected charities. In so doing they will put the money to work usefully and will help to prevent further inflation.

(4) The government coöperates generously in contributions to the Church and charity. The article by Mr. Charles V. Vickrey in this issue and the accompanying table and illustration show the extent of this government coöperation, which is greater this year than ever before because of the increased federal tax rate.

Wealthy men and women have long known that by making generous contributions they can effect a saving in their

### Presiding Bishop's Address

The Church's nationwide Every Member Canvass begins with a radio address by the Presiding Bishop at 10:00 A.M., Eastern war time over the Columbia Broadcasting System's Church of the Air.

As in former years, many churches will tune in to the address over local radio stations on Canvass Sunday, November 15th. Check with the nearest CBS outlet in your territory to make sure it will carry the Church of the Air program.

taxes, because the government itself refunds in the form of exemption a proportion of the money that they give to charity. But it is no longer wealthy men and women alone who enjoy this benefit. Under the new tax laws every taxpayer—and that includes almost everyone—can share in this benefit. To do so is not to take unfair advantage of the government or to dodge our proper tax responsibility. The government allows exemption on 15% of income given to the Church or to charitable or educational institutions because the government realizes the vital importance of maintaining these institutions and is willing to help in this way. The government is convinced of the value of the Church to the nation—indeed, the freedom of religion is one of the four freedoms that are the declared object of our war effort. Therefore, the nation is willing in effect to match the taxpayer's contribution with a proportionate contribution of its own. The extent of this government contribution varies with the net income of the taxpayer. If he has a net income of \$200,000 the government absorbs through income tax exemptions 89 cts. of every dollar contributed; but even for the small taxpayer whose net income is only \$1,000 the government absorbs 19 cts. of each dollar contributed. Most of us find ourselves somewhere between these two extremes. The table on page 15 indicates the actual cost to the donor of each \$100 of his contribution to the Church.

One interesting thought in this connection is that the greatly increased income tax this year means that the government absorbs a larger proportion of your gift than ever before. Consequently, if you want to make a contribution to your church which will cost you the same net amount as last year, your actual contribution should be considerably higher than before. If you have as much trouble as the editor does in understanding this, we suggest a careful study of the table given with Mr. Vickrey's article and perhaps a consultation with your banker, who will tell you just how it works in your own case.

(5) The Church depends for support upon individual Church members. In this it differs from local charities and war chests, since the latter depend largely upon gifts from corporations. This is a very important distinction to keep in mind. Let us see how it works.

In a certain middle western city a Churchman—call him Mr. A—was faced with this problem: In previous years he had given as generously as possible, both to his Church and to the local Community Chest. This year his Church is asking him for a 15% increase in his contribution—a modest request that he feels that he can meet. However, the Community Chest has combined the war agencies in its appeal and has become a united war chest which is appealing for 2½ times as much as the total of the previous Community Chest budget.

Should Mr. A. be expected to increase his Community Chest giving by 250% at the same time that he is increasing his Church giving by 15%? To do so would be obviously impossible—but fortunately it is not necessary. A considerable part of the large increase required for the war chest will be made by corporations which also enjoy tax exemption for their contributions. Therefore, if Mr. A. increases his war chest contribution by the same 15% that he increases his Church contribution he will be doing his share in both cases. If he cannot increase both pledges and must choose between them it is our opinion that he ought to give the Church the priority.

These five considerations, we believe, will help Churchpeople to gain a proper perspective as regards their giving in wartime. The Church is always a priority; the need is

greater than ever, and so is the income from which that need must be met. The government coöperates through tax exemption; and it is upon individual Church men and women that the responsibility falls.

In national elections there is a slogan, "As Maine goes so goes the nation." With this in mind Churchmen may look toward the diocese of California for inspiration and encouragement. As reported in our news columns, that diocese has already had its Every Member Canvass and it has proved to be a highly successful one. We believe that the same will be true in every diocese and parish in which a conscientious effort is made to reach every Churchman and to convince him of the vital importance of supporting his Church adequately in wartime. If this is properly done the Every Member Canvass this year will be more successful than ever and our Church will be able to take its fair share in the vital work that lies before every parish and diocese and before the general Church in 1943.

### *General Convention*

**T**HE Presiding Bishop and a representative committee of both Houses of General Convention have wisely decided that the 1943 sessions of the Church's governing body, and of the Woman's Auxiliary, shall be brief and business-like. There are to be no mass meetings, exhibits, or side shows at Cleveland next October, and no great public services. Visitors will not be encouraged, and it is hoped that the Convention can complete its work in eight days.

We heartily approve of this decision, which is in line with the request of the government that conventions and travel be kept at a minimum for the duration of the war. In normal times, the great public meetings, the extra services, the exhibits, and the various fellowship gatherings are a valuable and highly enjoyable part of General Convention. In addition to being the legislative body of the Church, General Convention is properly a great opportunity for Churchpeople from far and near to get to know each other, and to exchange ideas, experiences, and plans for the great common task in which all are engaged. But that side of General Convention, like so many worthwhile things, will simply have to wait until after the war.

Indeed, we would suggest one further curtailment of General Convention. If dioceses would voluntarily reduce their representation to three clerical and three lay deputies (instead of four of each), not only would 25% of the travel and accommodation of deputies be saved, but the smaller body that would result could transact its business more rapidly and effectively. As a matter of fact, it may be difficult to obtain even three lay deputies from some dioceses far from the place of meeting. And any inequalities in voting (as between dioceses that might have full representation and others having only partial representation) would be offset by the fact that on important matters the vote can be taken by dioceses and orders, each diocese having a single vote in each order. The Woman's Auxiliary, too, could cut down its representation from the five allocated to each diocese, to four or three. And the youth convention, if held at all, should be kept very small.

But General Convention itself, and the Auxiliary triennial, should not be abandoned or postponed. On the contrary, a special effort should be made in every diocese and missionary district to elect capable, well-informed representatives, who will take their assignments seriously and transact the business of the Church in statesmanlike manner. The King's business is urgent, and it requires vision as well as expedition. The General

Convention of 1943 may well prove to be one of the most important in the history of the Church, even though it be reduced in size and shorn of its usual picturesque embellishments. In fact, it may accomplish more and do its job with greater effectiveness in the absence of anything to distract its attention from the important work in hand.

### *Barton Place*

**W**HILE the editor of THE LIVING CHURCH was in England last spring, there were several air raids on Exeter, where our nursery shelter is located. In one of these a considerable amount of damage was done to Barton Place by blast, though fortunately none of the children or staff members were injured. Having in mind the possibility of further raids, particularly this winter, the editor insisted that an adequate air raid shelter be built to care for the youngsters in such a contingency. Readers will be glad to know that this has now been done. Captain Gracey, general secretary of the Save the Children Fund, which maintains Barton Place and similar shelters, writes:

"At your last attendance of our residential nurseries committee you brought forth a matter regarding the safety of the children at Barton Place, and you felt that adequate shelter was not provided there. This awakened us to a sense of our responsibilities to all our children, and so immediately the supervisor sent out a circular to find out if there was sufficient shelter for the children; and I am happy to report that this is finding a suitable solution.

"With regard to Barton Place, I immediately took this matter up with Miss Halstead, and she arranged a temporary security in the event of a blitz. Meanwhile we got the builders and contractors at Exeter to report upon a possible method of safeguarding our children. This they have done and you will be happy to hear the details: The cellars have been brushed and whitewashed, 2" concrete floors laid to both large and small cellar, the ceilings of both strutted, an opening cut through a 24" stone wall, the necessary steps built and those leading down from the passage altered. This has now been accomplished, and it is estimated that these alterations will cost roughly \$400."

Captain Gracey adds: "As you kindly said at the meeting that you would be willing to reimburse this expense, I wonder if you would be good enough to help us in this matter, and to send the funds through the Federation."

Now the editor is embarrassed. We agreed a year ago to send the Federation \$4,000 for maintenance of Barton Place during 1942, as we did in 1941. We were confident that our readers would, as always, respond generously to our appeal, and would send us at least that amount. Then came Pearl Harbor—and thereafter an increasing demand upon all of us in America for all kinds of war contributions. The result is that so far, with nearly eleven months of the year gone, we have received only \$2,015.61 of the \$4,000 required for the Nursery Shelter Fund—and now the amount needed is increased to \$4,400 to cover the additional cost of the air raid shelter that we ourselves demanded.

Won't you help us out of this embarrassing situation, and keep up the good name of THE LIVING CHURCH? Former Governor Allen, in this issue, tells something of the value of these residential nurseries, and of Barton Place in particular. The amount required is really small, and well within the means of THE LIVING CHURCH FAMILY. In fact, perhaps it is because it is so small that the fund has not yet been

raised. Among the many appeals for a million dollars for this and a hundred thousand for that, our very modest appeal seems to have been forgotten, except by a faithful few.

Despite the raids, these children are safe. We are thankful that they will continue to be safe because of the air raid shelter built for them at our request. Won't you make a generous offering for them, at this Thanksgiving time?

Checks, as usual, should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Nursery Shelter," and sent to us at 744 N. Fourth St., Milwaukee, Wis.

### *United Nations on the Offensive*

**F**ROM many fighting fronts comes the good news of important Allied advances. Most encouraging is the notable victory of the British Eighth Army, with American units assisting, over General Rommel and his German-Italian forces in North Africa. Less than six months ago the people of the United Nations were plunged into gloom by the fall of Tobruk, and the Nazi threat to Egypt and the Suez Canal. Now the tide has turned against the enemy, as it had several times before; but this time General Montgomery's forces seem to have won such a smashing victory that only remnants of the once mighty German Africa corps remain.

Even more significant, from the American viewpoint, is our own capture of Algiers and the opening of a base for a second European front through the invasion of French North Africa by Allied forces under American leadership. Although it is unfortunate that this involves fighting against Vichy-French troops and naval units, it is not against the French people that we are fighting, but against the treacherous leadership that has betrayed them into Nazi hands. It is, indeed, the beginning of a campaign for the liberation of the French people, and of all the people of occupied lands of Europe, by the total destruction of the Nazi power.

Hitler himself seems to realize that this is the beginning of the end for him and his regime. How else can one interpret his revealing statement that, unlike the Kaiser, he will not flee but will carry on and "not even think of the word capitulation"? These must have seemed strange words to the German people, who have hitherto received nothing but constant assurance of their own invincibility. It looks as if Hitler may be reading the handwriting on the wall.

The United Nations are on the offensive at last. But let us not indulge in any overconfidence or premature rejoicing. One or two touchdowns are not going to win this war; there is already a big score against us. The Germans are far from beaten, and there are many hard, bloody campaigns ahead before their strangle hold on Europe can be broken. And there are still the Japanese, against whom we have made only relatively minor gains. We still have to plan for a long and difficult war.

### *How Shall We Remember Pearl Harbor?*

**T**HE anniversary of Pearl Harbor is drawing near. We cannot let the historic date, December 7th, pass without some kind of national observance of it. What form shall that observance take?

In an address before the Church Club of New York October 8th, and in an editorial in THE LIVING CHURCH of October 11th, this editor suggested that the President proclaim December 7, 1942, as a national day of prayer, fasting,

and rededication. He further suggested that religious services be held at noon of that day in cathedrals, churches, and synagogues throughout the land, and by chaplains at all army and navy posts; or alternatively, that appropriate commemorations of a religious character be held at places of business and industry and in civic and community centers, as well as at military posts.

We renew that suggestion at this time, and we venture to hope that the President will act upon it favorably. Indeed, there has been some intimation that he will ask some such observance. We believe that it is a matter of real importance, that Pearl Harbor be remembered with prayer, penitence, and rededication; rather than with the note of vengeance and hatred which is otherwise likely to be the exclusive characterization of this anniversary.

Through the Editor's Window

WHEN is a joke not a joke? When is it perverted into one of those hideous and strangely misnamed magazines known as a "comic." True, there are relatively decent and innocent comics, such as the Donald Duck and Mickey Mouse ones, and even a few consciously "educational" ones. There is even a praiseworthy attempt to teach Bible stories in this form. But an alarming proportion of the comics are crude, brutal, and packed with horror, hate, and hideousness. Margaret Frakes, in the November 4th issue of the *Christian Century*, rightly indicts the publishers and distributors of irresponsible comics of the horror school, as fomenting race hatred, glorifying brutality, and generally undermining the characters of the millions of school children who read them so avidly. Can nothing be done about

this genuine menace, which parents and teachers alike find so hard to fight single-handed?

SOME CHURCH GROUPS have protested against the popular song, "Praise the Lord and Pass the Ammunition." *Variety*, on the other hand, brands all who object to it as "bluenoses." The argument leaves us cold. The song is a catchy one, and by popular standards it is the best of its kind that has yet come out of this war. It is a bit shocking, undoubtedly, and in questionable taste. But there is a great deal of ammunition that will have to be passed before the war is won, and perhaps it's not a bad idea to have a popular reminder that it is of primary importance to "praise the Lord" if the passing of the ammunition is to be done in a worthy cause.

OUR CENTENARIAN CONTEMPORARY, the *Southern Churchman*, can always be relied upon to bring us the latest and most dramatic news from every Christian front. Thus, with the daily papers giving us so little news of what is happening in Alaska, where our troops are endeavoring to blast the Japs from their toehold in the Aleutians, and whither a new military road has been driven by herculean efforts said to surpass the building of the Panama Canal, the *Southern Churchman* sensationally headlines:

NO DULL MOMENTS IN ALASKA  
Books Arrive From Southern Ohio C. P. C.

LIVY THE OFFICE CAT, noting Mrs. Roosevelt's promise to the troops in Britain that she will try to get them faster mail service and thicker socks, wants to know what she is going to do to strengthen the morale on the home front. Fatter mice and richer milk is Livy's platform, and he's determined to have Eleanor do something about it just as soon as she gets home.

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## NEW YORK

### St. Mary's-in-the-Field Meets Race Question

By ELIZABETH McCracken

Under the Race Discrimination Amendment recently passed by the New York State Legislature, no State funds will hereafter be allowed to any institution which refuses to admit Negro children. All the institutions in the State, except five, agreed to comply with the ruling of the Division of Public Welfare.

These five, listed as "Protestant" by that division, are: Orphan Asylum Society of the City of New York (otherwise known as Graham School), Hastings-on-Hudson, N. Y.; Orphan Asylum of the City of Brooklyn, Brooklyn, N. Y.; Society for the relief of Half-Orphan and Destitute Children (otherwise known as Stuart House), New York City; American Female Guardian Society and Home for the Friendless (otherwise known as Woodycrest), the Bronx section of New York City; St. Mary's-in-the-Field, Valhalla, N. Y.

*[The withdrawal of 405 wards of New York City from these five institutions was announced recently by William Hodson, commissioner of the department of public welfare, in a letter to Mayor LaGuardia. Of 10 Jewish, 24 Roman Catholic and 27 Protestant agencies, these were the only ones affected. In announcing the action Mr. Hodson paid tribute to the "long record of splendid service to children," of the five institutions whose regulations conflict with the anti-discrimination law.]*

St. Mary's-in-the-Field, formerly known as the House of Mercy, has been in the charge of the Sisters of St. Mary for almost 80 years. In that time, more than 8,000 girls have been under their care. For many years, cases were received irrespective of race or color. During the past 25 years, such work as that done at St. Mary's has become greatly specialized. St. Mary's-in-the-Field is no longer a reformatory but a school for problem girls.

#### REASONS FOR RULE

It is 15 years since the institution received a Negro girl. Speaking of the reasons for this, the Reverend Mother Superior of the Eastern province of the community, who has the general supervision of the school, said:

"We explained to the Commissioner of Public Welfare the peculiar and difficult type of preventive and remedial work with adolescent girls and the necessity of the elimination of possible complications. Experienced social workers testify that the presence of Colored girls in such a group creates peculiar problems, which add greatly to the difficulty of management."

Of the 65 girls now at Valhalla, only nine are there on commitment from New York. Most of the others have come through the Church Mission of Help. When it became clear that the division of public welfare would insist upon the reception of Negro girls, St. Mary's decided

not to accept in the interval any more girls, even White girls, on commitment from New York, and to plan for the care of those nine already at Valhalla. These girls wish to remain, and the Sisters hope to be able to establish scholarships for them, in lieu of the aid from the City or State.

#### BUILDS CITIZENSHIP

Speaking of this aspect of the matter, the Reverend Mother Superior said: "Of the thousands of girls who have entered St. Mary's-in-the-Field, many hundreds have returned to the world outside, respectable, self-supporting citizens; and this result has been accomplished at a minimum cost to the city or state. For years, St. Mary's-in-the-Field has received city commitments at the rate of about 80 cts. a day, out of which must be provided food, clothing, medical care, education, and vocational training."

The Sister-in-charge at Valhalla stated that 80 cts. a day covered only about half of the necessary amount spent for a girl. St. Mary's-in-the-Field has only a small endowment fund, which is supplemented by donations from Associates of the Community and other interested friends. It is not a public but a private philanthropic enterprise, entirely under the control of the Community of St. Mary, subject to their rules and the Canons of the General Church governing religious orders and the diocese in which they are situated.

Referring again to the problem, the Reverend Mother Superior said: "The truth is that we have refused to take Colored inmates only because of the peculiar character and difficulties of the work. Had we a sufficient number of Sisters and the funds available, we would gladly open a separate house now for Colored girls."

#### TRAINED SOCIAL WORKERS

It should be said that, among the Sisters there are several trained social workers, fully acquainted with the theory and practice of modern preventive and remedial social work. One of the Sisters, not long a nun, was a social worker in New York City of prominence and distinction, known and consulted by other workers with problem girls within a wider area.

St. Mary's-in-the-Field is recognized by trained social workers as an excellent example of successful work with girls. One such worker commented:

"The Sisters show the best sort of 'discrimination,' that which distinguishes between the problem of one girl and that of another. They do the finest kind of 'case work.' They stopped receiving Negro girls simply because they could not meet the special needs of each Negro girl and each White girl. If they could have, they would have. At their children's hospital, they have both races, because the problems are quite different and can be met without detriment to either the Negro or the White patient."

#### EFFECT OF CITY ACTION

The loss of even so small a proportion as one-fifth or one-sixth of the household

at Valhalla, for whom even so meager a sum was paid, will make it hard for the Sisters of St. Mary to carry on their work. Last year, the income from the endowment fund was \$6,068.87; and the contributions from various sources \$15,168.61. For a school of from 65 to 70 girls and a staff of Sisters and teachers, this is inadequate.

## CHICAGO

### Armistice Day

Observance of November 11th, Armistice Day, as a day of prayer and intercession for peace was coupled by Bishop Wallace E. Conkling of Chicago with a suggestion that regular monthly days of intercession be established to "pray for a deepening of the will for peace in all peoples and that statesmen and leaders be given guidance to decisions of honor and justice."

The Bishop also asked individuals in their private devotions to petition for new strength in their own will for peace and to unite with others in a plea that bitterness and hatreds may be removed.

"We are not alone in our realization of the scourge of war and the dreadful price in life and all that is good," he declared in his message. "There are countless millions of hearts in all lands who think and feel about this as we do. We shall want to keep this day of anniversary of peace in the best possible way by praying for a deeper sense of fellowship with God and all it can bring to us of inner peace and power."

"In these times when the forces of evil seem so strong, also selfishness, both national and individual, ideals have been lost, betrayed," the message said. "Often in deepening sense of tragedy and resultant fear, we yield to hopelessness and sin against faith, let us ask in our devotions that the wills of the people may be fortified against fears and that statesmen be given a deeper regard for the safety and welfare of their peoples."

### Pre-Armistice Day Celebration

St. James' Church, Chicago, was the setting for a colorful pre-Armistice Day celebration on Sunday, November 8th, when representatives of all the armed forces and delegations of consuls of the United Nations joined in the 11 o'clock service. The speaker was Upton Close, noted authority on far eastern affairs, whose subject was America's Bright Future or Dark Destiny in the Pacific.

Admiral John R. Downes, commandant at Great Lakes Naval Training Station, with members of his staff, represented the Navy. Gen. Henry S. Aurand, commander of the Sixth Service Command, sent three of his staff officers as representatives of the Army.

The first part of the service was a tribute to those who have given their lives in the service of the United Nations, with prayers for the dead being offered and a period of silence being kept in their honor.

Dr. Leo Sowerby, choirmaster and or-

ganist, arranged a special program of patriotic music for the occasion. Since the first Armistice Day in 1918, St. James' has been a center for the day's observance. The Rev. Dr. Duncan H. Browne is rector.

**Visiting Clergy**

Canon Bernard I. Bell of Providence is conducting two teaching missions and the Rev. Dr. William H. Dunphy of Philadelphia begins a seven-week course of lectures in the diocese of Chicago during the month of November as a follow-up of the School of Prayer held during the week of October 25th.

Canon Bell speaks at Christ Church, Woodlawn, for six consecutive nights starting Sunday, November 8th, and at Trinity Church, Aurora, Ill., from November 15th to 20th. Dr. Dunphy began his lecture series on November 3d at the Church of the Epiphany and will speak every Tuesday evening through December 15th.

Two other prominent Churchmen were also in the diocese for speaking engagements early this month, when Bishops Quin of Texas and Gilman of Hankow came here as members of the Presiding Bishop's team. Their three-day visit terminated November 5th when they were guests of the diocesan council at a luncheon.

**ARIZONA**

**Missionary**

The ordination to the diaconate by Bishop Mitchell of Lloyd Cox at Williams, Arizona, on Sunday, October 11th, has a special missionary significance. For Mr. Cox will have charge not only of St. John's, Williams, and the Community services at Grand Canyon, but also of the new mission among the Havasupai Indians, who live at the bottom of a branch of the Grand Canyon 3500 feet below the rim.

This work was started three years ago by the Archdeacon and the Rev. Cecil Harris, then vicar at Williams. In a beautiful and most picturesque canyon valley, between towering cliffs, with a little stream winding through green pastures and gardens, these Indians live a peaceful, contented life. "Far from the madding crowd," yet conscious of world affairs, they are sending some of their young men to training camps. When the missionary comes, they fill their little school house, and listen attentively to his message.

There have not been as yet many conversions, with one outstanding exception. Jim Crook, one of the leaders of the tribe (chairman of the tribal council) and formerly a widely known Indian cowboy, was "being converted" when Mr. Harris found him, and followed up the process. A year later he and his wife, Viola, were baptized by Mr. Harris in their little river. The next year they were confirmed by Bishop Mitchell. Jim seems most thoroughly in earnest and has been coming each winter to Phoenix to study at the Cook Christian Training School, an excellent in-

stitution of the Presbyterian Church. He also comes to the Cathedral and is receiving Church instruction.

His faith was put to a most severe test a year ago when in a terrible measles epidemic in the canyon he lost four of his children. All his children have now been baptized, and several of the Havasupai young people also. Jim started a Sunday school last year, and in his absence it is being continued by the two school teachers, Mr. and Mrs. Cole, supervised by Mr. Cox, who will visit the canyon each month, making the difficult and almost dangerous trip on horseback, down the 15 mile trail. The 40 mile approach to the trail, which crosses the rough desert from Grand Canyon, is an auto trip almost as thrilling as the downward trail to the village. Nobody but an earnest and well-seasoned missionary would accept the responsibility of this new project.

**FLORIDA**

**Four Churches Dedicated Within Month's Time**

Evidence that the Church is going forward in the diocese of Florida is shown by the dedication of four new churches within a month's time.

In Ortega, St. Mark's has been completed even to new Prayer Books and hymnals in the pews. The building is a gothic structure of brick trimmed with white stone and is a well equipped Church plant.

The first unit of St. Luke's Church, Marianna, has been completed and dedicated by Bishop Juhan. Fire had completely destroyed the original historic Church building. Work is going ahead steadily on the remainder of the building.

The mission of St. Andrew's, Panama City, has completed a new church building and parish house, rebuilding on the old structure. In Gainesville, St. Augustine's chapel and school has been rebuilt from the ground up and provides a fine building for the worship of the Negro congregation.

**ALBANY**

**Memorial Service**

A memorial service for the late Rt. Rev. Gouverneur F. Mosher, D.D., was held in St. Paul's Church, Albany, N. Y., on the evening of November 1st. Bishop Mosher spent his boyhood in Albany and attended St. Paul's Church where he was also confirmed and from which parish he became a candidate for Holy Orders. His father, Jacob S. Mosher, M.D., and his brother, J. Montgomery Mosher, M.D. (after whom the Mosher Memorial wing of the Albany City Hospital for the care of the mentally sick, is named), were vestrymen of St. Paul's Church.

During the service the old Mosher pew was decorated with flowers. Bishop Oldham of Albany was present to offer the final prayers and pronounce the benediction. The rector of the parish, the Rev. George A. Taylor, conducted the service and brief remarks were made by Mr.

**Building the King's Highway**

BY THE REV. FRANK DEAN GIFFORD



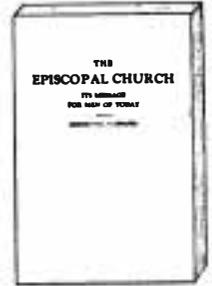
This new book of sermons—thirty-two, ten-minute sermons—is written in a notably simple, understanding, and friendly style. The sermons are filled with good common sense and good humor, and cover many subjects, including addresses for all the chief days of the Christian Year. Some of them deal with the main articles of the Apostles' Creed, while others are devoted to the subject of the meaning of the life of Christ to the Christians

of today. These sermons are excellent for ordinary, inspirational, meditational reading. Price, \$2.00.

**The Episcopal Church: Its Message for Men of Today**

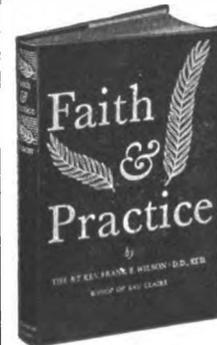
BY THE REV. GEORGE PARKIN ATWATER

The author describes this book in the preface as one "intended for those who would understand the Episcopal Church, both its spirit and practices. It considers chiefly the initial difficulties of those coming for the first time within the influence of the Church. . . . It is a serious effort to appeal to the minds and hearts of those who are becoming aware of the unique character and claims of the Episcopal Church. . . . It is not to be understood as a complete treatise but it is hoped that it will help to remove the apparent obstacles in the minds of those to whom the Episcopal Church is extending a welcome." Price, 70 cts.; \$7.00 a dozen.



**Faith and Practice**

BY THE RT. REV. FRANK WILSON



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## DIOCESAN

Taylor and the Rev. Franklin Knight of Great Barrington, Mass., classmate of Bishop Mosher at Berkeley Divinity School and Bishop Mosher's brother-in-law.

Bishop Mosher died in New York City, July 19, 1941.

### NEW JERSEY

**St. Luke's, Union, N. J.,  
Takes Over Former Tavern**

Prevented from building a much needed parish house and rectory, and forced to move from its temporary dwelling, the congregation of St. Luke's, Union, N. J., undauntedly took over a large house and grounds lately occupied as a tap room and road house. The problems of cleaning, heating, and caring for the building are being faced with fine spirit by the members of the congregation, and within a month what was once the "Normandie" on highway 29 will be occupied by the Rev. Harold E. Schmaus and will be used as a parish house by members of St. Luke's mission.

**Splendid Attendance At  
Convocation Meetings**

Splendidly attended meetings have been held in three of the convocations of the diocese of New Jersey to hear the Presiding Bishop's teams. Meanwhile, Bishop Gardner of New Jersey has been serving on other teams of the dioceses of Delaware and Rhode Island. In Elizabeth 118 vestry men with their rectors were present on Sunday night, November 1st. In Trenton a general meeting was attended by over 200 persons, while the Camden convocation rallied in force for the same purpose. Dr. Leicester Lewis in Philadelphia has been giving a series of lectures on Worship on Tuesday nights in this area and they have been remarkably well attended. Atlantic and Monmouth convocations are to meet in the coming weeks. This hearty response on the part of the people of the diocese, in spite of travel restrictions, is a most encouraging sign of the health of the Church life.

### EASTERN OREGON

**Sir Galahad Chapel**

An event probably unique in the history of Scouting in America took place on October 28th when troop Chaplain F. C. Wissenbach dedicated the Scout Chapel of Sir Galahad, Pendleton, Ore., in an impressive service to which parents and friends had been invited.

Sponsored by the Church of the Redeemer, Pendleton, of which the Scout Troop Chaplain is rector, the Scouts have embodied the little chapel in their spacious clubroom, located in the basement of the Church. The building of the chapel was made possible by a generous donation from the local Boosters' Club. Above the altar of the small chapel—it measures 8' x 8'—hangs a large picture of Sir Galahad;

behind glass panels on either side are the Scout oath and laws; the small Cross is made of rustic cottonwood; on the altar are 12 candles, red and black, the colors of the troop. The Bible was presented by Scout Ernest Davis, curator of the chapel.

The chapel was the recipient of many gifts, including pictures of *The Vigil*, *The Pathfinder*, chief Scout of America, James E. West, the late Robert Baden-Powell, chief Scout of the world, and Daniel Carter Beard, one of the pioneers of the movement in America. The chapel is dedicated to the memory of Lord Robert Baden-Powell and Daniel Carter Beard.

The Scoutmaster of the troop is Dr. T. M. Barber, who is assisted by the Ven. Eric O. Robathan. Consisting of five patrols of six scouts each, and an explorers' patrol of 10 boys, the troop numbers 40, and represents boys of eight communions.

### DULUTH

**Bishop Whipple's Missions  
Celebrate**

The task of the modern bishop following in the footsteps of early missionary heroes in the midwest was graphically illustrated recently by the anniversary celebrations of three parishes in the diocese of Duluth. Seventy years ago within a single month Bishop Whipple, first Bishop of Minnesota founded three small mission stations at Moorhead, Fergus Falls, and Detroit Lakes. From a handful of communicants, all three of the places soon grew to be flourishing parishes.

This fall in memory of their founder, the three parishes have been conducting festive celebrations, with the present Bishop of Duluth, the Rt. Rev. B. T. Kemerer, as guest preacher and guest speaker at all parish affairs. The Church of St. John the Divine, at Moorhead, signalized the anniversary by having its beautiful church building entirely repaired and renovated, and a new furnace installed. St. James' Church, Fergus Falls, held a two-day celebration climaxed by the dedication of a large memorial window. St. Luke's Church, Detroit Lakes, held similar festivities. The Rev. Francis Sullivan is rector of St. John's, Moorhead. The Rev. Leslie Hallett is in charge of the Fergus Falls field.

### MINNESOTA

**Navy Service of Dedication**

On Sunday afternoon, October 25th, the Cathedral Church of St. Mark, Minneapolis, was the scene of a Navy service of dedication. At 3:30, 1000 Navy men assembled on the Cathedral grounds where, beside the flagpole, 100 recruits were inducted, after which the national anthem was sung, led by the Navy Band from the base at Wold Chamberlain field, Minneapolis.

At four o'clock they entered the Cathedral for the service conducted by Bishop Keeler, Coadjutor of Minnesota. His welcome was responded to by Commander

Joseph Baer of the Naval ROTC at the University of Minnesota, after which the sermon was preached by the Very Rev. Charles P. Deems, dean of the Cathedral. Stirring hymns were sung, led by the Cathedral choir, and the service climaxed with the reciting in unison of the solemn "Act of Dedication."

The Navy men filled the cathedral but amplifiers were installed on the grounds where hundreds watched the procession, and listened in on the service.

This is the third of a series of "dedication services" held at the Cathedral: the first to all war chest, community fund, and social workers; the second to St. Barnabas, the Church hospital of the diocese.

**MASSACHUSETTS**

**Children in War-Time**

*What of Our Children in Wartime?* issued by the Department of Social Service of the diocese of Massachusetts, was distributed, "hot off the press," at the diocesan conference for women on October 21st. It is tangible evidence of cooperation with the Committee on Public Safety, as the national service of Civilian Defense is called in Massachusetts. The department of which the Rev. Howard P. Kellett is executive secretary, and the Committee on Children in Wartime of which Ralph Barrow, executive secretary of the diocese's Church Home Society, is chairman, have drawn up recommendations to further the safeguarding of children from injury, from neglect, exploitation, and undue strain, the strengthening of their home life and attempting to equip them, of whatever race or creed, to take their part in democracy.

**MILWAUKEE**

**St. Luke's, Racine, Celebrates Centennial**

St. Luke's Church, Racine, Wis., celebrated the 100th anniversary of the founding of the parish on October 18th, the day of its patron, St. Luke.

The day's program included a corporate Communion, at which Bishop Sturtevant of Fond du Lac, former rector of St. Luke's, was the celebrant, a solemn procession of clergy, acolytes, and choir at the 11:00 o'clock service; a reception by the rector, the Rev. Alexander Simpson and Mrs. Simpson, assisted by Bishop and Mrs. Ivins of Milwaukee and Bishop and Mrs. Sturtevant of Fond du Lac.

The centennial gift of the members of the congregation, a new organ, and a stained glass window, gift of and to the memory of Caroline Louise Lingsweiler, former benefactress of the parish, were dedicated by Bishop Sturtevant.

**LONG ISLAND**

**Golden Jubilee**

All Saints' Church, Bayside, L. I., celebrated its 50th anniversary by a week of services and festivities, at which Bishop DeWolfe, Suffragan Bishop Larned, and

former Congressman Bruce Barton were the leading speakers.

The corner stone of the parish was laid in April, 1892 and the church was dedicated in October of the same year. The real beginning of the parish, however, goes back farther than that, for a Sunday school had been established in 1860, meeting in an old district schoolhouse. This school was opened by the rector of St. George's, Flushing, and continued for many years under the leadership of the Brotherhood of St. Andrew of that parent church.

The present rector, the Rev. Harold Dunbar, is the 10th rector of the parish and is a graduate of Yale Divinity School. Under his leadership the parish now numbers nearly 500 communicants and a Church school of 300 pupils.

**OREGON**

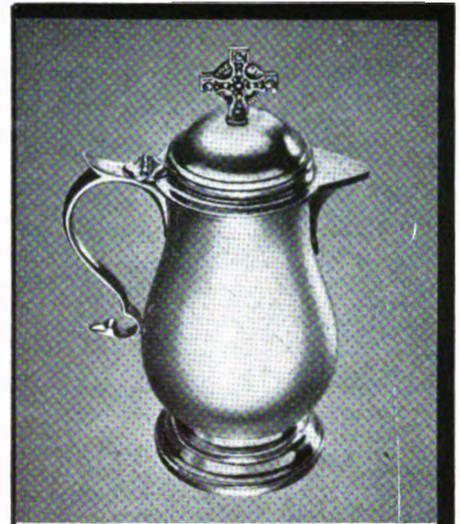
**Elections**

The Rev. Lansing Kempton, rector of Trinity Church, Portland, Ore., has been elected chairman of the standing committee of the diocese of Oregon to fill the vacancy caused by the death of the Very Rev. H. M. Ramsey. The Rev. Richard F. Ayres, rector of St. Michael and All Angels', Portland, was elected to fill the vacancy on the committee.

**IDAHO**

**St. Luke's Hospital, Boise, Receives \$5,000**

St. Luke's Hospital, Boise, Idaho, has been named in the will of Mr. Frank H. Parsons to receive \$5,000. Mr. Parsons was a native of Vermont, but lived in Idaho many years. While not a Churchman, he attended St. Michael's Cathedral.



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# EDUCATIONAL

## SEMINARIES

### Matriculation Ceremonies at G.T.S.

The annual matriculation ceremonies at the General Theological Seminary opened on Friday, October 30th, with Evensong and the commemoration of founders and benefactors in the chapel. In the choir with the Dean, the Very Rev. Dr. Hughell E. W. Fosbroke, and the faculty of the Seminary were members of the board of trustees; these included Bishop Washburn of Newark, the Rev. Dr. Frederic S. Fleming, the Rev. Dr. J. Wilson Sutton, and the Rev. Dr. Charles L. Gomph. The sermon was preached by Bishop Hart, Co-adjutor of Pennsylvania, of the Class of 1916. After the service the trustees were guests of the Seminary at dinner in Hoffman Hall, Bishop Hart being the guest of honor.

Twenty-eight students signed the matriculation book, after the service of Holy Communion on Saturday, October 31st. This action is a pledge of loyalty to the Seminary and of faithfulness in fulfilling its requirements of study and in living the devotional life of the institution. These students, all new, are: 19 juniors, 2 mid-dlers, 2 seniors, 3 graduate students, and 2 special students. There are 52 students in the Seminary who have already matriculated. The entire student body, therefore, numbers 80.

The Rev. Dr. Burton Scott Easton, who was taken ill in September, is making a fine recovery. He has been granted a leave of absence for this term, and will return to his classes at the beginning of the Easter term, early in February. Dr. Easton's work is being carried by his associate, the Rev. Dr. Donald Fraser Forrester, and by the Rev. Dr. Robert P. Casey, professor of Religion in Brown University.

### General Theological Supports Missionary Projects

The missionary society of General Theological Seminary, of which every seminarian is automatically a member, held its first meeting of the year on October 12th. Bishop Loring of Maine was the speaker of the evening.

The missionary society's own missionary project at Upi in the Philippine Islands has been upset by the war situation in the Pacific. However, as an interim policy until the work at Upi can be resumed, the society has adopted the support of several projects: the vacation schools conducted during the summer in Maine; and a project in Lawnside, N. J., for the building of a community house, have been helped both with financial aid, and with the contributed assistance of seminarians themselves.

During the coming year, the society will aid the Liberian Mission school system, which provides Christian education for the future teachers and leaders of Liberia; and will also continue the sponsoring and conducting by seminarians of the St. Peter's Boys' Club of St. Peter's Church, Chelsea, which was started this

summer by the society. The Boys' Club is the major endeavor of the society for the present time, both as a means of fulfilling the need for a social-religious organization for young people nearby, and as a means of enabling the seminary to participate in the community life of the Chelsea neighborhood.

## UNIVERSITIES

### Canterbury Club At Hamline

"Yes, it's been my baby," said a young man in telling about the Canterbury Club at Hamline University (Methodist), St. Paul. "We organized in September 1941, and are a small group—only about 16. We asked one of the St. Paul clergy to be our advisor, a Churchwoman is our faculty adviser. We had monthly programs during the year, and all centered on what we believe and why. Many students of other or no church affiliation became interested. One of these, our president this year, will be confirmed next month. We had four corporate communions during the year, and several social events. We had no money to operate on; all service was voluntary. Two of us will enter the seminary next fall; another has just been admitted as a postulant. We recently had 100 students as our guests at an evening meeting; the chaplain and members of the Canterbury Club at the U. of M.; Lutheran and Methodist groups from Hamline. Our advisor spoke to us on Youth and Personal Evangelism."

The young man who "mothered" the organization—Bernard Miars, St. Stephen's parish, Edina, Minn., was commissioned one of the Bishop's Men in June (men completing courses in the Cathedral school during the winter and commissioned as lay workers). Now in addition to his studies he is in charge of a mission 100 miles from the Twin Cities where he has a Church school of 15 and congregations of 50. While there over the weekend he finds time to call on the sick and interest himself in parish activities.

## Memorial

A portrait of the late Bishop Henry Judah Mikell, formerly head of the diocese of Atlanta, was presented to the University of the South, Sewanee, on All Saints' Day, by Governor-Elect Ellis Arnall of Georgia.

The picture is the gift of the Kappa Alpha Fraternity of which Bishop Mikell was a past Knight Commander. Mr. Arnall is a member of Kappa Alpha as well as an alumnus of the University of the South.

Bishop Mikell was chancellor of the University at the time of his death.

## SECONDARY SCHOOLS

### Fire at Negro School

The main building of the John Moncure High School, Miller's Tavern, Va., was burned to the ground on November 2d, and is a total loss. The building, which was of wooden construction, was valued

along with its contents at \$10,000 and was insured for \$7,500 which was all that was permitted under the current insurance rules.

The John Moncure High School is owned and conducted by the diocese of Virginia. It includes grammar and high school grades for Negro students. It has been in existence for nearly 30 years, and has rendered excellent service to the Negroes of Essex and King and Queen Counties. Under the leadership of the present headmaster, the Rev. Dr. Aston Ham-

ilton, the school has grown in numbers, and has established a boarding department in order to receive students from other sections. The school has five teachers, and 100 students, and most of the graduates look forward to going to St. Paul Polytechnic School at Lawenceville, Va., or St. Augustine's College at Raleigh, N. C.

Plans are being formulated to undertake the rebuilding of the school at once, or as soon as possible under present conditions.



# BOOKS

ELIZABETH McCRACKEN, EDITOR

## A Novel Approach to the Gospels

**JESUS IN THE LIGHT OF HISTORY.** By A. T. Olmstead. Scribner. \$2.75.

Specialists in New Testament research will welcome the entirely novel approach that Dr. Olmstead, an Orientalist of high distinction, makes to the problems of the Gospels; disregarding the "received" results both in the Jewish backgrounds and in source-criticism, he follows a line that is peculiarly his own. His contentions, he may be assured, will be examined and weighed with the respect due his eminence in his own field. In the meantime, however, non-specialists must be advised to use the book with great caution. The extreme positiveness with which Dr. Olmstead states his conclusions only too often rests on ignoring evidence of which he does not seem to be aware. Only one example need be cited here. The Jewish calendar was lunar; the beginning of each month and therefore the date of the various feasts being determined by the new moon. Dr. Olmstead holds that the occurrence of the new moon was determined by a fixed calendar of Babylonian origin, by means of which he dates the Crucifixion precisely on Friday, April 7th, A.D. 30. But Jewish tradition is clear and unambiguous: the new moon on each occasion was determined not in advance but by direct observation. **BURTON SCOTT EASTON.**

## An Inspiring Book For These Times

**THIS WAR IS THE PASSION: THE COMFORTING OF CHRIST.** By Caryll Houselander. Sheed and Ward. \$2.25.

Two thoughts underlie the author's theme. In her own words: there is "nothing that any one of us can suffer that is not the Passion", that is to say, Christ suffering in us; and also, that we minister to Christ in others in whom He lives: "Whatever we do now we did to Christ in His Passion; that is hard to grasp, but it is true." No one today escapes sharp suffering, and the manner in which we suffer has tremendous issues. If the suffering is in union with the pains of the Passion, then it has the "redeeming and healing and lifegiving" qualities of Christ's suffering love.

The author lacks the skill of a trained writer, but she drives home her argument

with many a pungent quip and with apt illustrations. There are but half a dozen phrases that could not have been written by a Catholic of our own Communion; only once does a sentence betray the bitterness characteristic of an English Romanist, and this we may treat in the forgiving spirit which she inculcates.

The book is timely. Its teaching is sound and free from sentimentality. It should prove an inspiration to many.

MOTHER MARY MAUDE, C.S.M.

## A Scottish Philosopher on Theism

**THEISM AND COSMOLOGY.** By John Laird. New York: Alliance-Philosophical Library. Pp. 331. \$3.50.

The distinguished Scottish philosopher, whose many books have been so stimulating to all interested in epistemological and metaphysical questions, turns his attention in his Gifford Lectures to the problem of theism. Dr. Laird approached theism with a certain suspicion; he did not think that there was much to be said for the position, but he came away finding that it had more to commend it than have most of the possible metaphysical theories. This is the first volume of the Gifford Lectures; the second, which this reviewer has been given the opportunity to read in the English edition, carries the argument along considerably, and we hope will soon appear in America.

Although Dr. Laird finds that theism is a possible hypothesis, he does not like traditional types, and his own notion seems to come down to a rather pantheistic "deiformity" or pattern in the universe, which is not "sub-personal" but is decidedly "im-personal." What in effect he thinks can be shown, is that there is a creative design about the cosmos, working itself out into man and his values. Such a view raises all sorts of questions; and we are by no means convinced that there can be a design without a designer, despite all that Dr. Laird says.

But in the course of arguing to his not very satisfying position, the lecturer raises many fascinating problems, and explores all sorts of avenues. For one of a philosophical turn of mind, the book is a treasure-house of good things,

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## THE CHRISTMAS NEEDS OF YOUR PARISH

We can think of no more appropriate time to present to Our Lord, for use in His Holy Church, some lovely and needed gift of equipment,—such as brassware for the altar,—silverware for sacred vessels or the credence,—or some other essential need,—and it might nicely be presented as a memorial. Memorials! Oh, but there will be SO many in the days to come! God help us all!

Then, let us think of the more utilitarian needs of your parish before it gets too close to Christmas for good and efficient service,—for, efficient as we are, we're still perform a wartime organization pro tem.

Cast your mind's eye over this list, check the supply in your Sacristy cupboards, and then DO SOMETHING ABOUT IT:—Candles, Candle Lighters, Incense, Thuribles (Censers), new Choir Hymnals, Processional Candle Sticks, Parish Christmas Cards, Service Folders, gifts for the men in the service, Processional Crosses in both brass and wood, or some other equally lovely thing that would make a suitable and needed Christmas present to Our Dear Lord Himself.

And, again we urge you not to forget those very real needs of equipment which can so easily be secured as memorials. Your Christ Mass can be a glorious one, but it must needs be properly planned for. Rather!

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# DEATHS

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

## Walter Gardner Blossom, Priest

After a prolonged illness the Rev. Walter Gardner Blossom died on October 27, 1942. Burial service was conducted by Bishop Stevens of Los Angeles at St. Columba's chapel of St. Paul's Cathedral, Los Angeles, on October 30th.

Born in Wakefield, Mass., 69 years ago, the Rev. Mr. Blossom graduated from Nashotah in 1895, being ordered deacon the same year, and ordained priest in 1897 by Bishop Anderson. After serving several churches and missions in Eastern states he became a chaplain in the Army in the first World War, serving at Camp Meggs, Wash., in 1918 and 1919. He came to California 24 years ago and became assistant at St. Matthias' Church, Los Angeles, and from 1929 to 1939, when he retired, he was chaplain and superintendent of welfare work for the Southern California Edison Company, meanwhile serving as vicar of Immanuel Mission, El Monte, and Holy Spirit Mission at Wilmar.

Surviving him are his wife, Ruth O. Blossom, and two sons, Harold M. and Phillip M. Blossom.

## William O. Butler, Priest

Funeral services were held November 9th at St. John's Episcopal Church, Chicago, for the Rev. Dr. William Omer Butler, rector emeritus, who retired in 1938 after serving the parish 17 years. Dr. Butler died on November 5th at the Church Home for Aged Persons at the age of 75 years.

He was born in Lawrenceburg, Ind., on October 28, 1867, was ordained to the priesthood in 1901 by Bishop Worthington, and came to the diocese of Chicago in 1904 from Omaha, Neb. He served as curate at St. Bartholomew's Church, Chicago, under Bishop Fawcett, seven years at Savannah and five years at Sterling. He resigned the ministry in 1918 to practice medicine, but was restored to the priesthood in 1921 when he became rector of St. John's, which he served until his retirement in 1938.

Dr. Butler is survived by his widow, Lily May; two brothers and a sister.

## Arthur L. Gaylord, Priest

The Rev. Arthur L. Gaylord, rector of Emmanuel Church in the diocese of Pittsburgh, died very suddenly of a heart attack in Pittsburgh, Pa., on November 4th. The burial office was said at Emmanuel Church November 7th by the Rev. Dr. Homer A. Flint, executive secretary of the diocese of Pittsburgh. Immediately after the burial office a requiem Eucharist was celebrated.

Fr. Gaylord was born in Geneva, N. Y., in 1889. He was graduated from the Delancy Divinity School in 1921. In 1922 he married Miss Katherine E. Higinbotham, who along with one daughter, Constance, survive him.

Fr. Gaylord has spent his entire min-

istry in Pennsylvania, being in charge of parishes in Punxsutawney, Canonsburg, Monongahela City, and Pittsburgh.

## George S. A. Moore, Priest

The Rev. George Seymour Adriance Moore, retired priest of the diocese of Chicago and former managing editor of THE LIVING CHURCH, died November 4th at the Chicago Home for Incurables at the age of 62 years.

Born at Decatur, Ill., the son of the Very Rev. and Mrs. Walter H. Moore. Fr. Moore was ordained to the priesthood in 1908 by Bishop Fawcett. He attended St. Alban's School, Trinity College, St. Stephen's College, and General Theological Seminary.

After his ordination, he served as curate at St. Saviour, Bar Harbor, Me., and Trinity, New York; as rector of St. Mark's, Coldwater, Mich.; St. John's, Midland, Mich.; St. Edmund's and St. Peter's, Milwaukee, Wis., and Immanuel Parish, Racine, Wis. He was transferred from the diocese of Milwaukee by Bishop Randall in 1940. He was the author of *Patriotism and Ballyhoo*, *Three Duties of Man*, and *Why I Am a Priest*.

Funeral services were held at Trinity Church, Aurora, Ill., on November 7th with Bishop Randall reading the burial office. Interment was at Aurora. His only living relatives are two nieces, Mrs. John Standke of Forest Park and Mrs. Charles Ritchie of Cicero, Ill.

## Charles Pittman, Priest

The Rev. Charles Pittman died at Floral Park, Long Island, N. Y., on October 22d at the age of 70. Up until 1939 he was rector of St. Elizabeth's Church, Floral Park, and from then until 1940 he did occasional supply work in the diocese of Long Island.

Born in London, Fr. Pittman was educated in England, spent his early years in the ministry as a missionary in South Africa, working among the native tribes. Returning about 1901 to England he spent eight years there before he came to the United States. He leaves a widow.

## Henry Tatlock, Priest

The Rev. Henry Tatlock, D.D., rector emeritus of St. Andrew's Church, Ann Arbor, Mich., died on October 30th in the University Hospital, Ann Arbor, after a brief illness of a heart ailment.

Mr. Tatlock was 94 years old. He was born on May 27, 1848, in Dublin, Ireland. He was graduated from Williams College in 1871, and taught school in the East for several years, entering the General Theological Seminary in 1884. He was ordained to the diaconate in 1888 and to the priesthood in 1889 by the Rt. Rev. H. C. Potter.

Dr. Tatlock became rector of St. Andrew's, Ann Arbor, on December 1, 1889, and continued in that charge until 1921, when he retired from the active ministry.

Dr. Tatlock was always exceedingly

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## DEATHS

active in diocesan affairs. He served as a member of the examining chaplains from 1891 to 1920; was chairman of the diocesan committee on canons from 1900 to 1923; dean of the southern convocation of Michigan from 1894-97; a member of the standing committee from 1904-07 and 1914-23, serving as president from 1917-23; was chairman of the diocesan commission on social service from 1910-15; a member of the diocesan board of missions from 1916-23; chairman of the diocesan committee on dispatch of business from 1919-23; a member of the diocesan executive council from 1920-23; and was a delegate to the General Convention in 1892, 1895, 1901, 1913, 1916, 1919, and 1922. He was also a delegate to the Pan-Anglican Congress in London, England, in 1908, and was the author of numerous publications on religious and theological subjects.

Funeral services were held on November 2d, in St. Andrew's Church, with the Rev. Dr. Henry Lewis, rector (Dr. Tatlock's immediate successor), officiating. Burial was in Forest Hill Cemetery.

### Deaconess Louise Schodts

Deaconess Louise Schodts, for many years a devoted worker in St. Thomas' parish, New York City, died on October 27th. Funeral services were held in St. Thomas' Chapel on October 29th, in the evening. The following morning, October 30th, a Requiem was said.

The deaconess order owes a great deal to Deaconess Schodts. A graduate of the New York Training School for Deaconesses, she worked in parishes with signal success. Also, she inspired other women to enter the order. After her retirement, she still continued to be active in good works, particularly in her old parish.

### Mrs. Emmeline D. Walker

Funeral services for Mrs. Emmeline Dabney Walker, wife of the Rev. Joseph R. Walker, rector of St. John's Church, Chester, and of the Church of the Good Shepherd, Petersburg, Va., who died on October 19th were held in Chester on October 20th. The Rev. James W. Kennedy, rector of All Saints' Church, Richmond, Va., and the Rev. Edwin R. Carter of Petersburg, Va., officiated. Surviving Mrs. Walker in addition to her husband is a sister, Mrs. Sophia Greene Umlauf, Chicago, Ill.

### Bessie Watanabe

Too ill to accompany the Japanese of Saint Paul's Mission at Kent, Wash., when evacuated to Pinedale and later to Tule Lake, Calif., Miss Bessie Watanabe was compelled to remain at a Seattle Sanatorium, and died there October 3rd. The authorities at Tule Lake permitted her priest, the Rev. Daisuke Kitagawa, and her family, to return for the funeral services which were conducted at Saint James' Church, Kent, by the Rev. Mr. Kitagawa, the Rev. Dr. Rodney J. Arney, and the Rev. E. C. Schmeiser. During her illness she was visited by Churchpeople and other

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# DEATHS

friends, and there were many at the services to pray tribute and to represent the friends of her own race compelled by sad necessity to be absent. Bessie had been an active worker not only in her own church, but in the diocese, and secretary of the diocesan Girls' Friendly Society.

## William King Jr.

Col. William King jr., deputy to General Convention in 1922, 1928, and 1931 from Southwestern Virginia, died in Lynchburg, Va., on October 31st at the age of 81.

Born in Lynchburg, November 11th, 1861, Col. King was an active Churchman, and was for years a member of the choir of St. Paul's Church, Lynchburg, served on the vestry and as a diocesan council delegate. He was one of the chief assistants of the Rev. Robert Carter Jett, later Bishop of Southwestern Virginia, in founding the Virginia Episcopal School for boys at Lynchburg. From the date of its opening in 1916 he served as a member of the board of trustees. He also served on the executive board of the diocese for six years.

Funeral services were conducted at St. Paul's Church, Lynchburg, on November 2d by the Rev. D. Charleton Barnwell, rector. Interment was in Spring Hill Cemetery. Surviving are two sisters, Miss Alice King and Mrs. William Henry Peck, and a niece, Miss Nannie King Peck.

## Douglas C. Lowles

Douglas C. Lowles, prominent Churchman and leader in Cleveland business and industry for many years, died at his Cleveland home, October 23d.

Mr. Lowles was born in London, England, in 1875 and came to America in 1889. He was for many years connected with the Sherwin-Williams Company and the Perfection Stove Company of Cleveland.

Ten years ago he organized the Church Supplies and Equipment Company in Cleveland, which has grown to be a recognized help in this center of the Church.

Mr. Lowles was interested in many business activities but found time to exercise a large interest in the affairs of the Church. He has been a vestryman in three different parishes and for the past 15 years he has devoted much time as vestryman and treasurer of St. Paul's parish, Cleveland Heights, and as a member of the council of the diocese of Ohio, particularly in the interest of finance and missions.

Funeral services were held at St. Paul's on October 24th.

Mr. Lowles is survived by his widow and three sons.

## CHURCH CALENDAR

### November

15. Twenty-fourth Sunday after Trinity.
22. Sunday next before Advent.
26. Thanksgiving Day (Thursday).
29. First Sunday in Advent.
30. S. Andrew. (Monday.)

# CHANGES

## Appointments Accepted

**ABSON, Rev. MELVIN,** rector of St. Stephen's Church, Buffalo, N. Y., is to be rector of St. Paul's, Brownville, N. Y., and Christ Church, Sacket's Harbor, N. Y., effective November 17th. Address: St. Paul's Rectory, Brownville, N. Y.

**BELL, Rev. ROBERT W.,** vicar of St. John's, Howell, Mich., is to be rector of St. Jude's Church, Fenton, Mich., effective December 1st. Address: 613 W. Shiawassee Street, Fenton, Mich.

**BOSSHARD, Rev. EVERETT,** of the faculty of the Church Divinity School of the Pacific, Berkeley, Calif., formerly assistant at the Church of the Advent, San Francisco, has now become associate rector of the Church of the Advent, San Francisco.

**BOYLE, Ven. WELLINGTON K.,** archdeacon of Indian work, diocese of Duluth, has been priest in charge of St. Peter's Church and the Prince of Peace Church, Cass Lake, Minn., since November 1st. Address: Bemidji, Minn.

**CARRINGTON, Rev. FRANCIS L.,** formerly priest in charge of St. Peter's Church and Prince of Peace Church, Cass Lake, Minn., has been rector of St. Matthew's Church, Bloomington, Ill., since November 1st.

**DAVIES, Rev. DAVID T.,** rector of Emmanuel Church, Detroit, Mich., became rector of Trinity Church, Bay City, Mich., on November 1st.

**GRIFFITH, Rev. FREDERICK,** rector of Grace Church, Kilmarnock; St. Mary's, White Chapel; Trinity, Lancaster; St. Mary's, Fleeton; St. Stephen's, Heathsville; Wicomico Church, Wicomico, Va., has accepted a call to become rector of St. Paul's, Salem, Va.

**HARBACH, Rev. SHELDON T.,** missionary in charge of St. Timothy's, Detroit, Mich., became director of religious education in the diocese of Michigan on September 1st.

**LEE, Rev. HENRY B.,** formerly priest in charge of St. Philip's Church, Syracuse, N. Y., has been rector of St. Paul's Church, Utica, N. Y., and priest in charge of St. Andrew's, Trenton, N. Y., since October 15th. Address: 813 Herkimer Road, Utica, N. Y.

**MACE, Rev. WARREN E.,** formerly rector of St. John's Church, Marcellus, N. Y., and priest in charge of St. Paul's, Warner, N. Y., has been rector of Christ Church, Sherburne, N. Y., since November 1st. Address: Christ Church Rectory, Sherburne, N. Y.

**PAYNE, Rev. JOHN T.,** of Guelph, Ontario, has accepted a call as rector of St. James' Church, Cheboygan, Mich., effective November 1st.

**PRIMO, Rev. QUINTIN E. JR.,** recently ordained priest, is in charge of St. Gabriel's Church, Rutherfordton, and the Church of the Good Shepherd, Tryon, N. C.

**ROCKWELL, Rev. JAMES A.,** rector of Calvary

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Church, Homer, and St. John's, Marathon, N. Y., is to be rector of Grace Church, Syracuse, N. Y., and chaplain to Episcopal students at the University of Syracuse, effective December 1st. Address: 1006 Harrison Street, Syracuse, N. Y.

SCANTLEBURY, Rev. JOHN A., assistant minister at St. Mark's Church, Evanston, Ill., will become vicar of St. Timothy's mission, Detroit, Mich., on November 29th.

SMITH, Rev. WILLIAM T., rector of St. Jude's Church, Fenton, Mich., will become rector of Emmanuel Church, Detroit, Mich., on November 15th.

TYNDALL, Rev. Dr. CHARLES NOYES, rector of St. Peter's Church, Niagara Falls, N. Y., has accepted a call to become rector of Calvary Church, Front Royal, Va., effective December 1st.

### Military Service

BEECH, Rev. JOHNSTONE, rector of St. Paul's Memorial Church, Stapleton, Staten Island, N. Y., has entered the Army as a chaplain.

BOWERS, Rev. JOHN E., rector of Trinity Church, Lawrence, Kans., has resigned to enter the Army as a chaplain.

COFF, Rev. ARTHUR B., rector of St. Matthew's, Bloomington, Ill., is serving as a chaplain in the Army.

CRANDALL, Rev. ROBERT L., canon of the Cathedral of St. Philip, Atlanta, Ga., is on leave of absence to serve as a Naval chaplain. He is at the Naval Training School at Norfolk, Va.

HAIGHT, Rev. JOHN MALCOLM, rector of St. Bernard's parish, Bernardsville, N. J., has been granted a leave of absence to serve as a chaplain in the Army.

NOLAND, Rev. IVESON B. JR., is on leave of absence from Trinity Church, Natchitoches, La., to serve as a chaplain in the Army. Address: Camp Van Dorn, Miss.

REDDICK, Rev. GLENN S., priest in charge of St. James', Marion; St. Mark's, West Frankfort; St. Paul's, Zeigler; and St. Philip's, Harrisburg, Ill., is an Army chaplain.

### Resignations

BURCK, Rev. CARROLL M., has resigned the rectorship of Christ Church, Shrewsbury, and St. John's Chapel, Little Silver, N. J. Address: Little Silver, N. J.

WILLIAMS, Rev. WILLIAM F., formerly rector of Calvary Church, Stonington, Conn., has retired. Address: Old Baltimore Road, Wilmington, Del.

### New Addresses

DRAPER, Rev. WILLIAM CURTIS, canon of Washington Cathedral, diocese of Washington, formerly of 4447 Albermarle Street, N.W., Washington, D. C., is now at 2920 34th Street, N.W., Washington, D. C.

The offices of the diocese of Central New York, formerly at 2218 Genesee Street, Utica, N. Y., are now at 437 James Street, Syracuse, N. Y.

### Ordinations

#### PRIESTS

CHICAGO—The Rev. ROBERT W. FOWKES was ordained to the priesthood on November 15th in the Church of the Mediator, Chicago, Ill., by Bishop Conkling of Chicago, acting for the Bishop of Wyoming. He was presented by the Rev. G.

C. Story; the Rev. A. Gordon Fowkes preached the sermon. The Rev. Mr. Fowkes will work in the diocese of Wyoming.

LONG ISLAND—The Rev. GERARD W. RUBINO was ordained to the priesthood on November 4th in St. Simon's Church, Brooklyn, N. Y., by Bishop DeWolfe of Long Island, acting for Bishop Essex of Quincy. The Rev. Dr. Randolph Ray presented him; the Rev. Harold F. Lemoine preached the sermon. The Rev. Mr. Rubino will join the staff of Mt. Calvary Church, Baltimore, Md.

LOS ANGELES—The Rev. JOHN M. YORK was ordained priest on October 31st in St. Matthias' Church, Los Angeles, by Bishop Stevens of Los Angeles. He was presented by the Rev. Dr. George Davidson; the Rev. M. K. P. Brannan preached the sermon. The Rev. Mr. York will be assistant of St. Matthias' Church, Los Angeles. Address: 1830 South Normandie Boulevard, Los Angeles.

MAINE—The Rev. ARTHUR MOORE COOPER was ordained to the priesthood on November 4th in the Cathedral Church of St. Luke, Portland, Me., by Bishop Loring of Maine. He was presented by his brother, the Rev. Richard Cooper; the Rev. Henry M. Medary preached the sermon. The Rev. Mr. Cooper will be curate of St. Andrew's Church, Millinocket, Me., and assist in the Penobscot mission.

#### DEACONS

CHICAGO—DAVID J. REID was ordained to the diaconate on November 8th at St. Francis' Church, Chicago, by Suffragan Bishop Randall of Chicago, acting for the Bishop of Chicago. He was presented by the Rev. Gordon E. Brant, who also preached the sermon. The Rev. Mr. Reid will be priest in charge of St. Francis, Chicago. Address: 2514 Thorndale Avenue, Chicago, Ill.



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**MICHIGAN**—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545  
Rev. Clark L. Attridge, B.D.  
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Weekday Masses: Wednesday, 10:30; Friday, 7

**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

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Rev. Geo. Paul T. Sargent, D.D., Rector  
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Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.  
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Rev. H. W. B. Donegan, D.D., rector  
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

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

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

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450

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Thursdays: 11 A.M. Holy Communion

**NEW YORK**—Cont.

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Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York 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.

**PENNSYLVANIA**—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., rector  
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

**SOUTH FLORIDA**—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—818

Rev. G. W. Gasque, Locum Tenens  
Sundays: 7:30 & 11 A.M. & 8 P.M.  
Saints' Days and Fridays: 10 A.M.

**WASHINGTON**—Rt. Rev. James E. Freeman, D.D., 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., in charge  
Sunday Masses: 7, 9:30, 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.

Church of the Epiphany, Washington, D.C.—1,073

Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.  
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.  
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.



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\* \* \*

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Humbly and simply, we must now return to their passionate faith in a God before Whom all men are free and equal. Such faith made America's beginnings strong . . . in it we must find our strength and purpose now.

\* \* \*

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### **Make Your Faith**

an active, daily part of your personal life. Go to church regularly. Support your local church—find a way to give it *more* of your time, your strength.

Make it your resolve, especially during the weeks of November 15 to December 6, to attend divine services at your house of worship, and to pledge extra support for your local church in meeting the heavy burdens which the war has placed upon it as it seeks to minister to a war-torn world.