

The Living Church

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

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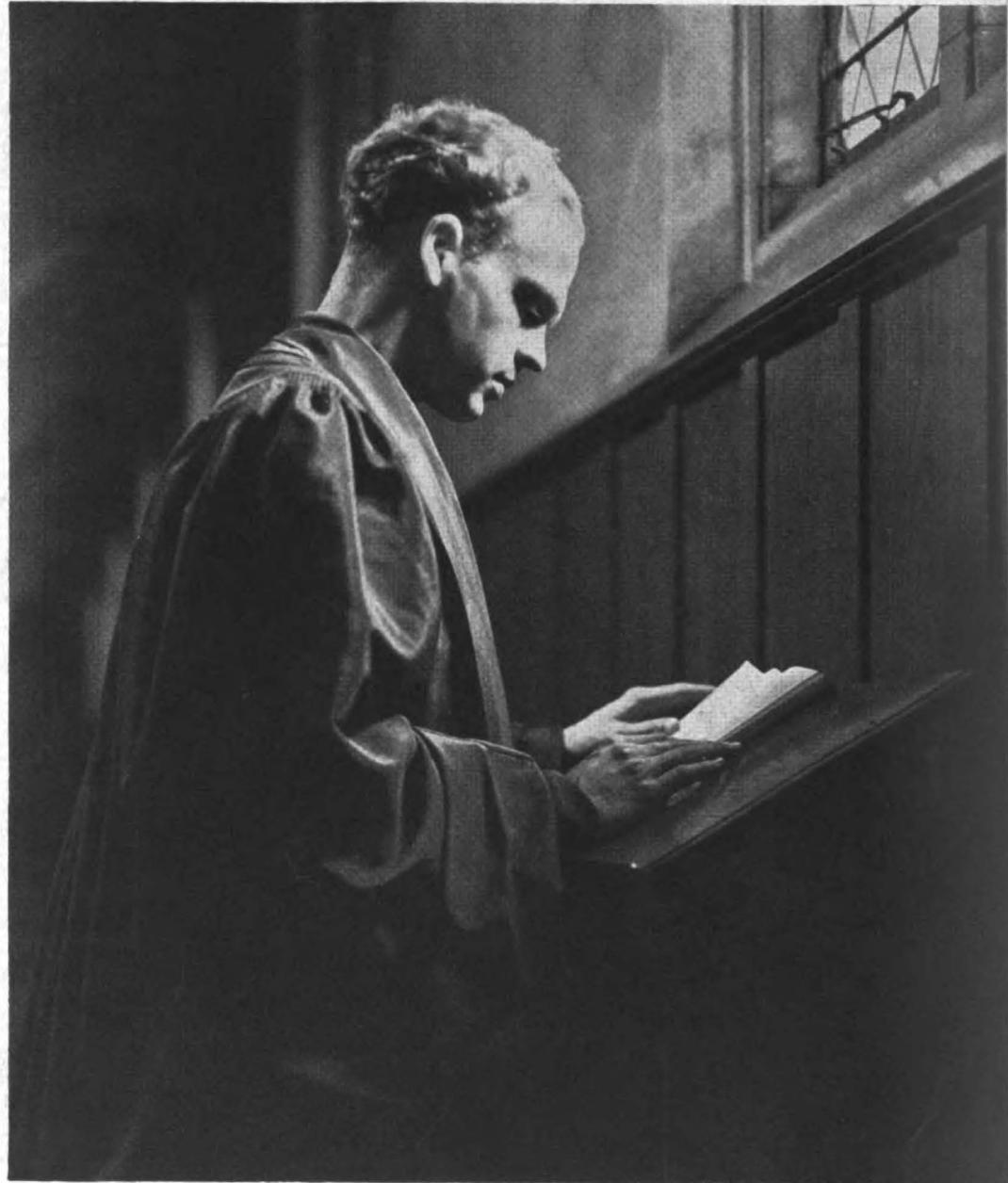
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THEOLOGICAL STUDENT

April 19th has been set aside as Theological Education Sunday, when churchpeople throughout the country are asked to help support the all-important work of educating the next generation's clergy.

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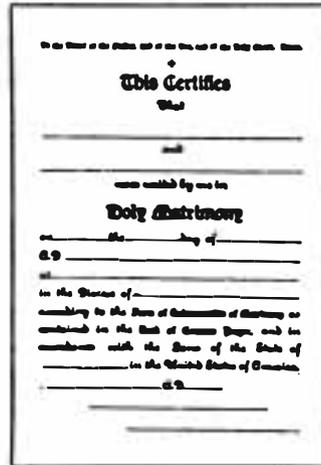
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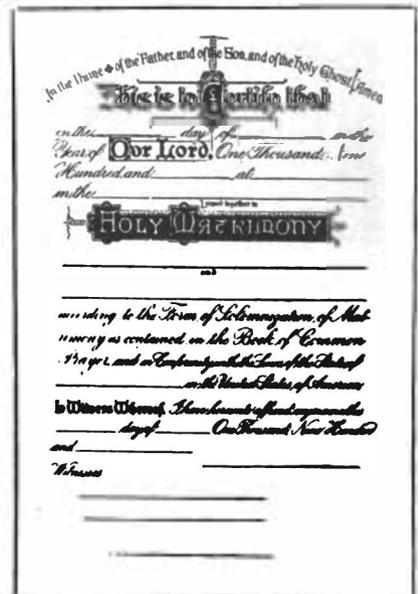
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LETTERS

Good Shepherd Mission

TO THE EDITOR: Please accept my thanks for the article Good Shepherd Mission in your issue of the 5th inst. The more information which is printed, the better. It has occurred to me, however, that the impression might have been given that the resignation of the Superintendent, the Rev. T. C. Harris, was occasioned by the debt situation, which is why I write to say that the fact is, on account of an accident his blood pressure became so high that the physicians felt he should take work at sea level rather than to continue at the 7,000 elevation of the Mission.

As to the debt situation, I understand the matter is to be threshed out at the next meeting of the National Council, when I am sure a satisfactory arrangement will be arrived at.

WALTER MITCHELL,
Bishop of Arizona.

Phoenix, Ariz.

Nursery Shelter

TO THE EDITOR: The enclosed letter from Mrs. R. C. Feather of Kingskerswell, So. Devon, England, concerning the Nursery School at Exeter, has just been received, and it strikes me that it might be of service to you in promoting interest in this excellent philanthropy.

Mrs. Feather and her good husband are friends that I met some years ago when acting as locum tenens at the church in Twickenham, diocese of London. Their present home is not far from Exeter.

(Rev.) ROBERT NOTT MERRIMAN.

Allentown, Pennsylvania.

[ENCLOSURE]

Dear Mr. Merriman:

I want to send you a few details of the Nursery School at Exeter supported by your Church, which I visited yesterday.

Imagine a stately white Georgian house, one of the most beautiful types of English country homes, standing on a slight rise, surrounded by parkland and meadows. This is the lovely home of the principal of Exeter University College and his wife, who have given it up, rent free, for the duration of the war. Inside, the chief impression is of light and air, great high rooms with many windows, and in the two largest and lightest rooms, tiny tables, tiny chairs, a piano, every sort and condition of toy, a rocking horse, see-saws, flowers, and brightly-colored pictures. Upstairs, brown wooden cots with bright knitted blankets, and shining bathrooms, with tidy rows of towels and tooth brushes. And last but not least, the children! There are 40 of them, between the ages of 2 and 5, and a jollier and happier crowd I have never seen. I understand they have all lost their homes, some have lost a parent, some were dug out of bombed ruins, but there

is not a trace of tragedy about them now, they all look happy, healthy, and thoroughly well-cared-for in every way. And *such* friendly little souls, they all crowded round with their favorite toys to show me, and several of them kissed me with great gusto, and quite spontaneously!

They are going through an ideal training—kindergarten lessons in the morning, a rest after dinner, then exercise in the lovely grounds. They learn to do everything for themselves, and at meal-times they wait on each other, even the 2-year-olds doing their share. I may say they have an excellent cook, and their diet is perfect-balanced, ample, and varied. Apparently the local clergyman and his wife both work hard to give them a really sound and *suitable* religious grounding.

Miss Halstead, the matron, is charming and knows her job inside out. She has an equally charming staff of teachers, nurses, and domestics, and a splendid voluntary helper whose own home was completely destroyed in the blitz, so she at once decided to give herself to the service of others in like case, but less fortunate.

Altogether, the school is ideally placed, equipped, and run, and gives one the feeling that it is a very worthwhile piece of work, that deserves all your support. I must add that the Matron and her staff were all loud in praise of your countrymen's generosity. Believe me the clothes and supplies and funds that you send over here are warmly appreciated, and certainly in this case they are being used to the best possible advantage.

If there are any other details about the School you would like, I shall be glad to supply them.

Yours sincerely,

JOYCE FEATHER.

Easter Midnight Mass

TO THE EDITOR: It might be of interest to you, and the readers of THE LIVING CHURCH, to know of a very successful experiment in the national capital.

On Holy Saturday at St. Agnes' Church, Washington, D. C., a midnight Mass was celebrated, preceded by the Holy Saturday Rite. The Liturgy began at 10:45 P.M. Saturday night, with the blessing of the new fire. The Paschal Candle was then blessed, the *Exultet* being sung to the ancient plain-song. Then followed the blessing of the font, all sung. The Litany of the Saints was then sung, followed by the First Mass of Easter (sung). A very reverent congregation filled the church, and nearly all made their communions, properly fasting from the evening before. The celebrant was your correspondent.

Thus in the quiet and darkness of the night, came a deeper unfolding of the eternal truth of the Resurrection. The rush and bustle of the Christmas midnight Mass throngs was entirely lacking, and the contrast was very striking.

(Rev.) WILLIAM ECKMAN, SSJE.

Washington.

Information

TO THE EDITOR: Beginning the 8th of April, 1,000 men per month will be sent to Notre Dame University located in South Bend, Ind., for naval training. Undoubtedly many of these boys will be Roman Catholics, but there should be among them a number of churchmen. The rector, wardens and vestry of St. James' Church, South Bend, Ind., are very anxious to serve these churchmen if they can find out in what hall they are living and their names. I have not yet been in touch with the president of Notre Dame, but I know he will be willing to allow me, and other priests of the church to seek out our own men while on the campus. Will you please broadcast this appeal for help to the church, to notify me if there are men sent to Notre Dame for a month's training? I am sure that these men will not be neglected by the three priests located in South Bend who are anxious to find and serve these young men.

(Rev.) LAWRENCE CECIL FERGUSON.

South Bend, Ind.

Supplies

TO THE EDITOR: May I ask your help in correcting what I am afraid may be a wrong impression from the report of my remarks at a recent meeting in Atlanta, published on page 6 of your issue of March 25th? I refer to the statement that I "recommended the establishment of supply closets

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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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ST. FRANCIS HOUSE, MADISON, WIS.: Nationally known as a model of Church College work, the student center of the University of Wisconsin, was sketched recently by the well-known Milwaukee artist, Max Fernekas.

LETTERS

in parishes, where garments needed by hospitals may be stored."

It is quite true that I am anxious to have us equipped to meet sudden emergencies in our church hospitals in mission fields, the supplying of which is one of the continuing responsibilities of the Woman's Auxiliary.

But the laying up of such extra supplies must be centrally planned and directed, or it will result in lack of balance among various items, and too wide a scattering of the supplies to be useful. The needs are being considered and plans are being made for preparing and storing in a few easily accessible store rooms the special hospital supplies that we should have ready.

Without specific direction and assignment I should be reluctant to see every parish in the country switching to the production of hospital garments. Ordinary clothing, for the people ministered to by our missions in all parts of this country and abroad, is still needed in larger quantities than hospital garments. I should appreciate greatly your kindness in giving space to this explanation.

DOROTHY STABLER, supply secretary,
Woman's Auxiliary.

New York.

TO THE EDITOR: Evidently it was in the copy sent out by the Lectionary Commission, for it appears in each one of the three calendars in my office (yes, one of them is *The Annual*):

Easter Day, Second Evening Lesson
John 30: 11-18.

(Rev.) JAMES R. SHARP.
Nashville, Tenn.

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
PETER DAY.....Managing Editor
REV. JOHN W. NORRIS...Church Music Editor
ELIZABETH McCracken.....Literary Editor
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GENERAL

INTERCHURCH

Four American Church Leaders
Leave For Britain

The Rt. Rev. James DeWolf Perry, former Presiding Bishop of the Episcopal Church, and Dr. William Adams Brown, representing the Federal Council of the Churches of Christ in America, were scheduled to leave via clipper for England last week to attend the enthronement of the newly-appointed Archbishop of Canterbury. The clergymen will be present at the invitation of the Archbishop.

The two American Churchmen are accompanied by Clifford P. Morehouse, editor of THE LIVING CHURCH, and the Rev. Dr. Henry Smith Leiper. Both before and after the enthronement, the four U. S. Churchmen will consult with British religious leaders.

Bishop Perry, who has charge of the American Churches in Europe, represents the Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, who was personally invited by Dr. Temple, the new Primate of All England, to come himself or send a representative. Dr. Brown, professor emeritus at Union Seminary, and "elder statesman" of interchurch affairs, will similarly represent the president of the Federal Council of Churches.

Readers of THE LIVING CHURCH will benefit from the journalistic work of both Mr. Morehouse, their editor, and Dr. Leiper, who is to cover the enthronement and other Church events for Religious News Service. Dr. Leiper, executive secretary of the Universal Christian Council for Life and Work, and foreign secretary of the Federal Council of Churches, has written many articles for THE LIVING CHURCH in the past half-dozen years.

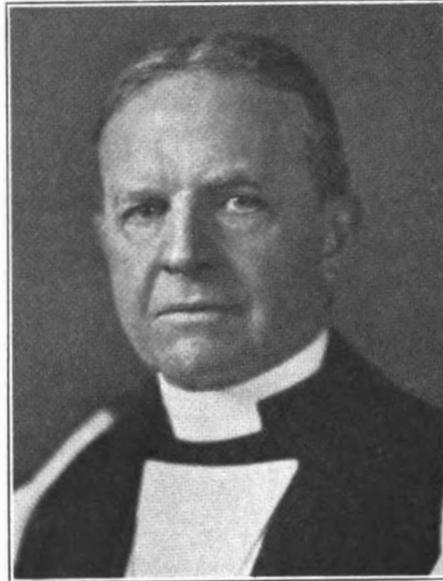
It is believed that some or all of the delegation will remain in England for the enthronement of Dr. Cyril Garbett as Archbishop of York, to take place at an undisclosed later date.

FIRST IN WAR TIME

This delegation is the first under official auspices of the Episcopal Church and the Federal Council of Churches to visit England since the outbreak of World War II. It is hoped that it will have an important influence in cementing relations between the religious forces of the two nations.

Interviews with Church and secular leaders and material on the religious life of Britain in war time as well as other subjects of interest to Churchpeople will be brought to the American religious press by Mr. Morehouse, the only layman of the group. He also plans to visit THE

LIVING CHURCH NURSERY SHELTER to bring to THE LIVING CHURCH FAMILY a first-hand report of the life of their under-5 friends across the sea.



TO ENGLAND: Churchmen in the delegation of four are Bishop Perry of Rhode Island (above) and Clifford P. Morehouse (below).



Harris & Ewing

Meeting of World Council of
Churches After War Planned

Plans to hold a meeting of the World Council of Churches at the earliest possible date after the conclusion of the war—when

the Axis powers have been defeated—were discussed at a meeting of the North American Provisional Committee of the World Council in Rochester, N. Y.

The Committee also decided to issue a message to the churches emphasizing the need of continuing and expanding the missionary enterprise as soon as war conditions make this possible. Dr. John R. Mott, Dr. Henry Smith Leiper, and Principal Davidson of Toronto were appointed to prepare the statement.

Despite the blackouts and travail of war, the leaders were optimistic over the progress of the movement for a united Christianity and of the influence it will be able to exert at the peace table. Dr. John R. Mott, vice-president of the World Council, declared on this point:

"During the last five years, in the midst of the most startling development of divisive influence, there has been the most remarkable drawing together of Christians."

Dr. William Paton of London declared the war may provide the opportunity to break down barriers which have existed between the Christian Church and the Soviet Government. He said that by coming into the group of United Nations, Russia is giving Christianity an opportunity to resume work that was interrupted during recent years.

The Canadian delegation reported the formation in Canada of an enlarged and more active Provisional Committee with the Rev. W. J. Gallagher, formerly pastor of the United Church in Guelph, as secretary. Into the Committee have been merged the Committee on the Evangelization of Canadian Life and that on University Christian Missions.

EPISCOPATE

Consecration of Dean DeWolfe

Presiding Bishop Tucker of the Episcopal Church, issued the official order for the consecration of the Very Rev. James Pernette DeWolfe as Bishop of Long Island.

The consecration will take place in the Cathedral of the Incarnation, Garden City, Long Island, on May 1st, at 10:30 A.M.

Presiding Bishop Tucker will be the chief consecrator, with the retired bishop of Long Island, the Rt. Rev. Ernest Milmore Stires, and Bishop Manning of New York as co-consecrators.

The Bishop-elect will be presented for consecration by Bishop Quin of Texas, and Bishop Spencer of West Missouri.

Attending presbyters will be the Rev. George W. Barnes, Redlands, Calif., and

the Rev. Francis B. Shaner, Sioux City, Iowa.

The consecration sermon will be preached by Bishop Moore of Dallas and the Rev. John H. Fitzgerald, Brooklyn, N. Y., will act as registrar.

Bishop-elect DeWolfe is at present Dean of the Cathedral of St. John the Divine, New York City. He was born in Kansas City, Kans., and is a graduate of Kenyon College and Bexley Hall, Gambier, Ohio. He was rector of St. Andrew's Church, Kansas City, Mo., for 12 years, and of Christ Church, Houston, Tex., for six years, prior to his coming to New York. Dr. DeWolfe is 47 years old.

Bishop Page Improving

Word has been received from Ann Arbor that Bishop Page who has been ill in the hospital there for several weeks is improving and expects shortly to be able to leave the hospital for his home.

FINANCE

Collections at New High

Reporting on collections for the Church's work, Lewis B. Franklin, treasurer of the National Council, states that 85% of the amount due has been received. A year ago the Church established a new record for the first three months of the year with 83% of the amount due then paid.

RELIGIOUS ORDERS

Mother Matilda Dies

The Rev. Mother Matilda, superior of the Sisterhood of the Holy Nativity, died suddenly at the convent in Fond du Lac, Wis., from a heart attack, on the evening of Easter Day. Superior of the order for 22 years, she was widely known and loved throughout the Church.

Mother Matilda was born in Philadelphia, daughter of the late Francis Michael and Emma Richardson Lorrilliere. She was professed in 1903 and appointed novice mistress that year. She held this office until 1920, when she was elected mother superior.

Her influence for the strengthening of the Religious Life in the American Church was incalculable, both within her own Sisterhood and outside. Under her leadership the sisterhood established work in St. Clement's, Philadelphia, in 1923; in Los Angeles, in 1927; in Portland, Ore., in 1937; and in Los Vegas, Nev., in 1940. There are now 11 houses in the United States, and the order answers many calls for temporary parish help and assistance in teaching missions.

An important part of Mother Matilda's administration was the building up of the sisterhood's body of associates, who now number more than 500. Though well advanced in years at the time of her death she continued a full schedule of effective work to the last.

Priests and bishops gathered at the convent chapel with the sisters and members of the laity to celebrate a solemn High

Mass of Requiem, April 8th. Bishop Sturtevant of Fond du Lac was celebrant; the Rev. Dr. Freeman Whitman, deacon; and Dean Sabin of the Fond du Lac Cathedral, subdeacon. Dom Paul Severance, OSB, was master of ceremonies; the Rev. Clyde J. Miller, thurifer; and the Rev. William Elwell, organist. Bishop Ivins of Milwaukee read the burial office.

The Rev. Mother's body was laid to rest in Rienzi cemetery, near Fond du Lac. Bishop Sturtevant pronounced the absolution of the body and the committal.

Editor's Comment:

An able executive, a devoted servant of Christ, and a spiritual adviser to uncounted souls, Mother Matilda is one of those who in future years will be recognized as of paramount influence in restoring the Religious Life to the American Church. Her death on Easter Day was a fittingly joyous conclusion to a life that won many men and women to God. May she rest in peace, and may Light perpetual shine upon her!

SOCIAL RELATIONS

Church Conference of Social Work

As in previous years, the National Conference of Social Work will be accompanied by a Church Conference of Social Work under the auspices of the Federal Council of Churches. Following the precedent set in 1941, the Episcopal Church will not have a separate conference at the same time and place, but will take a more active part in the Federal Council's conference.

This year, the meetings are to be held in New Orleans, La., May 10th-16th.

Of particular interest to Churchpeople during the conference period will be a meeting of the National Church Mission of Help, famed Episcopal Church case work agency. Its first session, May 12th, will present a study of the special ways in which youth, both boys and girls, are affected by the changes of the present, and the responsibilities of various social agencies, particularly those in the case work field. The second session will be a joint meeting of the CMH and the Department of Christian Social Relations of the National Council.

Scheduled CMH speakers include Carmelite Janvier, director of special services of the Orleans parish school board; Joseph McCoy, general secretary of the Big Brother movement, New York; Hilma H. Newman, executive secretary of CMH in Pennsylvania; Bishop Jackson of Louisiana; and several child welfare experts.

HYMNS

Society Announces Contest

The Hymn Society of America, 297 Fourth Ave., New York, announces a prize contest for texts of new hymns in the following groups: A hymn of Christian faith in a time of stress; a hymn reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication.

Prizes are \$50 for the selected text in each classification.

PRAYER BOOK

Dr. Suter Dies

"I certify that this edition of the Book of Common Prayer has been compared with a certified copy of the Standard Book, as the Canon directs, and that it conforms thereto. [Signed] JOHN WALLACE SUTER, Custodian of the Standard Book of Common Prayer."

This certificate appears in every Prayer Book of the Episcopal Church published since 1932. It bears testimony to the care with which the Church ensures that its book of worship and devotion shall be perfect in every detail; it also bears witness to a lifetime of service which came to an end on April 11th, with Dr. Suter's death in Boston at the age of 83.

Dr. Suter became custodian of the Book of Common Prayer in 1932 after the death of the Rev. Lucien Moore Robinson. Previously, both before and after his retirement as rector of the Church of the Epiphany, Winchester, Mass. (1885-1912), he had been active in the study of the Prayer Book and planning revision.

He was registrar of the diocese of Massachusetts, secretary of the Liturgical commission, and a member of the commission on Revision and Enrichment of the Prayer Book.

Born in Boston, Dr. Suter graduated from Harvard in 1881 and from the Episcopal Theological School, Cambridge, Mass., in 1885, which granted him the degree of Doctor of Sacred Theology in 1920.

He was widely known as co-author of *The People's Book of Worship*, compiler of *Devotional Offices for General Use*, and author of *The Life and Letters of William Read Huntington*.

Dr. Suter is survived by the Rev. Dr. John Wallace Suter jr., rector of the Church of the Epiphany, New York, and Philip Hales Suter, Milton, Mass., and six grandchildren.

Editor's Comment:

One of the few really profound liturgical scholars of the American Church. Dr. Suter used his great knowledge and unflinching understanding to enrich the life of every one of us, through his labors to perfect the Book of Common Prayer. In the language of the book which was his life, may God receive him "into the blessed rest of everlasting peace and into the glorious company of the saints in light."

MASONS

Bishop Stevens Appointed Chaplain of Third Largest Temple

Bishop Stevens of Los Angeles has been appointed chaplain of the Al Malaikah Temple, Nobles of the Mystic Shrine. Al Malaikah is the third largest temple in the world with a membership in excess of 11,000. Bishop Stevens is a thirty-third degree Mason and is Orator of the Scottish Rite bodies of Los Angeles.

CHURCH AND STATE

Michigan's Governor Finds Clergymen Valuable on Boards

BY HENRY G. HOCH

Religious News Service Correspondent

"Government is based on morality. Nothing else will work, or consistently promote the public welfare. So the advice of clergymen is pertinent and necessary, particularly in questions of broad policies and in humanitarian and social problems."

In this conviction, held and frequently expressed by Gov. Murray D. Van Wagoner, lies the explanation of his policy of appointing clergymen to important state

Western Michigan, who is chairman of the Boys' Vocational School Study Commission and a member of the Juvenile Institute Commission. Bishop Creighton of Michigan has also given public service at the governor's request (see cut).

Most of his clerical appointments have been to put clergymen on labor mediation boards. There is a definite policy behind it, and the results have proved the value of his method.

FAIR PLAY

"Fair play used to be an ideal, a matter of what everybody admitted should be done, but which somehow got sidetracked," he said. "Today, fair play, especially in labor disputes, is no longer an ideal. It is a must. Both sides are about equal in

clergymen are no more capable of doing a good governmental administration job than some lawyers and some members of any other profession. But, selected carefully as level-headed men with executive ability, I have found clergymen as a group unusually well fitted to think and act soundly on almost any branch of government dealing with broad policies and humanitarian problems. The appointees to the State Correction Commission and the Boys' Vocational School deal with rehabilitation and care of law breakers and children classed as delinquents.

"The moral touch of these appointees was sorely needed.

"On the big question of revision of the State Constitution, on which our citizens will vote this fall, I have named three clergymen, and perhaps I should have named even more. Good government is based on morality. Nothing else will work, or consistently promote the public welfare. So the advice of clergymen is pertinent and necessary."

RELIGION AND THE SCHOOLS

Another interest of the governor is religious education in the public schools. In a speech last September he declared that "American education at the outset correctly placed the first emphasis on religion. Later we got away from that, neglecting the most important part of education, which is the building of character. That was the biggest mistake America ever made."

In the same speech he suggested that Michigan's school authorities would do well to study the released-time plan of religious education in the public schools now in force in New York. His "feeler" created widespread interest among church groups and educators, and led Dr. Eugene B. Elliott, State Superintendent of Public Instruction, to conduct quiet studies which have revealed "surprising interest."



Acme.

THE GOVERNOR AND THE CLERGY: Left to right are shown Bishop Creighton of Michigan, Governor Van Wagoner, Dr. Henry H. Crane of Central Methodist Church, Detroit, and Methodist Bishop Raymond J. Wade discussing a labor problem.

commissions and special boards, which is attracting attention outside of the state.

Michigan is far ahead of any other state in this respect, and Gov. Van Wagoner's many clerical appointments far outnumber those of his predecessor, Luren D. Dickinson, who was the most church-minded governor Michigan ever has had.

Mr. Dickinson, one of the most prominent Methodist laymen and Sunday school teachers in the state, appointed few business or professional men, in fact. His advisers stuck to strictly political appointments.

Although he is senior warden of St. Paul's Church in Lansing, Gov. Van Wagoner has never been outstandingly active in church affairs, and does not have a wide acquaintance among clergymen.

Often, when he wants a clergyman for some commission or board, he simply asks his advisors to "pick me a good clergyman in such-and-such a district. Talk to some local people, and get me a man who is widely respected as being fair-minded." When the recommendation comes in, after careful search, the governor names the surprised clergyman.

Among his appointees to important state commissions is Bishop Whittemore of

strength today, and the only way to get peace is to give both sides full and honest consideration of their viewpoints.

"I have found that clergymen are extremely well able to take a fair-minded attitude in dealing with such disputes, that they are willing to listen to both sides, and will try to decide the issue on the right-or-wrong angle. And that ethical appeal is the only one that will work when both sides are capable of making trouble, as they are today. So I pick clergymen primarily because they get results through the taking of a fair viewpoint on labor disputes."

He has used 12 different clergymen on such boards, including Fr. Raymond S. Clancy, director of the Archdiocesan Labor Institute of the Roman Catholic Archdiocese of Detroit, and prominent priests and ministers throughout the state. Some of them have been "repeaters," serving on two or more such boards.

The governor has found that his clerical appointees to state commissions are widely respected, and that the clergymen are showing a fine grasp of the broad governmental problems put before them.

"Public confidence in government is more essential today than ever," he said. "Some

THE PRESS

Editors of Church Papers to Discuss War-Time Problems

War-time problems confronting editors of religious journals will be discussed in New York, May 5th to 7th when the Associated Church Press convenes in annual session. The body represents most of the leading Non-Roman periodicals in this country.

Some of the issues scheduled to come before the ACP include the supply and cost of paper stock, war-time circulation and advertising, and cooperation with the government.

A feature of the meeting will be a discussion on training for journalism led by Dean Carl W. Ackerman of the Columbia University Graduate School of Journalism.

Speakers scheduled to address the editors include:

Ralph Ingersoll, editor of *PM*; Sam Welles, religion editor of *Time*; R. H. Markham, staff correspondent of the *Christian Science Monitor*; Ralph Stood, director of *Methodist Information*; and Osborn Hauge, director of publicity for the United Lutheran Church.

PHILIPPINES

Letter from Bataan

A letter from Lt. Henry Lee, stationed on the Bataan peninsula, addressed to his family, provides an illuminating insight into the spirit of the men whose heroic defense has been overwhelmed by enemy numbers. Lt. Lee is a communicant of St. James', South Pasadena, Calif.

"Dear Mother, Dad, and Frances:

"This letter may never be delivered. It will go to Corregidor and there wait for transportation. Perhaps I'll be able to cable you before it arrives. *Quien Sabe?*

"About the war I can say nothing. You back home know more about it than we do. All we see is our own little theater of operations. All I can say is that we are getting enough to eat, and that I am at present reasonably comfortable, moderately happy, and disgustingly healthy.

"Also, I am proud to be a part of the fight that is being made here; and would not, even if it were possible, leave here until it is over and we have won, as we inevitably will. By we I mean my country in general. Bataan may fall, but the eventual outcome of the war is fore-ordained.

"I have seen some horrible things happen, and have had my share of narrow escapes, but I have also seen some very wonderful acts of courage, self-sacrifice, and loyalty. At last I have found what I have searched for all my life—a cause and a job in which I can lose myself completely and to which I can give every ounce of my strength and my mind. And I have mentally and spiritually conquered my fear of death. Pure animal terror (a protective emotion) cannot be entirely subdued by the mentality but it can be, and has been, controlled.

"My prayer each night is that God will send you, who are suffering so much more than I am, His strength and peace. During the first few days of war I also prayed for personal protection from physical harm but now that I may be given strength to bear whatever I must bear, and do whatever I must do so that those men under me will have every reasonable chance.

"Life and my family have been very good to me—and have given me everything I have ever really wanted, and should anything happen to me here it will not be like closing a book in the middle as it would have been had I been killed in the first few days of the war. For in the last two months I have done a lifetime of living, and have been a part of one of the most unselfish, cooperative efforts that have ever been made by any group of individuals.

"Mistakes may have been made—but that has nothing to do with the manner in which my comrades on Bataan—both Filipino and American—have reacted to their trial by fire. If the same selfless spirit were devoted to world betterment in time of peace what a good world we would have, (and "How dull" I can hear the younger generation muttering).

"The purpose of this letter is to send you my love and my thanks for just being

my family. It is written with no so-called premonitions. Really, all in all my chances are pretty good. Much better than most of the line officers of my grade and age. For, as I told you many times in my letters before the war, my particular job—and it hasn't been changed—is about as safe a one as any soldier could have in war time.

"So with all my love to all three of you, I'll start this letter on its way.

"'Keep 'em flying'—WEST! And as the government has announced 'No news is good news.'"

Your loving son and brother,
HENRY.

"PS. Dad was right. He always said that actually being in a war is not as bad as reading or hearing about one. A man can do what he must do is another apt phrase of his which I've never forgotten."

No Known Missionary Casualties in Manila

The Department of State announces that it has received through official channels a message dated March 27th, from Stephen Smith, Presbyterian secretary at Manila, reporting that there are no known missionary casualties in Manila, and that missionaries including transients are released for service.

ARMED FORCES

Recordings of Family Voices Sent To Armed Forces

The Church of the Holy Comforter, Montgomery, Ala., the Rev. William A. Thompson, rector, recently recorded the voices of the families of the parish who have sons in the armed forces of the nation. These were mailed to them in the various camps where the men are located. During Holy Week recordings were made of a number of men representing many states of the two posts located near Montgomery, regardless of the religious affiliations, and were mailed to parents and friends. The parish took care of the entire cost of recording and mailing. On Easter Day a number of crosses were blessed at the Choral Eucharist and sent to the men in the service from the parish to be worn on the "dog chains."

Lack of Adequate Information Hampers Army Chaplains' Service

Familiar complaint from army chaplains is lack of adequate information from home churches. Lieut. Alfred T. Johnston, assistant post chaplain at Chanute Field, Rantoul, Ill., reports that lack of such information is hampering his efforts in giving full service to the men of the Church stationed at Chanute Field.

Lieut. Johnson urges that relatives notify clergyman promptly of the address of the man in the service, that the clergyman get in touch with the Army and Navy

Commission to discover if the post supports an Episcopalian chaplain, and if so, to forward immediately the name of the parishioner, his military unit, the name of his home Church, and a list of his past Church activities.

HOME FRONT

WPB Order Halts Most Construction of New Churches

Construction of new church buildings will be halted for the duration of the war under terms of a new War Production Board order, but certain exceptions may be made to meet cases of extreme need.

With all non-essential civilian construction banned by the coming order, priorities may be granted for church construction under circumstances where it could be shown that a new church is a necessity. Such cases would be in communities where defense workers have swelled the normal populations to the point of seriously overtaxing existing community facilities. Priorities would probably be granted, according to WPB sources, for construction of a church in a locality where an entire new town is being developed.

However, even in such cases, it was indicated by Col. K. J. Owens, assistant chief of housing priorities in the War Production Board, the likelihood is that large and elaborate church edifices will not be permitted. It is likely that under terms of the pending construction order, churches will probably be required to limit their construction to wooden temporary buildings.

Where communities feel that new church construction is desirable, they will have to justify their request for priorities by citing the extent of overcrowding in existing churches.

The new construction limitation order will permit essential repairs of churches where the cost of repairs does not exceed \$500. Such repairs will be limited to only the most essential requirements, and modernization will not be considered as repairs.

Rule For a Mother in Wartime

A ten point rule for a mother in war time, written by Mrs. Ernest G. Stillman, prominent Churchwoman, was read recently by Mrs. Franklin D. Roosevelt in her Sunday broadcast.

1. Before you turn on the news or open the mail, turn your heart to God, even if only in Fr. Huntington's brief prayer, "I will give thanks to God today. I will give myself to God today. I will ask God to help me today."

2. Keep breakfast cheerful and allow no controversy or personal criticism at any meal.

3. Buy wisely. Practical clothing. Healthy and simple food.

4. Remember that working for your home and family is working for your nation, but give your free time to the community.

5. Stop parties but increase simple hos-

pitality, especially to service men and their families.

6. Walk in the fresh air a few minutes every day.

7. Look at beauty every day, if only the bare branches of a tree beside the park.

8. Hear real music every day, if only a lullaby on the radio.

9. Relax before the family comes home, and be ready to meet their problems.

10. Before turning out the light, lift your loved ones near and far, your country, and the whole world to the Divine Mercy, and end your day saying, "Into Thy Hands I commit my spirit."

Mrs. Stillman is a member of the Episcopal Pacifist Fellowship. She has three sons, one in the army, one in the navy, and one in an airplane factory.

JAPANESE-AMERICANS

Easter Sunday in St. Peter's Japanese Mission

Easter Sunday may have seen the last big service at St. Peter's Japanese mission, Seattle, Wash., but it was a day long to be remembered by those who shared in the day's happenings. The pink and white blossoms on the Japanese cherry trees surrounding the mission were beautiful. Some of them were cut for the first time and placed on the altar as a background for the lilies.

After the service members of the Mission and close friends in the diocese were invited to a "fellowship hour" which turned out to be a turkey dinner with 100 people attending.

Two honored guests were the Misses Anna Cole, of Anacortes, Wash., and Gertrude E. Sanders, of Tacoma, Wash., both ardent workers at St. Peter's in the "early days" way back about 1908 when the Mission was founded under the guidance of the Rev. Dr. Herbert H. Gowen, then rector of Trinity Parish Church.

The Bishop was presented with a pet canary which sent out a plaintive "chirp" now and then throughout the Confirmation Service held later, and Mrs. Huston received the two rubber plants which had been so carefully tended at the Mission since 1916.

The auditorium itself will be kept open for diocesan use, but the classrooms and other available space have been allotted to the 47 families of the mission for storage, each family given six cubic feet.

Many people in the diocese are storing things for their Japanese friends. Numerous pet dogs and cats are still looking for homes. One little woman, not trusting anyone with the care of her two precious cats, has the money all laid out, and their basket ready to carry them off to the Humane Society to be "put to sleep."

St. Peter's own Dr. Paul Shigaya inoculated 250 Episcopalians, Presbyterians, and Buddhists in one day, for typhoid. They must have either their own or Army doctors do it.

Buildings are going up rapidly on the Washington State Fair Grounds at Puyallup, Wash., as a gathering center for them until actual evacuation.

NORWAY

Quisling Sets Up Church Council As Clergy Ignore Ultimatum

Personal direction of the churches of Norway has been taken over by the puppet Quisling government after failure to force the rebellious clergy to resume the pulpits from which they resigned recently. According to a Reuter's dispatch Vidkun Quisling has established a church council with himself in control to replace the assembly of bishops.

The 1,100 clergymen had resigned in protest against the arrest of Bishops Berggrav, Indreboe, Carlsen, and Wisloff. Arrest of the militant clergymen had been ordered unless they retracted their resignations. Backing down on his ultimatum and stating that the resignations were "illegal," in that "no Norwegian clergyman has a right to resign until he obtains permission from the Church Ministry," Major Quisling reportedly acting on advice of his German superiors ordered his church department not to enforce the arrests.

Bishop Berggrav and those arrested with him were charged with "inciting the Norwegian clergy to revolt," and it was understood that they were to be sent to the Dachau concentration camp in Germany.

It was generally expected in Oslo that the recalcitrant ministers would refuse to help Major Quisling save his face by submitting their resignations in the "normal way" as requested.

Previously Major Quisling had declared that the clergymen "must without ceremony be treated as traitors," and that their attitude was "compelling us to annihilate them, together with those who have joined them."

The teachers, meanwhile, continue their strike, forcing many schools to remain closed. It is reported that almost half of the country's 20,000 teachers have refused to work.

The situation is said to be becoming graver each day. The Stockholm newspaper *Social Demokraten* predicted the revolt would probably lead to violence soon, unless the Germans removed Major Quisling and moderated some of his methods.

The Church Crisis in Norway

¶ *Through the good offices of the Norwegian Legation in Washington, THE LIVING CHURCH was able to report in earlier issues the substance of the news contained in this dispatch from our expert on Continental Church affairs, Canon Wigram. The latest developments, as reported in the daily press, are recounted above. With his usual clarity and wealth of background information, Canon Wigram here provides insight into the significance of these dramatic events.*

By WILLIAM A. WIGRAM

In Norway, the Lutheran Church is the "established" religion of the country, to a far greater extent than Anglicanism is in England. There is of course full religious freedom for other bodies, but Lutheran worship is recognized by law, its

clergy are paid by the state, and its clergy, congregations, and liturgy are "inviolable in their sacred and corporate capacity" according to the Constitution. Now, however, the actual government of the land, under Mayor Quisling, seems to be resolved to establish the new creed of Hitlerism as a substitute for Christianity, and that has caused the crisis now existing.

THE EVENTS OF FEBRUARY 2ND

On Sunday, February 2d, there was to have been a solemn service, with a celebration of the Holy Communion, in the Cathedral of Trondheim. Suddenly, without even any consultation with the church authorities, the quislingite minister of Religion, Skäncke, ordered the Dean of the Cathedral to stand on one side, and allow Pastor Dahle to conduct a service in the Cathedral, "that would not be likely to be in accord with the Christian rite of Communion."

The Dean, Dr. Fjebbu, judged it impossible to offer open resistance, and this novel and unChristian rite took place, with the banners of the Swastika, the "Hird," (the Nazi organization of Norway,) and of the quislingite National Assembly, replacing the Christian emblems over the Cathedral altar.

Meantime, the Dean had let it be known that, under the circumstances, the normal service of the day would take place at 2:00 in the afternoon of the Sunday and a large congregation began to assemble. As the Dean entered the Cathedral at the hour, he was forbidden to officiate by the police—who had forcibly entered the building—the doors were closed, and all further worshippers prevented from entering, by the use of a large police motor van as a barricade. This was forced through the crowd and placed in front of the great doors.

Meantime, a huge crowd of several thousands, that had come to worship, stood outside in the bitter February cold, and suddenly someone started the Norwegian version of Luther's hymn, "*Ein feste Burg ist unser Gott.*" Instantly, the whole crowd took up the words, and as a witness says, "Never have I heard the familiar hymn sound prouder and mightier, even though many there could scarce speak for tears." The Norwegian National Anthem followed, and then at the appeal of the Bishop of Trondheim, Dr. Störoe, the crowd quietly dispersed.

While this was happening outside the church a large congregation had assembled within it, and the Dean, though forbidden to proceed with the communion service, was permitted to address them. He took as his text the passage "Lo we have left all and followed Thee" (Matt. 19:27 f.) and all noted that, by one of those "*sortes lectionariae*" that are so often to be observed, the passage in question came from "the proper lessons for the day, as appears by the Calendar." For this act, the Dean was informed by the government authorities that he was dismissed from his office—a proceeding of very doubtful legality—and he has since been imprisoned.

The whole body of the bishops, in a strongly worded protest against the gov-

ernment's whole line of action, have since resigned their legal offices, in the words, "What the State has put into our charge we now relinquish. The spiritual calling to which we have been ordained at God's altar remains ours by right. It continues to be our calling to act as the mouthpiece of the Holy Word, to care for the congregations, and to be the Fathers of the Priests, but we cannot coöperate with a government that uses violence against the Church and its religion."

Two of the Bishops, Doctors Störoe and Berggrav, have been put under police supervision and house arrest for this action, and naturally, every member of the order has been deprived of his salary.

Meantime, the crisis has extended to the schools of the nation. Orders were given by the ministry of Education that all teachers should at once enroll themselves in the "Quisling Teachers' Union," members of which are bound to insist that all children under their care shall become members of the "Quisling Youth Movement." Of some 10,500 teachers in the country, over 9,000 have now joined in a protest against this order, as a thing illegal in itself, and that implies that all children in all schools shall be forced to come under an influence that is well known to be abhorrent to the vast majority of their parents, and so is a thing clean contrary to natural law. They were warned that any disobedience to the order of the government would be visited by immediate dismissal from their posts, but they have nevertheless remained firm in their decision. The Quisling government has thus undertaken to coerce both the religious and educational authorities of the nation, and we shall now see how things progress.

CHURCHES IN EUROPE

Bishop Perry Hopes to Secure Release of Fr. Woolf

Through the Red Cross and the State Department, indirect communication has been had by Bishop Perry, who is in charge of American Episcopal Churches in Europe by appointment of Presiding Bishop Tucker, with the Rev. H. Gruber Woolf, rector of St. Paul's Church, Rome.

Fr. Woolf was arrested November 18th, 1941, by police agents, and was held incommunicado in an unnamed prison on suspicion of espionage. At the time of his arrest, the United States Charge d'Affaires, George Wadsworth, vouched strongly for Fr. Woolf's character, and the American colony in Rome expressed its indignation. Bishop Perry, in New York preparing for his forthcoming trip to England for the enthronement of the new Archbishop of Canterbury, said that some money had been sent to Fr. Woolf through the Red Cross and the State Department, but that he has no information as to his whereabouts. He is hoping it may be possible to secure Fr. Woolf's exchange and return to the United States.

Of the other Episcopal churches in Europe, Bishop Perry said that the Church of the Holy Spirit in Nice is closed; Emmanuel in Geneva is operating on full

schedule in charge of a Scottish priest; and that he has no information concerning the churches in Paris, Dresden, and Munich.

UKRAINE

Metropolitan of Moscow Condemns Polish Pro-Nazi Priest

In a dispatch from London, Religious News Service reports that the Metropolitan Sergius of Moscow has addressed a letter to the Orthodox of the Ukraine warning them against Bishop Polykarp of Novgorod Volynsk, whom he has reduced to lay status. Bishop Polykarp formerly belonged to the Polish Orthodox Church and has long been known as a Ukrainian Separatist under German patronage.

When the Red Army occupied the western Ukraine in 1939, Bishop Polykarp, together with all the other Polish-Ukrainian Bishops, submitted to the Metropolitan Sergius and made a declaration of fidelity to the Soviet regime. When the Germans invaded the Ukraine last year, the Soviet Ukrainian Bishops all retired with the Red Army, but the Polish Ukrainian Bishops all remained behind. All the latter refused to coöperate in any way with the Germans, however, with the exception of Bishop Polykarp, who offered his services to the Germans, on terms which have now led the Metropolitan Sergius to convict him of simony.

Polykarp proclaimed himself head of the Ukrainian Church and assumed the title of Archbishop of Lutsk and Kovel; but the Metropolitan has condemned him and deprived him of his orders, in a letter which was published in all Soviet newspapers, despite its affectionate references to exiled Bishops of the Russian Church, who do not conceal their bitter hostility to the Soviet regime.

The Metropolitan Sergius and his Council are now in Uljanovsk—formerly known as Simbirsk—on the Volga where they retired when the Soviet government went to Kuibishev. The Moscow diocese is therefore at present administered by the Metropolitan Nicholas of Kiev. Forty parishes are known to be flourishing in Moscow today, as against 25 at the time of the German attack last year, and 15 in 1939. In spite of the evacuation of the capital it is clear that many churches have been recently reopened.

CUBA

Bishop Blankingship Covers the Island

BY J. H. TOWNSEND

Bishop Blankingship is just finishing a very busy Lenten season, traveling the length of Cuba several times over and from the north to the south coast. Cuba is over 700 miles long and averages 50 miles wide and our 80 mission stations are scattered all over the map which involves a lot of uncomfortable travel.

After a trip in the Chaparra region and then to the Jobabo district with Archdeacon Gonzalez and the Rev. Mr. Piggott,

the Bishop returned to Camagüey for the British West Indian congregation. The next morning he left Camagüey at 6 (March 14th) with Archdeacon Townsend reaching Woodin at 9 for a confirmation and Misa. It was the day before elections and the trains were running three hours late. We finally reached La Gloria for a belated reception and then over to Sola for the night service. All Sunday morning (election day) was taken up in La Gloria with services in Spanish and English and the afternoon in Sola for the West Indians. We reached Nuevitas three hours late again and had two weddings at 10:30 p.m. The next morning at the large Cuban confirmation and Misa two Cuban veterans, the brothers Fernandez, over 75 years old, were confirmed. The Bishop then returned to Havana and later went to Santiago de Cuba for the 22d and then back to Camagüey for the ordination of the Rev. Frederick Ralph Davies who was advanced to the priesthood on the Feast of the Annunciation, March 25th, in the Iglesia de San Pablo, Camagüey. A luncheon and reception followed and Padre Davies has been presented with a set of Eucharistic vestments by the ladies of St. Paul's Guild.

Fr. Davies is to be rector of Camagüey, to relieve Archdeacon Townsend who has been occupying the post for the last three years.

The war is being felt keenly in Cuba with the scarcity of many articles, especially tires. It has brought high prices, blackouts in coastal towns, and a very active sugar crop season. The Church has been ministering to American sailors at Guantanamo and merchant marine men off recently torpedoed ships at various points.

Bishop Blankingship returned to Havana for Palm Sunday and Easter confirmations at the Cathedral and visitations near Havana.

LIBERIA

Pan American Shatters Jungle Quietness

Jungle silences for centuries rarely broken by anything but a bird call, a far-off native drum or the whistle of an infrequent steamer, are being shattered at Cape Mount, Liberia, as Pan American Airways develops its landing there.

"The quiet has vanished with the comings and goings of clippers, motor trucks, and what not," writes Mary Wood McKenzie, head of the House of Bethany, Church school for girls. "I don't get used to the noises. As there has been only one motor boat, owned by the mission, every time I hear an engine, I find myself wondering where the mission people are going. Then I remember Pan American has several motor boats. When the Clipper comes I still want to rush out and see it. Not so the inhabitants. They take it as a matter of fact. Such is the casualness of the African. He seldom shows surprise and on the surface accepts innovations very quickly. But try to do something different, something for which he has no precedent, and one is against a blank wall."

The End of an Illusion

By the Rev. Richard E. McEvoy

Rector of Trinity Church, Iowa City; Director of Religious Education, Diocese of Iowa.

THE story of the Apostle St. Thomas has something to say to us today. Down through the centuries he has been called Doubting Thomas because of his insistence upon direct proof before he could accept the Resurrection of our Lord as a fact. In this respect—in this demand for immediate evidence—he is akin to millions living in our world, who in matters of religion (even though they may not be so particular in other matters) ask for the same kind of definiteness and verification. Yet the first and most obvious characterization that we can make of Christianity is that it is a Faith.

LACK OF FAITH

Still this attitude of mind, and this demand for proof, are very human and understandable. There are many times, particularly when circumstances appear blackest in our personal outlook—times when we may be bewildered in our personal faith, or overwhelmed by temptation or tragedy; times when the dark complexity of events baffles us utterly—when a shaft of clear and unmistakable light upon the guiding providence of God or the knowledge that our sincerest prayers were heard, would come with creative power. We understand that it is our own faith that is lacking. Christ understood, quite completely, this desire and longing on man's part, as we gather from the answer He gave to skeptical Thomas: "Because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have believed."

I thought of Thomas while talking recently with a student. He had entered the University without any recognized doubts about Christianity or the Church. He had come to face these difficulties in connection with Bible readings assigned in his English course. After I had talked with him for several hours, trying to give intellectual formulation to the nature of God and Christ and the Holy Spirit and the conflict between good and evil—he still confessed (what one would expect?) that there was no final resolution of his difficulties. While some light had been thrown upon the historic outlook of Christianity, his doubt remained. His mind had not been changed. No definite verification had been received.

THE CHRISTIAN COMMUNITY

For the act of faith which finally leads one to trusting confidence and acceptance of God and His way of self-revealing, must be an act of one's own will. It must be a voluntary acceptance and surrender of oneself, and in obedience to the will of God. That, we may be sure, does not come merely by an exposition of the principles of the Christian Faith, but by a process often longer and deeper and more arduous. It comes by sharing in Christ's Life and dwelling within His Community of prayer and sacrament and grace. We do not so much think our way into faith as live our

way into it with our whole self, so that Christ lives in us.

To others to whom the same doubts and skepticisms come, I would say that the most wholesome and utterly sound method by which you may recover what you have lost, is to continue living and participating in the Body of Christ, which is the Church. Be quite frank and honest about your doubts—but refuse to cut yourself loose from the life of the Christian family. While you try to think your way through your specific intellectual difficulties, try also to understand the emphasis upon the life of the Church and the need of a return to a common Christian faith.

Obviously, the first impulse that is bound to come to one who is troubled about his Christian faith, is to turn away from the Church. "What it teaches no longer has meaning for my mind." So one severs connection with it. But in so doing one divorces himself, separates himself, and sets up barriers against the only true method there is of learning the real meaning about it. It may be that there are some kinds of truth which we can best understand by standing off and observing them. But of Christianity it must be said that its objective reality becomes our immediate certainty only by our becoming part of it; by getting into its life; by belonging to it and sharing it. The truth of its doctrine expresses itself in the life, and the life is in the Christian community.

THE MODERN ILLUSION

Now most of us do not believe that. It is one of the most deeply rooted of modern illusions that churches are, as A. G. Hebert puts it, "organizations which provide religions of various brands for those who want it . . . some ritualistic . . . others placing in the forefront a personal appeal to the individual for changing his life . . . more liberal brands providing sermons on the topics of his day, seeking to encourage social idealism, the love of peace, and the practice of the more amiable virtues. . . . It is assumed that religion is the concern of the individual . . . each man must make up his mind for himself in theological matters—in short, religion is a matter of personal opinion and there are many who do not feel its appeal, just as there are many who do not enjoy music—these naturally leave it to one side."

Let us get this straight. If God exists, He is the reality underlying all life. His demands are universal, binding on all men, and He sits in judgment upon all men and all nations everywhere. If He exists, the life of every man and woman and the life of the social group will be on a right basis only when our lives and our society are directed by a common faith. "It is clear"—I am again quoting Hebert—"that when religious belief is regarded as the exclusive concern of the individual, life can no longer be based on faith in God. Our private,

personal theological opinions can have no influence on industrial, commercial or political affairs."

FUTILITY

The young man who talked with me was beginning to see the implications of this fact. He spoke of his sense of personal futility; his helplessness about being able to do much that seemed to count in the face of vast, impersonal movements. When we cut ourselves loose from the source of Christian faith, disunited though the Christian body be today, we become merely one more of the wandering, lost atoms that man is becoming through his devotion to an illusion—the illusion that Christian faith is a matter of personal opinion.

Economically more and more dependent upon each other, no longer isolated in any sense, yet we are spiritually disunited. Lacking as we do common concepts of morality, justice, and Christian faith, we are unable to cope with the mystical naturalism which is itself a titanic effort (even though a very earthy one) for social unity and family and human relationships, which is itself a revolt against the prevailing and growing atomism. If we read our Bibles with insight we know that this is an age which would be clearly understood by some of the Old Testament writers as one when "there was no king in Israel and every man did that which was right in his own eyes."

THE HARD ROAD BACK

After the end of an illusion we are taking the hard road back towards a common Christian faith. It is not an easy way because of the strange misconceptions about Christianity itself, and the deep way in which all of us have been affected and shaped by recent ideas. Certainly one of the ways to rediscover the meaning of Christianity is to read the Bible again, because Christianity springs from its historic experience. But it is just as important to remember that the Word of God reaches out into history through the Church. It is therefore more than ever necessary to get back into the life of the Church, to return to the home of the Christian people, to the House of God, to the place where misunderstandings can be resolved and God's grace given and received, where the mind and the will can be brought into unity through the help of God, so that once again we may face, with understanding and the power of a common faith, a world alienated from its truest and deepest human and divine relationships.

Unlike St. Thomas, we might well ask from the perspective of 20 centuries of Christian experience: "What more could God have done, or shown us, or given us than He has?" We can find no excuse for today's apostasy from God. We have not thought enough, prayed enough, cared enough, lived deeply enough within the power of His extended Life.

Is the War Filling the Churches?

“DON'T you think more people are turning to religion in these anxious days? Don't you think people are going to Church more now than a year or two ago?” These questions were asked of us by a woman who has been quite regular in her own Church attendance and who looks hopefully for improvement on the part of other people. Our answer was—No. We did not think there was any appreciable surge toward religion and in our travels over the country we had met no particular signs of any notable improvement in Church attendance. The situation is spotty, as it always has been. There are some places where the habit of going to Church seems to be more prevalent than in other places. Here and there an observer will find definite progress along spiritual lines while at other points there is likely to be relaxation. Such unevennesses will be due to many possible factors—shiftings of population, the presence or absence of vigorous leadership by local clergy, the arrival or removal of one or two active laymen, etc. In a country as large as ours many contradictory conditions may exist at the same time in different places.

By and large we find no evidences of any decided swing toward the Church because of the pressure of war-time anxieties. Some Church people who already have reasonably good Church habits will be all the more earnest because they are conscious of peril to the things which they value most. Some who have heretofore been careless will be brought up sharply as the national emergency enters the family circle and they will come in search of courage and assurance at the Throne of Grace. The chaplains in our armed forces will find opportunities to reach men who have normally been quite out of touch with Church life. But against all this must be balanced those who will curtail their Church activities in order to devote more time to war work; also those who will be embittered by loss, sorrow, and suffering and will turn against God in personal resentment; also those who will be thrown off balance by the change from civilian to military life and will come out of the services with less religion than when they were inducted.

The same kind of questions were propounded 25 years ago and wishful thinking at that time foresaw a great religious revival about to break over the country after the first World War. What actually happened to the Church in this quarter of a century could probably be summed up in just about the usual proportion of ups and downs, with no startling successes and no really depressing failures. Instead of the religious revival which was predicted for the early twenties, we got a very sour dose of materialistic behaviorism which ran its little span of popularity and then vanished. The Church profited financially during the decade of prosperity and raised large sums of money for religious purposes. At the same time the boom spirit led to a good deal of over-expansion resulting in an incubus of debt which produced many an ecclesiastical headache in the years following the fateful 1929.

In reaction from the belligerency of the first World War a powerful movement for international peace swept around the world, receiving strong support from a score of peace organizations in the United States. The Church was sharply criticized for leaving so much of it to secular societies. Of course the criticism was unwarranted. The Church did not

hesitate to throw its weight heartily wherever it would do the most good toward the solving of international problems without recourse to war but it refused to be stampeded into unrealities by the peace advocates who assured us that the world was breathlessly waiting for the Church to decree peace. We recall the General Convention at Denver in 1931 when a series of resolutions was pending which would have committed the Church to some doubtful pronouncements on international matters, at the same time clamoring for reductions in government expenditures for the armed forces. Disarmament by example was highly popular in some quarters and it was considered a touch of heresy even to contemplate the possibility of the outbreak of another war. A lay deputy to that Convention from the Philippine Islands was an officer in the regular army who expressed to us his deep concern over some of the things which were being proposed. It is interesting to note that some of those who were most vocal at that time for everything which was “anti-war” are now equally vocal for the prosecution of the present war with every resource the country possesses. However, the important point is that the Church refused to lose its head then and it still declines to do so today.

Six or eight years ago when the depression was at its worst we heard more talk about a return to religion under the pressure of hard times. The idea was that many of the distracting interests which had lured people away from the Church were no longer possible, that the loss of material possessions was leading people to reconsider the true values of life and that the trend to God was gaining momentum. We remember attending a mixed meeting of bishops, priests, and laymen who were asked to draft a statement to be given to the public because so many people were anxiously waiting for a Christian interpretation of their economic troubles. The statement was issued and proved to be quite futile. The depression went on and there was no rush to the Church.

SO—to return to the question with which we started—we do not believe there is likely to be any significant migration into the Kingdom of God in the immediate future. There would be something unhealthy about it if the Church acquired the habit of watching hungrily for an increase in its numbers every time the conditions of secularized living became too burdensome for the unchurched public. It is not conducive to good Christianity or to sound Churchmanship for people to drift negatively into the Kingdom of God because life is too difficult without some such haven of refuge. “I if I be lifted up will draw all men unto me.”

It is the positive drawing power of the Risen Christ that binds men and women securely into the Christian community. The lesson of the Great Forty Days has not changed since our Blessed Lord spoke to the apostles about the “things pertaining to the Kingdom” after His Resurrection. The Church was commissioned to bear steady witness to the Risen Christ. Christian expansion depended on the regularity and persistence of that witness. Sometimes the response came more readily than at other times but the basis of progress never changed. It is not different today. The Church cannot depend on having people thrust through its doors in a “return to religion” which is really a flight from the hard realities of a war-stricken

world. If one is to question the loyalty of fair-weather Christians, one may not be too certain of the loyalty of dark-weather Christians either. The Church needs to be manned with all-weather Christians.

Our Defeat

GLOOM falls over America as we taste the bitterness of defeat—the first real defeat of American arms in many years. Each one of us has treasured till now some participation with the defenders of Bataan. We were proud because we knew a man whose nephew was fighting there—or because members of our Church were fighting there. It was only in Bataan that the forces of Japan had met a real check to their victorious sweep southward, and we had grown to feel that somehow the 36,000 gallant Americans and Filipinos would hold their positions indefinitely.

But it was not to be so. We were thinking with our wishes and our prejudices again. The whole course of America's diplomacy since 1918 has been a series of refusals to face realities. We have ignored political realities, thinking that America could stand in proud isolation; we have ignored economic realities, thinking that our pursuit of dollars would by some strange accident redound to "the greatest good of the greatest number"; we have ignored military realities, smugly talking about an "invincibility" that did not have real power behind it; and at every step of the way, we have ignored spiritual realities.

The defeat is not that of the gallant 36,000. It is our defeat. They have done all that their country laid upon them—and more. They have done it with a humble and courageous spirit that puts us at home to shame. Letters have come out of Bataan—we have the high privilege to publish one in this issue—that provide us with an insight into the thoughts of the men there. Let us treasure these letters, and take to our hearts the lessons they teach about fighting a war.

A notable characteristic of these letters is their lack of reference to the wickedness of the enemy. At home we spend time that is worse than wasted emphasizing Japanese perfidy and treachery and atrocities. In the field they are thinking about other things: about how to do their job well; about the heroic work being done by their fellow-soldiers, without racial or class distinctions; about the necessity for building peace upon better foundations than before.

The defeat is ours, and it is a spiritual defeat. We shall not begin to win this war until we find a new spirit; until we make up our minds that wishing is not thinking; until we have the courage to determine that some of the things that made us wealthy before were evil and will continue no longer; until we realize that the poverty of Japanese peasants and the misery of German workers is our poverty and our misery; until we come to know the hard and bitter lesson that this war is a family quarrel and that its agony is the agony of brother against brother.

We cannot wish the gallant men of Bataan back to victory; neither can we blind our eyes to the light we have and espouse a nationalism as vicious as that of our enemies. Wishing and hating and inertia are the techniques of defeat. If we really intend to "avenge" the stalwart soldiers whom we ourselves doomed to death or capture, wishing must give way to hard thinking; hating must give way to understanding; and inertia must give way to hard work.

And above all we must set ourselves to assure that their sacrifice shall not have been in vain. Death and unknown

suffering is the lot of these our defenders; it is up to us to make sure that they have been more than our defenders—the advanced battalions of a new world that, with all its inevitable shortcomings and mistakes, shall yet more nearly reflect the purpose of God.

Agony and Necessity

LAST week we published an account of the evacuation of Japanese from the Pacific coast. This week we publish a touching appeal from a Japanese-American priest to his fellow Christians in the United States.

This message is an exceptionally poignant human document. It gives a glimpse of the agony of soul with which the Japanese-Americans are torn. It is forceful by its very restraint, and its appeal to "let America be the America of George Washington who fought for liberty and justice against tyranny" is a powerful one.

We sympathize wholeheartedly with Fr. Kitagawa and the unhappy Japanese-Americans for whom he speaks. They are being uprooted from the soil to which they have had such close attachments and they are being resettled in new and strange surroundings not of their own choice. That the evacuation is being handled in as humane and kindly a way as possible (as indicated by Mr. Fisher's article last week) is commendable but the agony of transplanting is none the less keen.

Yet there is another side to the picture and we hope that Japanese-Americans and particularly our Christian brethren among them realize that fact.

Although there were no proved examples of sabotage and fifth column activity in Honolulu on December 7th, there certainly have been ample examples of such techniques in many countries during the present war. In fact, fifth column undermining has become a major element in contemporary warfare and must be reckoned with as such. The exceptionally heavy concentration of Japanese on the Pacific coast makes such fifth column activities a perpetual threat and it is vital to the security of the United States that adequate measures be taken for protection against it.

As a matter of fact, the evacuation of the Japanese is a protection of them against possible mob violence as well as a protection of the rest of the population. If there were (for example) a bombing raid on Los Angeles or San Francisco and if it were proved or even suspected that the planes were guided by resident Japanese, the entire Japanese population of California on the Pacific coast would be in danger of attack by infuriated whites. The danger of interracial strife on a large scale is unhappily very real.

Thus while we feel the poignancy of Fr. Kitagawa's message, and we do indeed weep with the Japanese who are being evacuated, we feel that the evacuation is a necessary one and that in the long run it may prove beneficial to the Japanese Americans themselves as well as to the rest of the citizenry.

We do plead with our fellow-Christians and our fellow-citizens—white and yellow alike—to act dispassionately and in a spirit of Christian brotherhood in the many difficult problems that are brought about by this evacuation. Hatred and intolerance are entirely out of order and are helpful only to the enemy—not to our own cause.

Fr. Kitagawa has asked us to let America be the America of George Washington and Abraham Lincoln. We shall do so if all of us—white-skinned and yellow-skinned alike—act "with malice toward none, with charity for all, with firmness in the right, as God gives us to see the right."

An Open Letter

To Fellow-Christians in the United States of America

By the Rev. Daisuke Kitagawa

Vicar of St. Paul's Mission, Kent, Wash.

THROUGH the press and through the broadcast you have been constantly informed of the Japanese problems on the Pacific Coast. You have not, however, been told how the Japanese themselves, both aliens and citizens, are feeling about the whole thing. I presume you would like to know something about it, so may I have this privilege to give you the accurate knowledge about it?

Having ministered to the Japanese people on the Pacific Northwest for the past two and a half years, I am convinced to be qualified to speak about them and for them. Anticipating the evacuation order to be issued any day, I go around to see my people at their homes, their stores and on their farms. Many men, including some of our own clergymen, have been interned since the declaration of the war. Consequently there are many women and children who are suffering from financial insecurity, sense of uncertainty, etc.

They have been told they must vacate from where they have been living for 20 years, 30 years and even 40 years, because of military necessity. This means to all the young Japanese who are actually the American citizens to leave the places where they were born, educated, and lived their whole life. This alone is a tragedy which no ordinary man can very well stand. They are Americans, physically and spiritually, and they are proud of it. They have had a rare advantage of comparing this country with that of their parents and they have come to believe that there is no country in the world which is any better than America, the land of their own. I am absolutely sure that each and every one of them has been ready to sacrifice even his life for the defense of America in every way possible. But now these American citizens of Japanese ancestry are told that they are "dangerous" for the defense of the nation from the military strategic standpoint. Now they don't know where they stand.

They seem to be convinced, however, that in order to remain loyal to their nation, they should obey the laws and restrictions imposed upon them, no matter how unreasonable and unfair they might be. They realize that their government has already enough troubles and worry without adding any more.

As to the Japanese people of parent generation, they have been legally labelled as "enemy aliens" since the moment of the declaration of the war. Let it be made clear, however, that majority of them, both men and women, have lived here in this country longer than they did back in Japan—that is, they came here when they were young and have lived the rest of their life here in this country of their adoption. They did so, because they liked this country better than their old country. Most of them eagerly desired to be naturalized.

They have wanted to be Americans. But the law of the very country of their admiration has prohibited them from being naturalized, for one reason—they are Orientals. I can, however, swear that the majority of them are Americans in spirit and they are better Americans than some of the Americans who are Americans in flesh. It is unfair and unreasonable, therefore, to label *all* the Japanese as "enemy aliens," because it is not they that chose to remain subjects of Japan, but the United States law which has forced them to remain so. The case is utterly different from those of Occidental blood who have been here for years and not applied for citizenship in spite of being privileged to do so, neither is it to be treated the same way as the case of Americans living in the Orient, because they have remained Americans by their own choice and privilege and not by compulsion.

These Japanese have stayed here in spite of the opportunities offered them to go back to Japan in the months preceding the declaration of the war. They stayed here because they wished their children to be Americans. But now they are told that they are "enemy aliens" and are supposed to be "dangerous" to this country!

Every day we hear more men are interned and more boys are inducted. In one case, a faithful Christian man was interned the day following the induction of his own son to the U. S. Army. There are many similar cases: The father is in an internment camp and his son is in a military camp. The remaining members, women and children are urged to farm to produce vegetables for the nation! On one hand, they are continually and repeatedly told of evacuation, are urged to pack and leave as soon as they can possibly make it, but not knowing where they may go and can go, they are bound to stay where they are. On the other hand if they remain idle on their farm, they are threatened as "saboteur" and will be punished as such. In order to truck farm as the majority of the Japanese farmers do, however, they have to have at least some hundred dollars' worth of fertilizers to start farm-

In a sturdy paragraph in his covering letter, Fr. Kitagawa echoes the unquenchable gaiety of the saints:

"Since last Friday the regulation of curfew is enforced upon us. Consequently I'm having a nice long evening every day. We all are supposed to be home between 8 P.M. and 8 A.M., and so there are no more evening meetings or activities even in the church. Many of the parents seem to be enjoying having their sons and daughters at home with them!"

ing. The banks don't give them credit; they haven't enough cash on hand. The government has been promising adequate help, but that seems to mean anything but the financial help. Many of the farmers in my locality, however, have been farming, putting quite a sizable amount of money in for the crops. They all tell me that they are putting everything in on their own responsibility. In the event that they are ordered to evacuate before the harvest, they will not complain, because they are doing it as a "little token" of their gratitude to this nation for the benefit they have received for being residents in America for the past many years.

All the Japanese on the Pacific Coast are getting ready for evacuation. They accept it because they are told it is for the military necessity. That is the final word when the nation is at war. But thinking men and women cannot help wondering whether the mass evacuation is really a military necessity and does any good rather than harm for the defense of this nation. It looks to me that mass evacuation of the Japanese from the Coast is not only a problem to the Japanese but even more so to this nation herself, because frankly the nation has to spend millions of dollars to gain nothing or rather to lose a lot. Worse than anything else is as its result to put the friend and citizen on the side of the enemy. Look at what is involved in the so-called mass evacuation. What a headache! And what a result! The nation is short of food and short of workers. This nation needs the interested unity more than ever. And what do you gain from this mass evacuation? More shortage of food, more shortage of labor and the unnecessary disunity between racial groups!

It is often said that evacuation is for the protection of the Japanese themselves. Protection from what? From mobs at time of enemy attack on the Coast! Let me assure you that no Japanese wants to be any safer than the rest of the folks when this very land is attacked. And, moreover, if they are not safe among those who have known them for 30 or 40 years, how could they be safer among the strangers?

Looking at this matter of mass evacuation from every possible angle, I cannot help coming to one conclusion or the other—either it is from the racial prejudice or from the loss of faith in fellowmen. I frankly admit that I regret it. And I regret it more for the sake of America and what she is supposed to stand for, than for the Japanese themselves.

As a student of Christian theology I am persuaded that America is a gift of God to mankind. The God who created many nations out of one blood is now creating one great nation for His glory out of many kindreds and tongues. And that is America—the America dreamed of by George

Washington, Abraham Lincoln, and the rest of the founders of this country!

Let America be the America of George Washington who fought for liberty and justice against tyranny. Let America be the America of Abraham Lincoln who lifted up humanity above the race and color. And it is your duty, fellow-Christians of America, to keep the whole nation awake

to this very cause in time of peace or in time of war. Let all the minority groups make their contribution to this great cause and let not the Japanese be excluded from sharing in this sacred struggle. In view of the coming evacuation of Japanese, I cannot help weeping, not so much for the misery of the Japanese, but for the future generations of America.

The Kingdom of God on Bataan

By the Rev. Carroll E. Simcox

EVERY mature person can remember "shocking remarks" heard years ago that stick in the memory like burrs. One I shall never forget was made by my professor of Church history in seminary. In the first lecture he gave us first-year men he announced that his lectures would trace the history of the Kingdom of God on earth, and in the course of his explanation he made this remark: "The late war (1914-18) proved one thing: that though the churches were well-nigh empty, the Kingdom of God on earth was not."

Most of us were pacifists, or thought we were. It was 1933, and we were still very positively persuaded that peace crusades and letters to congressmen were weapons adequate to puncture the swelling balloon of Hitlerism. But I do not intend this essay as another ex-pacifist's public penance. Rather, I want to talk about my professor's remark. So prejudiced was I at the time that I refused to consider the statement fairly and objectively. But I see the point of it now, and doubtless many readers of these lines can testify to a corresponding change of mind and heart.

This morning Walter Lippman brought the point home to me once again in his daily column (April 11, 1942). Bataan has fallen. Everybody knew it had to fall eventually, and none had better reason to know it than the men of the garrison themselves. Mr. Lippman finely interprets their thoughts and feelings as they stood at bay, their comrades falling on every hand, supplies and ammunition fast playing out, "dying, but fighting back": "So they fought knowing that they themselves had no hope. This is the very heart of courage, transcending all other acts of which men are capable, and the surest proof that man is more than his flesh, his blood, his bones, and his appetites. On this proof as on a rock, that there is in all men a capacity to live and a willingness to die for things which they themselves can never hope to enjoy, there rests the whole of man's dignity, and the title to all his rights. Were man not the kind of creature who can pursue more than his own happiness, he would never have imagined his freedom, much less have sought it."

As he wrote these words Mr. Lippman was probably not conscious that he was writing theology, but he was. And because his interpretation of the spirit of the men of Bataan is a true one we Christians may rejoice in the knowledge of what it proves once again: *that the Kingdom of God on earth is not empty*. Wherever and whenever there is one man who will lay aside all hope for the things he himself

"can never hope to enjoy," to the end that others may enjoy them, there and then the Kingdom of God manifests itself on earth in all its power and glory. Sometimes we Christians make heavy work of our trying to work out a doctrine of the Kingdom. We need not. The principle of it is as simple as it is profound. "*Ubi crux, ibi regnum*," one might truly say: wherever the cross, there is the kingdom. The world cannot see this, for to the Greeks it is foolishness and to the Jews a stumbling-block. But *we who are called* ought to see it, and to see in it the very power and wisdom of God—to see, rejoice, and give thanks.

For the Kingdom of God on earth is God at work in the world, and we know how God works: He finds somebody who is willing to go for Him and upon that person He lays a cross. At this Eastertide in a fateful and terrible year we Christians must not fail to recognize that they who share the glory of Christ's Resurrection have shared also His Passion and His Cross. "If any man will follow me, let him deny himself, and take up his cross, and follow me."

Our hearts are heavy with sadness at the loss of Bataan. From the depths of our souls rise agonizing prayers for the gallant men who fought the good fight against hopeless odds. If this sorrow lies lightly upon our hearts we are less than Christian, less than American, less than human. But let us try to get hold of one towering fact: though they lost the temporal battle, they won the eternal victory. In our sorrowing let us rejoice, understanding what Bataan really proves: *that the Kingdom of God is not empty*. God has His witnesses even amid the hell of war. Nay more, it is not hell, but *heaven on earth*—literally that—where men so live and so die. And though they asked no reward nevertheless they have their reward. General MacArthur, as superb a Christian as he is a soldier, voices a faith we all need in his shining message: "The Bataan force went out as it would have wished, fighting to the end of its flickering, forlorn hope. . . . To the weeping mothers of its dead, I can only say that the sacrifice and halo of Jesus of Nazareth has descended upon their sons, and that God will take them unto Himself."

This is not hysterical war-time oratory; this is the Christian faith. It is the most precious thing we have left. Let us not allow it to evaporate. The Kingdom of God is not empty. The army of glad bearers of the Cross is growing. "Lift up your hearts!"

ALMS

Isn't it funny in this life, that we no more than solve one problem, when the very solution of it creates another problem? For instance, take the matter of our alms. We've been years working on and up our Every Member Canvasses, until nowadays quite a lot of them are really successful. Then what happens next? Well, such an avalanche of contribution envelopes are put on the alms basons every Sunday, that the grave, austere, and undertaker-looking vestrymen (oh, why WON'T they twinkle occasionally?) passing the basons get sadly embarrassed as the basons o'erflow, — swamped with envelopes!

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CHICAGO

Debt Liquidation Campaign

Nearly three-fourths of the \$400,000 raised in the recent debt liquidation campaign conducted in the diocese of Chicago has already been paid in cash, according to a report to contributors made on April 10th by Suffragan Bishop Randall.

The report disclosed that of the \$200,000 in capital gifts pledged during the drive, a total of \$196,000 had been paid in by April 1st, and that of a similar amount pledged by parishes and missions, \$93,000, was in hand. Subscribers in the latter classification have until July 1, 1943, to complete their payments.

"It is also important to note," the report added, "that \$255,000 has already been applied on the principal of the debt by taking advantage of tenders offered and thus saving between \$10,000 and \$11,000 on the principal and cutting down interest charges to the extent of some \$10,000 a year."

Bishop Randall also announced that negotiations are now being carried on which seem to be very hopeful of consummation, by which the total remaining indebtedness will be re-financed. He said it was hoped this could be done at a much lower interest charge, thus enabling parishes and missions involved to reduce the principal of their share of the debt more rapidly.

"Though it will probably be several months before the money secured from the loan can be applied to all outstanding obligations," the Suffragan Bishop said, "we are beginning to see the end of the road so far as the diocesan debt is concerned. For this we thank God and take courage!"

In closing the report, Bishop Randall predicted a new era of growth and expansion for the diocese in the near future. "It may well be part of our Easter joy that the diocese is being freed from the shackles of this debt, and can rise to new and vigorous life in the work of the Church and the extension of the Kingdom of God," he declared.

VERMONT

Farewell to Bishop-Elect

The clergy of the diocese of Vermont met at Rock Point, Burlington, Vt., and held a farewell luncheon for the Rev. William F. Lewis, rector of St. Paul's Church, Burlington, Vt., and Bishop-elect of Nevada.

This was the regular monthly meeting of the northern clericus of the diocese of Vermont. The Rev. Mr. Lewis read a paper on The Authority of Example, the alumni essay at the General Theological Seminary.

At the luncheon the Bishop presented the Rev. Mr. Lewis with the gift of his fellow-clergy, an order on one of the firms selling Church vestments for some part of his Episcopal robes.

Transportation being a real problem in Vermont, the clergy seriously discussed the

problem of holding the annual northern Church school rally. It was finally decided that this might be the last year it could be held unless the war ceased. The Church school rally of the northern part of the diocese will be held June 6th. The day will open with a service at St. Paul's Church, Burlington, Vt., and luncheon and entertainment will be held at Rock Point, Burlington, Vt.

NEW YORK

**Bishop Manning Will Take
No Vacation This Summer**

Bishop Manning of New York, in a pastoral letter to the clergy of the diocese of New York, dated April 10th, has announced that he will not take any vacation this coming summer but will remain in residence at the Bishop's House and be in his office in Synod House as usual, throughout the summer. The Bishop will preach in the Cathedral of St. John the Divine during July, when summer courses are in session at the New York colleges and universities. Thousands of young men and women are in town at that time, and many of them attend the Cathedral. Bishop Manning will be in direct and close touch with the work of the whole diocese and be ready for any emergency which, in these times, may arise.

PASTORAL LETTER

The Bishop's pastoral letter, a copy of which was sent to every priest and deacon in the diocese, read as follows:

"I am sending to you, and to all the clergy of our diocese, this personal and pastoral message as to matters which are in all our minds and hearts, and in our prayers, at this time.

"We are now meeting the terrible realities of world wide war, and we shall meet these realities still more fully as each day passes. Our men of military age are summoned from their homes and families, and from the normal ways of life, to give themselves in the Armed Forces of our country, and all our people, men and women alike, are called upon to do their part in this great day of crisis.

"Our whole nation is called to its utmost service and sacrifice and this call comes with special force to us who serve in the ministry of the Church. We must all dedicate ourselves with redoubled earnestness to our work as priests and pastors in the Church of God. We shall, of course, do everything in our power for the men who are serving in the Armed Forces and especially for those who have gone, or will go, from our parishes and congregations. We must let them know that the Church is thinking of them and that they are ever in our prayers.

"Many of the clergy have gone to serve as chaplains and many more will do so. We must remember them constantly at our Altars and must give them our aid through the continued contributions of our congregations to the Army and Navy Commission fund. Many of us cannot go as chap-

lains but we can serve just as truly by doing our utmost to sustain the life of the home Church and to strengthen the faith and courage of our people, and if we do this, we shall be serving at the spiritual front.

PRAYERS FOR VICTORY

"With our churches always open, let us gather our people constantly to lift up their united prayers that God will guard and bless those who, on land, on the sea, and in the air, are giving themselves for us and for their fellow men, and that victory may speedily be given to the forces of freedom with just and righteous peace for the sake of all mankind.

"More faithfully than ever we must be at our Altars and on our knees in our churches. More faithfully than ever we must do our work as pastors of Christ's flock, ministering to our own people and to all whom we can help, ministering to them personally and individually and bringing them spiritual help, the help and strength from God, which as His priests and ministers we are commanded and sent to give them. We must keep nearer than ever to our people in this time of stress and trial which for many among us will be a time of sorrow and bereavement.

CLERGY AS AN EXAMPLE

"And also in our lives as citizens, in meeting all the war-time claims and obligations, we of the clergy must be an example and strength to our people and must do our full part. We must do this in such matters as the use of automobile tires and gasoline, in obeying every injunction as to food and clothing, in giving every aid that we can to our government in its vast work of war production. In doing these things we shall be helping to shorten the war and to end the tragedy and cruelty and suffering, and the example of the clergy in these matters will greatly strengthen our people. As we watch the quiet heroism and the true self-sacrifice of the men on our tankers and other merchant ships, none of us will be willing to waste gasoline or other things which these men are supplying at the cost of their lives.

"It is not for me to suggest the personal ways in which you shall give your service at this time, each one of you will know how best to use the opportunities given to you, but if, as your bishop, I can give any counsel which you feel may be of help you know how gladly this will be given.

"I shall take no vacation this summer, but shall be here continuously to do whatever may be in my power in case of emergency and to be in direct and immediate touch with all our work, and during the month of July I shall preach at the cathedral to the young people from all over our land who attend the services at that time when the summer courses of our colleges and universities are in session.

"May this hour of crisis bring all of us to simpler and more personal faith in Christ, to deeper realization of our fellowship with Him, and to greater faithfulness to our divine calling as priests and ministers of His Church."

Flag-Pole In Memory of Seaman

A flag-pole 30 feet in height has been given to St. Peter's Church, New York City, in memory of John Richard Ress, a member of the parish, who was the first communicant of the diocese of New York to give his life in the present war. Seaman Ress was lost on the *Reuben James*.

The flag-pole is a spar from an old sailing vessel. It will be placed in the garden of St. Peter's Rectory, adjoining the church, and will be dedicated on Memorial Day by the rector, the Rev. Richard A. D. Beaty.

ALABAMA

Rector and Wife

Injured in Accident

The Rev. Dr. W. Northey Jones, formerly rector of St. Peter's Church, Perth Amboy, N. J., who has been supplying at St. James' Church, Eufaula, Ala., was injured in an automobile accident, together with his wife and a passenger, on April 8th, between Eufaula and Columbus, Ga. Mrs. Jones suffered a broken leg. All three were hospitalized in Columbus. The Rev. Dr. and Mrs. Jones have been spending their summers in Newton, Conn., and many of their winters in Alabama.

NEWARK

Educational Department of Auxiliary Increases Activity

The report of the educational department of the Woman's Auxiliary based on a questionnaire showed many hitherto unsuspected activities among adults in par-

ishes throughout the diocese of Newark. The following prove that churches are pressing forward their educational task and are showing considerable adaptability of program to new conditions.

All nine districts into which the Woman's Auxiliary of the diocese is di-

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EPISCOPAL EVANGELICAL CONFERENCE

Emmanuel Church, 811 Cathedral Street
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Thursday, April 23

3:00 p.m., Annual Business Meeting; 3:45 p.m., **Spiritual Discipline**, The Rev. Theodore O. Wedel; Comment by The Rev. Vincent Franks and The Rev. William Sperry; 5:30 p.m., Evening Prayer, Emmanuel Church, with Emmanuel Church Choir; 7:00 p.m., Annual Dinner: **The Church and the World**. Speakers: The Rev. Charles Sheerin and The Rev. Cyril Richardson.

Friday, April 24 •

8:00 a.m., Holy Communion; 10:00 a.m., **Orders and Unity**, The Rev. Cuthbert A. Simpson. Comment by The Very Rev. Alexander Zabriskie and The Rev. Felix Kloman; 11:30 a.m., **Doctrine**, The Rev. A. T. Mollegen. Comment by The Rev. Charles Penniman and The Rt. Rev. Theodore Ludlow; 1:00 p.m., Luncheon. Speaker: Mr. Dale Purves of the War Labor Mediation Board. **All who are interested are invited to attend.** Write The Rev. Theodore P. Ferris, Emmanuel Church, Baltimore, for reservations for meals.

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DIOCESAN

vided made reports. There were reported 23 parish discussion groups; 21 study groups on this year's subject of Democracy and Education; one group studied China; one had a course in the Prayer Book; 13 had book reviews; 12 had Bible study; 11 established a book shelf for borrowing; 37 had other planned programs; five had plays; one had movies of Liberia and Ringwood.

Of the many specially planned programs the following might be listed: A first aid class, a nutrition class; course on Church Symbolism; several family supper conferences; a stereoptican lecture on Madonna's in art; a Newark Museum visit to study Latin American Art; a preaching mission with a special quiet day for women.

WEST VIRGINIA

Summer Conference

The Rev. Frederick H. Arterton, secretary of the Division of Youth of the National Council, and the Rev. Albert T. Mollegen, of the faculty of the Virginia Seminary, will be the headline speakers at the West Virginia annual summer conference, June 8th to 13th, at a new location, Camp Caesar, a 4-H camp located in the center of the diocese.

WYOMING

Bishop Ziegler Visits Jackson Hole Country

Late in March Bishop Ziegler made his annual winter visitation to the Jackson Hole Country. Some 60 people turned out for the service at St. Hubert's Church, Bondurant—many of them coming 30 miles over four feet of snow.

A new building in connection with St. Hubert's was commenced last autumn consisting of a library and a community room, work on which was abandoned because of heavy snow fall.

Innovations in procedure at St. Hubert's,

under the direction of the Rev. Walter W. McNeil, who also is in charge of St. John's, Jackson, include ringing the Church bell at six o'clock every evening, as so many Wyoming Churches are doing to call all to pray for those in the armed forces and for a just and durable peace. Also scheduled for St. Hubert's is the weekly visit of a nurse from St. John's, Jackson.

MINNESOTA

Part of Large Easter Offering To Support Army & Navy Commission

St. Luke's, Minneapolis, Minn., reports an Easter offering of well over \$4,100. There are listed 889 communicants in the parish. Part of the offering is to be given to the Army and Navy Commission.

New Parish House at St. John's

On April 8th, Bishop Keeler, Coadjutor of Minnesota, dedicated a new parish house adjoining St. John's Church, Minneapolis, the Rev. Dr. E. Croft Gear, rector.

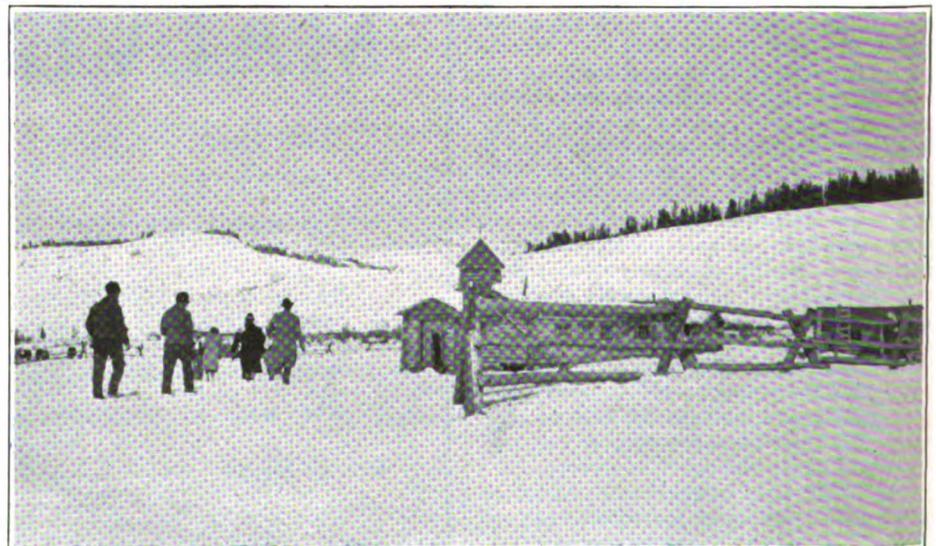
The building was dedicated as the A. R. Moore Memorial parish house, as a large part of the cost was met by a legacy left by Mr. Moore, who was senior warden of the parish for many years. The remainder of the cost is pledged by the present congregation.

The building, costing with equipment about \$16,000.00, provides additional and seriously needed room for the church school, an auditorium with stage and dressing room, dining room, guild rooms, and kitchen.

TENNESSEE

Stations of The Cross

Recent improvements in Christ Church, Chattanooga, Tenn., include paintings by Mrs. J. B. Fitts of the Stations of the Cross on the paneling of the nave. The Rev. George A. Fox is vicar.



ST. HUBERT'S: Parishioners gathered from 30 miles around to see the Bishop on his winter visitation.

ALBANY

Fr. Schleuter Conducts Clergy

Retreat

Twenty-five of the diocesan clergy attended a two-day retreat, April 7-9, at St. Faith's School, Saratoga Springs, N. Y., during the Easter holiday interim. The retreat was sponsored by the diocesan Retreat Association, the Rev. Henry N. Herndon, Plattsburgh, secretary, and the conductor was the Rev. Dr. Edward H. Schleuter of St. Luke's Chapel, New York. Many of the younger clergy were in the group which, although small, Fr. Schleuter called ideal for an after-Lent retreat.

Conservation Note

The Rev. John J. Paulsen, rector of St. Stephen's Church, Elsemere, N. Y., was pictured recently in the *Times Union*, Albany's morning newspaper, on one of his bicycle rounds. The Rev. Mr. Paulsen to aid his parish and the country has put away his motor car for the duration of the war, conserving tires and gasoline.

MICHIGAN

Vacation Church School Manual

Steps in Prayer and Worship is the title of the 1942 daily vacation church school manual in process of preparation according to the statement of the Ven. Leonard P. Hagger, Archdeacon of the diocese of Michigan and chairman of the committee. The manual will be built along lines of previous manuals issued by this committee, composed of the Rev. C. C. Jatho of Royal Oak, the Rev. L. E. Midworth of Trenton, and Miss Elizabeth S. Thomas, diocesan director of Religious Education, in addition to Archdeacon Hagger. There will be sections for younger and for older children, more worship services and a daily dramatization of the story in the section for older children. The manual will, as formerly, include memory work, note book work, and handwork.

The annual institute for the guidance and instruction of those interested in holding Daily Vacation Church Schools this summer will be held in St. John's Church, Royal Oak, May 22d, beginning at 10:00 A.M. The course will be explained in detail, handwork will be illustrated and actually produced by those who attend, a sample service of worship will be held, and a dramatization worked out with members of the institute as characters.

SOUTH DAKOTA

Easter Service at Flandreau

Indian Chapel

Easter Morning, 1942, found an interested group of students of the Flandreau Indian Vocational High School at St. Mary's Chapel, Flandreau, S. D. The altar was decorated with plants from the homes of devoted Indian families, the floor was polished until it shone, the bell had

been rung to call the congregation to worship—but there was no preacher to be seen!

Suddenly a voice was heard—and it came from the nation's capitol. The Rev. Charles W. Sheerin of the Church of the Epiphany, Washington, D. C., was announcing a familiar Easter hymn. The Indian boys and girls found their places, stood, and joined in singing it. Then came the familiar Easter sentences which were followed by the Easter lesson. With reverent attention the group listened to the sermon, knelt and prayed the Lord's prayer, and sang the hymns. When the radio service was over they presented their offering for the missionary work of the church.

In accordance with a vote of the student council of the Flandreau Indian Vocational High School, on Easter night was begun the ringing of a Peace Angelus. The bell will be rung every evening at 6:00 P.M. until the end of the school year and will be resumed in the fall. At the first ringing nearly 300 students voluntarily gathered to listen to the reading of Kipling's Recessional and Hymn No. 436. Then they sang God Bless America and stood with bowed heads as the bell was rung. Special intercessions for our country, our allies, and our armed forces will thus be made every evening.

PITTSBURGH

Holy Week and Easter Services

Draw Large Crowds

All the Holy Week and Easter Services throughout the diocese of Pittsburgh were unusually well attended this year. The Three-Hour Service at Trinity Cathedral, Pittsburgh, was attended by 5,568 people. There were more than 2,000 during the first hour alone. On Easter morning there was a congregation of 1,600 with between 800 and 900 people making their communions.

Increase in Army-Navy Fund Quota

The diocese of Pittsburgh was asked to give \$5,000 to the Army-Navy Commission Fund. Bishop Mann is now assured that it is going to give \$6,500. The diocesan Army-Navy Commission is keeping in the Cathedral an up-to-date list of all those in the service of their country. A special service of Holy Communion is held each week for parents and friends who wish to attend.

CALIFORNIA

Sunrise Easter Service

The Very Rev. Thomas H. Wright, dean of Grace Cathedral, San Francisco, delivered the 20th annual Sunrise Easter Service, atop Mt. Davidson, the highest point in the city. The National Broadcasting Company carried the services from coast to coast.

A.C.U. CYCLE OF PRAYER

April

- 28. St. John's, Elkhart, Ind.
- 29. Mt. Calvary, Baltimore.
- 30. St. George's, Philadelphia.

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BOOKS



ELIZABETH MCCRACKEN, EDITOR

Salvation in Many Religions

MAN'S QUEST FOR SALVATION. By Charles S. Braden. Willett Clark. Pp. xii-274. \$2.50.

This is a thoroughly interesting study of the concept of salvation found in the various religions of the world, including Hinduism, Buddhism, Judaism, the Chinese and Japanese religions, Islam, and Christianity. Dr. Braden approaches the subject sympathetically, and he does not permit his personal Christian convictions to blind him to the truth and value of much found in other places. The style is pleasant, and the author obviously writes from a background of wide reading and investigation.

The sections on Christianity are vitiated, for this reviewer, by the liberal Protestant position taken by Dr. Braden; despite his best efforts, he necessarily misunderstands Catholicism, both Roman and Eastern Orthodox, and his conception of Christianity is attenuated and (we venture to think) less deep and significant than some of the other religions which he sympathetically describes. Apart from this particular chapter, however, the very defects of Dr. Braden's quality have their own reward; and the book is a quite satisfactory survey of salvation in all the religions discussed—excepting in Christianity!

We noticed several errors of one sort or another; in the section on Christianity, *sacramentarianism* turns up when *sacramentalism* is meant (page 173)—almost all Protestant writers these days seem to confuse the terms, which suggests that they ought to study Church history; we are told, on page 202, that "high" Anglicans pray for the dead, although it is said that there is nothing in their official formulations permitting this—Dr. Braden has evidently not seen the present American Prayer Book; and on page 214, Dr. Francis Peabody is said to be a Yale rather than a Harvard theologian.

W. NORMAN PITTINGER.

Dr. Latourette's Essential Findings

THE UNQUENCHABLE LIGHT. By Kenneth Scott Latourette. Harpers. \$2.00.

To say that Dr. Latourette's *History of the Expansion of Christianity* should be in every theological library is to enunciate a truism but also a council of perfection; this monumental work is very expensive. So the present little volume, in which the essential findings of the major work are summarized, is more than welcome. It is a history of Christianity conceived of as a religion; not a "Church History" devoted chiefly to the difficulties and controversies of the higher ecclesiastics. As Dr. Latourette says (p. 185): "Always, we need again and again to remind ourselves, the secret of the Church's strength is not organization. Christianity spreads through organizations. Its propagation and perpetu-

ation are aided by many factors, some of them political, some economic, and some intellectual. Yet the real reason for the continuation and expansion of the influence of Jesus is in Jesus Himself." Therefore (p. 184): "In this world the Church's complete triumph is never assured. In some areas grave reverses will be met. In all areas the Church will be confronted by foes. There is that in human nature which will always be antagonized by Jesus . . . Here and there the crucifiers will kill off His followers. Somewhere, however, followers will survive. From these survivors Jesus will again be carried to the lands from which He has been driven."

BURTON SCOTT EASTON.

Men of Wealth

MEN OF WEALTH. By John T. Flynn. Simon & Schuster. \$3.75.

There has been a very considerable interest of late in the subject of wealth, and this volume constitutes a most suggestive contribution. Taken with the books that have been written about the Astors, the Vanderbilts, J. Pierpont Morgan, it gives us an intelligent bird's eye view of twelve of the great masters of wealth beginning with Jacob Fugger who created the first big fortune of the Middle Ages and of the capitalist era. It is a striking list and Mr. Flynn's splendid journalistic holds one's attention from beginning to end.

CLINTON ROGERS WOODRUFF.

COMING EVENTS

April

21. Convention of South Florida, Orlando, Fla.
- 21-22. Convention of Kentucky, Louisville, Ky.
22. Convention of Massachusetts, Boston.
- 22-23. Convention of Indianapolis, Lafayette, Ind.; of Nebraska, Omaha, Neb.
26. Convention of Kansas, Topeka, Kans.
- 26-27. Convention of Colorado, Denver, Colo.
28. Convention of South Carolina, Charleston, S. C.
- 28-29. Convention of Quincy, Moline, Ill.
- 28-30. National Council Meeting.
29. Convention of Atlanta, Rome, Ga.

May

1. Convention of Northern Michigan, Ne-gauee.
- 3-5. Convention of Montana.
4. Convention of Pennsylvania, Philadelphia.
- 4-5. Convention of Milwaukee, Milwaukee.
5. Convention of Easton, Princess Anne, Md.
6. Convention of Albany; of New Hampshire, Peterborough.
- 6-7. Convention of Washington, Washington, D. C.
10. Convention of Iowa, Council Bluffs.
12. Convention of Bethlehem, Scranton, Pa.; of Southern Virginia, Suffolk, Va.; of Upper South Carolina, Columbia.
- 12-13. Convention of New York, New York City; of North Carolina, Chapel Hill.
13. Convention of West Virginia, Charleston.
- 13-14. Convention of East Carolina, Kingston, N. C.
- 14-15. Convention of Lexington, Covington, Ky.
18. Convention of Western New York, Buffalo, N. Y.
19. Convention of Long Island, Garden City; of Erie, Erie, Pa.; of Harrisburg, Harrisburg, Pa.; of Central New York, Utica; of Rhode Island.

EDUCATIONAL

SEMINARIES

Nashotah To Confer Honorary Degrees

Nashotah House at its centennial Commencement at Nashotah, Wis., May 21st, as part of its celebration will confer honorary degrees on a number of candidates. The complete list follows:

S.T.D. The Rev. C. C. Edmunds, Clinton, Conn.

D.D. The Rev. Messrs. William J. Corrick, South Bend, Ind.; Edgar F. Gee, Oakland, Calif.; Harry W. Perkins, North Woodbury, Conn.; Richard G. Talbot, Glencoe, Ill.; Isaac Neal Dodd, Los Angeles, Calif.; Robert D. Vinter, La-Crosse, Wis.; Lawrence C. Ferguson, South Bend, Ind.; A. Gordon Fowkes, Kalamazoo, Mich.; Killian A. Stimpson, Milwaukee, Wis.; Thomas R. Harris, Waukesha, Wis.; Almon R. Pepper, National Council, New York; Lewis R. Howell, Port Chester, N. Y.; George T. Gruman, Brooklyn, N. Y.; LeRoy S. Burroughs, Ames, Iowa; William S. Mitcham, West Orange, N. J.; Harold S. Olafson, Brooklyn, N. Y.; Francis J. Bloodgood, Madison, Wis.; Robert D. Crawford, Omaha, Nebr.; Marshall M. Day, Whitefish Bay, Milwaukee, Wis.; Charles C.

W. Carver, Rochester, N. Y.; Robert J. Murphy, Howe School, Howe, Ind.; Frederick E. Mortimer, Jersey City, N. J. LL.D. The Rt. Honorable the Viscount Halifax, British Ambassador; Miss Vida Scudder, Wellesley, Mass.; Chief Justice Rosenberry, Wisconsin Supreme Court; Allen B. Barfield, Milwaukee, Wis.; Herbert N. Lafin, Milwaukee, Wis.; Charles H. Wilson, Davenport, Iowa. Mus.D. Lester W. Groom, Chicago, Ill.; Robert R. Birch, Chicago, Ill.

COLLEGES

Foreign Missionaries

Tour Educational Institutions

Five foreign missionaries now in this country have just completed visits to 43 colleges in 21 states, under sponsorship of the National Council's Division of College Work. The Division aimed to present to students, as well as parishes in college communities, a picture of specific foreign missionary work, by the people who had been engaged in doing it. Frequently the visiting speakers met Church groups, addressed assemblies, preached in local parishes, spoke at luncheon clubs, and made the whole college community conscious of their work.

The Rev. Henry N. McNulty of Soochow, China, visited eight institutions in the northeast; Mrs. William Roberts, Shanghai, spoke at Wellesley; Mrs. Grafton Burke, formerly of Alaska, visited seven colleges in Pennsylvania, Ohio, Maryland, Virginia, and Tennessee; the Rev. Edward Mullen, Philippine Islands, visited eight colleges, and the Virginia and Sewanee Theological Seminaries; the Rev. A. Ervine Swift, Hankow, covered nine institutions in Texas, Kansas, Colorado, and Iowa; and the Rt. Rev. Shirley H. Nichols, formerly of Kyoto, Japan, visited three colleges in Missouri and Kansas.

SECONDARY SCHOOLS

New Headmistress

Elizabeth Brooke Cochran of Staunton, Va., has been appointed headmistress of St. Anne's School for Girls, one of the five Church schools in the diocese of Virginia. St. Anne's is located at Charlottesville, having been re-located just outside the city limits a few years ago, at which time it was greatly expanded.

Miss Cochran succeeds Margaret Porter, headmistress for the past 15 years. She was on the faculty of Fairfax Hall Junior College, Waynesboro, Va., and later was personnel director and alumni secretary for Wheaton College in Massachusetts.

CHURCH CALENDAR

April

19. Second Sunday after Easter.
25. S. Mark. (Saturday.)
26. Third Sunday after Easter.
30. (Thursday.)

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ANNOUNCEMENTS

Books Wanted

Wanted at the Fort Valley College Center, a copy of Little's Reason For Being A Churchman. Write Dr. J. HENRY BROWN, P. O. Box 544, Fort Valley, Georgia.

Died

LEONARD, FLORA T., early Easter morning, at her home in Los Angeles, widow of the late Rt. Rev. Abiel Leonard, Bishop of Salt Lake. Beloved mother of Cameron and Margaret Leonard and Mrs. William Plunkett. Interment at Mt. Olivet Cemetery, Salt Lake City.

Resolution

The Board of Directors of the Church Mission of Help of the Diocese of Albany wish to record their sorrow in the loss of the Reverend Charles Smith Lewis, S.T.D., a very helpful member of the board.

During many years of service in this Diocese where he was rector successively in Plattsburg, Albany, and Kinderhook, he used the services of Church Mission of Help for young people under his care. Because of his collaboration with the workers of the society and his insight into its work, he was able to interpret Church Mission of Help and to provide for its interests with an understanding that carried much weight. His loss will be deeply felt by the whole organization.

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AGNES M. PENROSE, *General Secretary.*
A. ABBOTT HASTINGS, *Archdeacon of Albany.*

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DEATHS

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

Percy Rigden Dix, Priest

The Rev. Percy Rigden Dix, canonically resident in the diocese of Arkansas died at his home in Latrobe, Pa., where he has been living for many years, on March 29th. The Rev. Mr. Dix was born in England in 1854 and prior to his ordination to the diaconate in 1906 was an engineer building railroads in Sweden and on the continent. He held an M. A. from Oxford and was known as an accomplished musician. During his ministry he served in the dioceses of West Texas, Arkansas, Pittsburgh, and Harrisburg.

The funeral service was held in St. Luke's Church, Latrobe, on March 31st with the Rev. Thomas H. Carson, rector of Christ Church, Greensburg, and the Rev. Howard P. Pullin, rector of St. Andrew's Church, Pittsburgh, reading the service.

Hugh James Spencer, Priest

Funeral services were held April 4th at All Saints' Chapel, Vista, Calif., for the Rev. Hugh James Spencer, retired former rector of St. Margaret's Church, Chicago, who died Good Friday, April 3d, from a heart ailment induced by a bronchial affliction. He was 72 years of age.

Fr. Spencer, who had been rector of the Chicago parish for 36 years, retired in January, 1941, and shortly thereafter took up his residence in Vista. He was born in Kemptville, Ontario, Canada, in 1870, the son of the Rev. Canon and Mrs. Albert Spencer. He attended Trinity College, Toronto; Queen's University, Kingston, and Kingston College Institute. He was ordained priest in 1896 by the Bishop of Ontario.

The first two years of his ministry were served as priest-in-charge of missions in North Addington, Ontario. In 1899, he became vicar of St. Paul's Cathedral in Marquette, Mich., but in 1903 he returned to the Canadian missionary field at Winchester, Ontario. The Chicago parish called him as rector in 1906, and he served there continually until his retirement.

Memorial services were held at St. Margaret's Church, Chicago, on April 15th. Interment was at Vista, Calif.

Fr. Spencer is survived by his widow, Marion, and two sons, Jerry and Lee.

Anna Marie Betts Wise

Anna Marie Betts Wise, widow of the late Bishop Wise of Kansas, passed away on April 2d in a Topeka, Kans., hospital after four months illness.

Mrs. Wise was born July 17, 1877, at Fort Miller, N. Y. She was the daughter of Sidney Betts and Ella Mary Fuller Betts. Mrs. Wise moved to Lincoln, Nebr., with her parents as a child. She attended the public schools of that city and was graduated from the University of Nebraska. She was a member of the Phi Beta Kappa honorary scholastic fraternity.

On December 31, 1902, she was married to the Rev. James Wise in Lincoln, Nebr.

There were two children. Arthur was born in 1904 and died in infancy; and James Llewellyn was born February 25, 1912, and died in Topeka during the influenza epidemic, February 16, 1920.

Bishop and Mrs. Wise came to Topeka in the fall of 1916 after the Bishop's consecration as Bishop Coadjutor of Kansas. The Bishop died on July 8, 1939.

Mrs. Wise is survived by one sister, Mrs. Laura G. Finney; and two nephews,

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PRIEST, late forties, energetic, wants parish, or will serve as curate or locum tenens. No encumbrances. Excellent references. Available May 1st. Box M-1623, LIVING CHURCH, Milwaukee, Wis.

RETREAT

The Annual Associates' Retreat will be held at the Convent of the Transfiguration, Glendale, Ohio, from the evening of April 22nd to the morning of April 25th. Others cordially invited. Conductor: the Rev. Paul Severance, O.S.B. For reservations apply to the Reverend Mother Superior.

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

Wesley and Robert Finney, all of Lincoln, Neb.

Burial services were held in Grace Cathedral April 4th, and interment was in Topeka Cemetery.

Mrs. Ellen Zehner Breed

Mrs. Ellen Zehner Breed, widow of Dr. Walter R. Breed, rector of St. Paul's, Cleveland, Ohio, for 32 years before his death in 1939, died April 1st in the Cleveland Clinic Hospital after a short illness.

Surviving her is a nephew, Robert P. Nevin, III, of Bloomfield Hills, Mich.

Dean Chester B. Emerson of Trinity Cathedral, Cleveland, the Rev. Walter Tunks, rector of St. Paul's, Akron, and the Rev. Theodore H. Evans, rector of St. Paul's, Cleveland, conducted the burial services.

Mary T. Hamm

Miss Mary T. Hamm, prominent Churchwoman and leader in Trinity Church, Toledo, Ohio, died at her home on February 28th.

Miss Hamm had been an active church worker for more than 60 years. She was the head of the Trinity Altar Guild and past president of the Toledo Altar Guild. She had served as president of the Woman's Auxiliary and taught the infant department of the church school, as well as having been its superintendent for some 60 years.

In addition to her work for Trinity,

Miss Hamm had been identified with the establishment of various Toledo missions, which later became churches. She was also a custodian of the United Thank Offering for the Toledo region; regional Auxiliary president, and president of the board of Toledo Hospital.

Burial services were conducted at Trinity Church by the Rev. Benedict Williams with interment at Woodlawn cemetery.

CHANGES

Appointments Accepted

BURTON, Rev. JOSEPH, formerly priest in charge of Christ Church, Fairfield, Ala., has been rector of Grace Church, Birmingham, Ala., since April 1st. Address: 216 59th Place, South, Birmingham, Ala.

FIELD, Rev. JOHN RANDOLPH, rector of St. Andrew's Church, Princess Anne, Md., is to be rector of Calvary Church, Wilmington, Del., effective May 15th. Address: 1405 W. 4th St., Wilmington, Del.

HOGG, Rev. WILBUR E. JR., curate of St. Mary's Church, Burlington, N. J., is to be priest in charge of the Church of the Advent, Cape May, N. J., effective May 1st. Address: 612 Franklin Street, Cape May, N. J.

MOORE, Rev. CHARLES F., formerly a postulant at Holy Cross, West Park, N. J., has been rector of St. Mark's, Springfield, Vt., St. Luke's, Chester, Vt., and Gethsemane, Proctorsville, Vt., since March 15th. Address: Chester, Vt.

MORRIS, Rev. FREDERICK M., rector of Grace Church, Salem, Mass., is to be rector of Trinity Church, Newton, Mass., effective August 1st. Address: 983 Centre Street, Newton Center, Mass.

ELLER, Rev. HENRY M., formerly at Elmhurst College, Elmhurst, Ill., has been locum tenens at Christ Church, Tacoma, Wash., since April 1st. Address: North Third and K streets, Tacoma, Wash.

Ordinations

PRIESTS

VIRGINIA—The Rev. SIDNEY C. SWANN was ordained to the priesthood March 28th in Immanuel Church, Old Church, Va., by Bishop Tucker of Virginia. He was presented by the Rev. Joseph C. Wood; the Rev. G. Maclaren Brydon preached the sermon. He will be rector of St. Paul's, Hanover County, diocese of Virginia. Address: Hanover, Va.

DEACONS

NEW JERSEY—GODFREY WILSON JAMES HARTZEL and DAVID McALPIN PYLE were ordained to the diaconate April 4th in Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. The Rev. Mr. Hartzel was presented by the Rev. Arthur McK. Ackerson; the Rev. Mr. Pyle was presented by the Rev. John M. Harper. The Rev. Dr. Cuthbert A. Simpson preached the sermon.

QUINCY—MERRILL JOSEPH YOKE was ordained to the diaconate April 1st in Trinity Church, Rock Island, Ill., by Bishop Essex of Quincy. He was presented by the Rev. W. O. Hanner; the Rev. E. S. White preached the sermon.

SPRINGFIELD—CEDRIC LLEWELLYN MATHER was ordained to the diaconate March 21st at St. Paul's Church, Springfield, Ill., by Bishop White of Springfield. The Rev. Edward Haughton presented him; the Rev. Roy R. Hardin preached the sermon. The Rev. Mr. Mather will continue his studies at Berkeley Divinity School.

Depositions

KAMMERER, PERCY G. was deposed by Bishop Mann of Pittsburgh on March 19th. The Rev. Mr. Kammerer had asked to be deposed and declared in writing his renunciation of the ministry.



GO TO CHURCH



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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Holy Communion
Sunday: 8:00 and 10 A.M.
Weekdays: Daily 7:00 A.M.

St. Margaret's Church, Belfast, Maine—75

Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.
Tourists especially welcomed.

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

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233

Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
This Church is Open All Day and All Night.

Church of the Heavenly Rest, 2 E. 90th St., New York City—1,175

Rev. Henry Darlington, D.D., Rev. Herbert J. Glover
Sunday Services: 7:30, 11 A.M., 4:30 and 8 P.M.
Weekdays: Mon., 12; Tues., 11, 12, and 5; Wed., 7:30, 12, 8:30; Thurs., 11, 12, 5; Fri., 12, 5; Sat. 12.

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Chapel of the Intercession, 155th St. and Broadway, New York City—2173

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

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

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

Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

St. James' Church, New York City—2230

Rev. Horace W. B. Donegan, D.D.
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

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

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

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450

Rev. Roelif H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday)
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385

J. Wilson Sutton, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.;

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

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700

Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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

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