

The Living Church

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



ARMY CHAPLAINS RECEIVE THEIR DIPLOMAS

Acme.

Clergymen of all Churches and, as the photograph shows, of more than one race, are trained in the Army Chaplains' School at Harvard for service with America's fighting men. The last graduating class contained 14 priests of the Episcopal Church (see page 7).

STRICTLY BUSINESS

TWENTY-SIX years ago, when Bishop Quin first went to Texas, he met Scott Field Bailey. Scott wasn't at all impressed by the man who was to become Bishop Coadjutor the next year. In fact, he squawled lustily. The Rev. "Mike" Quin was performing his first Texas baptism. Last month the Bishop ordained this same Scott Field Bailey to the priesthood. That seems perfect follow-through.

WARRANT OFFICER Eddie Brunton, former Milwaukee and in New York, dropped in the LC office at Christmas time to exchange greetings in person. Army life agrees with him. In fact, he said, no part of army life has been quite so strenuous as his furloughs.

CHURCH SCHOOL TEACHERS, faithful readers of THE LIVING CHURCH, are now putting the magazine to new use. We publish pictures of Church dignitaries, clerical and lay, and of Church activities. Many are reproduced in good size. Teachers are cutting these out, building them into scrapbooks, which make excellent teaching aids.

STATISTICS for 1942: One missionary held 380 services, preached 223 sermons, delivered 72 speeches, made 265 visits, and wrote 608 articles. In ten years he held 4,236 services, preached 3,094 sermons, attended 769 services, read the New Testament 500 times, wrote 2,409 articles, wrote 36 books, and travelled 248,857 miles. How did he even find time to compile statistics?

WE'VE long searched for the oldest subscriber. Many go back 20 and 30 years. A few go back more than 40 years to the time when The LC was published in Chicago by Dr. C. W. Leffingwell. Does anyone claim half a century?

And what of advertisers? One who goes back at least 40 years and several approach the figure. Is there a 50-year-old among them?

Perhaps it matters little. Still, we'd like to know.

FEW crafts have retained their old world atmosphere in degree equal to that of builders of stained glass windows. At least, that is the way this writer is impressed. He has visited probably two dozen stained glass studios—each as fascinating as the first. And artists are always ready to explain their work, in terms a layman can understand.

Any interested Churchman will find a half day well spent in one of the studios, particularly if he is thinking of giving a window. A postcard to this department is all that is needed to arrange an appointment at the nearest studio.

Leon McCauley

Business Manager.

Phillips Brooks

TO THE EDITOR: January 23d of this year, 1943, is the 50th anniversary of Phillips Brooks' death. The ancient church called a death-day a *natalicium*—a higher birthday. As the *natalicium* of Phillips Brooks, might our church well celebrate this anniversary? For, beyond question, his contributed life, even now potent in our concepts of the faith and also in our inspiration to live it, is a vitalizing and distinctive spiritual force. If we remember him only in the hymn we have all been singing this Christmastide, "O Little Town of Bethlehem" we would still feel the impress of his radiant greatness. But his gift of self in his preaching, his noble evangelical concepts, his magnanimity in all Christian statesmanship, his international prestige, and his dynamic simplicity of lived faith—all these mark him far more a milestone man in the history of the Church. We would do well to commemorate his significance, and thereby prove ourselves appreciatively mindful of the blessing he conveyed and undyingly conveys.

Sunday, January 24th, would be a most appropriate time for commemorative services throughout the Church, wherever gratitude kindles expression. Already significant services have been planned at churches and schools associated with his life. But might it not be well that this observance be not limited to these few and obvious places? May we not have some memorializing and interpretive mention of his lasting inspiration in many a church, that our people may not be allowed to forget this majestic, spontaneous, joyous, vigorous, radiant modern saint of God who is of our heritage? Thus we should also renewingly interpret something of his Christ and ours. For, as Dr. Gordon said at one of the original memorial services, "If it was so wondrous to have known Phillips Brooks, what must it have been to have known his Master!"

This is a suggestion with only the authority of our own appreciations of Phillips Brooks behind it; but do they not suffice to bring somewhat unanimous and grateful word by the church of whose birthright he is a great participant?

(Rev.) PHILLIPS ENDECOTT OSOOD.
Boston, Mass.

Victory Tax

TO THE EDITOR: In the matter of the Victory Tax on Pensions I am afraid that your statement that the retired clergy will "presumably make their own payments (of Victory tax) when filing their 1943 Income Tax Returns," while technically correct, may mislead the said clergy because they will probably think that by their "1943 returns" are meant the returns they file in 1943, which, of course, is not correct. The Victory tax on receipts from which the tax has not been deducted and withheld will be paid in one sum on March 15, 1944, and there is nothing for anyone to do about it this year.

Some few parishes pay a pension to a retired rector. I presume they will have to withhold the tax on that.

(Rev.) F. C. HARTSHORNE.
Bala-Cynwyd, Pa.

Grace

TO THE EDITOR: Apropos of your note in the column, "Through the Editor's Window," in the January 17th issue of THE LIVING CHURCH, would it be of interest to say that the table grace used at Roswell,

N. M., is included in the new Canadian Hymnal 683, in an altered form? The Grace there reads—in the last two lines—
"Bless these Thy gifts, and grant that we
"May with our lives give thanks to Thee."
(Rev.) H. C. WHEDON.

Carthage, N. Y.

Bishop Graham Brown

TO THE EDITOR: I have read with much interest all that you have said concerning the late Bishop Graham Brown, whose death at this time is of the nature of a calamity.

You speak of the Bishop's warm evangelical sympathies but I have not noticed any reference to what may have been the explanation for this—at least in part. May I add this foot-note to what you have written?

The Bishop was born and brought up in an old fashioned Presbyterian home in Scotland. His father, Mr. G. Graham Brown, was an ardent admirer of such men as Dwight L. Moody, who made such a unique contribution to the religious life of Scotland 50 years ago, and Hudson Taylor, the founder of the China Inland Mission. In fact Mr. Brown was an enthusiastic supporter of the China Inland Mission. But—more than that: he was an elder in Finnieston Church, Glasgow, when the late Dr. D. M. McIntyre was the minister of that church. Dr. McIntyre was a remarkable man and it may well be under the ministry of this saint of God and in his father's home, that Bishop Graham Brown came to adopt the evangelical position.

Even so, however, when Graham Brown went to Wycliffe Hall, Oxford, and sought ordination to the ministry, I am sure he knew the difference between the Church in which he had been born, and baptized, and brought up, and the Church which he was to serve with such love and distinction.

(Rev.) JOHN ROBERTSON McMAHON.
First Presbyterian Church,
Monmouth, Ill.

Statistics

TO THE EDITOR: I notice in the January 17th issue that the figures you quoted in regard to *A Prayer Book for Soldiers and Sailors*, etc., sent out by this Commission, are very aged. The most recent figures are: 188,555 copies of *A Prayer Book for Soldiers and Sailors*, 111,200 pieces of Forward Movement literature, 31,396 Holy Communion Folders, 96,067 Church War Crosses, and 21,212 Identification Cards.

Boston (Rev.) HENRY B. WASHBURN.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
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A Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
JEAN DRYSDALE...Assistant Managing Editor
ELIZABETH McCracken.....Literary Editor
LEON McCAULEY.....Business Manager
R. E. MacIntyre...New York Representative

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GENERAL

EPISCOPATE

Bishop Stoney Recovering

Bishop Stoney of New Mexico suffered a slight heart attack and is in a hospital in Albuquerque. He is reported to be doing well, and physicians say that his ailment is minor and that the only requirement is a few weeks of rest. Carolton Greene, the Bishop's secretary, has been permitted to see the Bishop and says that he is recovering rapidly and that no serious consequences are to be expected.

LEGISLATION

Churches May Be Given Priority Under New Fuel Oil Regulations

Preference may be given to churches and schools under new fuel oil delivery regulations soon to be announced by the Petroleum Administration for War, it was indicated in Washington by Petroleum Administrator Harold A. Ickes.

The new preference list for deliveries in 30 rationed states, Mr. Ickes told a press conference, may give churches a higher rating than liquor taverns, movie theaters and other places of amusement.

Churches and schools—now operating on a ration about 45 percent of normal—will probably continue to receive the same amount of fuel oil, but churches will probably get their supplies first, Mr. Ickes said.

At the present time, deliveries of oil are made on the basis of "first come, first served."

Churches have been given preferential treatment in the OPA's definition of "pleasure driving," which is now forbidden in East Coast States. Car owners are permitted to drive to "religious services" as a matter of "personal necessity," while the use of cars to attend places of amusement is definitely banned.

Congress Gets Bill For Commission On Post-War Reconstruction

Creation of a national commission for post-war reconstruction, to include representatives of church organizations, is provided in a House Joint Resolution now pending before the House Committee on Ways and Means.

The resolution, introduced by Representative Jerry Voorhis of California, provides that the proposed commission would meet the problems of the post-war period, with the following purpose:

"The aim of the commission's work shall be the democratic development of a prac-



BISHOP STONEY: *Recuperating from a heart attack.*

tical program for the continuous full employment of all Americans able and willing to work, the achievement and maintenance of a condition of economic health and welfare, for all groups in the population, and the preservation of opportunity for free enterprise."

Among the specific objectives of the commission would be to develop measures to be taken after the war "in order that the reduction of war expenditures will not result in unemployment and distress."

The commission would be composed of 10 congressional members—five from the Senate and five from the House of Representatives—and 29 associate members.

These associate members, who would be appointed by the President, would include three from church organizations, three from the executive branch of the Government; three from organizations of farmers; three from organizations of labor; three from organizations of business and industry; one from organizations of banks and financial institutions; three from organizations of American war veterans; two from educational associations; two from organizations of consumers; three from coöperatives; one from credit unions; one from public health and welfare associations; one outstanding economist, and one outstanding industrial engineer.

The resolution provides that any bona fide nationally-recognized organization of any of the groups may submit to the President for his consideration a list of not less than three persons as nominees for appointment, and the President is to be guided by these nominations.

Congressional members of the commission would be obliged to "secure the greatest possible degree of participation and interest in the work of the Commission on the part of the groups," and it is also proposed that the groups should constantly bring before their constituency the problems, findings, and proposals of the Commission and should encourage discussion, analysis, recommendations, and criticisms.

Commission members would serve without compensation, but would be reimbursed for travel, subsistence, and other necessary expenses. Also each member may designate an alternate.

The Commission would elect from its congressional members a chairman and a vice chairman, and appoint an executive director, to receive an annual salary of \$10,000. An appropriation of \$500,000 is authorized by the resolution.

Departments

CHANGES ..	22	EDUCATIONAL	18
DEATHS ...	20	FOREIGN ...	8
DIOCESAN ..	15	GENERAL ...	3
EDITORIAL ..	12	LETTERS ...	2
THE WAR			6

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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FLOOD

Churches Damaged As Rivers Rise

By JOHN G. SHIRLEY

★ For the second time within a few months flood waters poured into West Virginia, this time along the Ohio River in the western part of the state.

For almost a solid week rain and snow fell in West Virginia, Pennsylvania, and New York. Snow came, then rain melted it, and the process was repeated for days—then the catastrophe happened, and the flood came.

"The highest December flood on record and the third highest in the history of the city, swept down the Ohio River on Wheeling, W. Va., the last week in December, reaching a crest of 52 feet on

New Year's Eve," said the Rev. Duncan Mann. "Traffic into and out of the city was paralyzed and over \$1,000,000 damage was done to homes and industries in a highly industrialized section.

"St. Luke's Church, located on Wheeling Island, had six feet of water on the first floor of the building. Many homes had water in the second story, and the entire island of 7,000 population was inundated, with movement possible only by boat. Telephone and gas service was entirely cut off. There was, of course, no mail service either, so it was almost a week before I received the request for an account of the damage.

"The situation was made more serious by the general manpower shortage in most homes and organizations, caused by the war drain. It was almost impossible to get sufficient help to move furniture and equipment. One member of the parish and I together moved all furnishings and equipment out of the lower floor of the Church and parish house, including a piano, the organ motor and blower, and the burners for the furnace. Because of former floods in years past and the damage to the church, the nave, chancel, and sanctuary of the church are on the second floor.

CIVILIAN DEFENSE

"The police and fire departments of the city, aided by the Civilian Defense Organization, did good work during the flood in rescuing persons and in organizing relief. Over 400 people, made homeless by the water, were housed at various centers. About 10,000 people were in the flood areas. An emergency relief station was set up on the bridge leading to the Island, and boats were kept busy answering calls for assistance. The heavy currents made operations difficult and occasionally hazardous, particularly at night.

"Using my boat I visited about 50 families of the parish who were marooned on their second floors, besides making trips to carry coal and food and to take persons to the bridge heads.

"The flood came as a considerable surprise. Advance reports as to the expected stage of the river were very misleading

and it was not until Wednesday morning, December 30th, that definite warnings were received to prepare for a high flood. A scheduled Sunday School Christmas program had been held at St. Luke's the evening before, with no anticipation of trouble from the river.

"Damage to the Church property was held to a minimum, and involved principally floors, woodwork, and a few broken windows.

"All services were canceled on Sunday, January 3d, as the church was not in condition to use and there was no heat, although by that time the river had fallen sufficiently to allow movement about the flood area."

RELIEF GIVEN

With such a large number affected, a strain was put on the facilities of Wheeling proper to care for the homeless and hungry. St. Matthew's Church, of which the Rev. John H. A. Bomberger is rector, responded and the parish house was used as a feeding center continuously for four days and nights. Several thousand persons were fed by a volunteer corps of workers.

PARKERSBURG DAMAGE

Farther down the river is Parkersburg, W. Va., where much property was flooded and washed away, but no damage was done to Trinity Church nor the Church of the Good Shepherd.

Christ Church, Williamstown, near Parkersburg, was cut off by the high water and refugees were quartered in the church and rectory. The present church, built in a spot safe from floods, succeeds one that went down the river in a former flood.

NARROW ESCAPE AT PT. PLEASANT

The Rev. Frank T. Cady, rector of Christ Church, Pt. Pleasant, tells how the church barely missed being flooded. Pt. Pleasant is the center for a large TNT plant being built by the government and thousands of workers have recently settled in the area. It is on the Ohio River, 200 miles south of Pittsburgh.

"Probably the majority of the newcomers to the defense area of Mason County

telephoned to somebody in the last days of 1942 asking how high the Ohio River would rise. Probably also they received various answers ranging from 40 to 65 feet. Such an answer was given because various people have various ways of estimating how high the river will rise when she gets on a rampage.

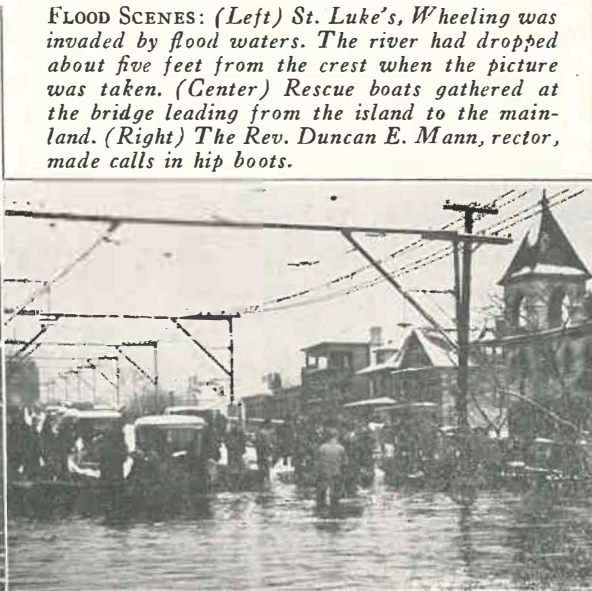
"In reality, however, how high the river will rise is a matter of 'mathematics and time.' The Alleghany River drains most of western Pennsylvania and some of western New York. The Monongahela River drains all of western West Virginia and some of Maryland. These two rivers come together to form the Ohio at Pittsburgh. Numerous other small rivers draining most of northern Ohio and Indiana flow from the west in to the Ohio before it gets to Pt. Pleasant. Then, at this point the Kanawha River flows from the south into the Ohio and this drains southern West Virginia and northern Virginia.

CAPT. R. J. HESLOP

"My friend and parishioner, Capt. Robert J. Heslop knows the rivers as well as anyone. And this is the way he figures it. He knows that if there is five inches of rainfall on the Alleghany River, there will be a certain rise in the Ohio at Pt. Pleasant. Equally true is it if there should be a certain rain fall on the Monongahela coming from the east, or on the Muskingum from the west, or from the Kanawha from the south. Here is where the 'time' element comes in. For if all those rises for the four directions should meet at the same time at Pt. Pleasant—well, it would simply be too bad and somebody else would be writing this.

"So, my friend Bob is sitting at his desk, getting telephone calls from as far north as Tarentum, Pa., and as far east as Grafton, W. Va., and as far west as Zanesville, Ohio, and as far south as Hinton, W. Va. By this time his figures look to me like a Hebrew Bible. In course of time, however, he comes to his conclusion and announces that the river at Pt. Pleasant will rise to a flood stage of 55 feet. Of course there is always the condition that it doesn't rain or snow in any of

FLOOD SCENES: (Left) St. Luke's, Wheeling was invaded by flood waters. The river had dropped about five feet from the crest when the picture was taken. (Center) Rescue boats gathered at the bridge leading from the island to the mainland. (Right) The Rev. Duncan E. Mann, rector, made calls in hip boots.



these regions again at this period. All things being equal, his guess is as good as another's—and maybe better. In the horse and buggy days, it wasn't so important where you hitched the horse, as long as you did hitch him somewhere. So, I hitched all my calculations to Bob and accepted the fact that the river would rise to 55 feet.

"If the water should rise to 56 feet instead of 55, it would get into the basement of the church and the rectory, thus putting out the furnace in the latter and making it necessary to convert some gas grates into coal grates. In terms of algebra, when the gas would 'go off,' which it surely would in due time, is what is known as an 'unknown quantity.' In the church basement we would have to remove the organ motor, which would take at least four strong men. However, the water didn't come to 56 feet; in fact, it came to 54 feet and seven inches only.

"All the lower part of town is flooded. School houses are filled with refugees and churches are filled with furniture. Business houses are moved to higher ground or closed for the 'duration.' Anywhere from 10 to 18 inches of mud is on the main street and in the houses. The flood recedes and after a while the people begin to sing "O Beautiful Ohio" again.

FORWARD, DESPITE FLOODS

The climax back of the flood came when Christ Church treasurer, F. W. Ingraham, went to the bank on December 31st, with a determined look on his face. Even though he had to go in a "John-boat," Christ Church parish would be free of debt in 1942 and on that day the last penny owed to the bank for more than 20 years was paid.

The 1913 flood did such damage to the church at Pt. Pleasant that it was decided to build a new one. Ambition was high because the people undertook to build a Church and parish house costing some \$75,000. The early '20's were easy and pledges were forthcoming. The year of '29 came and payment of pledges stopped.

In that year Fr. Cady became rector, faced with a debt of more than \$10,000. In the 14 years elapsing, even though the income of the parish has been greatly reduced, little by little the debt has been reduced and the very valuable property of Christ Church parish is free of debt.

ROWE MEMORIAL

Minnesota's Response

Bishop Bentley of Alaska was scheduled to be in Minneapolis on Monday, January 4th to speak on the proposed Bishop Rowe Memorial. A meeting of the diocesan clergy, laymen, and leaders of the Woman's Auxiliary was called by Bishop Keeler for luncheon on that day. No Bishop Bentley.

Minnesota, however, is never to be daunted even by a speaker who fails to make his appearance. The plans for the Memorial were presented by Bishop Keeler; clergy and laity were enthusiastic in spite of Bishop Bentley's absence; a committee of clergy, laymen, and women

was appointed which was to have its first meeting on January 14th. Within three days after the luncheon, \$500 had already been sent in for the memorial fund. The final offering will be taken by February 28th.

It is of significance to note that this meeting was held in Gethsemane, the church in which Bishop Rowe was elected at the General Convention held there in 1895. Minnesota should and will without doubt go far over the top toward the Memorial.

LABOR

Council Officials Denounce Attempt to Bar Negroes

A labor union which bars Negroes from membership is "not practicing democracy," according to a statement issued by two officials of the Federal Council of Churches in connection with a public hearing originally scheduled to be held in Washington, January 25th to 27th, on charges that white railroad workers have been attempting to drive Negro employees from service on Southern railroads.

The Rev. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America, and Dr. George E. Hanes, executive secretary of the Race Relations Department, deplored the "indefinite postponement" by Commissioner McNutt of hearings on discrimination against Negroes in the railroad industry. The President's Fair Employment Practices Committee was to have held the hearings January 25th to 27th.

Dr. Haynes and Mr. Myers said that this incident "raises the whole question of the status and future usefulness of the President's Fair Employment Practices Committee which has been like a beacon of hope in a heretofore dark picture of race discrimination and lack of democracy in employment practices in many industries." They emphasized that "moral and

religious issues of justice and brotherhood are involved which can no longer be evaded."

Noting that the Federal Council has defended the right of labor to organize, and has affirmed that labor unions "must themselves have no color bars," the statement said:

"Under the provisions of the Railway Labor Act as amended in 1934 and 1936, the railroad brotherhoods were permitted to act as the sole bargaining agents for Negro workers, although they excluded them from membership. The irony of this situation for any organization that claims to stand for democracy and the rights of the working man is clear since these Colored railroad men have no voice about their grievances or their loss of tenure, wages, and seniority rights, which are their means of livelihood."

"Negro workers have been employed on southern railroads for a century as trainmen, switchmen, locomotive firemen, hostlers, and hostlers' helpers. Whenever their jobs, however, have become desirable because of higher wages they have been forced out."

CATHOLIC CLUB

New England Group Elects Officers

The annual meeting of the Catholic Club of New England, held at the Church of the Advent, Boston, Mass., elected the following officers: President, the Rev. William Ward; secretary-treasurer, the Rev. Stanley W. Ellis; executive committee, the Rev. Messrs F. Hastings Smythe, Ernest K. Banner, SSJE, John T. Golding; delegates to the Clerical Union.

Dr. Adelaide Case, professor at ETS, discussed Released Time for Weekday Education. Although she could find much of value in it, she felt that on the whole, the objectives sought could better be secured in regular Church schools, centering in the children's participation in worship, particularly the Holy Eucharist.

SAUL WHO IS CALLED PAUL

The More Excellent Way

(I Corinthians 12: 31-13)

I — SAUL — had words to rouse the hate of man,
 Knew all there was to know, I could see far,
 Had faith in my own self—God's slave—
 Did the impossible. My all I gave
 To feed the poor; my body for God's plan.
 I loved not and I failed.

Now, Saul no more, but Paul "the little!" Sought
 And helped by those I hated! Stephen's prayers
 And Ananias' pardoning hands drew me;
 Lord Jesus stopped me, bound me—set me free!
 Love, crucified, endures. All else is naught.
 I love! I have prevailed!

E.P.S.

HOME FRONT

Wartime Angelus

Six thousand Milwaukee families living within sound of the bell of All Saints Cathedral last week received prayer cards for a daily wartime angelus initiated New Year's day by Bishop Ivins of Milwaukee. Thirty Cathedral young people called house to house in Milwaukee's lower east side, consisting largely of Italian and Irish families, to distribute the cards to approximately 14,000 persons living in the eight blocks square area considered within hearing distance of the angelus.

The ringing of the daily 6 P.M. angelus will continue for the duration of the war. The prayer cards distributed offer suggestions for prayer, at angelus time, in behalf of the nation, the bereaved, and the war dead.

"May its sound call you, together with all others within its hearing," reads the prayer card announcing the angelus, "to pause for a moment wherever you may be and pray for God's blessing upon our Nation and its cause; for His direction to our President and his Counselors; and on behalf of those in the armed forces of our Nation. . . ."

"If the dark hour should come to you which would make it needful, you will want to use the two prayers entitled *For the Bereaved* and *For our Beloved Dead*."

30 Day Prayer Vigil

★ One-seventh of the communicants of the diocese of Texas participated in the 30-day Prayer Vigil conducted in that diocese during November. Each parish and mission had members in the church in prayer for some assigned period of the day or night during the month.

The Rev. E. Lucien Malone jr., chairman of the committee in charge, reported to Bishop Quin recently that the vigil was enthusiastically received by a large majority of the churches, as shown by the replies from the clergy to a questionnaire sent them in December.

Thirty-eight of the 46 replies indicated a desire for the observance of a similar period later. Six clergymen advocated the continuation of the vigil for the duration of the war. Only two clergymen were opposed to a repetition of the vigil, although they admitted that the November vigil had meant much to their parishes.

MANY STAYED BEYOND PERIOD

Many of the clergy reported cases of members coming for their assigned half-hour period and remaining in the church for as long as two and a half hours. Some replies to the questionnaire asked for a shorter list of suggested prayers, if the vigil is repeated; others asked for a more comprehensive program.

Preparation for the vigil in the churches varied. Fifteen clergy reported they conducted series of sermons; 13 conducted schools of prayer. Six used private instruction to those planning to participate, and four instructed their parish organizations

in the purposes and methods of the vigil. Two provided instruction sheets at the time of the vigil, and six offered no preparation.

The emphasis of the prayer vigil was largely upon remembering the men in the armed forces, the attainment of a righteous peace, and the alleviation of suffering among conquered peoples and those in areas subjected to attacks. The Forward in Service program and the work of the Church in general were also among the suggested objects of intercessions.

Mr. Malone reported that the total cost of the promotion of the vigil, for the schedules of assigned periods for each church and for the printed leaflets of bidding prayers, was only \$26.18. Mr. Malone is the rector of St. Mark's Church, Bay City. His committee included the Rev. E. H. Gibson of Trinity Church, Galveston, and the Rev. J. H. R. Farrell, then rector of St. George's Church, Texas City.

Bishop Quin of Texas has suggested that the Church adopt the plan of the continuous prayer vigil on a nation-wide scale.

Connecticut's War-Time Problems

By RALPH D. READ

★ On a map covering two full pages in a recent issue of a popular magazine, large red dots designate the chief war industry centers of the country where manpower and woman-power are at a premium. Four of these dots in a row form a straight line through the state of Connecticut, showing it to be the most concentrated defense industry area in the entire country. Each of the four cities indicated, and many other communities within the diocese, are filled to overflowing with defense workers who have come from all sections of the country. Figures show that the total number of employees in the state increased 72.5% from 1939 to July 1, 1942, and in some communities the increase has been as much as 863%. Figures dealing with the employment of women in industry reveal increases as high as 1100%. These and other war-time factors are making for radical social changes in Connecticut



AT TRINITY, BRIDGEPORT: War workers as well as service-men are cared for in Connecticut's wartime set-up.

and have brought to the Church urgent demands and challenging opportunities.

The Church is keenly aware of the complex situation and is endeavoring to meet it with all of its resources. Parishes, alone and in coöperation with the other Churches, are striving to minister to the wide variety of needs which have arisen from the war program.

At its June meeting, the executive council of the diocese requested the department of Christian Social Service to give consideration to the war-time problems arising within the state. To this end a survey was made in September by means of a questionnaire sent to all of the clergy. Many interesting and arresting facts were revealed both as to special work already undertaken and also as to projects in need of initiation. In some cases the need was found to be so overwhelming that supplemental resources are essential if the Church's ministry is to be at all adequate.

INCREASED MINISTRY

One of the most critical situations was found to exist in Groton where the normal population is 10,000. Since the outbreak of war the number employed by the chief industry, the Electric Boat Company, has increased from something like 2,000 to 10,000, with plans under way to hire about 3,000 more people as soon as possible. The submarine base has greatly expanded. An air base is under construction and a branch of the Coast Guard Academy is nearly finished. To care for the tremendous increase of population, eight housing units already have been constructed, mostly at some distance from the center of town, but no religious provision of any kind has been made for the tenants.

The Rev. Clarence R. Wagner, priest in charge of Seabury Memorial Church, Groton, has been keenly aware of the needs and has labored to meet them with the limited resources at hand. The diocese made available an appropriation and a Church Army worker has been brought into the field to supplement the efforts already being made to minister to these people.

In the East Hartford area where the influx of defense workers has been particularly heavy, after a house-to-house canvass, a committee of clergy and laymen backed by the diocese worked out a plan by which the rector of St. John's Church, East Hartford, has been provided a curate to assist him in ministering to that strategic field.

SERVICES FOR DEFENSE WORKERS

In Hartford various parishes have sought in a number of ways to provide services for those who are working at unusual hours. At Christ Church Cathedral the hour for Evensong was changed from late afternoon on Sundays to the evening. For a trial period a service of Holy Communion was celebrated at midnight on Saturday. Elsewhere with the permission of the Bishop, evening communion services have been held. The rector of the Church of the Good Shepherd, Hartford, expects soon to provide a 6:30 A.M. cele-

bration of the Holy Communion on Sunday for workers in the nearby Colt Patent Firearms Company. Services also have been held in the recreation hall of one of the large new housing projects in a section of the city some distance from a church.

From a survey which Fr. Markle, rector of St. George's Church, Bridgeport, made of Melville Village, one of the large housing projects of that area, he found 40 families who indicated an interest in becoming associated with that parish. A bus is provided each Sunday to bring residents of that community to the family Eucharist at 9:30 A.M. which is followed by Church School.

FACTORY SERVICES

The Roman Catholic Masses and the interdenominational services held on Sundays in the Colt Patent Firearms Company, and previously reported in this magazine, were started at the instigation of the Rev. Charles R. Stinnette jr., curate of Trinity Church, Hartford. Because of his keen interest in the special war-time program of the Church, Fr. Stinnette recently has undertaken the supplemental work in the East Hartford area.

In Bridgeport a committee has been appointed by the Episcopal clericus to provide services in the defense plants of that area to arrange other cooperative programs by which the Church can better meet war-time conditions.

RECREATION FACILITIES

Over-crowded housing has created a major problem in all urban centers within the state and with it the need for increased recreation facilities. In Hartford a plan has been worked out by the churches, with the Episcopal Church playing a leading role, by which a program of supervised recreation is provided in some parish house every night in the week to which defense workers and service men are invited. The local papers have given the program continuous publicity and an average of about 70 people have taken advantage of this opportunity.

War restrictions on transportation and war-time demands upon leadership also are changing the whole pattern of leisure time activities among the young people of high school age, especially in the small towns and more isolated districts of the diocese. Efforts are being made to help parishes to see in these circumstances an opportunity and an obligation to supply the means for a wholesome and constructive use of leisure time.

The size and complexity of the problems

CHURCH CALENDAR

January

- 24. Third Sunday after the Epiphany.
- 25. Conversion of S. Paul. (Monday.)
- 31. Fourth Sunday after the Epiphany.

February

- 1. (Monday.)
- 2. Purification B.V.M. (Tuesday.)
- 7. Fifth Sunday after the Epiphany.
- 14. Sixth Sunday after the Epiphany.
- 21. Septuagesima Sunday.
- 24. S. Matthias. (Wednesday.)
- 28. Sexagesima Sunday.

January 24, 1943

The President's Rector Joins the Navy



Acme.

The Rev. Frank R. Wilson was photographed as he was being sworn in, January 8th, as a chaplain in the Navy with the rank of lieutenant, at the office of Navy Procurement in New York City. In civilian life he was rector of St. James' Church, Hyde Park, N. Y., of which President Roosevelt is senior warden. He obtained the consent of his senior warden before he volunteered. Lieut. F. J. Jones, USNR, administers the oath.

arising from these social changes, in many cases, appear almost overwhelming. And yet, they present to the Church a glorious opportunity for fuller service. Under the leadership of her bishops and with the wholehearted support of the executive council, the Episcopal Church in Connecticut is endeavoring to face realistically this war-time transformation of everyday life and to give to the demands of the hour all the resources at her command.

ARMED FORCES

Chaplain Graduating Class

In the December graduating class of the Army Chaplain School at Harvard University, Cambridge, Mass., were the following Episcopalians:

- Charles W. Buchanan, Joseph Chillington, James T. Fish, Louis R. Goodrich, Robert K. Gumm, John M. Hiaght, Leland B. Henry, Gilbert K. Hill, Oscar E. Holder, Russell D. Laycock, Arnold M. Lewis, Henry I. Louttit, Arnold M. Means, William B. Stimson.

More Triptychs Painted and Placed

The Triptych Committee of the Citizens Committee for the Army and Navy, at a meeting held on January 14th, reported that 97 triptychs has now been completed and placed. At the time of the exhibition in October, 75 had been painted and placed. Of the 97, nine are in chapels at air bases, 15 in army camps, 20 in army forts, 6 at

stations, 6 at bases, 9 on boats, and 4 in other places.

Mrs. Junius Morgan is the chairman of the committee. Other members are the Rev. Dr. George B. Ford, for the Roman Catholic Church; Rabbi David de Sola Pool, for the Jewish faith; and the Rev. Edward N. West, for the "Protestant Churches." The Rev. C. Leslie Glenn met with the committee. It is hoped that many more triptychs may be painted and placed. Chaplains everywhere declare that services have been better attended since the chapels had these beautiful devotional aids.

The triptychs are painted on wood. The wings fold when the triptych is not in use. A case is made for each triptych, in order that it may be easily portable.

MERCHANT MARINE

S. S. Leonidas Polk Is Launched

The S. S. *Leonidas Polk* named for Louisiana's "Fighting Bishop" slid down the ways at Delta Shipbuilding Company's plant on January 7th. The ship is a smooth welded freighter and the 31st Liberty Ship launched by the Delta Shipbuilding Company, Inc.

Gov. Sam Jones of Louisiana paid tribute to the shipbuilders and the workmen and to "an illustrious Louisianan, the Fighting Bishop, Leonidas Polk, whose battles for God and country find recognition in the christening of this ship." Gov. Jones also introduced Lamar Polk of Alexandria, La., grandnephew of Bishop Polk.

RUMANIA

Orthodox Church Leader Reported Under Arrest

Signs of upheaval and unrest in Rumanian Church affairs continue to filter through the tight Nazi censorship. Certain religious associations—perhaps all not connected with the dominant Orthodox Church—have been closed by government decree. Private sources in the United States have received word that Bishop Visarion Puiu, Orthodox Metropolitan of Bukovina, has been arrested by the Rumanian government. No explanation was given of the arrest, nor has confirmation of the report been obtained.

The Bishop is regarded as one of the most liberal of the Rumanian Metropolitans, and is a personal friend of the Archbishop of Canterbury, whom he visited when the latter was Archbishop of York. Known for his pro-English sympathies, he helped some years ago to bring about an interchange of Anglican and Orthodox students between British and Rumanian universities.

In the light of these reports less reassurance may be gained from the return to favor of Patriarch Nicodim [L. C., January 17th] than seemed reasonable formerly. Fuller understanding of the Church situation in that German-dominated land must await more detailed information.

RUSSIA

"Living Church" Head Exchanges Greeting With Stalin

In a message to Premier Josef Stalin, Alexander Ivanovich Vedensky, Metropolitan of the New Orthodox Church of Russia, announced that he has contributed half a million rubles to the Soviet war effort.

Pledging allegiance to Stalin, Archbishop Vedensky said:

"The Red Army, led by your genius, is driving the enemy out of the sacred confines of our Fatherland. Each patriot must make his contribution to the common cause of victory. The Church is praying for the victory of our arms; this is the spiritual contribution of believers.

"I, too, as Archpastor, pray, but a spiritual offering is not enough. Today I donated a mitra valued at more than 500,000 rubles personally owned by me. Following my initiative, the clergy of the Church is contributing personal valuables and the diocesan administration gave 70,000 rubles for the purchase of planes. This is but the beginning of the material offering of the Church to the Fatherland.

"May God guard your life long and bright years, so that the principles of freedom, truth and fraternal love may shed their scintillating rays throughout the world."

In accepting the gift, Stalin was quoted as saying:

"Thank you, Alexander Ivanovich, and

the clergy of the Russian New Orthodox Church for the solicitude shown by it for the Red Army. Accept my greetings and the gratitude of the Red Army."

The New Orthodox Church is not connected with the traditional Russian Orthodox Church, of which acting Patriarch Sergius of Moscow is the head. It is the outgrowth of the Living Church, set up in 1922 under Communist protection, in opposition to the Orthodox Church which the Communists were fighting at that time. Vedensky was the leader of a group of priests imbued with the idea of reconciling Communism with Christianity and reforming the Orthodox Church. This attempt failed, but the new Church has continued to exist as a small minority.

Patriarch Sergius of the Orthodox Church, as well as various archbishops of the Church, have also pledged support of the Red Army and are raising funds for the Russian war chest.

CANADA

First Clergyman Elected to Toronto City Council

The first ordained clergyman to be elected a member of the city council, was installed in Toronto in ceremonies inaugurating the legislative body's 1943 session.

The new council member, the Rev. Charles John Frank, rector of the Anglican Church of the Little Trinity, was presented with a Bible inscribed by the city clerk. One of Toronto's most popular clergymen, Mr. Frank is regarded in church circles as a "liberal."

The Council's inaugural ceremonies were conducted by the Rt. Rev. J. R. P. Sclater, Moderator of the United Church of Canada.

NORWAY

Quisling Clergyman Denied Entrance to His Church

In what is believed to be the first incident of its kind in Norway, a Quisling-appointed clergyman has been denied entrance to his church and pulpit.

Asked to produce evidence of "exemplary conduct," in line with legal procedure, the appointee was unable to comply. It was established that the "clergyman" had a police record and was at one time charged with embezzlement.

Quisling-appointed ministers are now designated by Norwegians as "Quisling-clergymen."

Faced with empty churches and a hostile laity, the puppet clergymen are in many instances resorting to unusual tactics.

As one way to attract churchgoers, a Quisling-clergyman, who was formerly a porter in a Pentecostal church, demanded that all corpses be turned over to him for burial. Churchgoers refused to do so. Instead, they enlisted neighboring pastors or laymen to bury dead relatives. Finally, the Quislingist called in the police to enforce compliance with his demands.

The story is also told of a deeply religious proprietress of a ski hotel in Dombaas who had embroidered an altar-cloth for the use of her church. When a Quisling-clergyman appeared on the scene following the dismissal of her own pastor, the woman promptly recovered her gift and was just as promptly arrested.

On another occasion, a Quislingist became enraged at the size of a collection taken up in one of the churches served by a loyal clergyman. The police were called, and the entire contribution was confiscated.

ENGLAND

Archbishop of Canterbury Qualifies Praise of German Church Leaders

The apparent limitations of German Christians to protest against Nazi "crimes," such as the persecution of the Jews and the Poles, was discussed in London on January 15th by Dr. William Temple, Archbishop of Canterbury, in an address commemorating the birthday of Martin Niemoeller, imprisoned German Evangelist pastor.

Speaking at the German Lutheran Church, the Archbishop praised Catholic and Protestant leaders for their outspoken condemnation of Nazi attempts to circumscribe religious freedom in the Reich, but added that such protests were made in "self-defense" rather than "on behalf of outraged justice and brotherly love."

"In order that we may learn from the tragic experience of these days," said the Archbishop, "it is, I believe, my duty to point out the limitations to which, so far as our information goes, this brave witness of German Christians has been subject.

"There have been protests from the Bishop of Munster and other Roman Catholic bishops against the treatment of Christian institutions, such as the closing of religious houses throughout Germany.

"There has been a protest from the Protestant bishop of Wurttemberg against the suppression of Christian literature and threats to abolish the religious rite of confirmation.

"There has been no protest, so far as we know, against such crimes as the attempt to exterminate the Poles or the horror of the massacre of Jews."

The Christians of Holland and of France, "at great risk to themselves and their churches," have condemned the treatment of Jews, the Archbishop said, "but not so far as we have heard, have the Christians of Germany."

"We see how hard it must be to make such a protest—and we may well ask ourselves whether we, in a like situation, could thus resist our own state in the name of Christ.

"Yet, because we know we ought to be ready for this, we are obliged, by way of committing ourselves to our own responsibility, to express our sorrow that the Christians of Germany have failed in this respect.

"For what is at stake is not merely the survival of an ecclesiastical institution, but the capacity of Christian fellowship to give fearless testimony to Christian truth."

A Fair-Practice Code

For Church Union Discussion

By the Rev. Sherman E. Johnson, Ph.D., S.T.D.

WHEN the governing bodies of the Episcopal and Presbyterian Churches formally declared their desire to consummate a union between the two communions, both assumed the responsibility of considering upon what terms they would proceed, and, in fact, of deciding whether they meant the overtures seriously. The heated controversy evoked by the reports of the Commission on Approaches to Unity may therefore be expected to increase rather than decrease.

It would be fanciful to hope for anything else. The war, and the larger social changes of which it is a part, have raised the emotional tension of people in all parts of the world, and from this will result widespread controversies of all sorts—political, social, philosophical and religious—which have to do both with underlying principles and with the practical means for putting these into effect. In the midst of these controversies decisions will have to be made—in fact the die is often cast, inescapably, under the pressure of historic necessity—and it ought also to be remembered that, as William James said, the decision not to make a choice is itself the acceptance of an option which may have far-reaching consequences.

Therefore it may be said that in the next few years the Episcopal Church, in consultation with the Churches in communion with her, will make *some* decision which will vitally affect the Anglican communion and its destiny as a force in world Christianity. It is no good bemoaning the critical times (can we find any period of peace or war which has not been "critical"?); what we have to do is to face the facts.

All parties in the Church agree that we are committed to democratic Church government. Thus Dr. Walter H. Stowe says, in *The Essence of Anglo-Catholicism* (p. 16), "Anglo-Catholicism stands for a *democratic* Catholicism wherein all groups and orders—bishops, clergy, and laity—have voice, rights, and powers in the exercise of the Church's government, either directly or indirectly through duly accredited representatives. The importance of the laity in matters of faith has always been very real, although too often forgotten or overlooked." The rank and file of the clergy and laity have a voice in electing deputies to General Convention, and Church unity will for the next few years be an important issue in such elections.

Hence it becomes essential that the inevitable religious controversy shall be an informative one which enables the parish priest and lay delegate to approach these problems with a clear mind. The honor of our Church, and indeed of Christianity in general, is at stake. How often we have deplored mud-slinging politics and devious propaganda in local, national, and international affairs. Unless the Church can show the world the right way to deal with those controversies that must needs arise in hu-

man life, how can she hope to exercise the leadership which she herself claims?

OLD-TIME CONTROVERSY

Our spiritual life is involved, as well as our strategy of approach to the outside world. Dealing with differences of religious conviction is the supreme test of spiritual integrity. A few irresponsible exponents of Pharisaism once hurled at our Lord the charge that He was casting out demons through Beelzebul. Christ pointed out that this put them in an impossible position. How can Satan cast out Satan? That would mean that he was working against his own interests; therefore the healing of demoniacs must be the work of God, who is opposed to Satan. And how did the Pharisees themselves cast out demons? Thus even the Pharisaic exorcists served as a witness against Jesus' critics, whose rage had led them into statements which merely exhibited their own bankruptcy.

Unfortunately the Church did not always profit from this lesson. Thus early Gentile Christian writers failed to distinguish between friendly Pharisees and the extremists who opposed Jesus, and frequently lumped all "the Jews" together as the ones who crucified Him. The resulting anti-Semitic hatred plagues even our own churches to this very day. If Justin Martyr's *Dialogue with Trypho* was an actual colloquy, one can imagine that Justin did not increase the effectiveness of his message by pointedly remarking to the Jew Trypho that certain things "are contained in your Scriptures, nay, rather not your Scriptures but ours." Treatment of heretics followed the same pattern; Tertullian simply ruled them out of court. Certainly the gnostic and other eccentric movements had no place in Christianity, but one becomes suspicious when the fathers time after time impute the errors of the heretic to his disappointment in ecclesiastical preferment, venality, or still grosser moral lapses. It is as though one were to intimate that Luther's primary reason for nailing up the Ninety-Five Theses was his desire to get married. Such special pleading has poisoned Christian piety and is a first-rate hindrance to the spread of the Gospel. Today there is not the shadow of an excuse for it; it cannot even succeed in its aim more than temporarily.

THE CODE

Let us resolve, then, not to perpetuate ancient polemic vices, but instead to carry on our discussions like Christian brothers. Perhaps it will not be amiss if we set forth what may whimsically be called a "fair-practice code" on which we are sure Churchmen of all shades of opinion will agree. Some of these principles are moral and spiritual, others belong to the common-sense intellectual realm; all of them are, we believe, Christian.

1. We will assume that our opponents are as high-minded as ourselves and treat them as we should like to be treated, avoiding opprobrious terms to stigmatize them and their convictions, and forgetting any bad treatment that we may have received.

2. We will recognize our own personal fallibility, however great truth we may impute to the authorities we follow.

3. Keeping our emotions under control, we will speak the truth in love. When there are important differences of conviction, we will seek to clarify them and will not pretend that they do not exist.

4. We will try to understand our opponents' point of view and the motives and values lying behind it even when we most disagree with it, and we will concede to them every element of truth that we can see in their position. (Principles 3 and 4 are not only honesty but also good debating strategy.)

5. Representatives of each element of thought in the Church will make it clear what they really favor: (a) union only with bodies of fundamentally "Catholic" tradition; (b) with "Protestant" bodies only; (c) union with one or the other at the present and eventual attempts at union in the other direction also; (d) no reunion at all in any near future.

6. We will study carefully the official reports before speaking on any specific proposal of union. This we will discuss on its own merits, avoiding irrelevant matters that raise emotions and becloud the argument. We will not confuse theological issues with issues of practice; we believe that issues of practice should come into a theological discussion only when they have definite doctrinal implications. Those who favor or oppose a given union proposal on purely non-theological grounds should, of course, make this position clear.

7. We will be frank about our basic presuppositions. Some of us are fundamentalists in our view of the Prayer Book and other historic doctrinal formulations, some even in respect to the Bible; others of us believe that a change in the Anglican formularies has been made necessary by modern research. Episcopalians show great divergences in their views of the source of authority in religion, and of the possible limits of comprehension in a Church. How much is truth static, how much dynamic? Unless our convictions on these points are made clear, there can be no genuine meeting of minds.

8. We will try to be objective in our evaluation of ecclesiastical traditions other than our own. Some basic decisions of method must be made here. For example, are we going to judge Presbyterians by what is today actually done and taught in their Church? If so, the Episcopal Church must also be regarded as being essentially what it appears to be from a study of its present actual teaching and practice in all

its variations. If, however, we are to be considered on the basis of our official formularies, the Presbyterian Church must be studied through its own. Finally, if we are to appeal to our pre-Reformation heritage, Presbyterians must be allowed a hearing on a similar claim.

9. We will take care to learn what we mean by our own terminology and what others mean by theirs. One of the commonest causes of misunderstanding and general confusion is the supposition that when my neighbor and I both use a word, he must

necessarily mean it in the sense in which I use it. I must go back of my neighbor's words to discover that to which he actually refers, and so we must come to a common understanding, even though it reveals a disagreement in conviction.

Naturally, no one is or could be excluded from the privilege of discussing Church union. It is inherent in a democracy that even the irresponsible and undisciplined may make themselves heard. But democratic processes involve moral responsibility, and we believe that the fore-

going principles embody what the rank and file have a right to expect from those who would be their leaders and teachers. If these simple rules are followed, we can achieve within our own communion the greatest measure of unity and mutual love which is possible under present conditions, and our people will have a clear grasp of the issues involved in the union proposals. If any of these shall prove feasible, we shall be able to move toward them with intelligence and in the right spirit; if not, we shall at least know where we stand.

Why People Go to Church

By the Rev. John E. Hines

Rector of Christ Church, Houston, Texas

IF THE Christian religion cannot arrest the attention of men and women in times of crisis when the whole world is aflame with as bitter a struggle as human eyes have ever witnessed, and life itself is filled with terrifying puzzles, then the Church buildings should be sold for a song, and the divers orders of the ministry should be voluntarily liquidated in favor of some really constructive enterprise. For this is the day that the Church was born to see! This is the valid field for the Christian enterprise—not the moments in history when sanity seems to reign and "normalcy" is in the saddle—but in a time such as this when the Christian's Lord can say to the forces of evil, "this is your hour, and the power of darkness."

The Church can quickly stultify herself, and a church building can quickly empty itself, by pretending that "business as usual" is a good enough formula to meet the challenge of the hour. And, unfortunately, the parishes are many which are attempting to meet the lightning war of religion's cunning foes with equipment which was antiquated even before religion was ambushed at its own peculiar Pearl Harbor by a scientific and sociological eruption which the class-room terms the Industrial Revolution. It is not over. It is still going on—this revolution—and the Church must keep up or abdicate!

THE PRESENCE OF GOD

Men and women will go to Church when they honestly feel that they will have an experience there that can only be explained in terms of God. That is the essence of it. A man can meet Mr. Jason at a board of directors' meeting. Or a woman can meet Mrs. Mason at the Once-a-Week Club. But neither goes to Church because the Jason-Mason combination might be present. Each goes because it is likely that an encounter with God is in the offing. When a man can leave a worship service of the Church and not conclude that "there was something there not of this world," then that particular parish has failed.

Perhaps we clergy do not recognize what a powerful vehicle for inducting a person into the presence of God the Book of Common Prayer can be! Like a fine violin, in the hands of a trained and sensitive person, it is capable of such moving overtones that the human heart stands still. But in the hands of a callous mechanic it

can become an inciter of spiritual mayhem.

Surely, the worshiper in the Episcopal tradition has a perfect right to expect that a priest with seminary training will be able to read the Prayer Book services in English and make them sound like a rea-

One of our contemporaries has been running a series of articles on why people don't go to Church. Noticing that Christ Church, Houston, Tex., is a particularly fine example of the many churches throughout the country that continue to be well attended, we promised our readers to try to get an article by the rector on why people do go to Church. Here it is.

sonable facsimile of what the authors had in mind. I think that one of the rich experiences of my Sewanee days was the privilege of hearing the late Bishop Gailor read the service. The worshiper was being fed what he had a right to expect of a great liturgy. And even trivial, secular-minded college youths came away from that service with a conscience which was haunted by more than the hint that the Lord was in His Holy Temple. Give the Book of Common Prayer its just deserts; increase its effectiveness with music which is God-centered. People will come to Church because they will not be able to stay away without a compelling sense of loss!

PREACHING

Men and women will go to Church if the priest feels that the preaching office is not just a sop thrown to the Protestant-minded, but rather is a Divine Commission. The truth of the matter, it seems to me, is that the prophetic office of the Church is in a sad state. Not all of the blame for sporadic church attendance can be placed here, but much of it can. We seem unable to produce many preachers who can both instruct and interest people who have become accustomed to experts in almost every field of human endeavor. Hazlett's comments upon a speech by the Marquis Wellesley apply to too many of us, "Seeming to utter volumes in every word, and yet saying nothing; retaining the same unabated vehemence of voice and action without anything to excite it; still keeping alive the promise and expectation of genius without once satisfying it—soar-

ing into mediocrity with adventurous enthusiasm, harrowed up by some plain matter of fact, writhing with agony under a truism, and launching a commonplace with all the fury of a thunderbolt." Any preacher who feels keenly the importance of the prophetic office—who approaches the Bible to treat it both lovingly and with creative imagination—who makes up his mind to speak boldly as the Lord has spoken to him—will find people sitting in his congregation, looking up to be fed.

FAMILY DAY PLAN

Men and women will go to Church if they feel reasonably close to their minister, and if they are conscious that he—as their shepherd—is interested in them. One of the most effective means of bringing about such an association in the parish life of larger congregations is the Family Day plan. Those who are acquainted with it understand that the Family Day is a day of the year selected by each family, or individual in the parish because of some particularly rich experience or important event which they wish to remember in the sight of God. Such a plan, for best results, requires a daily celebration of the Holy Communion in order that the members of the family may come as a group to the church. At an appropriate time in the service special prayers affecting these particular people are offered.

A previously sent letter from the rector has reminded these people that their Family Day is approaching, and an engagement has been made for a pastoral call in their home on or very near that same day. Thus, the people are brought to the church, and the minister goes to the people. Such a plan—if carefully prepared for weeks or months before its actual adoption—will bear rich fruit. My predecessor, the present Bishop of Long Island, did a masterly job in this respect and I am reaping the benefits of his thorough planning.

One of the lessons which is being learned by all of us as the war years progress is simply this: we are gradually coming to understand what it is that we can dispense with, and what it is we cannot possibly do without! As is to be expected the gadgets of our way of life are being sloughed off. They are not a necessary part of essential livelihood. We can learn to do without them. But the fundamental liberties, the basic tenets of what we call culture, the

religious reassurances which give both democracy and culture its reason for being and its dynamic—these things we are learning that we cannot do without, no matter what the rising tensions or the demand for rationing may be.

Wherever the Church has been merely a gadget, she will be dispensed with by her people because they will consider her as expendable. Soviet Russia did just exactly

that! But where the Church has been a social and spiritual dynamic, standing firm both for justice and mercy, sheltering her children as "a mighty rock in a weary land"—feeding them with the Bread of Life—she will be honored and supported, revered and defended, for she will be considered as an indispensable, and no amount of inconvenience will be able to make an appreciable difference.

Phillips Brooks

By Elfrieda Babney

"**T**HOUGH no orator as Brutus is, it goes pretty glib," wrote Phillips Brooks to his brother after preaching his first sermon in a little mission church at Alexandria, Va. The congregation of poor whites and negroes who heard him saw nothing out-of-the-usual in this parsonette—as they dubbed all the students of the Virginia Theological Seminary—except, perhaps, his remarkable height. For Phillips Brooks stood a full six feet four inches.

Even his fellow students agreed that the sermon, based on II Corinthians 11: 3, "The simplicity that is in Christ," was far from simple and not at all about Christ.

Yet, three years later, at the age of 26, this same Phillips Brooks was week after week packing the largest and most prosperous church in Philadelphia. And within 10 years he was well on the way to becoming America's number one preacher.

Some people remember him primarily as the author of "O Little Town of Bethlehem" which they sing every Christmas. In Boston, however, he is still known as the great rector of Trinity Church, whose name is a household word, and whose statue stands in Copley Square.

Cambridge remembers him as the man to whom more than one generation of Harvard undergraduates brought their questions of life and God as confidently as if they were inquiring the way to Boston.

Little children of 50 years ago whose tea parties he shared—and there are many of these—remember him for the funny way he had of suddenly dropping his spectacles to the end of their ribbon by a voluntary flexing of the muscles above his nose.

And Helen Keller remembers him as the man she asked to tell her about God. He told her. The little girl clapped her hands eagerly. "I've always known there was a God. I just didn't know what His name was." There began a correspondence that continued so long as Phillips Brooks lived.

He came of a long line of sturdy New Englanders—on his father's side from John Cotton, on his mother's, from the Phillips of Exeter and Andover fame. In 1851 when he left the Boston Latin school for Cambridge, 20 Brookses and 25 Phillipses had been to Harvard before him. By all predictions he should have been a success at almost anything he might put his mind to.

But his first essay at a career was a failure. He was dismissed, after trying desperately for five months to drill a class of boys in Latin and Greek, from his position as teacher in the Boston Latin school,

his alma mater. To be sure, he was only 19, just four years older than most of his pupils. And the boys had already routed others before him.

Still, the failure was a blow to the eager, once-confident young Brooks.

A year lapsed while he desperately tried to find himself. Dr. A. H. Vinton, rector of St. Paul's, Boston, suggested the Episcopal Theological Seminary at Alexandria, Va. Young Brooks thought it over. Still far from sure that the ministry was the place for him, he left Boston for the South.

After Harvard, he found the seminary a miserable place. It was not even physically comfortable. His body was too long for his bed, too tall for the garret room as-

¶ *January 23d is the 50th anniversary of the death of the saintly Phillips Brooks, the most famous preacher in the history of the Episcopal Church. The depth of his love of God and the scope of his love of mankind make the anniversary of significance to all the world.*

signed to him. Moreover he was shocked on one hand by the students' evangelistic fervor at prayer meetings, and on the other, by their lack of sound scholarship and intellectual discipline. "The boiler has no connection with the engine," was the way he epigrammatically put it.

Nevertheless he stuck out the year. And after a summer's vacation, he returned for a second year. That year decided him. By the time he had completed the third and last year's training at the seminary, he was eager to plunge into his life as a rector.

"I love to preach," he was known to say often in later years. He found his opportunity in the modest little parish of Church of the Advent, Philadelphia. In a few months there was no standing room in the church when he stepped into the pulpit. He was 23, a giant of a man—still a little awkward, but with a magnificent head, clear eyes, and a knack of glorifying the commonplace in men's lives and their relationship with God.

Two years later he was called to Philadelphia's fashionable congregation, the Church of the Holy Trinity. The civil war was just beginning. Those were the days when the prayer for the President could not be read without the sound of rustling silk petticoats of ladies who insisted on getting off their knees at this point in the service. The North, and cer-

tainly Philadelphia, was by no means 100% behind Lincoln.

Yet Brooks stood before his congregation Sunday after Sunday, pleading passionately the cause of the Union, abolition, and racial equality until the parishioners were either convinced or put their pews up for sale.

Those who couldn't hear him speak read what the newspapers had to say about him, or bought printed copies of his speeches as soon as they were off the press.

In 1869 he was called to Trinity Church, Boston, where for the next 22 years he held an unexampled spell over the lives of more thousands and hundred thousands of people. It wasn't only his eloquence, it was the man behind the words of liquid fire that poured from his lips at the extraordinary rate of 200 words a minute, which held the vast audiences spellbound.

His was a century of vast expansion of knowledge. Research, scientific discovery, and higher criticism had threatened to paralyze the thinking man's faith in God. Some, accordingly, fearing for the future of religion, vainly attempted to argue out of existence newly manifested truths. Others, throwing in their lot with the scientists, denied God.

Phillips Brooks did neither. Searching for the truth, he fearlessly weighed the conclusions of scientists and scholars, and what he found to be the truth he found compatible with faith in God. Thus he infused with new hope unhappy skeptics who wanted a reasonable faith.

In 1890 he was elected Bishop of Massachusetts, but not without a battle. For all his inherent greatness, denied by no one, he was criticized for a peculiar blindness to theological distinction, and the criticism was not without justification.

Yet, when the smoke had cleared and he was duly consecrated, he was happy in his new position of responsibility for many new thousands of souls within his dioceses. "I like this going round from place to place, and preaching to all these new people," he said to Bishop Thomas M. Clark of Rhode Island. "I wish that I could have begun this sort of life 10 years earlier."

Eighteen months later the world was shocked by his sudden death. He was the Bishop of Massachusetts, but his influence went far beyond the boundaries of his diocese.

"Every true Churchman . . ." he said once, "must think of himself as standing in the midst of four concentric circles. He is the center of them all. . . . Outermost of all there is the broad circle of humanity. . . . Next within this lies the circle of religion, smaller than the other, because all men are not religious, but large enough to include all those of every name, of every creed, who count their life the subject and the care of a divine life which is their king. Next within this lies the circle of Christianity, including all those who—under any conception of Him and of their duty toward Him—honestly own for their Master Jesus Christ. And then, inmost of all, there is the circle of the man's own peculiar Church, the group of those whose thought and worship is in general identical with his who stands in the centre, and feels all these four circles surrounding him."

This was the secret of Phillips Brooks' power.

ANNOUNCEMENT

THE LIVING CHURCH takes pride in announcing that its editor, Clifford P. Morehouse, has been commissioned as First Lieutenant, U. S. Marine Corps, as from January 4, 1943. He expects to be ordered to duty immediately.

The board of directors of Morehouse-Gorham Co., publishers of THE LIVING CHURCH, have granted Lieut. Morehouse a leave of absence for the duration.

Peter Day, managing editor since 1935, has been appointed acting editor of THE LIVING CHURCH, effective upon departure of the editor.

Confirmation

AT THE General Convention of 1937 a special report was made to the House of Bishops by a previously appointed committee dealing with the subject of Confirmation. For some unknown reason the report was not printed in the Journal but was subsequently mailed to all the Bishops in mimeographed form. The report was worthy of being made a matter of permanent record, especially the three conclusions which were approved by vote of the House. They read as follows:

"1. Persons who have received Confirmation in the Roman Catholic Church, the Eastern Orthodox Churches, the Old Catholic Church (the Polish National Catholic Church), and the Reformed Episcopal Church may properly be received into the communion of the Episcopal Church without additional laying on of hands.

"2. Confirmation in other communions where the historic episcopate does not obtain is in no sense impugned so far as membership in those bodies is concerned. But as a matter of normal practice it is to be expected that persons so confirmed who desire communicant status in the Episcopal Church shall receive additional Confirmation at the hands of a Bishop.

"3. Under extraordinary circumstances and in exceptional cases this normal requirement may be modified without doing violence to the accepted standards as set forth in the Book of Common Prayer and the general canons of the Episcopal Church."

The occasion for this report to the House of Bishops was the widespread confusion regarding Confirmation which has been caused by the revival of interest in this sacramental rite on the part of other Christian bodies in the United States. There was a time when most Protestant denominations either ignored Confirmation or belittled it. This was an inheritance from the old controversy between the Puritans and the Church of England in the 16th and 17th centuries. It was a strange situation. The Puritans rested their whole case unreservedly on the Holy Scriptures and at the same time violently objected to the laying on of hands in Confirmation. Yet the Scriptural basis for the laying on of hands as the completion of Baptism is remarkably explicit. The eighth chapter of Acts, the nineteenth chapter of Acts and the sixth chapter of Hebrews contain the classical passages which establish Confirmation as the normal practice of the Apostolic Church. After that period

the record shows conclusively that it was the continuous habit of the Church down to the time of the Reformation. One wonders how the inconsistency of the Puritan contention could have survived for the past three centuries.

Lately, however, one after another of the Protestant denominations has been swinging around to something like Confirmation as the authorized method of acquiring full Church membership. The Lutherans, of course, have always retained it and have made it a prominent feature with long and rigorous seasons of preparatory instruction. In the absence of bishops in the American Lutheran Churches the rite is administered by each pastor to the candidates of his own congregation. The form provided in the Altar Book of the Norwegian Evangelical Lutheran Church is typical. It calls for the reaffirmation of baptismal vows, the laying on of hands by the pastor and a prayer to the Triune God to "preserve thee in the grace of thy baptism." There is no reference to the sevenfold gifts of the Holy Spirit.

In some Congregational Churches a form is used which is called Confirmation. It is really a reception of persons into membership of that particular congregation and may or may not have any similarity to the apostolic laying on of hands. This is to be expected since baptism itself is purely optional in the Congregational Church.

In the Reformed Episcopal Church the Bishop is always the officiating minister. He performs the laying on of hands using the same prayer as that which is provided in the Book of Common Prayer, followed by the prayer for the sevenfold gifts of the Holy Spirit as found in our Prayer Book.

The 1936 Book of Discipline of the Methodist Church contains a service entitled The Order for Receiving Persons into the Church, which is required to be used not only for those who have grown up in the Methodist Church but also for any who might come by letter of transfer from some other evangelical body. It provides for the laying on of hands by the pastor together with a short prayer: "The Lord defend thee with His heavenly grace and by His Spirit confirm thee in the faith." There is no reference to any spiritual gift.

The Presbyterian Church (that is, the Presbyterian Church of the USA or the northern Presbyterian Church) has put forth a Book of Common Worship which contains a form for "Reception to the Lord's Supper." After answering certain

questions the candidates kneel before the minister, who is, of course, the pastor of the congregation. "Then the Minister (laying his hand, if such be his discretion, upon the head of every one in order kneeling before him) shall say"—then follows the familiar "Defend, O Lord . . ." taken from the Book of Common Prayer. All the services in this book are optional, other forms of reception being allowable if desired. We have been informed that this service is meant to be called Confirmation but through some error the proper title was omitted when the book was put out. It refers back to the Scottish Book of Common Order which contains a service entitled "Order for the Confirmation of Baptized Persons and for their Admission to the Lord's Supper." This is a longer service and includes a prayer for the sevenfold gifts of the Holy Spirit after which "the Minister (raising his hand in blessing over the candidates, or laying his hand on the head of each as they kneel before him) shall say . . ."—after which comes a blessing without mention of the Holy Spirit.

ALL of this is encouraging and at the same time confusing. It indicates the gradual disappearance of cherished prejudices against the sacrament of Confirmation and a recognition of its historical and spiritual significance. But it does face us with the obligation of making and keeping clear what we mean by what we do. For some of the forms referred to above have adopted the name "Confirmation" without exerting any care to retain the characteristic substance of the rite. Confirmation means the laying on of hands upon baptized persons together with prayer for the sevenfold gifts of the Holy Spirit (the fullness of spiritual grace) administered by or under the authority of a Bishop. As set forth in the Holy Scriptures it was a prerogative of the Apostles (see Acts 8: 14-17 and Acts 19: 1-6) and it was a duty devolving upon the bishops for the next 15 centuries. In the Eastern Church the custom arose of delegating the administration of Confirmation to the parish priests but always under the strict stipulation that chrism blessed by the Bishop should be used.

Confirmation occupies a very important place in the life of the Episcopal Church. Moreover it is part of the Catholic Faith which has been entrusted to us. We are duty bound to protect its integrity when popular dilutions of it arise from sundry sources which claim its name but fail to preserve its character.

Today's Gospel

Third Sunday after Epiphany

WATER is made wine. Christ can take our life and its common elements and turn them into things of higher value. If we have a love of beauty, He can turn that love into an impelling desire for eternal glory. Instincts that keep us from being beasts, He can turn into an urge for the best in life. Thank God we have learned that His service is perfect freedom. Our daily life can be transformed by Christ, changed, like water into wine, into glorious opportunities for service to God and man. As we make our Communion let us pray that our Lord will transmute our natural powers and instincts so that God's glory, which is hidden in us by Christ's entrance into our human nature at the Incarnation, may be made manifest.

Gifts from Children to Children

WE ARE delighted at the generous way in which THE LIVING CHURCH FAMILY continues to support our residential nursery shelter for bombed-out British children, at Exeter, England. This is a highly practical way of showing our continued sympathy and solidarity with our British allies.

What delights us most of all is the way in which Sunday schools and other organizations, both of children and of adults, have made Barton Place the object of special gifts or projects. We have already noted a number of these in our columns. Here are some others that have recently come to our attention.

At St. Philip's-in-the-Hills, the lovely Spanish-style church in the foothills of the mountains near Tucson, Ariz., the children of the church school contributed a generous Christmas offering for this cause. At their service on the Sunday before Christmas, each child laid his gift on the altar with a prayer that God would bless the little boys and girls at Barton Place. The result was \$22.40 sent with a note of thanks "for giving us this opportunity of sharing, if only in a small way, in this worthy cause." The check was sent us by Mrs. C. E. Huntington, wife of the chaplain of St. Luke's-in-the-Desert. With it she sent the good news that the Rev. George Ferguson, rector of St. Philip's, who had been ill for a year, "is well enough to preach," and that the parish is going forward under his renewed leadership.

From the Sisters of the Holy Nativity at Newport, R. I., comes a gift of \$30.80, divided \$25.40 for the nursery shelter and \$5.40 for War Prisoners' Aid. The Sisters write: "The children of St. John's parish here are sending this as the result of their earnings from a marionette show which they had last Saturday. Through the kindness of Mrs. Arthur Austin, wife of the priest-in-charge, we were able to present *Snow White* in the little theatre. A bazaar sale and a few baked goods, which we were able to secure in these days of shortage of sugar, with the donations of friends, raised the fund above that of selling tickets."

Only a few miles from our office of publication, the children of St. Peter's Church, West Allis, Wis., have taken the nursery shelter as a continuing project for their work and interest. Not only did they send a generous Christmas gift, but they are working on another mysterious contribution, of which we hope to learn the details on a visit there next month. The Rev. Giles H. Sharpley, who retired some years ago after a distinguished ministry in several dioceses, has generously taken this mission in a thriving industrial area under his wing for the time being.

From across the international line, the children of St. George's Chapel, Victoria, B. C., have sent the offering at their Christmas pageant for the benefit of the babes of Barton Place. Bishop Jenkins, formerly of Nevada, is in charge of this new chapel in the parish of St. Luke, and Mrs. Jenkins conducted the pageant. The Bishop writes: "We had all the people come up and make their offering in the Crib. It was quite impressive, and they liked it."

These and other projects, and the gifts of hundreds of interested friends, have enabled us to come within \$397.46 of completing our pledge of \$4,400 for 1942, \$400 of this being for the emergency air raid shelter built at our insistence. In addition we cabled over \$150 for a Christmas party, details of which we hope to hear about soon.

We think we are safe in assuring the Save the Children Federation, through which our contributions are transmitted, that we will shortly send them the remaining \$397.46 to com-

plete the fund for 1942, and that during 1943 we again expect to contribute the \$4,000 necessary for a year's support. We know our readers well enough to be confident that they won't let these youngsters down.

Checks—well, surely you all know this by now—should be made payable to THE LIVING CHURCH RELIEF FUND, marked For Nursery Shelter; and sent to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis.

Basic Ration

BEHIND us on the bus the other day sat two women discussing the hardships of war on the home front. "I think they're carrying this thing too far," said one of them. "I have always kept the temperature of my house about 75. In these winter days 68 or 70 isn't enough, but I can't get enough oil to keep it warmer. It's always drafty and the children may catch cold."

At a Church committee meeting (not in our own diocese) we heard one clergyman remark to another that he had no difficulty getting plenty of gasoline for his car because one of his parishioners had given him some truck coupons which he had persuaded a nearby filling station to take in exchange for fuel for his own car.

To these and other ration chiselers, clerical or lay, we recommend the reading of "Corvette in Action" by a naval officer, Nicholas Monsarrat, which ran in two installments in *Harpers* for December and January. To save them the trouble of reading the whole thing, we quote one passage:

"When I am ashore and hear (as I have heard) one man telling another that he can get as much petrol as he wants by licensing all four of his cars and using only one of them; when I see photographs of thousands of cars at a race meeting for which a special fast train service is run; when I read a letter to a newspaper complaining that the writer has had difficulty in obtaining extra petrol for the grouse-shooting season; when I hear of *any* instance of more than the bare essential minimum of petrol being used, I think of a torpedoed tanker ablaze at sea, with all its accompanying horrors.

"That's your extra 10 gallons of petrol, sir and madam; that's last week's little wangle with the garage on the corner. You might remember what you're burning, now and then; its *real* basic coupon is a corpse-strewn Atlantic."

Daily Bread

A DEPARTMENT OF AGRICULTURE poster tells us: "Food will win the war." Be that as it may, it is certain that food will be a powerful factor in winning or losing the peace.

We have no doubt that America and our allies will win the war. This nation is united in a great cause that has brought us a high measure of unity and determination. But the real test is going to come for us when the war is over.

Last week we heard a splendid address by Leonard Mayo, president of the Child Welfare League of America. In the last analysis, he said, children are the only real wealth of the world—and when the war is over children by the millions will be starving in Europe and in Asia. If there is to be anything like world recovery these children and their parents—regardless of race or nationality—must be fed, clothed, and cared for immediately.

To feed the destitute millions of Europe and Asia will be primarily the task of America. If we are to do so adequately it will mean that rationing must be continued in this country

and perhaps even extended here while it is being gradually relaxed in the countries overseas. Similarly our taxes will have to be continued at high rates to pay for the purchase of food, medical supplies, and other necessities of reconstruction.

At that time the American people will be subjected to their severest test. They will want to be relieved of the restrictions and burdens that they recognize to be necessary in wartime. Will they be willing to ration and tax themselves to feed the hungry of foreign lands? Will they remember and act upon the basic Christian principles that all men are brothers?

We may be sure that there will be selfish and isolationist interests that will endeavor to becloud the issue and to place assumed national self-interest above Christian humanitarianism. Already we have been shocked by the statement of one who ought to know better that "we are not fighting this war to give a quart of milk to every Hottentot."

The recovery of the world after the war is going to rest squarely upon the application or non-application of basic Christian principles to post-war problems—and primarily to the problem of feeding the hungry.

Altar for Internees

THE Rev. William Draper, rector of Christ Memorial Church, Mansfield, La., writes:

"This fall Bishop Jackson made me contact-priest with Frs. Kano and Ikezawa and their converts held at Camp Livingston internment camp at Alexandria. Three times I have held Communion services together with them and their Christian friends of other Churches who chose to share our worship with us. Our attendance has been 30, 16, and 11. At the present we hold our services in the Army Hospital Chapel at the Internment Hospital.

"The [Japanese] Fathers now have a white linen chasuble sent them by Christ Church Cathedral, of which they are very proud. The cathedral is also making for them the other habiliments and burses, etc., to go with it, while St. James', Alexandria, is making altar linens. I was able to provide a small size chalice and paten that I had made for my country visitations in Japan which is at present ample for their needs, but as for an altar for their personal use when I am not with them, they have none.

"In this respect I wonder if you would be good enough, if you think it feasible, to make an appeal for the purchase of a portable altar such as our army chaplains use on their behalf. . . . I realize that non-Christian friends at the camp with their wonderful artistic ability could readily produce a very suitable altar in their wood carving classes but such a holy thing as this our Fathers evidently feel should be provided them by their fellow-American Christians, else the American Episcopal Church would lose face in the eyes of the Japanese non-Christians. They have not said as much but their polite noncommittal replies make me sense things to be this way. Accordingly I feel as if our Church is on trial, as it were, to prove our shepherding interest in those we have caused to be fellow-laborers for the Master together with ourselves."

Need we add more? Checks for this worthy purpose may be made payable to THE LIVING CHURCH RELIEF FUND marked: "For Altar for Japanese internment camp." Send them to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wis., and we shall promptly transmit the proceeds to Fr. Draper for purchase of such an altar on behalf of THE LIVING CHURCH FAMILY. We can think of no finer gift to demonstrate that the unity of the Catholic Faith is above the division of race and nationality even in wartime.

NEW YORK

Bishop Supports Mayor in Stand Against Gambling

Bishop Manning of New York is giving his strong support to Mayor La Guardia in the Mayor's determined campaign against gambling in any form and for any purpose in New York City. The Mayor has repeatedly spoken of this evil in his Sunday broadcast to the people of the city. The following is one statement which he has made several times:

"I received some inquiries concerning bingo. Well, I guess I'll have to answer them, and I think most of the inquiries could be answered by this statement: If a game is unlawful, the ultimate disposition of the funds, or the auspices under which the game is operated, or the place where the game is operated, does not make an unlawful game lawful. Do I make myself clear? If bingo is unlawful in one place, the same game cannot be lawful in another place."

As long ago as 1938, when a law authorizing gambling in the State of New York, provided a certain portion of the funds obtained should be used for charity or public welfare, was proposed and advocated by many, Bishop Manning devoted a portion of his annual address before the diocesan convention to this subject, saying among other things that the gambling spirit was out of accord with Christian principles and teaching.

Since Mayor La Guardia began his campaign against the recent increase of gambling in the city, Bishop Manning has declared again his own stand on the matter, saying:

"If there is any parish or mission in this diocese which has permitted the use of bingo, or any other gambling device, to raise money for the support of the Church, this has been done without my knowledge and must cease immediately."

The reason for this emphasis on the part of Bishop Manning is partly due to the fact that many persons and groups had asked the Mayor if it would be quite all right to have "games of chance" at church fairs, or in other suitable places, for the support of the Church. These questions came from many quarters. Neither the Mayor nor the Bishop specified any individual or any religious group.

Reliable sources have shown that no parish or mission in the diocese of New York has raised funds for Church support in this manner.

Great Service in Cathedral For Nikola Tesla

One of the greatest services thus far held in the Cathedral of St. John the Divine was the funeral service of Nikola Tesla, the celebrated scientist and inventor, on January 12th. The service was in the Serbian language, with the exception of those portions taken by the Anglican Communion. The Very Rev. Dushan Shoukletovich, rector of the Serbian Orthodox Church of St. Sava, said the

Office for the Dead. Bishop Manning, at the invitation of Bishop Dionisije of the Serbian Orthodox Church, said the opening sentences of the service and pronounced the Benediction over the body. The Bishop did this as the representative of Bishop Dionisije, who was not able to be present.

The cathedral was arranged in accordance with Serbian Orthodox custom. The ikon of the Most Holy Redeemer was set up at the choir steps, and the officiants took the places customary at a Serbian Orthodox service for the Dead.

More than 2,000 persons attended the funeral. Among them were men famous in the world of science. The honorary pallbearers were Dr. Ernest F. W. Alexander, of the General Electric Company, inventor of the Alexanderson alternator; Prof. Edwin H. Armstrong of Columbia University, inventor of many important radio devices; Dr. Harvey C. Rentschler, director of the research laboratories of the Westinghouse Company; Gano Dunn, president of the J. G. White Engineering Company; Colonel Henry Breckenridge, Dr. Branko Cubrilovich, Yugoslav Minister of Agriculture and Supply; Consul General D. M. Stanoyevich of Yugoslavia; and Prof. William H. Barton, curator of the Hayden Planetarium of the American Museum of Natural History, New York City. The funeral services were held as an official state function of the Yugoslav Government, represented by Constantine Fotitch, Ambassador to the United States. Dr. Fotitch led the procession which filed past the coffin before it was closed. Among the flowers was a wreath from King Peter II of Yugoslavia.

Nikola Tesla died on January 7th. His only living relative was a nephew, Sava Kosanovich, who is president of the Eastern and Central European Planning Board, representing Yugoslavia, Czechoslovakia, Poland, and Greece. Mr. Kosanovich, after the service, took his uncle's body to Ferncliffe Cemetery, Ardsley-on-the-Hudson, N. Y.

Mr. Tesla was in his 86th year. He was born in Yugoslavia, the son of a Greek Orthodox priest and a mother who was an inventor. He came to the United States in 1884, arriving at the Port of New York with only four cents in his pocket. His inventions were in the electrical field, his chosen work from the beginning of his career.

NEWARK

Memorials Dedicated

Suffragan Bishop Ludlow of Newark dedicated memorial doors and five windows Sunday afternoon, January 10th, in St. Thomas's Church, Newark, of which the Rev. Paul C. Martin is rector.

The windows above the altar were given in memory of Mrs. Susan A. Dawson and Mrs. Elizabeth A. Tattam, active many years in the parish guild, and Mrs. Cleveland Faulks, mother of Theodore D. Faulks, a communicant and a former vestryman. The windows, with representations of the symbols of the four Evan-

gelists, were designed and made by Frank W. Riley of Paterson, N. J.

The double oak entrance doors were given by parishioners and friends in memory of Lydia Bryan Horton, wife of the senior warden, Frederic E. Horton. Mrs. Horton was for many years directress of the altar guild.

Miss Bernice O. Jones Becomes Parish Education Director

Responding to the unanimous call of the vestry of Christ Church, Bloomfield-Glen Ridge, Miss Bernice Oakley Jones, formerly on the staff of the New Jersey Council of Religious Education, became on January 1st full-time director of religious education at the church.

She is an ordained member of the Methodist Church and from 1936 until 1939 was pastor of the Methodist Church of Conifer, N. Y. Giving up pastoral work, she became assistant on the board of education of the Reformed Church in America, serving two years.

Miss Jones will be a member of the confirmation class which the rector, the Rev. Charles R. Stires, will present to Bishop Washburn on March 28th. She describes her love for the beauty and dignity of the services of the Episcopal Church as growing and deepening since her girlhood.

Hartford Theological Seminary conferred upon Miss Jones the degrees of bachelor of religious education and of divinity, and she received her master of arts degree, *magna cum laude*, from Drew University. Before her ordination by the Northern New York Methodist Conference in 1937, she was engaged in social service work in Hartford, New York, and Manchester, England.

Miss Jones joined the New Jersey Council staff last September. She resigned because of the opportunity offered at Christ Church to carry on an educational, social and religious program in a parish where there could be more intimate and sustained contacts. The state council persuaded her, in accepting her resignation, to become a member of its board of directors.

HONOLULU

Three Experienced Workers Added to the Missionary Staff

Since the middle of December two important positions in Honolulu have been filled by experienced women workers. Miss Blanche E. Myers, for 18 years a missionary in the diocese of Anking, China has arrived to assist our diocesan treasurer, Mr. T. J. Hollander, who, after 50 years' service first in China and now in Hawaii, is gradually handing over his duties.

From the diocese of Chicago Miss Charlene Leonard has come to join the staff of St. Mary's Home for Children. She will assist Miss Margaret Van Deerlin who has become superintendent of the home on the retirement of her sister, Miss Hilda Van Deerlin, after 43 years of

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The Church Literature Foundation
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faithful service in this mission field. Miss Leonard has lived eight years in Hawaii, where she divided her time between the kindergarten at St. Mary's Mission and the direction of the Free Kindergarten Association, and is therefore reëntering work familiar to her.

A third position of importance and opportunity, that of Housemother of Cluett House on the Cathedral grounds, is being filled by another missionary who, like Miss Myers has returned from the Far East, Miss Mabel Schaeffer, recently arrived in New York from the diocese of Tokyo. She also, like Miss Leonard, has spent eight years in the diocese of Honolulu. She has received official transportation permission to travel from the mainland, and is expected early in 1943.

DULUTH

Pioneer Style

Bishop Kemerer of Duluth feels that he has had a taste of the tribulations of his pioneer predecessors after a mission trip in the Indian field in his diocese. He writes:

"I arrived home from my trip up in the Indian field after the mission yesterday morning (November 18). It was quite laborious, although blessed with good weather. . . . I was driven in an Indian car from Walker to Bena, a distance of 55 miles, and had three flats without a spare, all of which had to be repaired on the road while I sat in the car and shivered. And when I say shivered I really mean shivered, for the glass had broken out of two windows, the windshield was badly shattered and neither of the two doors would close within three inches. The ignition device consisted of a bunch of wires sticking through a hole in the instrument board which the driver twisted together to make contact. I never supposed the thing would go at all but it started off with all the elan of a pink-toed sloth and sailed over the road with the grace of an armored tank. It took four hours and 15 minutes to make the trip one way. I have often felt somewhat soft and flabby when comparing my own luxurious travel with that of my pioneer predecessors, but after that trip I feel that I can stand along with them."

CENTRAL NEW YORK

New Diocesan Secretary and Archdeacon

Acceptance of his new office as Diocesan Secretary and Archdeacon has been announced by the Rev. Walter M. Higley, Rector of All Saints' Church, Johnson City, N. Y.

The Rev. Mr. Higley and his family will move to Syracuse early in the new year and he will take up his new duties February 1st at 437 James Street, Syracuse.

Rector of All Saints', Johnson City, since September 1929, the new diocesan secretary and archdeacon served for 4 years as missionary-in-charge of Emman-

uel Church, Memphis, Christ Church, Jordan, and St. Paul's Church, Port Byron from 1925-1929.

The Rev. Mr. Higley succeeds as Diocesan Secretary the Rev. W. J. Vincent who resigned October 31st after serving since 1934.

ALABAMA

Christmas Gifts

The Church of the Ascension, Montgomery, Ala., the Rev. P. N. McDonald, rector, received two gifts of \$10,000 each at Christmas time. These two gifts and the Christmas offering of over \$1,000 will be used to pay off the bonded indebtedness of the parish, and free the church for consecration in the very near future. The church will celebrate its 33d anniversary in 1943.

COLORADO

"Christmas Tree By Mail"

The diocese of Colorado had a most successful and happy "Christmas Tree by Mail" according to a report prepared by Mrs. E. T. Boyd, diocesan supervisor of rural work and director of religious education. The observance grows each year. It is an effort to bring some Christmas cheer to the long list of isolated who belong to the Church School by Mail of the diocese.

The various guilds, auxiliaries, interested individuals, and some of the GFS groups send into the diocesan office gaily wrapped gifts, tagged to indicate what is inside. These gifts are placed on long tables in St. John's Guild Hall. From the assembled gifts, selections are made, wrapped, and addressed, so that every person enrolled in the correspondence school receives a gift.

It is a big job, Mrs. Boyd says, requiring two days of strenuous labor on the part of volunteers. Two automobile loads of packages went to the Post Office this past pre-holiday season. Friends sent in enough money for the postage, and letters are coming in from people whose Christmas was made happier by this coöperative effort on the part of Colorado Church workers.

PUERTO RICO

St. Andrew's Mission Keeps Successful Patronal Festival

In spite of continuous rain until the last day of the four-day festival, the faithful of St. Andrew's Mission and their friends kept the feast with dancing, receptions, and services of great beauty. As though bowing to the enthusiasm and determination of the people, the sun broke through the clouds which had hung heavily over the city of Mayaguez for the first three days and shone brilliantly on St. Andrew's Day itself. The festival ended with Solemn Evensong, a stirring sermon by the Rev. Luis G. Meyer, former assistant at St. Andrew's, and procession of clergy and con-

gregation around the patio; all on as beautiful a tropical moonlight night as could be imagined.

The high point of the festival was the full sung Mass at 7 on Monday morning, St. Andrew's Day. The people began to come as early as 6:30, and when the service began the church was overflowing. Fr. Boynton, priest-in-charge of St. Andrew's Mission, sang the Mass, Fr. Quinones, assistant, read the Epistle, and Fr. Meyer read the Gospel. Breakfast followed immediately for all, everything having been prepared by the Girls' Friendly Society the night before.

SOUTH DAKOTA

Increase

The amount paid by the Corn Creek mission in the Indian Field, S. D., on its apportionment of \$350 for the Church's program for 1942 showed instead \$634.57.

Cancellation

Because of difficulties of travel, Bishop Roberts of South Dakota announced recently the cancellation of both the Pre-Lenten clergy conference and the summer conference normally held at All Saints' School, Sioux Falls.

CALIFORNIA

First Filipino Priest in U. S.

The Rev. Placido Espinel Palmejar, first Filipino to receive priest's orders in Continental United States was ordained December 21st by Bishop Block of California, in the Chapel of Grace Cathedral, San Francisco. Mr. Palmejar was presented by Dean Thomas H. Wright of Grace Cathedral, and the sermon was preached by the Rev. Sumner Walters of Trinity Church, San Francisco.

After the service a luncheon was given in the Cathedral House for members and friends of the Filipino Mission.

Mr. Palmejar will work with Filipino people of San Francisco, a new missionary project of the diocese of California. The Filipino congregation is worshipping in the mission formerly used by the Japanese congregation of San Francisco.

Mr. Palmejar was born in a home with a Roman Catholic background of more than 200 years. His parents and later his brothers and sisters were brought to non-Roman affiliation through the efforts of the Baptist Mission in Iloilo Province of the Philippines. He came to the United States in 1927 seeking an education, and worked in the celery fields in California to raise necessary funds. He attended Sacramento High School, working after school hours to earn his board and lodging. In summer he worked on farms, then, to secure money for college, worked successively in lettuce fields in California, hop yards in Oregon, salmon fishing in Alaska. In 1930 he was able to enter the University of Redlands, and five years later to Berkeley Baptist Divinity School and the University of California, where he received his

Master of Arts degree and his Bachelor in Divinity.

While in college he worked as a volunteer social worker among Filipinos of Southern California. He served also, as a student, as regional secretary for the Filipino Student's Christian Movement.

After he finished his seminary training, the Board of Home Missions and Church Extension of the Methodist Church offered him a position as missionary pastor among Filipinos in Oakland and San Francisco, and as the Baptist Church does not have Filipino work there, he accepted and served in that field from 1938 to 1940. In San Francisco his work started with an attendance of three persons, in four months growing to 30. A year later it was 70.

Mr. Palmejar became interested in the Episcopal Church through contacts with friends during college and seminary years, "friends," he says, "who were Episcopalians, with missionary vision and enthusiasm." He was confirmed by Bishop Block in 1940 and that summer visited the Philippine Islands and visited his family there. He was offered a teaching position in three colleges and one seminary while in the Islands, but maintained his decision to become a missionary priest for work in this country.

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Church of the Good Shepherd Sunday School, Houlton, Me.	5.00
Mrs. Hugh F. Vulliamy	5.00
Alice Wright	5.00
Wm. E. Dear, Jr.	3.33
In memory of Kaetchen Rzepka	2.50
Anonymous, Downers Grove, Ill.	1.00
Baltimore, Md.	1.00
Mrs. Gilroy Colbath	1.00
Mary B. Parish	1.00
Mrs. H. Wallis	1.00
	\$4,002.54

China Relief Fund

Kay Mullen, Marguerite Djer, Monte Duval, Anne Baine, Nancy Love, Ardeth Hopkins	\$ 5.00
Capt. Albert Sayers, C. A.	5.00
St. John's Guild, Deadwood, S. Dak.	5.00
Diocesan Altar Guild, Milwaukee, Wis.	4.70
Wm. Danner	2.25
	\$ 21.95

Greek Relief Fund

M. A. Phillips	\$ 3.50
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War Prisoners Aid

Previously acknowledged	\$ 655.45
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Mrs. Theodore J. Smith	10.00
Anonymous	10.00
Lucy C. Brown	5.00
Miss Mary R. Johnson	5.00
Miss Deborah D. Moore	5.00
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Mrs. William T. Noble	1.00
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TIMIDITY

TIMIDITY is one of those inherent frailties common to man which, if allowed to persist, can become even an obstacle to the progress of Christ's Kingdom and His Holy Catholic Church. Take timidity in a parish priest, for instance. Let him be too timid to proclaim the positive truths of The Catholic Religion, and to brace men and women with their responsibilities to It, and—what do you have? A dud parish. Or, let him shiver and shudder within himself, and be afraid to carefully, sensibly, yet definitely teach The Catholic Faith to those who are hungry for a religion with teeth in it, and what do you have? An inconsequential priesthood, and a poorly taught parish. Or, to be more practical still, and (pardonably) a bit down our alley, suppose your church needs many, many, or even a few essentials in the way of furniture, sacred vessels, or other appointments, and (there are ALWAYS people in a parish willing to give definite things when asked) the priest gets an inner ague because he dreads the very asking for them, what then? Oh, well,—the church doesn't get the equipment and we craftsmen and supply people politely starve to death,—JUST because of a disease that needs to be cured as much as many sins do.

We don't have a bit of fun writing advertisements like this, for there are always BOUND to be some who can't "take it," and we are usually rebuked by means of a studious silence and no business, but The Church and Her claims are bigger than any man's failings, and it does get us to see countless opportunities to beautify and improve parish churches, and to advance God's Kingdom as well, never allowed to become realities just because of a frailty which in itself can be just as far reaching in its bad effects in some ways, as some of the sins preached at us by the same good souls themselves. Now, before you get mad at us, reach for your Prayer Book, and read the very last clause on Page 293.

Finally, with a touch of humor, the priesthood should be able to take a little prodding from those who have taken the prodding all these years, and rarely talked back, by which we mean we lay folk. Eh? What?

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SEMINARIES

Theological Schools—A Priority

By the Very Rev. ALLEN EVANS
Dean of Philadelphia Divinity School

Since the action on Theological Education by the General Convention of 1940, the Church as a whole has placed its stamp of authority upon the vital necessity for and the dire needs of our seminaries.

The war has served further to focus the attention of bishops, clergy, and laity on the critical importance of our theological schools to the Church and the Nation.

Already some 250 of our own clergy are serving in the armed forces of our country as chaplains and an appeal has been made for 500 more from all denominations. The seminaries have become a spiritual priority both to Church and Nation.

It is obvious that the more of our clergy who volunteer as chaplains in the Army or Navy, the fewer clergymen will be available for our churches at home. And, further, if as General Arnold is reported to have said, 10,000,000 men will go over seas and 5,000,000 men will return, then we must inevitably lose some of our chaplains who minister so courageously to our armed forces.

That this country owes much of its culture and civilization to the spiritual leaders among our forbears, no one can deny. These men of faith and vision kept religion and religious freedom alive and vital, as ministers of the Gospel in each generation. Our Government today, in the present crisis of the war, seeks earnestly to maintain that same liberty and to uphold the life of the Spirit.

The standards set for our chaplains in the armed forces of our country are even higher today and the training given them is even more thorough than in the last world war.

Our seminaries are the source from which we may secure fit and well-trained men to serve God and our country, whether in the armed forces abroad or to man our churches at home. From the seminaries alone can come the supply to fill the gaps of those who will have laid down their lives or will return disabled from the war.

LIFE-LINE

No one can deny that the seminaries are the life-line of the ministry and hence essential priorities both to Church and State. Their position, however, during the war years is a very critical one and one fraught with difficulties.

Those seminaries who admit only men holding degrees from accredited colleges and universities will be in a serious predicament in view of the lowering of the draft age to 18 and, also, because many of our colleges and universities will no longer be able to furnish a liberal arts course of pre-theological studies.

The present selective service legislation, however, (unless it be changed) provides for the deferment of pre-theological students, as it does likewise for pre-medical and pre-dental students. Yet few boys en-

ter college before 18 or 19 and consequently there is grave danger that the source of supply for the seminaries will be cut off. The Church must face and meet this situation. The Association of Theological Schools is in contact with the Selective Service authorities in Washington and we may believe that a solution satisfactory to both Church and State will be evolved.

At the present time, the Army requires three years of pastoral experience before it will commission men as chaplains. The Navy, on the other hand, will commission men as chaplains in the Naval Reserve upon graduation and ordination.

The Church and the next General Convention must, in all seriousness give sound and constructive thought and action to this problem.

Theological Education Sunday, which will be observed on January 24th, by authority of General Convention and the Presiding Bishop, can be made to serve a most practical and constructive purpose at this time. On that Sunday every clergyman in the Church is asked to preach on Theological Education and to take an offering from his parish for that purpose.

Notice of this date has been given to all the bishops by Bishop Tucker, and to the clergy by the chairman of Theological Education Sunday. This year, 1943, marks the third annual observance of the day.

The amounts received by the 12 seminaries and the number of churches contributing to the National Theological Offering for 1942 were as follows:

School	State	Received	No. of Churches
Berkeley	Connecticut	\$ 775.90	39
Bexley	Ohio	2,165.01	39
Bp. Payne	Virginia	234.00	24
Cambridge	Massachusetts	1,927.00	70
DuBose	Tennessee	170.31	14
General	New York	11,893.83	337
Nashotah	Wisconsin	1,931.00	90
Pacific	California	906.00	82
Philadelphia	Pennsylvania	3,090.00	92
Seabury-Western	Illinois	736.85	not given
Sewanee	Tennessee	8,289.75	not given
Virginia	Virginia	890.26	34
		<hr/>	<hr/>
		\$33,009.50	821

The figures given above are those reported in writing by the deans of the seminaries as of January 5, 1943.

This amount compares favorably with \$19,596.84, reported in 1914. There are some 5,000 parochial clergy in the United States. The above figures lead us to believe that the offering can be greatly increased when a larger percentage of our clergy and their churches share in it.

It is not generally known that our schools do not receive any direct financial aid from General Convention or the National Council. This fact seems incredible to the average layman.

More than this, our schools are one and all private institutions incorporated under the laws of the various States. Their boards are self-perpetuating, although in the case of the General Theological Seminary alone, certain of the board members are elected by General Convention. The dean of General alone reports directly to the Convention.

Our schools exist financially upon shrinking endowments derived from past

benefactors, or, until now, upon personal appeals to the generosity of their alumni and friends.

Our schools must survive the war. God grant that the whole Church—the bishops, the clergy, and the laity—will address itself seriously to meeting this problem, for the seminaries are to the Church what the training camps are to the Nation—they are a priority.

COLLEGES

Change in Program of Conference

The provincial committee on College Work of the province of New York and New Jersey has been obliged to make a change in the program of its third conference, to be held January 25th and 26th at the General Theological Seminary. The Rev. Dr. John Gass will not be able to be present, and his place will be taken by Prof. Charles E. Gus, of the College of Engineering of New York University. The others on the program are the Rev. Stephen F. Bayne and the Rev. Thomas J. Big-ham jr.

Notwithstanding travelling conditions, it is expected that delegates from the following colleges and universities will attend: Columbia, Cornell, New York University, Vassar, Rutgers, Hobart, Princeton, Sarah Lawrence, Barnard, New Jersey State Teacher's College, Polytechnic Institute, New Jersey College for Women, and the College of the City of New York. The delegates will be the guests of the Seminary.

Fort Valley Center

In a report sent to the Presiding Bishop at Church headquarters in New York, the Rev. J. Henry Brown, director-chaplain of the Fort Valley College Center, sponsored by the American Church Institute for Negroes, tells of the growing influence of the Church in Fort Valley College, as evidenced by the fact that since the College Center started in November 1940, 10 stu-

dents have been baptized and the 33 confirmations in the same period included both students and members of the College faculty. Other evidence to the same point, Dr. Brown says, is the "almost packed congregations of students and teachers in the College Center Chapel weekly. Gaining strength year by year is the woman's auxiliary at the College Center." A Canterbury Club is working on a sound program, forums and discussion groups are well attended, the men's club is developing rapidly and one graduate of the College is now in Bishop Payne Divinity School preparing for Holy Orders.

In the community, Dr. Brown reports that in coöperation with the high school, the College Center sponsors a Girl Scout Troop, the first Negro troop in the State of Georgia, and a girls' club which has a social and educational program. In addition, a mother's club is sponsored by the Center and the parent-teacher association. Assistance is given to the nursery school and the training school, and a junior group of the Girls' Friendly Society is in process of organization. Once each week Dr. Brown gathers the children of various Center groups and takes them to local points of interest, outings "thoroughly enjoyed and appreciated by both the children and their parents." A recent development in the work of the Center is social and recreational activities for Negro soldiers at a nearby camp, and for workers in a large war industry 15 miles away.

SECONDARY SCHOOLS

Nine Shattuck Cadets Inducted Into Order of St. Vincent

Nine cadets at Shattuck School, Faribault, Minn., have been inducted into the Eunice M. Shumway Chapter of the Order of St. Vincent by the Rev. Joseph M. McKee, vicar of the Shumway Memorial Chapel of the Good Shepherd. They are John Abrahamson, All Saints, Omaha; John Beebe, Cathedral of Our Merciful Saviour, Faribault; Preston Haglin, Gethsemane, Minneapolis; Thomas Hefty Jr., Grace, Madison, Wis.; Benjamin Jaffray, St. Mark's Cathedral, Minneapolis; Rutherford Ross Jr., St. John's, Fort Smith, Ark.; Trent Stout Jr., Trinity, Pierre, S. D.; Paul Schulge III, Holy Comforter, Kenilworth, Ill.; and Richard Yates, St. Paul's, Klamath Falls, Ore.

Assisting in the ceremony were cadets Harry Cooper of Christ Church, Springfield, Mo.; and Monty Balfour, Cathedral of Our Merciful Saviour, Faribault.

COMING EVENTS

January

- 26-27. Convention of Ohio, Cleveland; Pittsburgh, Pittsburgh; Texas, Houston.
- 27. Convention of Louisiana, Monroe; Michigan, Detroit; San Joaquin, Fresno, Calif.
- 27-28. Convention of Alabama, Montgomery; Arkansas, Batesville; Dallas, Fort Worth, Tex.; Los Angeles, Los Angeles
- 27-29. Convention of Florida, Gainesville.

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DEATHS

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

Robert U. Brooking, Priest

The Rev. Robert Upshur Brooking, a retired priest of the diocese of Virginia, died January 8th. His funeral was held January 12th, with interment at Gordonsville, Va.

Mr. Brooking was ordained deacon in 1890 by Bishop Peterkin and priest in 1891 by Bishop Dudley. He married Esther Foote Chaplain in 1891.

During his ministry Mr. Brooking served Zion Church, Louisville, Ky; Christ Church, Point Pleasant, W. Va.; St. Anne's Church, New Martinsville; and St. Paul's Church, Sistersville, W. Va.; Wickliffe parish, Va.; Emmanuel Church, Harrisonburg, Va.; Christ Church, Wash-

ington, D. C.; St. Stephen's parish, Flee-ton, Va.; and St. Anne's parish, Loretto, Va.

Mr. Brooking retired in 1934 and since then has made his home in Amherst, Va.

Edward M. Duff, Priest

The Rev. Edward M. Duff, a non-parochial priest of the diocese of Michigan, died in Dallas, Tex., on January 11th. He had not been in good health for some time and had gone to Dallas to stay with a daughter for several weeks. He had hoped that the warmer climate might restore his health. One of his last acts was to write to Charles O. Ford, secretary of the diocesan

convention, explaining the situation and requesting that Bishop Creighton excuse him from attending the convention. The letter was received after Mr. Duff's death.

Mr. Duff came to Michigan from Western New York in 1912, as rector of St. James' Church, Grosse Ile. Later he served as assistant in St. Andrew's, Ann Arbor, and as locum tenens in St. Thomas', Trenton. He had not been actively in charge of any work since 1924, but assisted various parish clergy when requested to do so.

Mr. Duff was born in Geneva, N. Y. He was nearly 75 years old at the time of his death. His official residence was in Ann Arbor, Mich.

The funeral service was conducted in St. Andrew's Church, Ann Arbor, on January 15th, by the rector, the Rev. Dr. Henry Lewis.

Charles B. Hedrick, Priest

The Rev. Dr. Charles B. Hedrick, professor of Literature and Interpretation of the New Testament at the Berkeley Divinity School, died January 12th at the age of 66 years.

He was born in Palatka, Fla., the son of Andrew Jackson and Ella Baker Hedrick. He received his education at St. Paul's School, Concord, N. H., Trinity College, where he took prizes in Greek and mathematics, edited the college paper, belonged to Phi Beta Kappa, delivered the commencement oration; General Theological Seminary from which he graduated in 1906; Oxford, England; and Göttingen, Germany, where he spent the summer of 1911. He held honorary degrees from Berkeley Divinity School and Trinity College.

He devoted his life to teaching school. He started out in a Jacksonville, Fla., school, went to St. Luke's, Wayne, Pa., and in 1911 went to Berkeley Divinity School as instructor in New Testament. In 1912 he was made professor of Literature and Interpretation of the New Testament, a position which he held until his death. In 1941 and 1942 he was acting dean of Berkeley.

In 1912 he married Miss Hedwig von Botticher, daughter of Pastor Johannes von Botticher and Frau Katherine von Zezschwitz von Botticher. His wife and three daughters survive him.

Dr. Hedrick was well known for his writings. He was co-author of *The Beginnings of Our Religion*, and contributed regularly to the *Anglican Theological Review* and *The Teaching Church Review*.

Edward Heim, Priest

The Rev. Edward Heim, rector of St. John's Episcopal Church, Long Island City, N. Y., since 1922, died January 10th in St. John's Hospital after a three-week's illness. He was 75.

Masses were offered Thursday morning. Fr. Heim's death was the result of a fall on December 15th in Manhattan. He was visiting Fr. Graft of St. John's Church in Greenwich Village. As they walked

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DEATHS

down the back steps into the garden, Fr. Heim missed the last step and fell forward on his face. No bones were broken, but he was seriously injured and taken to St. John's Hospital, Long Island City. He was ill for several weeks when pneumonia set in.

Fr. Heim was born at Greenwich and Albany streets in the old first ward of Manhattan, behind Trinity Church. He was baptized and confirmed in Trinity Church and attended public school in Manhattan. He was ordained at General Theological Seminary, Chelsea Square, Manhattan. He was an acolyte at Trinity Church as a boy and in 1895 became sacristan—a position which he held until his death.

During his term as sacristan he served every bishop of the English Church that has come to Trinity for any function, including the Archbishop of Canterbury and the Archbishop of York. During Queen Mary's Jubilee he served as chaplain to Archbishop Lewis, metropolitan of Canada, in Trinity Church.

Fr. Heim was appointed chaplain of what was then the Kings County Alms-

house and now Kings County Hospital on March 4, 1905. In 1912 he was assigned to St. John's Church, Long Island City, as minister in charge. In 1922 he became rector.

Fr. Heim had always been interested in mission work. He was successively associated with St. Michael's on Bedford Avenue, Brooklyn, St. Alban's in Canarsie, the Annunciation in Glendale and the Transfiguration in East New York.

He leaves three sisters, Miss Louise Heim of Brooklyn, Mrs. Anna Hoffman of Reinbeck, N. Y., and Mrs. Emma Springsteen, who lived with him at the rectory, 45-44 21st Street, in the old Hunter's Point section of Long Island City.

Edward R. Todd, Priest

The Rev. Edward Robertson Todd died at his home in Taylor, Tex., January 10th after a long illness. Funeral services and burial were in Taylor on January 12th. The Rev. Mr. Todd was canonically connected with the missionary district of South Dakota.

He was born in Caro, Mich., September 21, 1880, the son of the Rev. and Mrs. Russell Todd. He was a graduate of Shattuck Military School, and in 1911 graduated from Seabury Divinity School. That same year he was ordained deacon by Bishop Millspaugh and on December 21st of that year, priest by Bishop Brooks. On September 17, 1913 he married Bettie Lyle Ford.

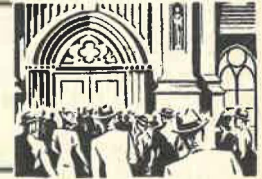
The Rev. Mr. Todd served at St. Andrew's Church, Fort Scott, Kans.; St. Luke's, Wilmar, Minn.; St. Mark's, Lake City, Minn.; Emmanuel, Rapid City, S. D.; Church of the Incarnation, Great Falls, Mont.; St. Mark's, Aberdeen, S. D.; St. James Church, Taylor, Tex. He retired because of ill health in 1941. He leaves besides his widow, two children: Russell who is serving in the U. S. Army, and a daughter, Mary Todd O'Harretty.

Mrs. Wallace Bristor

Mrs. Alice Doyle Bristor, wife of the Rev. Wallace Bristor, Seattle, Wash., died on November 9th in Seattle at the age of 47. She was born in Douglas, Wyo., and



GO TO CHURCH



GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans—450
Rev. Alfred S. Christy, B.D.
Sun. Services: 7:30, 9:30, 11 a.m.; Fri. and Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—721
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75
(Only Episcopal Church in Waldo County)

Rev. James L. Hayes, S.T.M.
Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

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

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 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1268

Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3129

Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th

Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2194

Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2280

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

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

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

St. Thomas' Church, 5th Ave. and 53d St., New York—2250

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

NEW YORK—Cont.

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—664

Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—308

Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

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

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—637

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

Daily: Masses 7 and 7:45, also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—340

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

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

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—310

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.

Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1000

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

CLASSIFIED

ANNOUNCEMENTS

APPEAL

CASSOCKS—We have but recently organized the important student work at State College, Raleigh, N. C., which is to become a prominent military center. Our temporary chapel has been set up in the campus "Y," and our students are taking active interest. We need equipment badly—especially choir cassocks and cottas. If any of your readers would kindly let us have any of their extra garments—no matter in what condition—we should be grateful. Rev. Kenneth W. Cameron, Acting Chaplain, Box 5336, Raleigh, N. C.

Memorial

ANDERSON, Augustine Hugo Wells, entered into life eternal January 17, 1919. "The strife is o'er, the battle done, The victory of Life is won, The song of triumph has begun."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

BOOKS WANTED

PAPAL INFALLIBILITY and Romanism and Truth, both by Coulton, wanted. Quote prices to Alexander Greene, 1030 E. 49th St., Chicago.

CHURCH FURNISHINGS

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

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

ANTIQUÉ SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

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

LINENS AND VESTMENTS

IRISH LINENS FOR CHURCH USES—New shipment just received of all 45" Surplice and Alb linens, prices unchanged, samples free. Also in stock PATTERNS for Alb, Amice, Chasuble, Cotta and Surplice. Mary Fawcett Co., Box 146, Plainfield, N. J.

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

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.

DEATHS

educated at the University of Wyoming and at the University of Wisconsin. She and the Rev. Mr. Bristol were married in 1922 by the Rev. Howard R. Brinker, now Bishop of Nebraska.

Mrs. Bristol gave generously to Church support from her private funds. She was active in all forms of Church work. She helped with guild work, taught Sunday School, and played the pipe organ. She is survived by her husband and three children.

Burial services were held in Christ Church, Douglas, Wyo., and conducted by the rector, the Rev. George Oakes. A brief service was conducted by the Very Rev. John D. MacLauchlan in Seattle.

Justice George B. Nelson

Justice George B. Nelson, devoted Churchman and distinguished member of the Supreme Court of Wisconsin, died January 10th after a long illness, aged 66.

Justice Nelson was born in Amherst, Wis. He was a graduate of the University of Wisconsin and practiced law in Stevens Point, Wis., until his appointment to the Wisconsin Supreme Court in 1930. He was a member of the vestry of St. Andrew's parish, Madison, and a lay reader. He received the honorary degree of LL.D. from Nashotah House in 1941. He was a member of the Madison Literary Club, Town and Gown, and a trustee of the Vilas Estate. He was noted for his great love of gardening and fishing.

He is survived by his wife, Ruth Weller Nelson, daughter of the late Bishop of Fond du Lac, and three sons.

Funeral services were held in St. Andrew's on January 13th. Bishop Sturtevant of Fond du Lac said the Requiem Mass, the Rev. Dr. F. D. Butler, rector of St. Peter's, Ripon, Wis., read the Burial Office. Absolution of the body was pronounced by the Rev. Francis J. Bloodgood, rector, who also said the committal at Forest Hill Cemetery, Madison. In the spring Justice Nelson's body will be placed in the family lot at Stevens Point.

George Lodge

George Lodge, long an official of the diocese of Delaware, died in Wilmington on January 12th at the age of 80. For many years he had been warden of the Church of the Ascension, Claymont, Del., where he had maintained a record of attending services, missing only three times in half a century. Mr. Lodge was a lawyer, and he had for a long time been secretary of the diocesan board of trustees. He had been a member of the General Assembly, and served on the Governor's staff as inspector general of militia. He was born at Claymont, in the house which was his home, the son of the late William C. and Emma Lore Lodge.

Mr. Lodge's hobby was walking, and up to the very week before his death, he walked daily from his home to his office, a distance of six miles, and generally on Sundays he would take a stroll of 15 miles. He was unmarried, and is survived by one sister, Mrs. Thomas C. Parrish, and a niece, Mrs. Thomas Titzell (Ann Parrish, the novelist.) The burial was from the Church of the Ascension.

CHANGES

Military Service

BECKER, Rev. M. R., formerly priest in charge of St. Bartholomew's, Granite City, Ill., and St. Andrew's, Edwardsville, Ill., is now attending the Navy Chaplain School, Norfolk, Va. Address: USNR, NOB, Norfolk, Va.

DEBORDENAVE, Rev. ERNEST A., rector of St. Paul's Church, Alexandria, Va., has been granted a leave of absence to become a chaplain in the Navy.

HARBOUR, Rev. RICHARD L., formerly rector of Christ Church, Warrensburg, Mo., and priest in charge of St. Peter's Church, Harrisonville, Mo., is attending the Navy Chaplain School at Norfolk, Va.

Change of Address

COLEY, Rt. Rev. EDWARD H., retired bishop of Central New York, lists as his address Waterville, N. Y.

Resignations

WOOD, Rev. CLARENCE S., has resigned as rector of St. Luke's Church, Roselle, N. J., where he has served for 39 years. He will continue to serve until a successor can be named, when he will become rector emeritus.

Ordinations

PRIESTS

MASSACHUSETTS—The Rev. LAWRENCE MILLS was ordained to the priesthood on January 10th in Grace Church, Providence, R. I., by Bishop Perry of Rhode Island acting for the Bishop of Massachusetts. He was presented by the Rev. Frederic Lawrence; the Rev. Clarence Horner preached the sermon. The Rev. Mr. Mills will be curate of Grace Church, Providence, R. I. Address: 136 Cushing Street, Providence, R. I.

RHODE ISLAND—The Rev. ROBERT LINCOLN SEEKINS JR., was ordained priest at St. Peter's Church, Manton, R. I., by Bishop Perry of

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PERSONALS

LONESOME—Will priests, acolytes, and the laity in general, and especially members of the Confraternity of the Blessed Sacrament, and the Servants of Christ the King in the USA, and the Seven Years association in the British empire, please write me a letter and pray for a lonely member in a rural diocese unable to attend Mass regularly, being ten miles from a parish Church.—Emerson Houghton, Bartonville, Vt.

POSITIONS OFFERED

ORGANIST & CHOIRMASTER wanted for choir boys and men in Southern city. Please state experience and give references. Box B-1681, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, 30, unmarried, wishes to return to the South. Will consider rectorship, curacy, or locum tenancy. M-1683, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for women, Convent of the Transfiguration, Glendale, Ohio, from the evening of January 29th to the morning of January 31st. Conductor, the Rev. Frederick B. Atkinson. Apply to the Rev. Mother Superior.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

Rhode Island. He was presented by the Rev. Edwin Grilley, who also preached the sermon. The Rev. Mr. Seekins will be rector of St. Peter's Church, Mantou, R. I.

SOUTHERN OHIO—The Rev. GORDON A. RIEGLER was ordained to the priesthood on December 15th by Bishop Hobson of Southern Ohio in St. Stephen's Church, Cincinnati, Ohio. He was presented by the Rev. Maxwell B. Long; the Rev. Nelson Burroughs preached the sermon. He is rector of St. Stephen's, Cincinnati. Address: 4210 Winton Road, Cincinnati, Ohio.

WESTERN NEW YORK—The Rev. WILLIAM E. BOWKER and the Rev. LAUTON W. PETTIT were ordained to the priesthood in St. John's Church, Buffalo, N. Y., on December 17th. The Rev. Mr. Bowker was presented by the Rev. Alexander Corti. The Rev. Mr. Pettit was presented by the Very Rev. Henry F. Zwicker.

DEACONS

NEWARK—WILLIAM MACBETH was ordained deacon on January 17th in St. Andrew's Church, South Orange, N. J., by Bishop Washburn of Newark. He was presented by the Rev. Albert F.

Chillson; Bishop Washburn preached the sermon. He will be assistant at Trinity Cathedral, Newark, N. J. Address: 363 Charlton Avenue, South Orange, N. J.

Marriages

MISS MARTHA VIRGINIA CAWLEY to the Rev. VIRGIL PIERCE STEWART, rector of St. John's Church, Elkhart, Ind. The marriage, which took place in St. John's Church, was a Nuptial Eucharist at which Bishop Gray of Northern Indiana officiated.



COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Mt. St. Alban, Washington, D. C.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.
The Rev. Donald W. Mayberry, Rector
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, & 11 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 & 11 A.M.
St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 & 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 & 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. N. L. Chowenhill, Dean & Rector
Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carroll E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

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UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 & 10:45 A.M.
Wednesdays & Holy Days: 7 and 10 A.M.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30 & 11
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesday: 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin Jr.
Services at 8 and 11 A.M., and 8 P.M.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer & Sermon

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 & 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 & 10:35 A.M.
Wednesdays & Saints' days: 7:30 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening song 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seccombe, Minister to Episcopal Students
Sundays: 9:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion



By Clifford P. Morehouse
Editor of *The Living Church*

Wartime Pilgrimage

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The eventful enthronement of Archbishop Temple; vivid descriptions of wartime life in London; visits to front-line towns, before and after being bombed; interviews with prominent English Christians, and others; etc.—records the author's journey to England by bomber in the spring of last year. The book embodies Mr. Morehouse's observations as a religious journalist, together with carefully-checked factual material which he has obtained from reliable sources.

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