

The Living Church

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

Visit to Moscow

Archbishop of York

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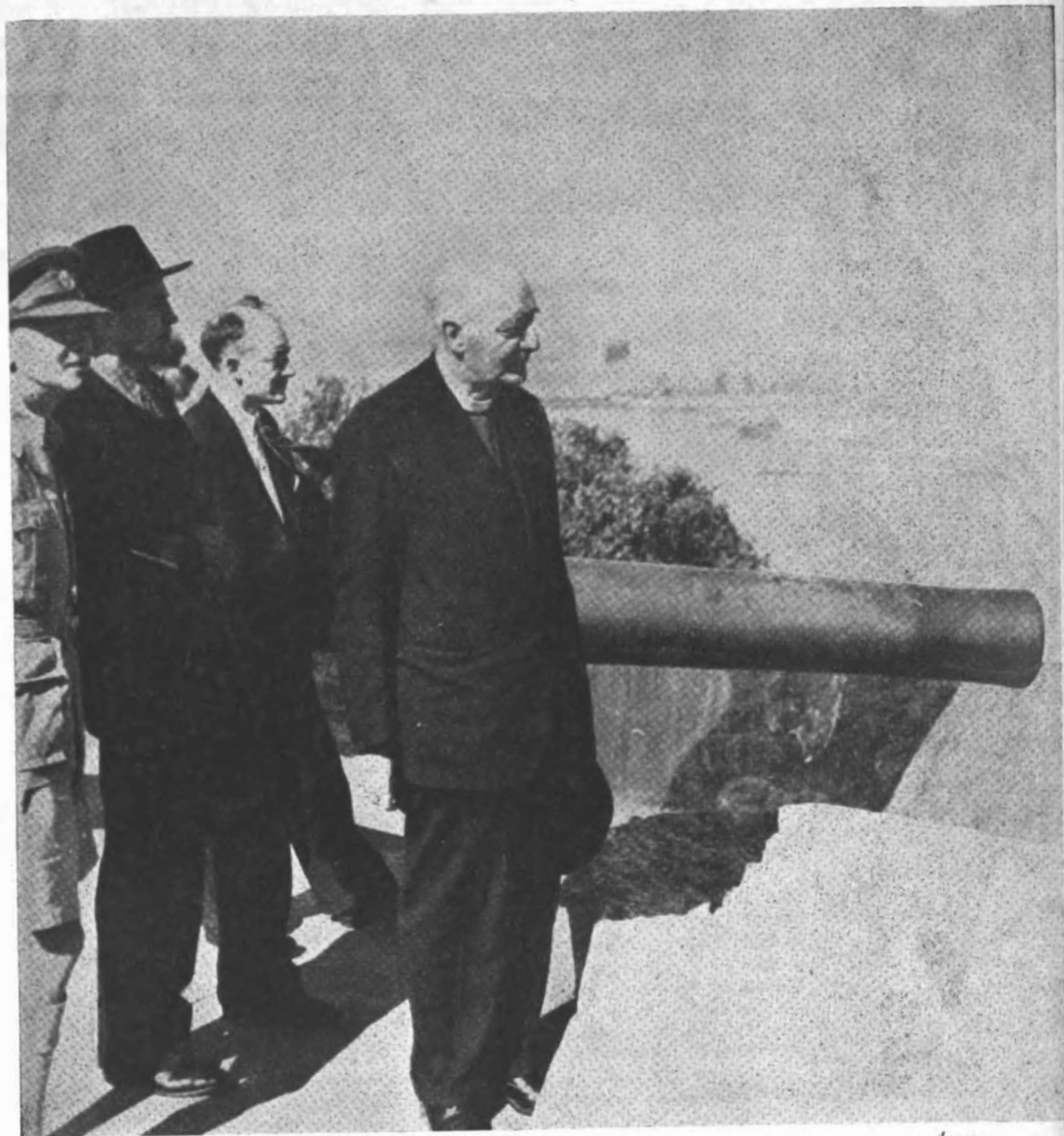
The Meaning of Victory

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Possessing All Things

Richard E. McEvoy



Acme.

EN ROUTE TO MOSCOW

The Archbishop of York, Dr. Cyril Foster Garbett, looks over the harbor of Gibraltar from a gun-site halfway up the face of the famous Rock. The archbishop, in an article in this issue, describes his visit to Moscow, and gives his impression of Russian Church life today.

(See page 12.)

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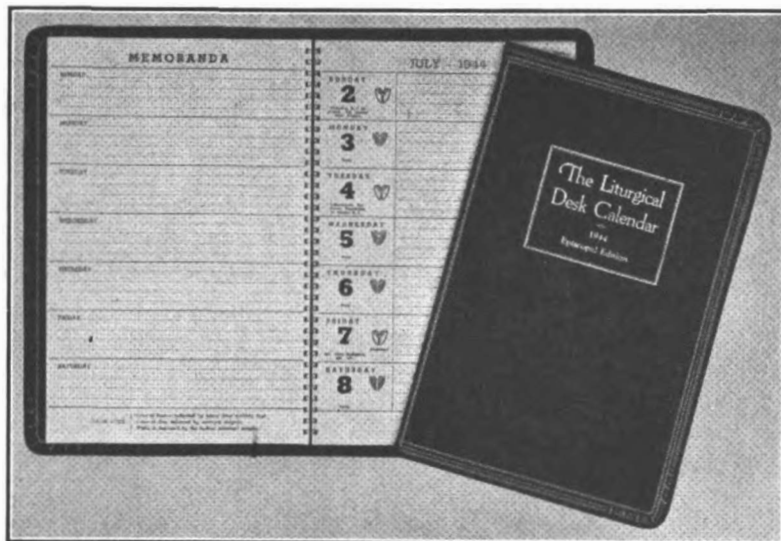
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The Living Church

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LETTERS

Letter From Serviceman

TO THE EDITOR: Enclosed please find a copy of part of a letter which I received recently from a sergeant in the Army Air Force. It was of particular interest to me because part of my ministry has been spent in our China mission.

(Rev.) LESLIE L. FAIRFIELD.

Alexandria, La.

Some of my reading of late has been T. S. Eliot (I like best *The Dry Salvages* and his *Idea of a Christian Society*), William Ernest Hocking, and Toyohiko Kagawa (everything I could find by him in the local library: *Meditations on the Cross*, *The Religion of Jesus, Songs from the Slums*, and his novel on the crucifixion, *Behold the Man*).

From him I have acquired clearer understanding and grasp of certain Christian concepts that have previously eluded me; the Trinity was one, and the concept is no mere intellectual exercise. His discussions on the atonement more or less completed my own growing realization of that universal need and its frequent recurrence through history, not forgetting the ways in which Jesus' atonement was unique: the first personal assumption of humiliation and suffering for the thoughtless and calculated malice of others. The Nicene Creed is becoming more actual to me.

Odd that I should learn so much from one with whose country I am at war! I wonder if Kagawa is still in Japan, and how he fares. I hope after the war people will realize Japan has not only an army, but people who long for the thing Kagawa has lived. Our Christianity will otherwise be

shamed by a more actual Christian spirit in the Orient; it is a sense of shame that we most lack.

TO THE EDITOR: The following letter came from Corp. Joseph White, serving in the U. S. Army in the Southwest Pacific. Recently confirmed before the war, he volunteered even before the Pearl Harbor attack had been made.

(Rev.) DAVID LEROY FERGUSON.

Roxbury, Mass.

Your letter including the pamphlet was received and observed with much care and joy. The picture of the drum corps brought back old memories.

I am enclosing a money order as a donation to the campaign which is now going on. If I knew where other church members were stationed, I'd also inform them of doing their part. A prayer for us soldiers in the Southwest Pacific is always appreciated. There isn't anyone over here that can go without prayers, and we are all aware of it. . . .

If you have the choir sing, "Go forward, Christians Soldiers" the Sunday after my letter arrives, I'll appreciate it dearly.

Chaplains

TO THE EDITOR: Since I myself have never been a military chaplain, I shall not presume to give advice to those men, most of whom are no doubt rendering splendid and valiant service. But if they are as glad as I am in my parish and mission work to get helpful suggestions, I believe they will be interested in and find beneficial the following extract from a letter which I

received just recently from a private in the army. The quotation follows: "I am somewhat disappointed in the work that the army chaplains do. Of course they hold plenty of services and are always ready to see any soldier, but, if they only realized it, they could accomplish much and actually insure a better world after the war if they would only go to the soldier in his company area and hold discussions, etc. I'm afraid very few soldiers here really know what they're going to be fighting for." And in a later letter the same soldier says: "I really believe that most of the chaplains fail to realize the readiness with which many of the men would receive their spiritual guidance if they were only sought out."

(Rev.) W. R. HAYNSWORTH.

Summerton, S. C.

Race Relations

TO THE EDITOR: My November 7th issue just arrived and the picture on the front is one of the finest things that has ever adorned the cover of THE LIVING CHURCH. The arm of the one boy around the shoulder of his spiritual Father in God, Fr. Anderson; and the arm of the Bishop around one of his flock. Fr. Anderson was in Seabury-Western with me, and all of us boys loved him much; Bishop Conkling had us in Pastoral Theology and all of us have a place in our heart for him. To me, the picture has the strongest subjective effect and it is also one of the most objective portrayals of real race relationships.

I would like to see *Life* print such a picture as this one. They are continually printing incidents concerning Romans and this

Christmas 1943

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STRICTLY BUSINESS

STILL continuing the survey of the Morehouse-Gorham Institution, which I began, department by department, some months ago, and which was temporarily stayed because of General Convention, I come to the fifth floor.

The largest office here is the accounting department, which was headed by the late Herman F. Hake, treasurer of the firm until his sudden death on November 17, just as this issue was going to press. A native of Sheboygan, Wisconsin, and a veteran of the first World War, he joined the firm in 1920 upon his release from the Navy. He was also treasurer of the Church Literature Foundation.

Assistant in the accounting department is Helen McWilliams, office belle, who is in charge of office personnel. She has been with the firm since 1936.

Edgar W. Dodge, now second oldest employe in the company, is credit manager. Also a native of Wisconsin, he joined the firm in 1910, and so has served the Church, through publishing, for thirty-three years. He is assisted by Kathleen Bryant, who has been with the company six years.

Other employes who have been with the firm several years are Miss Alice Morton, in charge of book-keeping machines, and Miss Florence Healy, who is now working as cashier and assistant bookkeeper. Both have been here four years.

Newer employes are Faith Nicholson, the file clerk with the striking red hair; Anne Theus, Charlotte McNulty, Teresa Renza, and Palma La Prinza, clerks; Marie Hasselbacher, assistant in billing to Miss Morton; Doris Shomaker, mail clerk; and Mary Comey, ediphone operator.

It is this group of thirteen persons that is responsible for all the bills that go out to customers, that keeps the complicated records of a publishing company, and that watches so closely over other departments to see that expenses don't soar too high—a difficult task today!

* * *

THE STAFF is hard at work on preparing the annual Christmas book number, which will be our issue of December 5th. Lists are being prepared by well-informed Churchmen and selected books are now being reviewed by competent critics for inclusion in our expanded book section. Advertisers, also, are sending us interesting copy for the promotion of the sale of some of their best books. All in all, the issue looks promising and should prove very much worthwhile to our readers. Plan your Christmas shopping with the aid of our Christmas book number!

Leon McConkey

Director of Advertising and Promotion.

LETTERS

Hymnals Needed

TO THE EDITOR: If any parish which is desirous of disposing of copies in good condition of the parish choir music edition of the Church Hymnal of 1916 will communicate with me, they may meet a very vital need of the mission in this village. The mission is prepared to pay a suitable price.

(Rev.) LAIRD W. SNELL.

Fairhope, Ala.

would certainly be a goodwill builder for our Church. I think that I will mutilate this copy of the LC and frame the picture. I just want to keep looking at it for years and years to come. I know that all of my classmates and fellow students while in seminary who knew Fr. Anderson will join with me in offering a Mass with the Intention for Randall House.

(Rev.) GERALD L. CLAUDIUS.

Falls City, Neb.

"Under the Defence of the Most High"

¶ From somewhere in Africa comes this letter from 23 year old Sgt. Pilot W. P. Paris, RCAF, written to his uncle, the Rev. Dr. Percy Parish, rector of Emmanuel Church, Little Falls, N. Y.

My dear Uncle Perc,

Surprise? And it's about time too. I haven't written in years it seems.

Now where shall I start? I'm safe and well and exceedingly happy to date—having wonderful time, and making the most of this government-paid-for excursion. This is a beautiful country. I've seen countless miles of it by air; have traveled a good 2,000 miles by road, and never cease to be amazed and awed at what I see. There are bits of Canada here; bits of Olde Englande; lakes, mountains, valleys, glorious scenery enhanced by gorgeous sunset and sunrise effects. One cannot see such splendor without his soul witnessing and acknowledging the work of the hand of God. If one is imaginative he can make even more out of what he sees. The sensations are never the same. Depending upon his mood, one can look upon the deepest of purples and the reddest of golds, and be either gladdened or saddened by what he beholds.

In my mind, Uncle Percy, there is no man who has greater opportunity to see God's work, to be nearer God, than the average pilot. No man with a soul can indifferently pass off what he sees from the air. He can see as it were the original plan of this earth. It is as though he is looking down upon a plastic model of the original conception of our world. And because "distance charm doth lend" he sees only the beauty of it. Rugged mountains and smooth winding valleys. A river here and there like a string of pearls. Snow trails and caps, trees and forests, fertile fields,—and all this with a perspective which allows no part of it to seem out of place.

I often think that this must be the way God pictures His world to be. Every part in its place,—a garden of color and beauty of contrast. Yet in this garden men fight and die. Like an army of ambitious ants (for indeed the analogy is perfect when one is so high), they seek to conquer all before them.

War is a heart-breaking business. I honestly did not know so many types of hell existed. Perhaps it is the suspense involved. One knows not from which quarter to expect attack. Be it bombs at

night, cannon in the day-time, or the shrill scream of a diving aircraft, the pilot of which is intent on making one's future a matter of seconds. Yet behind it all is a glory for me. Not the usual glory one associates with heroes and war, but a rather private edition which I feel almost subconsciously, for I firmly believe God is with me.

God has become very close to me of late. I have had numerous occasions to thank Him for my safety. There are incidents in every pilot's life when he finds that he can think of no earthly Power that saved him from destruction. My faith has become an indispensable acquisition. As I taxi out to take off on an operation, I turn on my radio, and as the set warms up, and I can hear my labored breathing from the microphone at my lips, to my earphones, I always say a prayer for my own safety, and it lifts great loads from my mind. I feel free then and I can fight my best, knowing that in God's hand my life lies. Though I hope for the best I am sure I shall believe, in the event of death, that such an event is for the best. It's a great feeling, Uncle Perc. I have much to live for, and no one wants to live more than I, yet I have taught myself to rely on the goodness of God for those things over which I have no control.

I always carry an Army Prayer Book with me, and at night, or when I can, I read over what I think is the best part of it,—the one that concerns me more than anything else. It is the 91st Psalm, beginning: "Whoso dwelleth under the defence of the most High—" You know it I am sure, but if you have a moment as you read this letter just go over it now and think about it. Could not "the snare of the hunter" be an enemy trap? Who experiences more than a Service man "the terror by night"—"the arrow by day." I could go through the entire text, but this sufficient.

God granting my survival, I shall return to the world at peace a better man. I can see in myself a definite broadening of my scope of understanding and a saner, keener outlook on life in general.

Well, there's not much more to say. Our food and quarters are excellent and everything is as comfortable as can be under active Service. I'm sending this by a newly inaugurated Air mail service, and I'd like to know how it reaches you.

My love to Aunt Nellie, and regards to Jack. Write soon. Cheerio. BILL.

SUNDAY NEXT BEFORE ADVENT

GENERAL

MEN'S WORK

Advent Corporate Communion

The Men's Advent Corporate Communion, November 28th, will be attended by the largest number of Episcopal Churchmen ever sharing in a common service, according to present indications. The Rev. Wilburn C. Campbell, executive secretary of the Presiding Bishop's Committee on Laymen's Work, says that his opinion is based on orders for printed matter which are overwhelming the shipping facilities of the Church Missions House; correspondence with bishops and other clergy and key laymen in widely scattered areas throughout the Church. "The Advent Corporate Communion," Mr. Campbell says, "is becoming more and more the spiritual keynote of the Episcopal Church." Sponsored by the Brotherhood of St. Andrew for more than a quarter of a century, it represents today a nation-wide outpouring of the Church's manpower.

Present estimates indicate that approximately half a million men and boys of the Episcopal Church will make their Communions November 28th.

Requests for literature have exceeded the most optimistic forecasts. The reprint *Before Breakfast*, by Richardson Wright, editor of *House and Garden*, is being ordered in unprecedented quantities.

The first diocese to report that arrangements have been made for a radio broadcast by the bishop, is Newark.

Most dioceses will receive a special Advent Corporate gift. This money will be used for missionary work within the various dioceses. In many dioceses it will

Herman Hake Dies

Herman Hake, treasurer of the Morehouse-Gorham Company, died November 17th of a heart attack.

Mr. Hake, who was also treasurer of the Church Literature Foundation, was enroute from his home in Bronxville to the New York office of the company when the attack began. He lived until he had reached the medical center in Grand Central Station. For several years he had been under doctors' care because of heart trouble, but his death was unexpected.

Among the survivors are his wife, Helen, and a daughter, Lucille.

Joining the firm in 1920 upon his release from the Navy after service in World War I, Mr. Hake became treasurer in 1934. A more detailed account of his life will appear in next week's issue.

be used for work in war industry areas and for laymen's conferences.

A final suggestion offered by the Presiding Bishop's committee points out that "this Corporate Communion comes in the midst of the Every Member Canvass period. Use this service to spiritualize the canvass. The two efforts complement and supplement each other."

EPISCOPATE

Nominees for Bishopric Of Washington

The Very Rev. Angus Dun, dean and professor of systematic theology at Episcopal Theological School; the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City, since 1925, now on leave as a chaplain in the Navy; the Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, Chicago; and the Very Rev. Dean Sidney Edward Sweet, Christ Church Cathedral, St. Louis, have been nominated by the nominating committee as candidates to succeed the late Bishop Freeman of Washington. The new bishop will be elected November 23d at a special convention of the diocese.

Each of the four candidates received on the first vote more than two-thirds of the votes of the 24 members of the committee present.

Heading the committee which selected the candidates was Owen J. Roberts, as-

sociate justice of the Supreme Court. Together with an outline of the four nominees' backgrounds, and also an outline of the "cardinal qualifications" fixed by the committee, the selections were mailed to all official members of the diocesan convention. At the same time, the official call went out for the convention to elect a bishop.

The "cardinal qualifications" included six factors: spiritual leadership, intellectual vigor, social vision, pastoral effectiveness, preaching power, and administrative ability.

Retirement of Bishop Helfenstein

In accordance with the statement of Bishop Helfenstein of Maryland to the General Convention that he would retire on November 1, 1943, the clergy and officials of the diocese arranged a program to mark the date.

At 11:30 A.M., Bishop Helfenstein was the celebrant at the service of Holy Communion, in the Bishop's Chapel, at the diocesan house, for the members of the standing committee, the executive council and the diocesan staff. After the service, luncheon was served at which the Bishop and Mrs. Helfenstein were the honored guests.

In the afternoon, from four until six o'clock, they were honored by the diocese at a tea, to which the clergy and their wives, the members of the standing committee and the executive council and their wives, and the heads of the diocesan organizations were invited. On this occasion, a silver loving cup was presented to the Bishop and the following testimonial was read by the Rev. Lewis Beeman

The Living Church

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CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
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JEAN DRYSDALE.....Managing & Literary Editor
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

Browne, the senior priest of the diocese: "To the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland: True Father in God: Devoted Bishop and Shepherd of Souls: Able Administrator:

"Your resignation as diocesan, after 36 years as a priest and 17 as a bishop, is an occasion on which the clergy and laity of the diocese wish to record their appreciation of your arduous labors for the glory of God and for the good of His Church and people.

"It is devoutly hoped that future years will be for you and your gracious wife a time of well-earned leisure in which you will find ample opportunity for the exercise of your pastoral office."

FINANCE

Dr. Franklin Emphasizes Need of British Missions

Dr. Lewis B. Franklin, treasurer of the National Council, reports that payments on expectations for October can truly be called "amazing" for three reasons: (1) 98.3% of the amount due on expectations has been paid; (2) 78 dioceses and missionary districts paid 100% or more of the amount due; (3) 73.7% of the total expectations for the year has been paid. None of these items have been equalled in previous years.

He states, "Our help to the world-wide missionary work of the Church of England is still needed, and our giving to this cause in 1941 and 1942 was really generous. While some decrease in the amount of this giving in 1943 is to be expected the present outlook is very discouraging.

"About one-half of the dioceses are including their 1943 giving for this purpose in their budget expectations and from this source the sum of \$47,868 will be raised. The other dioceses preferred to continue their special appeal for this fund but the amount received to November 1st from all of such dioceses is only \$22,770.78.

The record stands: British missions gifts 1941, \$341,520.04; British missions gifts 1942, \$172,026.33; Budget item and specials received to November 1, 1943, \$70,638.78.

"There is still time to make the 1943 gift an adequate one."

SOCIAL RELATIONS

Dr. Pepper Confers With Diocesan Officials on War Problems

Upon completion of a trip which took him to the Pacific Coast, for a series of conferences with diocesan officials in Christian Social Relations, the Rev. Dr. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations, believes that the Church is thoroughly awake to the many new opportunities and responsibilities growing out of the war.

Dr. Pepper's conferences included a session with the Rev. Walter Morley and the Rev. Benson Fisher concerning war industry and work in the Chicago area.

Also he participated in the Southern California Conference on Church Social Work under the auspices of the Southern California Council of Churches. Dr. Pepper spoke on Church and Community at a meeting of the Los Angeles Department of Christian Social Relations, Department of Christian Education, and Forward in Service. He visited war industry area work in Westport Heights, and with Bishop Stevens of Los Angeles visited the Hospital of the Good Samaritan, and with the Rev. Dr. George Davidson, its president, visited the Church Home for Children.

In San Francisco, Dr. Pepper met with the diocesan department of Christian So-



FR. PEPPER: "The Church is doing a grand job out there."

cial Relations, and conferred with Bishop-elect Sumner Walters and the Rev. George Pratt of Stockton, concerning war industry work.

At Alameda, Dr. Pepper was able to visit ship building yards and study Church work among employees. He noted that in October the Richmond yards built 31 ships, and that within recent months there has been a population growth from 27,000 to 127,000.

At Vallejo, Calif., Dr. Pepper visited shipbuilding yards, with the Rev. Herndon Ray, and inspected housing projects and the Church program being carried on under the direction of Deaconess Florence I. Ormerod.

Turning eastward, Dr. Pepper met with the Christian Social Relations Department and the Army and Navy Commission of the diocese of Colorado, conferring with Church leaders in these fields, in Denver, Colorado Springs, and Pueblo. In the latter place the Church's program among war industry workers was discussed, and at Fort College, the needs of migrant agricultural workers.

Dr. Pepper visited the service men's canteen in Denver, and studied the special activities of the Council of Churches for uniformed men. In Colorado Springs he had the opportunity of studying the activ-

ities of the Episcopal Church in the Camp Carson area.

At the conclusion of his trip, which he confesses was strenuous, Dr. Pepper declared, "The Church is doing a grand job out there."

ACU

Values of Catholicism

By ELIZABETH MCCracken

Seldom in the history of the Catholic movement in the American Church has a conference attained the level of significance and inspiration of the American Church Union conference in New York on Armistice Day. The Catholic concepts of personal religion, Church unity, and evangelism were presented with brilliant illumination of the positive values of these concepts to the individual, the Church, and the world.

In the opening sermon, the Rev. Fr. Joseph, superior of the Order of St. Francis, interpreted the Beatitudes as clear directives to Christian men and women.

Bishop Gardner of New Jersey, newly appointed to the Commission on Approaches to Unity, stated his position on the current negotiations with the Presbyterians, and called for serious and humble service by Catholics to the cause of Christian union.

Dr. Kenneth J. Tillotson, noted psychiatrist, spoke on the relation of the Catholic Faith to mental health.

Bishop Conkling of Chicago, in a stirring address, set forth a program of worship, witness, and service to draw all men everywhere to Christ.

The Church of St. Mary the Virgin, New York City was filled to the doors on November 11th for the Solemn Votive Mass of the Most Holy Trinity with which the Catholic Conference, under the auspices of the American Church Union, opened. The Mass was offered as an act of witness to the faith of the Church and of intercession for the peace of the world, the celebrant being the rector of St. Mary's, the Rev. Grieg Taber. Bishop Conkling of Chicago, pontificated. The special preacher was the Rev. Fr. Joseph, superior of the Order of St. Francis. Fr. Joseph said in part:

"My text is taken from the fifth chapter of the Revelation of St. John the Divine, particularly certain phrases therein: 'I saw in the right hand of him that sat on the throne a book.' 'And I saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book?' 'And no man in heaven, nor in earth, neither under the earth, was able to open the book.' 'And I wept much, because no man was found worthy.' 'And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book.' 'And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.'

"This is the most mysterious passage from the most mysterious Book of the

Bible. We might paraphrase it after this manner: 'I saw in the right hand of God the Book of Destiny. And I saw an angel who was His herald. I saw no one who was morally fit to open that Book, and I wept. Then the herald said to me: Weep not, the Lion of the tribe of Judah is strong enough. And I looked and there stood the King of beasts—the Sacrificial Lamb!'

"The lion-hearted Lamb is the King of the universe. He rules over the destiny of man, whether we know it or not. There is a paradox here: He rules, even over those who acknowledge no allegiance to Him. We who do own that allegiance are met here today to rededicate ourselves to Him.

"The Catholic religion is typified by the Lion but the motive power of that Lion is the Sacrificial Lamb. The might of the Lion of Judah is love—unconquered and unconquerable love. Like Master, like servant: we are Christians because we are in Christ. He Himself called us to be Catholic Christians; and He gave us a description of the sanctity toward which we must press. In that description He described Himself. I refer to the beatitudes. They tell us how to be holy, and how to be happy—since only the blessed are happy.

THE BEATITUDES

"Blessed are the poor in spirit: those who have detachment from the world and attachment to Christ. The poor and lowly are not necessarily so in a worldly sense, but they are those who are humbly devoted to Our Lord, who see themselves as what Lady Julian called 'very little things.' Christ loved little things—He addressed His followers as 'little flock.'

"Blessed are they that mourn: those who take the sorrows of the world to heart, who feel the sins of shortcomings of the Church as their own, not to be criticized but to be repented of and amended.

"Blessed are the meek: 'the terrible meek'—who trust utterly in God. The French translate that word meek as 'debonair'—gay, through any crisis. Always when there is a crisis in the Church we hear people threaten to 'go to Rome.' Why? No crisis can shake our faith if we are meekly, debonairly, following Our Lord.

"Blessed are they which do hunger and thirst after righteousness: who look first at themselves when the Church is accused of faults; who, when criticized, listen and try to correct themselves.

"Blessed are the merciful: who forgive, who have charity. One blessing the Anglo-Catholic in the Episcopal Church has is that God has hedged his path with difficulties. Anglo-Catholics *must* be generous in word and deed, or they fail in their religion.

"Blessed are the pure in heart: those who *really* are single-hearted. The Catholic disciple must be disciplined, obedient to the faith. He must be sincere in all his practices.

"Blessed are the peace-makers: who never stir up strife. Trouble-makers are the children of the devil. The true Anglo-

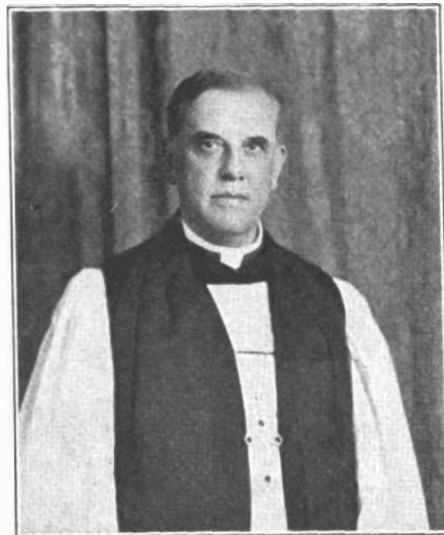
Catholic never becomes a 'parish problem.' He or she is cooperative.

"Blessed are they which are persecuted for righteousness' sake: who never count the cost of loyalty to their faith. We are not persecuted unto blood in our good land; but we owe it to our forefathers who endured such persecution never to be ashamed of Christ Crucified.

"The Catholic religion is the religion of the beatitudes. There we find the Rule of Life for those who would dedicate, or rededicate, themselves to the Sacrificial Lamb of God. 'Blood, sweat and tears' is the path now being so valiantly followed by those men and women who would be true citizens of the world. That is always, and has always been, the path of Christ."

As the great congregation poured out into the street after the service many were heard to say this this had been one of the finest sermons to which they had ever listened. Others said nothing but it was clear that they were equally impressed.

The Capital Hotel, at which the Conference Luncheon was held, is within a walk of St. Mary's. Within a few minutes after the service the company had assembled there. At the high table, in addition to the speakers, were clergy from the Anglo-Catholic parishes in and near New York City. John C. C. Kremer, president of the American Church Union, was the



BISHOP GARDNER: "I hope you feel that unity is the will of God."

toast-master. His first act, before introducing any speakers, was to read a telegram from Bishop Manning of New York, regretting his inability to be present and sending his affectionate greetings. This was received with applause.

BISHOP GARDNER

The first speaker was Bishop Gardner of New Jersey, who was not on the program but was urged to speak. He began by saying that it was a pleasure for "Wallace New Jersey" to greet "Wallace Chicago." After which he said in part: "I just want to say why I have accepted an appointment on the Joint Commission on Approaches to Unity—the new Com-

mission, now in process of formation. I feel that the human element in the Church is not infallible. But I believe that the Holy Spirit can guide the Church into the right way. Last spring, I should have said that I was the last person to be on this Commission. I am not a scholar. But the Presiding Bishop thinks that I can help the Commission to preserve unity within itself, and to keep its interim deliberations out of print until 1946. Those who opposed 'Basic Principles' were of the good old breed of Churchmanship. They hoped that the Commission might be continued and broadened, and that the mistakes of the past might be avoided.

"The past methods were bad. Things were done that upset the laity. I hope that we may now do what the English do: get members who represent *all* points of view, not extremists only nor chiefly, at either end; and then consider everything *quietly*. I hope none of you are of the coterie that wanted everything blocked, and the whole effort dropped for the present. I hope you feel that unity is the will of God, and that God can use us to bring it about. If the Church is to take any part in the post-war world, the Church must not stand aside but must approach the problem of unity without a belligerent note. If we do that, our Church may *lead* in the efforts for unity.

"We must not be partisan. While holding fast to the faith, we must not feel that our way is the only way. We cannot be true to our heritage if we feel that it cannot reach out. I hope *you* don't feel as one little coterie did: that we must stand aside, we Anglo-Catholics, out of the endeavor. We must hold fast to the faith and strive that *all* may be one."

DR. TILLOTSON

Dr. Kenneth J. Tillotson, psychiatrist-in-chief at McLean Hospital, Waverley, Mass., made a short but extremely interesting speech. He said in part: "It seems to me as a layman that the Catholic religion is a matter of education. In these days, when causes are held so closely to the hearts of those who give themselves to them, we should try to achieve unity in the way that schisms are perpetrated—by complete adherence to the cause of unity. Every schism came from an idea, fanatically held. Let us hold the idea of unity in that same way.

"I am a member of the parish of St. John the Evangelist in Boston. I care so much for the Sacraments that it is hard for me not to feel a prejudice, when other communions don't care as much about the Sacraments. As a psychologist, the Catholic religion means to me not only what is personal, but what is a source of healing and strength to those, sick in mind and spirit, who are my patients. They need what the Catholic faith offers.

"As a psychologist, I have many different fields of work. There are clinics, and there are private patients. Lately, there have been the hundreds of men being inducted into the army. At the induction centers, I have been impressed with the integrity of the majority of the men, and I have sensed their religious instinct. I have been impressed also with their need

of spiritual help. This war is different from any other war. I am told by the authorities that there will be 100,000 nervous cases this year. At least 40% of the casualties are psychiatric cases. What will happen as these men come back into the community? Many of them do not lack an arm or a leg; there is nothing to show to the lay person that they are nervously ill.

"Another serious psychiatric problem is alcoholism. This is a challenge to us. I believe that *all* the Churches should approach this problem of intemperance. I am not a prohibitionist, but I do think that the Church should give forthright instruction on temperance. When I was a medical student, the Churches did this, but they stopped when the 18th amendment was passed.

"We who are Catholics must do a great deal with our religion and get a great deal from it if our religion is to carry us on. Why can't we carry this help to others? The Church is challenged more by the problems in the field of medicine than any other. If we psychiatrists can approach our patients in a Catholic way, we shall find that their rehabilitation is possible. Why is this? It is because rehabilitation depends upon treating the whole person. Any sick person is sick psychically as well as physically, and *vice versa*, because mind, body, and spirit interact. We must assist our fellowmen to see what can be found in the Sacraments: 'soul's medicine'—which is body's medicine too."

The Rev. Dr. Vivan A. Peterson, field secretary of the American Church Union, made a report. Dr. Peterson concluded by calling upon all present to extend the membership in the Union by inviting others to join.

BISHOP CONKLING

Then came one of the great addresses in the history of the Anglo-Catholic Movement in America, made by Bishop Conkling of Chicago, the chief speaker of the Conference. Bishop Conkling began by referring to an article which appeared in *THE LIVING CHURCH* a few years ago on the subject of names for children, particularly boys for whom parents had hopes of the episcopate:

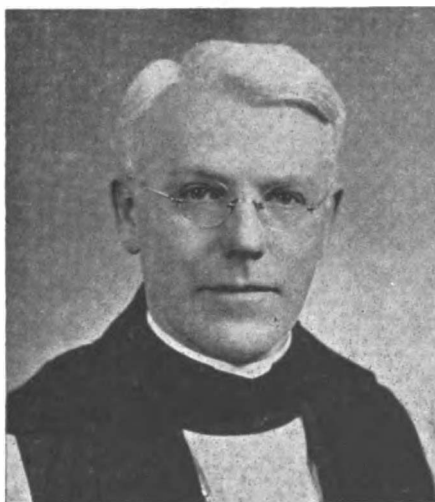
"Such names as John and Peter and Paul were cited, but there was nothing said about Wallace. I think you have here today the only two episcopal Wallaces in captivity—the Bishop of New Jersey and myself."

Bishop Conkling then added:

"Before I go on, I want to pay sincere tribute to the valiant Bishop of New York. [Applause and cheers.] A great many splendid adjectives might be applied, and have been applied, to Bishop Manning, but 'valiant' is my favorite." [More applause.]

Then came the speech, in which Bishop Conkling said with intense earnestness:

"Twenty-two years today, a procession moved down the streets of Oxford to a cross. The mayor of that ancient city led the procession and the Bishop of Oxford brought up the rear. The procession filed past the cross, and then it moved away. I lingered, to read the words on



BISHOP CONKLING: *The program must be oriented around positive faith.*

the ribbons that tied the bouquets of flowers heaped up by the bereaved at the foot of that cross. On many of the ribbons were the words: 'For God and King and Country.' On one I read: 'We gave all that we had, our only son.'

"Again it is Armistice Day. Again we are called upon to endure sorrow. Again we feel joy because of the costly sacrifice we were able to make. That should be the key-note of the day. We are not meeting here for a pleasant time together, nor even for the beautiful service we have just engaged in together. Rather we meet under the shadow of the Cross, lifting it up into the light, that it may shine upon all men. Our Lord said: 'And I, if I be lifted up, will draw all men unto me.'

"Some years ago, a man traveling in a remote place met another man. In the course of conversation on religious matters, into which they fell, the other man asked: 'What is your home parish?' The traveler replied: 'You would not know about it. It is a little parish.' But the other man did know about it, and he told why: 'I remember its rector, because he exemplified the words of Christ: "I, if I be lifted up, will draw all men unto me."'

"The priest says to the people: 'Behold the Lamb of God that taketh away the sins of the world.' The Church should say it to the whole world. The Church, we say, is going through a crisis, a judgment. It is; and what will be the outcome? None can say. But, judging from past history, we shall probably escape a good part of the judgment. Already we are feeling a sense of relief, because of recent victories. But we may come out of the war a little shame-faced, knowing that we just avoided treachery. What are we going to do, while we have time? Write letters to the Church papers? Talk?

SUGGESTED PROGRAM

"I dare to suggest a program. First: let *every* priest who calls himself a Catholic stop playing with the Mass. Let him offer it *every day*, not just on Sunday, and on Thursday at ten o'clock. Let *every* priest bear witness to the faith, after this manner, and he will gather about him

souls who will see that *this* is the central discipline. We often hear Christian people wish that Christ had given us a program. He did: on the night of His betrayal. If we followed it, we would know its fruits and so would others.

"Second: we must bear witness. We must be evangelists. The only people who have the right to be evangelists are Catholics. We are the only ones who have anything to be evangelistic about. Only Catholics can be liberal. Some of you may come from parishes that you find barren. Bear your witness: in the parish guilds, in the Church School, anywhere in the parish where you can. Your witness will bear fruits.

"A man died and a business associate of his, coming to his funeral in his parish church, was amazed to see the place crowded with the dead man's fellow parishioners. 'I am a Churchman,' the business associate said, 'but I didn't know he was. He never spoke of the Church.' Another man died. One day a member of another Church came to the dead man's rector, bringing a treasured icon, a thing of value, saying: 'I don't know much about his Church, except that he loved it better than anything. So I want his Church to have this sacred icon.'

Third: bear witness, not only at home but to the uttermost parts of the earth. Build altars throughout the world. That is what *we* should mean by missions. Too many of our parishes calling themselves Catholic are ingrowing. They care nothing for the extension of the Kingdom. Money speaks—when it is given and when it is withheld. Its absence speaks as clearly as its presence. The Seventh Day Adventists give a tenth of all they have for religion. We hear Catholics say that they cannot afford to tithe. If all the Churchpeople of Chicago tithed, I could support the diocese of Chicago and the diocese of New York, both. I could produce thousands of Negro communicants in Chicago, if I had the money for the work. Look at the Religious orders. All must now decline opportunities for work because they have not enough members to do more work, nor enough money. St. Barnabas' Brotherhood has turned down scores of hospitals because it has not enough men. Surely there must be men and women with vocations for the Religious life; and there must be money. People give themselves and they give their money for lesser causes.

POSITIVE FAITH

"A defensive Catholic group will not bring victory to the Church. Every negative mood must be avoided. The program must be oriented around positive faith. And we must have moral stamina, or we shall lose our fight for Christ and His Church. The days ahead call us into action. On this Armistice Day, what are you putting in the spiritual bouquet that you are placing at the foot of the Cross? What are the words on the ribbon that tie it together? Let us go out from the altar, let us give of ourselves, our sons, our daughters, our all, for Christ and His Church. Not new things but a new program would, I dare to say, save the Church and the world. It would draw all

men, *everywhere*, to Christ. Could we wish anything else for the Church? Could we desire anything else for the world?"

There was a prolonged applause when Bishop Conkling finished speaking. Then there was complete silence while the company waited for him to pronounce the benediction. And then, still very quiet, the people returned to St. Mary's for the Service of Benediction. This brought to a close a memorable day.

RACE RELATIONS

Police Ordered to End Anti-Semitic Attacks

Declaring that "anti-Semitism is a menace to American democracy" and that "the attack upon Jews is a prelude to the attack on Catholicism and Protestantism and the whole democratic way of life," Governor Leverett Saltonstall of Massachusetts demanded "the best performance of duty by police throughout the state" to end anti-Semitic hoodlumism.

The governor made this statement following receipt of a report from State Commissioner of Police John F. Stokes which blamed recent anti-Semitic disturbances in Boston on faulty police work. The Stokes' report to the governor said that recent anti-Semitic disturbances in Boston "would not have been possible" with proper police protection.

The governor also announced: (1) that he was turning over the findings of Commissioner Stokes to Attorney-General Robert T. Bushnell; (2) that he had written a personal letter to every mayor throughout the commonwealth urging him "to exercise his full responsibility in the protection of individuals or of groups, from any infringement of personal or religious liberty"; (3) the creation of a nine-man committee to "draw up and advise me in the execution of an all-over program for dealing with the causes of any infringement of personal or religious liberty."

The governor declared that the entire problem of anti-Semitism "must be the concern of civic bodies, churches and synagogues, unions, patriotic societies, service clubs, schools and educational institutions, parent-teacher associations, and particularly fathers and mothers."

The governor announced the resignation of three members of his previously appointed seven-man advisory committee because as judges of the Superior Court they felt it necessary to disqualify themselves. In their places, and expanding the committee to nine, he named Wilman Adams, general secretary to the YMCA; A. K. Cohen, retired judge; Thomas Carens, public relations executive; Charles Dasey, shipping executive; and the Rev. William M. Deberry of Springfield.

The four members continuing on the committee are the Rt. Rev. Msgr. Robert P. Barry, former director of the Catholic Charitable Bureau of Boston; Dr. Joshua Loth Liebman, rabbi of Temple Israel; former Judge Jacob J. Kaplan; and Bishop Sherrill of Massachusetts. The

governor also appointed Dr. Jules E. Warren, state commissioner of education, as administrative chairman of the committee.

Bishops Ask Attorney-General to Aid Japanese-Americans

Bishops of the Episcopal Church in charge of jurisdictions in which there are, or were prior to internment, Japanese people, wrote to Attorney General Francis Biddle prior to his speech on November 11th before the Jewish Theological Seminary of America, asking him to emphasize dangers arising out of present relations with the Japanese people in the United States.

Attorney General Biddle spoke at the Waldorf Astoria on Armistice Day, discussing racial problems, with specific reference to Jewish, Negro, and Japanese minorities in this country.

The bishops, including the Presiding Bishop and Bishop Reifsnider, formerly of Tokyo, now in charge of Japanese Episcopalians in this country, assured the Attorney General of their "cordial and wholehearted support in your defense of the rights of all American citizens, regardless of race or creed. In particular we wish to take advantage of the occasion of your Armistice Day address to thank you for your effort on behalf of the rights, as Americans, of citizens of Japanese descent."

"In the midst of a war in which we are dedicated to the enlargement of the freedom of all men," the bishops say, "and at the threshold of victory in that war, it would be a defeat greater than a lost battle, if Americans were to permit the persecution of our own countrymen. The loyalty to this nation and to our professed principles of the great majority of Japanese-Americans assuredly outweighs the accident of their descent from a people who are now our enemies.

"The danger that our emotions in the midst of war may inflame us against the reabsorption of American citizens of Japanese descent into the normal community life is a danger to the well-being and freedom of every American. It is the duty not only of government but of the Churches and their members to vindicate the liberties and decencies for which we are at war, and to apply in practice the moral principles we teach."

OTHER SIGNERS

Other bishops, who telegraphed their desire to sign the letter, which was delivered to Attorney General Biddle on November 9th, were Bishops Block of California; Moulton of Utah; Beecher of Western Nebraska; Huston of Olympia; Ingley of Colorado; Mitchell of Arkansas; Remington of Eastern Oregon; Sanford of San Joaquin; and Stevens of Los Angeles.

CHURCH CALENDAR

November

- 21. Sunday next before Advent.
- 25. Thanksgiving. (Thursday.)
- 28. First Sunday in Advent.
- 30. St. Andrew. (Tuesday.)

JERUSALEM

Bishop Stewart Enthroned

The Rt. Rev. George Weston Stewart was enthroned on November 8th as seventh Anglican Bishop in Jerusalem by Canon Bridgeman, who was authorized to conduct the ceremonies by the Archbishop of Canterbury. He succeeds the late Bishop G. F. Graham-Brown, who was killed in an automobile accident last year.

CHINA

St. John's University, Shanghai, Has Record Registration

Word that St. John's University in Shanghai, China, is operating "under supervision" with a record enrolment of 3,000 students has been received by Dr. F. L. Hawkes-Pott, president-emeritus of the institution.

He said the university is being maintained independently by a native board of directors and a native teaching staff under the Episcopal jurisdiction of Bishop Yui of Shanghai. American members of the teaching staff have been interned since Pearl Harbor.

Two years ago, Dr. Hawkes-Pott stated, the enrolment of St. John's University was 900.

JAPAN

Young People's Religious Association Formed

A Young People's Religious Association has been formed in Japan for students from occupied regions, according to a broadcast by the Tokyo radio, beamed to South America and reported by U. S. Government monitors in Washington.

The new group, sponsored by the East Asia Religious League, which claims to be composed of representatives of Shintoism, Buddhism, Christianity, and Mohammedanism, was described as part of "a strong movement to contribute to the construction of Greater East Asia through religion."

The broadcast added that a meeting of the Japanese Greater East Asia Religious Coöperative Conference will be held shortly, at which the Nipponese Religious Culture Society will submit a report of efforts to facilitate "consolidation of the ideological front" in Japan.

GERMANY

Cologne Cathedral Damaged Again

The Cathedral of Cologne is reported by Religious News Service to have suffered fresh damage during a recent RAF bombardment over the German city. In addition to further injury to the great dome of the cathedral, valuable sculptures and ornaments were shattered by explosions.

ARMED FORCES

Bishop Ziegler's Son Held by Germans

First Lieutenant George Ziegler, son of Bishop Ziegler of Wyoming, is being held as a prisoner of war by the German government, according to information received by the Bishop from the Adjutant General.

Lieut. Ziegler was reported missing in action in the European war theater as of October 10th. [L. C., November 7th.] He was an air force bombardier stationed in England. Participant in many spectacular raids over Germany, he was recently awarded the Air Medal for meritorious attacks on enemy-occupied Europe.

Nine Religious Leaders To Visit Non-Roman Chaplains

Extensive plans for the visitation of all non-Roman chaplains stationed in the nine Army Service Commands and in the 13 Naval Districts in continental United States have been announced by Dr. S. Arthur Devan, director of the General Commission on Army and Navy Chaplains, Washington, D. C. Nine representative religious leaders, recommended by a special committee, have been approved by the General Commission and have accepted its invitation to engage in visitation.

The clergymen who have been selected from among the various non-Roman communions are now arranging their schedules to enter upon their work within the next few weeks. Their names and assignments to the several Service Commands are as follows: Bishop G. Bromley Oxnam of the Boston Area of the Methodist Church, to the First Service Command; Dr. Frederick L. Fagley, executive secretary of the American Committee of the International Congregational Council, New York, to the Second Service Command; Dr. Daniel A. Poling, editor of the *Christian Herald*, and pastor of the Baptist Temple, Philadelphia, to the Third Service Command; Dr. Benjamin Rice Lacy, jr., president of Union Theological Seminary, of the Southern Presbyterian Church, Richmond, Va., to the Fourth Service Command; Bishop Hobson of Southern Ohio, to the Fifth Service Command; Dr. Jesse Halsey of the faculty of McCormick Theological Seminary, Chicago, to the Sixth Service Command; Bishop Scarlett of Missouri, to the Seventh Service Command; Dr. M. E. Sadler, president of Texas Christian University, Fort Worth, Tex., to the Eighth Service Command, and the Rev. M. E. Bratcher, representative of Chaplains and Camp Activities of the Northern Baptist Convention, San Francisco, to the Ninth Service Command.

The purpose of the visitation to non-Roman chaplains as announced by the General Commission on Army and Navy Chaplains is to carry to them assurances of the interest of the home churches in their work among members of the armed

forces, and in turn to have these authorized visitors report to the different denominational committees on chaplains such needs of their representatives as should be met to increase their efficiency. This program of visitation, which is one of the most comprehensive ever undertaken, is receiving the cooperation of the office of the Chief of Chaplains of the Army, and of the Bureau of Chaplains of the Navy.

Chaplain's Assistant

The work of a chaplain's assistant varies at different Army posts and camps. At Fort Leavenworth, Kans., it has an important bearing on the work of the post chaplain—in this case Major John Sagar, Post chaplain, U. S. Army, on leave from All Saints' parish, Buffalo, N. Y.

The chaplain's assistant is not in any sense a personal orderly. His function is to be of assistance in every way possible in the work connected with the chaplain's office. At Fort Leavenworth the chaplain's assistant is Dean Parish, Cpl., U. S. Army. He cares for the general office routine, has charge of files and equipment, handles correspondence and telephone messages and keeps track of the chaplain—wherever he may be in case an emergency arises. He also greets visitors to the office with a sympathetic understanding. He looks after the cleanliness and upkeep of the Post Chapel, sees that the chapel is properly arranged for services, plays the organ or piano for the Post Church School and acts as assistant superintendent of the school itself.

An important service is acting as a sort of liaison informally with the enlisted men and personnel; the neighboring clergy whose parishioners are to be inducted into the Army at Fort Leavenworth advise the chaplain of their contemplated arrival and the chaplain's assistant seeks them out and sees that the chaplain has an opportunity to meet them for advice and consultation.

Again at Fort Leavenworth there is a school for illiterates and here the chap-

lain's assistant can give encouragement to the service men. He also visits some of the sick army men in the station hospital and disciplinary barracks, is familiar with the efforts of both the Red Cross and the USO and is most helpful in assisting in their evening programs, often decorating the auditorium and planning with them for some social events. He is a willing worker when a member of the WAC needs a bit of help.

He also assists in the training of the Altar Boys' Guild and seeks out young people for confirmation classes. The Post Chapel Guild calls on him frequently and much time is devoted to carrying out their wishes. The Post Chapel is a beautiful chapel with an atmosphere of dignity and helpfulness and from worship there the student officers of the Command and General Staff School go out to various fronts in this global war, strengthened and sustained from their contacts with the chapel and the Post chaplain.

Working together with mutual trust and understanding, the chaplain's assistant and his chaplain at Fort Leavenworth are partners in service and cooperation, looking toward success of their work as a supreme objective.

In the words of the Army Regulations—"He (the assistant) comes to be recognized as an exponent of the highest ideals in the life of the Post and is a friend to every man in the unit that is served."

Altar Servers Functioning In Egypt

The Rev. Harry S. Ruth, director of the Order of St. Vincent for acolytes, affiliated with the Scottish Guild of Servers, has been notified by the secretary, Pvt. Tom Hughes of the British Army, that a guild of Altar Servers in the Middle East has been functioning in Alexandria, Egypt, and that he has successfully gotten in touch with many members of the affiliated acolyte and servers' guilds of the Anglican communion.

Pvt. Hughes states that regular offices have been said daily and Sunday in the Cathedral at Alexandria and that a retreat for servers and acolytes was held in the Coptic Church there on October 3d. Chaplains Hugh Newbold, West Portsmouth, and Cato-Symonds of the British Forces, are ministering to the group.

"Passing Interruption"

Japanese dive bombers in the midst of a Church service are but a passing interruption according to Chaplain Walter M. McCracken, a former priest of the diocese of Chicago, now serving in the Southwest Pacific.

The scene Chaplain McCracken describes was on an island where he was making an inspection tour of bases near the front line.

"As we were singing a hymn someone called from a tent, 'Air raid!' We stopped singing instantly and looked up. There was a string of Jap dive bombers right over-



CHAPLAIN AND ASSISTANT: Major Sagar with Corporal Parish.

head with the first one already peeling off," writes Chaplain McCracken.

"Being of an orderly nature I dropped my hymnal in the box as I started sliding on my stomach for the trees. The way I buried my face in the dirt was quickly.

"When the strafing started, and the machine gun bullets were whizzing right over my head, I committed my care to God, and then, (1) wondered why none of us ever had his steel helmet with him when a bombing started; (2) wondered how soon I would be awarded the Purple Heart.

"The din of the ack-ack barrage was deafening, as everything that had a gun mounted fired as fast as possible. When it stopped we began to regather at the point of worship, when without a warning it started again, and we all slid into the bush as fast as before. The dropping of a bomb near by raised us from the ground; but no one in our vicinity was hurt.

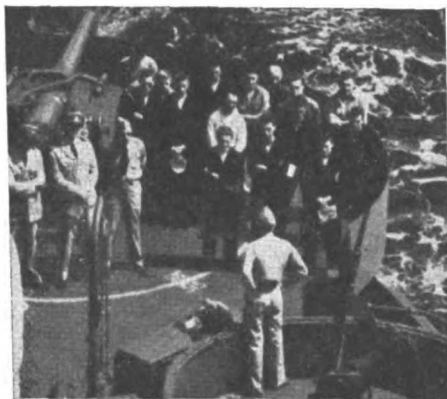
"When that second run was over we assembled and went right on with our hymn from where we had been so rudely interrupted, and there was divine fervor in that singing."

After the raid was over Chaplain McCracken went to the place where the bomb had done some damage and had the Commendatory Prayer when the Soul is Departed as they recovered the remains of each man, and prayers for the sick and wounded for those still alive.

"That evening we interred the dead and I said the Committal service," he continues.

"In the morning we had the Burial Office with full military honors, save that we only fired two shots over the grave—three is the signal for an air raid."

Before his induction into the army Chaplain McCracken served on the city missions staff of the Chicago diocese.



CHAPLAIN MCCRACKEN (*en route in the Pacific*): His way was quickly.

conclusion of his visit, he will submit a detailed report to the Commission including a survey of the religious needs of the various prison camps. His visit comes under the third of three types of chaplaincy service to war prisoners in harmony with provisions of the Geneva Convention. These are:

1. The prisoners themselves choose a fellow-internee (clergyman, missionary, or theological student) to lead them. Where no such individual is available, transfers from other camps are frequently effected.

2. The regular army chaplain assigned to the camp guard is permitted to minister to prisoners of war, provided he meets language and other special qualifications.

3. Supplementary chaplaincy services may be furnished by visiting priests or ministers at the request of the chaplain in charge and under his responsibility.

The Commission on Aliens and Prisoners of War is currently providing prisoners-of-war camps with equipment for administering the sacraments, Bibles, devotional materials, hymnals, theological books, and special Christmas and Easter messages.

JAPANESE-AMERICANS

Church Groups Praised For Resettlement Work

In a letter from Dillon S. Myer, director of the WRA, to George Rundquist, director, committee on resettlement of Japanese Americans of the Federal Council of Churches, appreciation was expressed for the "excellent and courageous service rendered by church groups throughout the country in connection with the relocation and integration of Japanese American evacuees from the West Coast."

"Local church groups," Mr. Myer said, "have been particularly helpful in securing community acceptance by explaining to local people the status of the evacuees and the methods of handling the relocation program. They have also been tremendously helpful in finding housing and assisting in the social integration of the evacuees."

The Committee on Resettlement of Japanese Americans was instituted in

1942 by the Federal Council of the Churches of Christ in America and the Home Missions Council of North America, with the Foreign Missions Conference cooperating, for the purpose of aiding the government in its program of relocating the evacuees in communities "where their presence would not create any disturbance and where there was a demand for their services."

In reporting on the specific activities carried on during the last year in local communities over the country with the cooperation of the Committee on Resettlement of Japanese Americans, Mr. Rundquist said that more than 17,000 evacuees have already been relocated in almost every state in the union except those on the West Coast.

Committees to aid the evacuees in obtaining housing, employment, and Christian social fellowship have been organized in many cities throughout the country including Chicago, Cleveland, Cincinnati, Milwaukee, Minneapolis, St. Paul, Des Moines, Kansas City, St. Louis, Indianapolis, Detroit, Denver, Washington, D. C., Philadelphia, Boston, Buffalo, Rochester, and New York.

Five hostels have already been set up under interdenominational auspices for the temporary housing of the evacuees in Chicago, Cleveland, Cincinnati, and Des Moines, and plans are under way for the establishment of similar hostels in other cities.

According to Mr. Rundquist, the exodus of the evacuees has been largely a youth movement. "The problem facing us next year," he said, "will be the relocation of family units or groups. There are remaining in the centers about 75,000 persons to be relocated. We must provide a place in America for these people and demonstrate that democracy and Christianity work and are practical principles of our daily lives."

PACIFISTS

Selective Service Revises Plans For Conscientious Objectors

Selective Service officials and representatives of the "Peace Churches" (Friends, Brethren, and Mennonites) have agreed to reduce substantially the number of conscientious objectors in Civilian Public Service camps during the coming year.

Under the agreement, about one-half of the total CPS men will remain in camps. The other 50% are to be assigned to special service projects, including institutions other than mental hospitals.

Points of contention yet to be settled between the Peace Churches and Selective Service include the establishment of reception centers for orientation purposes and the retention by C. O.'s and the Church groups of camp management and discipline prerogatives.

The National Service Board for Religious Objectors has also informed Selective Service that it favors pay for all conscientious objectors who desire this form of compensation, as well as allotment provisions for the dependents of C.O.'s.

WAR PRISONERS

Swedish Pastor Arrives in America To Visit Camps

The Rev. Eric Wenggren, Swedish Lutheran clergyman, has just arrived in this country to visit German prisoner-of-war camps in the United States and Canada. He comes at the request of the Ecumenical Chaplaincy Commission to Prisoners of War of the World Council of Churches, appointed for this service by Archbishop Eidem, Primate of the Church of Sweden. Mr. Wenggren flew from Stockholm to England and came by boat from England.

In this country Mr. Wenggren will work in connection with the Commission on Aliens and Prisoners of War, jointly constituted by the Federal Council of Churches and the Home Missions Council, with the cooperation of the Foreign Missions Conference. The Commission functions in close relationship with the War Prisoners Aid of the International YMCA.

Mr. Wenggren will preach and administer the sacraments to German prisoners at the request of camp chaplains. At the

Visit to Moscow

By the Most Rev. Cyril Foster Garbett, D.D.

Archbishop of York

I HAVE just returned from a visit to Moscow. I went there in response to an invitation sent earlier in the year to the Church of England from the Russian Church. It was a wonderful experience, though in all only 10 days were spent actually in Russia.

We crossed the Caspian mountains into Russia. Below us we could see Baku with a forest of derricks for its oil, and the great inland sea of the Caspian. Then for hundreds of miles we flew over the steppes and vast plains which seemed to have no limit. We crossed dreary sun-baked spaces of sand and rock with here and there some small oasis of cultivation, and occasional villages built of mud or wood, so like their environment that it was hard to pick them out; then we came to the rich black soil, watered by the Volga and Don and other rivers whose courses we could trace for hundreds of miles as on a map; and later on the landscape changed again, and we passed over huge dark forests of pine.

Often the landscape was scarred by shell holes and bomb craters, and cut up by intricate trenches. We flew very low over Stalingrad. In the distance it looked like a flourishing city, with some black patches in its midst which might have been simply the shadows cast by clouds. But when we were close we saw how terrible was its destruction; not a building or house seemed to be intact; often only the girders of factories were all that remained of them; the dark patches consisted of acres of buildings which had been blackened by fire. But amidst this indescribable ruin in the central square there still stood the statue of Lenin or Stalin, with arm outstretched, and hundreds of people were hurrying to and from their work. It was symbolical of the dauntless spirit of the Russian people that through the trenches outside the city we could see a plough at work, making ready for next year's harvest in the land already reconquered.

IMPRESSIONS

The chief impression made on me by Moscow was its wide streets and great open spaces. Nowhere else in Europe have I seen such streets; I was told that intervening streets and houses had been swept away and sometimes whole houses moved bodily back to the new frontage. The effect was most impressive. And everywhere there were great crowds of working people; the trams always packed within and many hanging dangerously outside; thousands pouring out of the famous Metro: queues much larger than any we see in London: and in the squares groups listening to the latest broadcast news. It was strange to see everywhere crowds consisting almost solely of people in working class dress, interspersed only by the uniforms of soldiers. Most of the clothes looked old and worn, and gave a somewhat gloomy appearance, but I was



THE ARCHBISHOP AND THE PATRIARCH: Seated with Dr. Garbett and the Patriarch Sergei are (left) Metropolitan Alexis of Leningrad; (right) Metropolitan Nicolai of Kiev. Behind them are (left to right) the Archbishop of Gorki, the Rev. F. H. House, the Rev. H. M. Waddams, the Archbishop of Riazan, and Dean Nicolai.

told that rather earlier in the year I should have seen the people in lighter and brighter summer clothes. I was fascinated with watching the crowds, and I spent as much time as I could walking about the streets looking at the people at all times of the day. I had heard that they would look depressed, and few would be seen laughing or smiling.

The crowds going to and from their work certainly did not look more cheerful than our city crowds as in the morning they pour across London Bridge or fill the tubes on their way to their offices. The old people did indeed seem very old and tired. The middle-aged were like the middle-aged anywhere, rather careworn and not obtrusively gay. But the young people looked well and cheerful, especially the women and girls in service uniforms—these were strapping Amazons. As for the children they looked splendidly healthy and happy with fat little legs and usually noisy and out of hand. It should be remembered that Russia is a young nation—half of its population is under twenty-one years of age. But of course life in Moscow is hard, the food ration is only just sufficient, many of the necessities of life are rare, there is little to buy in many of the shops, and overcrowding is so severe that housing conditions are very bad. Many families have to be content with one room, and sometimes they have to share this with others.

The great sight of Moscow is the

Kremlin, a huge red mass of buildings consisting of churches—alas, no longer in use—of palaces and offices, surrounded by a high wall with many towers. The Kremlin is carefully guarded, but on my visits to Mr. Molotov I entered its gates, and caught a glimpse of the great bell which has never been rung, and of its three famous churches. The most dramatic views of the Kremlin and the Red Square were on the occasions when victories were celebrated by salvos of guns and a five-minute display of rockets and Roman candles. I saw this three times during my stay in Moscow. Then the towers of the walls and of the churches stand out silhouetted against the blaze of colored light, and every detail of the Square with Lenin's granite tomb is clearly seen.

CONFERENCE WITH PATRIARCH

My two companions and myself spent much time in discussing with the Patriarch and his chief colleagues the position of religion in Russia and the encouragement of friendly relations between our two Churches. The Patriarchate where we met was a large white building with spacious simply furnished rooms. It had belonged to the Germans but this year had been transferred to the Orthodox Church. The recently elected Patriarch is a remarkable old man, of great dignity, with an imposing white beard: with him there were the leading Metropolitans of the Russian Church, whose goodness and

ability impress all who come into contact with them. They were most anxious to make it plain that they had complete freedom of worship within their churches, and that the Church is heart and soul with the state in its struggle against the Nazi invaders.

CHURCH SERVICES

We attended crowded services. I have often seen great congregations, but never before any so vast as those which thronged the Cathedral Church. I was told that on each of the two occasions I went there were 10,000 present, and in the square outside there were also great crowds. The singing was magnificent, but even more striking was the devotion of the congregation. I was interested in noticing that the majority of these congregations were middle-aged or younger, most of them mothers and wives, and though the services were held on week days there were a considerable number of men, including a few soldiers in the congregation.

But of course it must be remembered that very many churches are still closed or secularized: and while there is a recent remarkable growth in toleration the state as such remains non-religious. But I was told emphatically that for a long time there has been no anti-religious propaganda, that the anti-God museums are closed, and that public mockery of religion is discouraged.

We made two excursions into the country. The first was to Istra where there had been a world-famous monastery, the New Jerusalem; this had been deliberately destroyed by the Germans. They had blown up much of it by mines; on the morning we were there three mines had been discovered and soldiers were searching for those still undetected. It was a pitiable sight to see this great mass of white ruin, and equally pitiable it was to see the scanty remains of what had been a flourishing town of ten thousand people, which had been completely burnt by the Germans when they evacuated it. Most of its inhabitants had been driven off to Germany like cattle, but a few women and children in the cold of winter had found refuge in the weeds—if they attempted to come out they were shot; many of the children had died of exposure. We also drove out 60 miles to see a collective farm. These can be found all over Russia. They are worked by communities of self-governing farmers and consist of a thousand to two thousand acres. The state has the first claim on the produce of the farm, and buys it at its own price from the farmers; but the surplus is theirs to keep or sell, and in addition each house has an allotment, the proceeds of which belong entirely to the farmers. For both in town and country the worker is entitled to keep or spend what he has earned. In the village we visited, which consisted of about 80 wooded houses, there was a creche for small children while their mothers are at work. There was also a club house, but it was occupied by families whose homes had been burnt by the Germans. If one of the farmers wishes to move from the village he can sell his house but not the land, which belongs to the state. Agricultural

yields in Russia compared to Great Britain are low, but compared with the past the present methods of cultivation show a real advance.

On our last evening in Moscow we went to the opera; with characteristic kindness the management at very short notice changed the whole program so that I might hear and see a famous Russian opera—Tchaikowsky's *Eugen*. It was an amazingly fine performance, perfect in music, acting, dresses, and scenery. Nowhere else in the world will you find such ballets and operas as in modern Russia. There was a crowded audience, mainly

young, keen and enthusiastic. The theater and the cinema are ways of escape for the Russians from the hard facts of life in a world in which totalitarian war is causing such intense suffering.

For Russia is passing through a terrible ordeal. There is not a family which has not suffered bereavement. Millions of its citizens are still under Nazi rule. Hundreds of its towns and villages are in ruin. But with indomitable courage its armies and its people continue the struggle, filled with burning anger against the enemy, and determined to persevere until complete victory is won.

Reflections on a Combat Jump

By Chaplain George B. Wood

Captain in the "Paratroopers"

FOR EVERY chaplain the army provides a typewriter, field desk, organ, and hymn books; our Commission supplies a portable altar kit. These are all very good and helpful, and the chaplain would not be without them if possible, but for the parachuting chaplain they are the impossible. We who

jump out of planes can take with us only what we can carry on our person. This is a new kind of warfare; no chaplain had ever jumped into combat before. Rations, clothing, shaving articles were common to all of us, but I had to determine my own combat load. At my frantic call a good parishioner had presented me with



CHAPLAIN WOOD: *The Episcopal Church's first paratrooper chaplain, he is shown in battle dress.*

a miniature Communion set, which, with three purificators and a box of wafers, I deemed essential for a combat offering of the Holy Sacrifice. For general services a pocket New Testament containing a few hymns and prayers was all that was available, and for my own daily devotions I took my Office Book and *Forward—Day by Day*. First aid kit, extra cigarettes and chewing gum for my men, completed my combat load.

That night we assembled at the barren African airport. There was an atmosphere of excitement mellowed by a sure confidence among the men. As we took our places in the plane and the motors warmed up, I read the sixth chapter of the Epistle to the Ephesians, said the Paratroopers' Prayer, and together we said the Lord's Prayer. "It helped," was the simple comment of an officer, and the feeling of relaxation and assurance among the men following the few moments of prayer was very evident. Having commended ourselves into God's hands there was nothing else to be done, and we were all shortly lulled to sleep by the hum of the motors. As we neared our drop zone the jumpmaster woke us, and unhurriedly we buckled on our equipment and fastened our chutes. The night was bright, there were fires below, and flack was reaching up through the sky towards us on the right. The old familiar commands rang out, the green light went on, and without hesitation every man went out the door to be first to land on the Island of Sicily. There was no bravado in all this; the men were at the highest pitch of their training; they knew exactly what they had to do on reaching ground.

I had arranged a signal with my clerk who, too, went unarmed. Landing three feet from a high stone fence I was quickly out of my harness and in two minutes my clerk and I were together. It was unbelievable that we were in the midst of enemy territory, for it was a beautifully quiet pastoral scene in which we found ourselves. For some strange reason we could locate no one else from our plane, so we struck out on a compass finding in the direction that we knew we were supposed to go. In a few minutes we picked up a fellow soldier who had not yet located anyone, and the three of us began a grueling three hour night march. Ever since I have marveled at our fearlessness, for of the three of us only one was armed and under the circumstances I would not have allowed him to use his weapon. We aroused a barking dog whose howl shattered the silence of the night; we quickly by-passed that farm. In a shadow we thought we saw a figure; we hid behind a rock pile and stealthily crept away in another direction. We aroused a bull in a field whose bellowing was enough to wake the dead; we avoided that field. On all sides of us we were now hearing small arms fire, and from off shore exchanges of heavy artillery. We began to sense what we later learned to be the truth—the plane had missed its course, and we were far from our proper drop zone. Dawn was approaching, and being physically exhausted it was best that we seek cover in a well protected ravine. Twice that morning my clerk scouted the surrounding country side but to no avail. I kept care-

ful watch behind a wall which gave us good cover, and much to my joy, 12 hours after leaving the plane, I sighted a patrol of ours coming down the ravine. I shall never forget that moment!

A few hours later we were with a group of our men who had set up a command post on a hill top. The chaplain was heartily welcomed; it was as though his presence was a reassurance to the men who had been fighting. There I performed my first sad duty as a chaplain. Two days later I was again humbled by the divine reassurance which our fighting men received from the presence of the chaplain on the battle field.

Services were held wherever convenient; vestments could be only the dirty uniform that I was wearing. The hood of a jeep was once an altar; a garden, once used as a bar room by German officers, was a chapel. A general service was held on the steps of the Temple of Jupiter, while not far away stood the Temple of Peace which, in the irony of history, was well preserved.

What about the men? What was their reactions, after combat, to religion? Probably the same as to be found among

civilians at home as world events press closer to them. Some men became more conceited as to their own abilities; others gladly offered prayers of thanksgiving for their safety. There was a decided increase in attendance at church services, and sensing the need I preached on God the Father's welcome for the prodigal, for I found that the fear of being the hypocrite was haunting the minds of my men. Another man, whose religion is private and personal, refused to have a piece of shrapnel removed from his leg, so that it might be a constant reminder to him of his debt to the Divine.

The church attendance has again fallen off, but that was not unexpected. The harrowing experiences of combat are soon forgotten during the periods of rest, but God again will have His day, and there are some who never forget, whether in the army or civilian life, and for these the priest is ever thankful as he continues to minister to one and all. God in the infinite goodness of His mercy will understand the frailties and foibles of men, whether they are soldiers or civilians. Thank God and His Son Jesus Christ that "there is a wideness in God's mercy like the wideness of the sea."



BOOKS



JEAN DRYSDALE, EDITOR

Anglican Evangelicalism

ANGLICAN EVANGELICALISM. Edited by Alexander Clinton Zabriskie, with a Foreword by the Presiding Bishop. Published by The Church Historical Society. 283 pp.

It is a healthy sign that our seminaries are encouraging the writing of books on theology. In the American Church, theology is chiefly confined to the classrooms of our seminaries. Recently the Divinity School of the Pacific produced a volume of essays on the occasion of its 50th anniversary. Now the Virginia Seminary, in honor of its long-time dean, Wallace Rollins, has brought forth a worthwhile book, and in its foreword the Presiding Bishop asks us to consider, with "politeness towards possibilities," the Evangelical Movement in the Church. Although this volume of essays is divided into *historical, constructive, and practical*, the emphasis is mainly on the historical. Possibly the reason is found in the concluding sentence of Dean Zabriskie's opening essay: "The main problem of its present protagonists is to determine whether they are distinguished from other groups in the Episcopal Church by anti-sacerdotalism, or by an Augustinian conception of man and redemption, or by the degree of emphasis laid on evangelism, private and family prayers, and moral seriousness. It would be overbold to hazard a guess as to the future developments of Evangelicalism in the Episcopal Church."

A. T. Mollegen is a warm and brilliant personality as all know who have heard him lecture. One wishes that his written style conveyed the power of his speech.

The outstanding essay is Charles Lowry's, "The Situation and Need of Man." Fr. Lowry's theme is indicated by his statement, "We must recall the biblical insight into the titanic turbulence of human desire."

A footnote on page 12 calls attention to Charles Smyth's *Simeon and Church Order*, but the importance of this recent study of Charles Simeon is obscured because it is omitted from the bibliography. The Evangelicals have recently rediscovered Charles Simeon and William Law and their example deserves a wider following.

It is to be hoped that other seminaries will encourage their faculty members and alumni to break into print when they have something to say. Evangelicalism is in its nature interested in revivals and the Christian Churches in the United States need an intellectual revival. I would emphasize this point by calling attention to the chapter on the Christian Heritage in Professor Merle Curti's new and very able book on *The Growth of American Thought*. Professor Curti says: "In the early decades of American experience, the clergy, whose duties were multiple and pressing, were the leading representatives of intellectual interests."

FRANCIS J. BLOODGOOD.

Biography

FLOWER OF EVIL, A Life of Charles Baudelaire, by Edwin Morgan. Sheed and Ward, 175 pp. \$3.00.

The meticulous yet frenzied effort toward perfection that marked the work of Charles Baudelaire is shown in this short biography to have been an outward

The Living Church

manifestation of an inner unacknowledged reaching toward that Absolute Perfection which is God. Out of the eccentricity self-adulation and sin, the world, the flesh, and the devil, that had ruled his days; out of the paralytic speechlessness of his long last illness, "the fragments of his faith had come together. . . . It was as if it took this terrible silence to assuage his anguish and his hunger, to turn him fully, as he was already turning, to the God he always knew and would not have. . . ."

This is a critical work supported by several pages of bibliography but it is also an interpretation. The reader enters this story as the reader of a novel enters the life of its central figure, his interest heightened constantly until the end.

The reader who does not know the French language or whose own translation must be limited in beauty will find the English versions of Baudelaire's poems, placed on the same pages as the French quotations, a distinct advantage to the enjoyment and understanding of this book.

PORTIA MARTIN.

Intellectual Exercise

SCIENCE, RELIGION AND THE FUTURE by Charles E. Raven, D.D.; the Cambridge University Press, London, and the Macmillan Co., pp. 125. \$2.00.

Without some knowledge of the natural sciences one opens a book like this with trepidation. The author, a professor of Divinity at Cambridge University, appears to be equally at home in theology or biology. Indeed the purpose of these eight lectures is to show how the two fields ought to be merged—how a theologian needs to be a scientist and how a scientist cannot properly perform his task without resort to theology. For the average reader it will not be easy to follow these closely condensed lectures intelligently because they presuppose a scientific background much more extensive than most of us possess.

With convincing emphasis Dr. Raven shows how science and Christianity went hand in hand for nearly 19 centuries. Science was concerned with the investigation of God's creation and could not be understood apart from God. Most of the great scientists were also great Churchmen and theology was indeed the queen of all the sciences. Then in the middle of the 19th century this sympathetic relationship was sadly broken in the controversy over Darwinism and evolution—"there was no contest between science and religion in Britain until the middle of the 19th century." He even goes so far as to give the exact date when the contest was initiated—June 30, 1860, at a meeting of the British Association in Oxford. It sounds almost equal to Bishop Ussher's famous dating of the creation of the world. According to Dr. Raven the real opposition to Darwin's evolutionary theory came not from Churchmen but from fellow-scientists who were bitterly critical. The chief opponent was an anatomist named Richard Owen who had a personal quarrel with Thomas Huxley and since Huxley espoused Darwinism, Owen

ranged himself against it. At this point, Samuel Wilberforce enters the scene. Dr. Raven describes him as an ambitious prelate who sought to retrieve a sagging reputation by publicly exposing the unpopular Darwinism in an open debate with Thomas Huxley at Oxford. It appears that Huxley won the debate but the Bishop in spite of his waning influence was still sufficiently powerful to precipitate a conflict between science and religion which has lasted ever since. It makes an interesting story but leaves one wishing for more supporting evidence.

However, the real purpose of the book is to point a way to the remedy. Dr. Raven thinks this should be done along three lines represented by three words—integrity, sympathy, and community. First, science must move out of the specialized work of the classroom and the laboratory into the field where life goes on and see the world as a whole. Second, out of this integrated study must come a recognition of a meaning not only for human life but for all creation—Christianity must recover the doctrine of Christ "as being not merely the Savior of men but the Redeemer of the whole creation which has been created through Him." Finally both science and religion must agree not only that human personality is the summit of creation but that it finds its Christian expression in the corporate life of the Christian community.

The book is an intellectual exercise which stimulates one's thinking but offers little that the average reader could do about it.

FRANK E. WILSON.

Social Phenomena

RACE RIOT, by Alfred McClung Lee and Norman D. Humphrey. The Dryden Press, New York, 1943, 143 pp. \$1.50.

The authors of this book are sociologists, and as such they have sought to lay no blame but rather to analyze and describe social phenomena. Dr. Lee is head of the Department of Sociology at Wayne University, chairman of the Social Service Department of the Detroit Council of Churches, and author of *The Fine Art of Propaganda*. Dr. Humphrey is associate professor of Sociology at Wayne and a specialist in the problems of minority groups.

Race Riot is thus far the only publication based on the horrendous debacle in Detroit the week of June 21, 1943, to be written without a slant. There is no effort either to "white wash" or condemn, although the facts analyzed clearly indicate that while fighting for democracy abroad, we have a long way to go at home. The first section of the book deals with the causes of rioting and seeks to answer the questions: "Why do people riot? What do riots cost us?" One interested in causation might wish the authors to have given a larger portion of their attention to these points, but then probably they would be accused of being "mere theorists"!

The second section (about half of the book) deals with "What really happened in Detroit," and gives a "blow by blow" account of the riot as gleaned from newspapers (metropolitan and Negro), police

reports, and interviews with community leaders, rioters, and the "man on the street." This section gives one an analytical overview of the rioting in Detroit last June (which was quelled only by federal troops) and has an excellent chapter on basic causation—a most important point overlooked by all official reports that have been issued.

The final section looks to the future in your community and is descriptively headed "What Must America Do?—A program for preventing race riots." This is no sugar-coated pill to prevent social friction—and fire by that friction. Such a pill has not been invented. The authors do show the place of opinions and sentiments, of rumors and racial frictions, of demagogic groups, delinquency, police behavior, over-crowding, and unemployment—factors at work in your community. The final chapter deals with what to do to prevent riots and what not to do—first aid treatment and long range means of prevention.

Because the authors have "pulled no punches," "Race Riot" is fascinating reading for everyone. For people who believe in democracy as a way of life rather than something merely to talk about this book will warrant serious consideration. For the Christian who knows that his religion must be coordinated with and become a part of the business of living in a social order *Race Riot* gives him something tangible into which he can dig his religious teeth, providing they are not false.

NORMAN F. KINZIE.

Aid for Spiritually Unprepared

GOD WILL HELP YOU. By James Gordon Gilkey. Macmillan, 1943, pp. 114. \$1.50.

This book was written to help those who have been caught spiritually unprepared for the chaos of war, and who wonder if God and human life have any meaning or purpose. Dr. Gilkey shows that we can believe in a personal God "who knows our names," and that he touches our lives at "their highest points of mental and spiritual development, and only at those points." God also changes situations in answer to our prayers, but He changes them, not through miraculous means, but "through the friendly and normal processes which God Himself conceived and included in the scheme of things." Thus God answers our prayers for men in the armed forces, not by shielding them from harm, but by giving them sufficient resources of courage, fortitude, and wisdom, for every need. If we will deliberately ward off concern for the results of our work, over-anxiety, and fear, we shall find it possible to approximate serenity in this chaotic world.

Since the book contains only peripheral reference to Our Lord and none to the Incarnation, it could be used by members of the Jewish faith as well as by Christians; and by believers in a "personal monotheism" other than Christian. There is no mention made of the sacramental means which most Christian have found the more direct road to God.

JOHN HIGGINS.

Calling All Churchmen

ONCE a year, in this Episcopal Church of ours, there is a Church wide mobilization of its entire membership, the Every Member Canvass. Rightly conceived, the canvass is more than a financial campaign. It is a summoning of every Churchman to renew the vows of his Baptism and Confirmation and to dedicate himself anew to his three-fold task: to follow Christ; to worship God every Sunday in His Church; to work, pray, and give for His Kingdom.

So, if your parish is in step with the rest of the Church, you will be called upon within the next two weeks by a parish representative; or perhaps you will be asked to call upon others as a part of your parochial Every Member Canvass. You will be asked to face up squarely to the implications of the Christian religion that you profess. Specifically, you will be asked to indicate, in terms of dollars and cents, how far your parish and the general Church can rely upon your support during the coming year. What will your answer be?

First of all, is the Church wrong to ask you to sign on the dotted line, making a specific pledge of support during the year? Is religion a matter of dollars and cents? Of course not; but a moment's reflection will show that, though the Church deals in heavenly matters, it has to pay its bills in earthly cash. It cannot buy coal with a Bible text nor pay insurance premiums with a passage from the Psalms. The rector may be a man of God, but he and his family hunger and thirst after meat and drink as well as righteous. The laborer in the vineyard of the Lord is worthy of his hire.

So the parish needs money to run on—and not an occasional dollar either, but a regular, dependable income that can be relied upon and budgeted for the maximum of effectiveness. Ask the canvasser how the parish dollar is spent; it is your right as a communicant and contributor to know. How does your rector's salary compare with those of other professional men and executives in the parish and community? Is it adequate for him to do the things that you expect him to do? No priest wants or plans to be rich; but he has a right

to expect a salary that will enable him to meet his people on their own level, to keep his family in reasonable comfort, and to provide a good education for his children.

What are the other items in the parish budget? Does the sexton or janitor receive a living wage? Is provision made for his security against sickness, unemployment, and death? Church employes are not covered by the federal social security law; therefore it is doubly the responsibility of the parish to care for its own workers.

Is the church adequately heated for services? Is the parish house kept in order for meetings? Is the Sunday school properly equipped and maintained?

All of these things cost money. The Church is a divine organism, but it is also, in its parochial unit, a business enterprise, and it should be conducted in a business-like manner. So the Church is not only justified in asking you to make a regular pledge, but must do so if it is to carry on its work successfully.

Very well, then, how much should you pledge?

Many a Churchman is honestly perplexed by this question. He wants to do his share, but he is frankly puzzled to know what that share is. How can he find out?

Well, there are various ways. The parish budget might be divided by the number of communicants to find the average pledge—but that wouldn't mean a thing. It would be like the story of the porter who told the inexperienced traveler that the average tip was a dollar, and when the traveler tipped him that much said, "Boss, you is the fust man that ever did come up to the average!" The banker with several cars and a yacht can hardly be averaged with the hard-working father of five who is struggling to keep off relief, to find a common pledge for both. So that method is out.

IDEALLY, tithing is the best method—and many people find it a highly workable method, too. Tithing means simply giving one-tenth of one's income from all sources back to the Lord from Whom all blessings flow. It is an honest, straightforward accounting with God—a Christian stewardship of the highest order. In its origin it goes back before the Christian era, into Old Testament times, when the devout Hebrew consecrated every tenth lamb of his flock to the altar of Jehovah. A surprising number of modern Christians of every communion follow the practice of tithing, and do not consider that they are really beginning to "give" until they have fulfilled the self-imposed obligation of the consecrated tenth. If everyone in our Church who could do so would tithe, our financial problems would be solved overnight. It is a tried and tested method that should be carefully considered by every earnest Christian.

But it is true that there are many people of whom tithing would work a genuine hardship—heads of families with modest incomes whose spirit is willing but whose pocketbook is weak. In the olden days tithing covered all taxes, education, church, and charity. Modern society is not so organized that these things can be lumped into a common sum and settled on a basis of simple proportion.

Faced with this problem a priest of the Church, the Rev. Frederic J. Eastman, has devised a simple scale for determining the minimum amount that the conscientious Church-

Today's Gospel

Sunday Before Advent

"WHENCE shall we buy bread?" The question is a test of faith. Of course our Lord knew what He would do. On this last Sunday of the Church Year we may imagine Him asking us whence we expect to get bread. In reply many thoughts come to our lips: Bread from heaven; eternal life through that Bread; not to be bought but accepted free of cost; St. Peter's words "to whom shall we go, Thou hast the words of eternal life." As we face the coming Church Year let us plan to make it a year of opportunities better grasped, a year of more careful thought of the things of God, a year of more attention to worship. As we make our Communion let us promise God that with His help we will regularly and with real preparation come to Him to seek that Bread from heaven which He freely gives us in this holy Sacrament.

man ought to pledge to his parish. It is based on half a tithe, assuming that the other half will be devoted to other worthy causes formerly covered by the tithe, and is modified to fit the income and the number of dependents, as in the case of the income tax law. Here is the scale:

Income over \$10,000 per year:

5% or more

Income from \$2,500 to \$10,000 per year:

- 5% for 1 or 2 in family
- 4% for 3 members in family
- 3% for 4 members in family
- 2% for 5 members in family
- 1% for larger families

Income from \$1,200 to \$2,500 per year:

- 4% for 1 or 2 in family
- 3% for 3 in family
- 2% for 4 in family
- 1% for larger families

Income under \$1,200 per year:

- 3% for 1 or 2 in family
- 2% for 3 in family
- 1% for larger families

Where do you find yourself in the above tabulation? Remember, it is not intended to indicate the ideal pledge, but the minimum that the conscientious Churchman ought to pledge to his parish. If he can conveniently give more, and his parish needs more for the maintenance of its normal work, he will naturally want to be more generous.

But that's not all. The Churchman has a definite responsibility for supporting the whole program of the Church. Most parishes have the duplex envelope system—a black side for parish expenses and a red side for missions. Don't neglect that red side of the envelope, for it is tremendously important!

The Episcopal Church is at work all over the world. Its missionaries are to be found in Africa, in India, in China, in Latin America, and in the islands of the sea. It takes literally the command of Our Lord to "go into all the world and preach the Gospel"—yes, and to teach, through its schools and colleges, and to heal the sick, through its hospitals and medical missionaries. The kind of world your children will live in depends largely upon the successful carrying out of this work.

The Episcopal Church also does a tremendous amount of missionary work in this country—among the Negroes, the Indians, and the mountain Whites; in the great open spaces of the far West; in the remote mining camps of Alaska; among the migrants of California. And your own diocese has its own missionary work close at home—in the slums of great cities; in the hospitals, prisons, and homes for the aged; in the rural areas and small towns. The kind of America your children will live in is being determined largely by this work.

The war, too, has brought new problems. Some 3,500 missionaries who derived their support from the British Isles and continental Europe have had their lines of supply cut off. Our mother Church of England has called across to us, as a grown daughter Church, to come to her aid and help maintain her missionary work in Canada, in the West Indies, in South America, and in the Orient.

The insidious Fifth Column finds ways and means of spreading its doctrine of hate in all of these places, near and far. Shall we not redouble our efforts to maintain and expand everywhere the First Column of Christianity? To reverse a

few pious platitudes, the light that doesn't shine far afield isn't very bright at home; and religion, which rightly begins at home, doesn't last long if it stays there.

How much, then, for missions? Unless your parish and diocese have set some other proportion, say from 10 to 20% of your parish pledge. That's your fair share. You can give more if the Holy Spirit so moves you.

No blackout of the Cross! It's not just a catch phrase; it's a grim necessity.

Christianity or chaos. When the canvasser places the pledge card before you, you have your chance to vote on this greatest question of the day.

Before you sign on the dotted line, say a silent prayer.

Ask God in your own words to show you the way, and give you the grace to follow it.

Then write in the amounts for parish and for the Church's missionary program that you honestly believe to be your fair share—and resolve to keep your pledge paid up throughout the coming year.

What Is Your Fair Share?

WE REPRINT, as this week's leading editorial, an article, "Calling All Churchmen," by our editor-on-leave. When it first appeared,* it was found useful in many parishes as a summary of the Every Member Canvass story, and we believe it will be equally useful this year as a clear, forceful, and practical presentation of the Church's dollars-and-cents needs.

As a footnote however, we should like to call attention once more to the bold forward step taken by General Convention in setting a 1944 general Church budget of \$2,615,382. This sum, representing an increase of more than half a million dollars over the giving of Churchpeople to missions in 1943, will only begin to enable the Church to take advantage of the missionary opportunities before it.

In India and China the world of tomorrow is coming to birth. No settlements on the European Continent could have the historic significance of the fact that these two subcontinents are waking from their long political slumber. Both nations are eager to hear the Christian gospel. Both are the battleground of conflicting ideologies and movements. Will the Episcopal Church play a significant role in the great human dramas there unfolding?

The answer to that question lies in the hands of ordinary Churchmen and Churchwomen. The Church's national leadership has mapped the strategy. Shall we supply the money (and the manpower) to put it into effect?

Before General Convention, THE LIVING CHURCH went out on a journalistic limb, proposing that a \$4,000,000 budget be adopted. It was, and is, our belief that a budget of this size is well within the limits of Churchpeople's ability to pay. The question of their willingness to give is another matter; yet many signs suggest that the Church is on the threshold of another great forward step in missionary effort comparable to the Nation-Wide campaign of a generation ago.

General Convention decided, perhaps wisely, not to call for an advance of this size in missionary giving for 1944. To put it through would require a concentrated campaign of a sort difficult to conduct in war time. But history is not waiting for the war to end. The situation in China, in India, and in other strategic missionary areas demands prompt and whole-hearted response. Literally millions of people are eager to hear the Gospel; and the moral and spiritual climate in which

* IN THE LAYMAN'S MAGAZINE November, 1940.

those millions live will have an incalculable effect, for good or ill, on the future of the world.

This magazine is read by most of the alert and influential clergy and laity of the Church. Not all of them have, in the past, considered the Church's missionary work as rating a top priority. If each of the persons who reads this editorial would take it upon himself to propose a challenging objective of missionary giving in his parish and diocese, the increase that General Convention has asked would be met twice over.

What is such an objective? We would place it at 10 cents per week per communicant. This sum is within the means of nearly all Church people. It is far too low for many. But it is enough, for the average Churchman, to represent a real interest in the Church's mission and a real commitment to support it.

A dollar is a piece of power. It represents its holder's claim on his fellowmen for a certain amount of goods and services. When you give a dollar—or a dime—to the Church, you give the Church that much power to do the work God put it in the world to do. Does your own, your parish's, your diocese's giving fairly represent your share in that worldwide enterprise? None of us is doing more than is necessary in view of the size of the job before the Church; most of us are doing less than is necessary. This Every Member Canvass is our opportunity to take an important forward step. It is no exaggeration to say that the fate of the world for centuries to come depends on the Church's present response to its opportunity for world service. Let us hope that General Convention's budget will not only be met, but substantially oversubscribed.

It's a Boy

We are happy to inform THE LIVING CHURCH FAMILY of the birth of Michael Mallory Day on November 15th

to the acting editor and Mrs. Day. Mother, father, and child are all doing well, thank you!

Those Dreamy Politicians

WE HAVE read with interest an article in the *Churchman* on Anglo-Catholics, with the theme that they are romantic, impractical individualists; and an editorial in the same issue with the theme that they are a disciplined, effective political unit. It does not seem to occur to the editor that his idea of Anglo-Catholic activity is precisely opposite to that of the writer of his leading article.

There are, of course, elements of truth in both viewpoints. The Rev. Oscar F. Green, Liberal expert on Anglo-Catholicism, is quite right in believing that Anglo-Catholics are opposed to the intellectual rigidity and intolerance of papalism; the editor is quite right in believing that Anglo-Catholics try to propagate their Faith (though we fail to see what is despicable about that). Both author and editor appear to be merely puzzled by the astonishing vitality of the movement.

There are a number of reasons why Anglo-Catholicism keeps growing, including such matters as the fact that it is a natural expression of the spiritual life of human beings, and that (with a stalwart group of genuine Evangelicals) Anglo-Catholics are sincerely concerned with maintaining what they conceive to be the historic position and ethos of Anglicanism. (We recall one issue of the *Churchman*, some time ago, which capped a blast at Anglo-Catholic "disloyalty" with a plea for the adoption of a new Creed in which people could really believe!) But the chief reason, which has quite evidently escaped the microscopes of the investigators, is that Anglo-Catholics have found assured and perpetually renewed contact with God. They can't help coming back from that contact refreshed and invigorated, although they regret that their exuberance and vigor disturb their Liberal friends.



THE LIVING CHURCH NURSERY SHELTER: (Left) A group in the garden of Barton Place; (right) two of the children. (See Dr. Voris's article on next page.)

Barton Place Nursery, Exeter, England

By Dr. John R. Voris

Executive Director, Save the Children Federation

"WE DO sign him with the sign of the Cross." When I visited Barton Place Nursery, Exeter, on my recent trip to England, I saw many children so "signed"—for they bore on a little chain round their necks a shining Cross—the symbol of their Christian faith and of the sympathetic care of THE LIVING CHURCH whose editor-in-chief, Clifford Morehouse, had brought them these gifts when he visited them in 1942. They are "but little children weak"—not one of them over five years old—these guests of THE LIVING CHURCH in this fine old English house where a former Bishop of Exeter once lived and which has been placed at the service of the Save the Children Federation by the owner, Principal John Murray of the University College of the South West of England.

I spent some time talking with them and their teachers, looking over their beautiful home and its gardens, playing with them and learning something of their life. It is a fine piece of work that the readers of THE LIVING CHURCH have made possible, through the Save the Children Federation, in collaboration with the British Save the Children Fund and the national Ministry of Health. I saw something in London of the type of surroundings from which they came. I saw acres and acres of little houses in which life can never have been very healthy or happy for the children, with no gardens and no playgrounds but the streets. And many of them had been made more distressing by the bombing. Great open spaces where the foundations of destroyed buildings are still visible told the tale of the destruction wrought by Hitler's bombs. As I looked at the smiling faces and healthy, active little bodies of these small folk at Barton Place, I could not but be thankful that they were in this safe and beautiful home, far away from the perils of London and the disintegration which the necessities of war has brought to so many families.

AGE GROUPS

How can I give you a picture in a few words of your little guests at Barton Place? They are divided into two age groups, the younger ones have simple toys and occupational equipment suited to their stage of development and the older ones more complicated things which are suited to their growing powers of cooperation and coordination. The routine of the nursery is the same for all the children: they are called at 7:45 A.M. and by 8:30 are dressed and ready for breakfast. After this comes hairbrushing and play until it is time for their prayers when they also sing the simple hymns that they enjoy learning. At 10:30 they are given cod liver oil and milk, after which, if it is fine, they play games in the garden until the midday meal is served. This is followed, of course, by a rest. Before tea they play more games and have some music and by 5:30 it is

time for them to start to go to bed and by 6:30 they are all settled down in the airy night nurseries, with a soft toy to cuddle. One of the first things that strikes you on meeting these healthy looking youngsters is their lack of shyness. One or two hang back a little but most of the children jump up, shake hands and say, "How do you do?" most charmingly.

No need for me to ask, "Is it well with the child?"

But nothing gave me more real pleasure or a greater sense of thankfulness to Almighty God than the spirit which prevailed the children's prayer time in the morning. Very simple were their devotions—just like those of our own children at their mother's knee or in the family circle. A well-known hymn or two, some simple words of praise and thanksgiving, all so natural and spontaneous, and above all the individual "Thank you, God" of every one of the little people.

Each in turn voiced his special gratitude to the Heavenly Father. "Thank you for the birds"—"Thank you for the flowers"—"Thank you for the sunshine"—and then, one little fellow chipped in with, "Thank you for that man."

I felt, perhaps, a little self-conscious—for I knew it was not really I for whom the little boy was thanking God, but the big-hearted people in the United States whose loving interest has provided this war-time home for them and I was only the symbol, but I could not help feeling a great emotion of gratitude and pride to be your ambassador to those to whom your generosity means so much.

During my visit we had a wonderful teatime meeting in one of the principal hotels of Exeter not far from the vast scene of desolation in the heart of the ancient city and the great cathedral which has stood there for 800 years and had so miraculously escaped any serious damage in the 20th century holocaust. The Bishop of Exeter (Dr. C. E. Curzon)—the 65th of the line—was there with his Suffragan (the Bishop of Crediton) and other Church dignitaries, as well as the Mayor of the city and the leaders of the civic and social life. The Bishop told us that his high office dated from the year 1047 but he himself looks more to the future than the past. He believes in nursery schools. He sees in them "a powerful influence in education not only of children but of parents themselves."

ANGLO-AMERICAN RELATIONS

The Bishop pays high regard, too, to the importance of Anglo-American relations. He said he felt that both England and America needed greater knowledge of each other for better understanding—and what, he asked, could be a better basis of understanding than the Save the Children Federation?

This is a theme which is very near to the heart of Principal Murray, our host at the meeting and of the little guests at

Barton Place. When Dr. Murray inaugurated a course of lectures under the Board of Education (the Government Education Department) on America, in 1941, on the occasion of the visit of Governor Henry J. Allen to Exeter, he made a striking statement. "The relationship between the two countries," he said, "was of the most natural blood-origin, and it is now one of privilege. It is equal and elusive, the despair of those who would define it. The working of it calls for the utmost delicacy and considerateness. Seventeen seventy-six can hardly be reversed. The breach was inevitable, and also, perhaps, providential. If the Americans had not revolted from us, we should have had to revolt from them; there was, and there is, no room for both powers in one political system. It was seemlier that the daughter should revolt against the mother than contrariwise. Now each has her own house, and they are on good and improving terms. It is often thus with mothers and daughters. They are not the friends they might be until the daughters have homes of their own."

So from "our own" home in the United States, I was privileged to carry greetings of good will to our kinsmen in England, and I guess I could not have found a better place in which to give my message than this ancient and friendly city of Exeter. I told those good folk assembled to meet me how deeply we Americans understand the terrific cross they have been called upon to bear. You had only to step outside the hotel door to see material evidence of their agony, as you could in London and other cities that I visited; and through all the characteristic reserve of the English men and women I could see how deep their trial had sunk into their hearts. But I could see, too, how close it had brought them to us and how deeply they appreciated the help we have been able to offer them.

There was a high official of the Ministry of Health at that Exeter gathering—G. A. N. Lowndes, who is responsible for all the work being done for the children under five. He paid high tribute to what he called "the kindness of spirit" which had prompted the American people to come forward in Britain's dark hour to help so generously in the task of setting up residential nurseries like Barton Place.

I wish you could have seen the little ones and their lovely home. Mr. Lowndes, when he visited them with me, was warm in his praise of THE LIVING CHURCH nursery. To run such a nursery, he said, was "first-class war work." Thank God that our American people are bearing a full share in this great work for the future!

EDITOR'S NOTE: Gifts to the Shelter should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North 4th Street, Milwaukee 3, Wis., with notation "FOR LIVING CHURCH NURSERY SHELTER."

The Meaning of Victory*

A Member of the "Lost Generation" Speaks

By John U. Nef

Professor of Economic History, University of Chicago

A LARGE proportion of the young men who have been entering the armed forces during the past few months, were born after the first world war had ended. They have no experience of victory, with its hopes. They have no clear recollection of the years that immediately follow victory, with their disillusionments. In a different form, and, after heavier sacrifices than the generation which was their age during the last war had to make, similar hopes and disillusionments may be their lot too. They might reasonably expect a learned member of the generation preceding theirs to give them some description of these hopes and disillusionments. They might reasonably expect him to offer them some guidance. It is they who will eventually bear the burdens of the "Victory" toward the attainment of which so much of our national life is now directed.

Young Americans can be sure that victory in war is sweet. For its brief hour, it ranks among the greatest of worldly joys. But, taken by itself, it belongs to the joys which are fleeting. It is not a joy, like the genuine love of great poetry, which can serve a man or woman throughout life. Still less does it resemble the love of God, which has guided men and women to eternal life. Victory could be raised to the rank of even the greatest worldly joys only if it stood for enduring values, only if it could be translated in the years that followed into at least a partial realization of such values.

The objectives of the United States in the first world war were eloquently defined by our president. We were fighting "to make the world safe for democracy." We were engaged in a "war to end war." As we now see, these objectives were imperfectly realized.

OBJECTIVES OF WAR

What are our objectives now? A student, himself in moderate circumstances, recently explained them to me. Our aims, he said, are "to win the war and get rich." As I look back 25 years, it seems to me that these were common aims then in many American circles. But even from that point of view, the results of the first world war were not altogether satisfactory. The Allies won, although the Germans denied that they had lost. Many Americans got very rich, the majority obtained a higher material standard of living than their ancestors had enjoyed. Yet enthusiasm to repeat the experience was lacking, until we were actually attacked by the Japanese. Fighting for the sake of comfort is something of a contradiction, because fighting itself is anything but

comfortable. After the blood, the sweat, and the tears have cleared away, men are bound to ask whether they might not be richer still if they had managed to avoid fighting. Few of us who belong to what has been called the "lost generation" feel that "Victory" in November, 1918, fulfilled the hopes that welled up inside us at the time.

Some of the young today must cherish the hope that their generation will do better than ours. That, at any rate, is my profound desire. But we shall sow illusions in their minds which might well lead them to become more cynical than they are already if we tell them that they are in a better position than we were. And is there in the modern sinful world any sin graver than cynicism?

One of our greatest mistakes 25 years ago was an easy optimism. It is our duty to try to save the younger generation from that, especially when there is even less justification for it now than then. Something ought to be said, therefore, about the nature and the consequences of our optimism.

With respect to the particular problems of an enduring peace, we imagined that what had been excessively difficult for civilized peoples in the past would be pie for us. The two generations born after the Civil War in this country grew accustomed to peace. Few realized how common war has been in the annals of civilized societies. Even those who were aware of the prevalence of war in the past assumed that the conquest of the material

world had made it far less probable than ever before in history. In the high schools and colleges young people were taught to think of this globe as a primitive and uncivilized place before the great changes brought about by the industrial revolution. We supposed that natural science and technical invention, which had done so much to make people comfortable, would take care somehow of the bellicose strain in men. We failed to recognize what the greatest scientists, like Pasteur, have always recognized, that natural science is neutral when it comes to the problems that are peculiarly human. Natural science is concerned with the study of matter and space. Matter and space, however beautiful and however fascinating, are indifferent to the suffering, the sorrow, and the exaltation that are the burden and the glory of the human soul.

THE LEAGUE

It has been assumed by learned men in the United States in the 20th century that the methods of the natural scientist, the engineer, and the business administrator could be carried over to advantage into politics. So, after the first world war, our political leaders supposed that peace could be assured by a few decrees, framed by experts, and promulgated by the victors, to be enforced by wealthy, men from Birmingham or Minneapolis, armed with umbrellas or golf clubs. The allied powers were to disarm Germany. They were to establish a League of Nations. They were to summon a conference to discuss disarmament among themselves. This done, well-meaning optimists counted on the inclinations of the common men, which they believed to be pacifistic, to insure peace. Human nature was much the same everywhere, they believed, whether it was in Prussia, in Berchtesgaden, in Normandy, in Lancashire, in Wisconsin, or in Chicago. There was nothing much wrong with human nature anywhere, except when it was under the control of emperors, like the Kaiser, relics of a feudal world. Sin, too, was a relic of barbarous ages, and had been routed by the industrial revolution. Our elders planned, as we are planning today, to make the Europeans happy and at the same time to stimulate business at home, by lending them American money on a grand scale so that they could buy the machine made products of American industry.

What were the results? The optimists misjudged the temper of our own country. The Senate refused to join the League of Nations. It refused to adhere to the treaty which the President and the British Prime Minister had negotiated and which promised France that we would fight on her side if Germany again waged war

SONG FOR MARY

DEAR my little Son
Come to bed,
The sun has gone down
And stars overhead
Are shining . . .

Dear my fairest One
Take Thy rest,
Flowers have closed
And birds in their nest
Are sleeping . . .

Dear my golden Light
Shut Thine eyes,
Angels on earth
And in the far skies
Are singing,
Singing.

LUCY A. K. ADEE.

*An earlier version of this essay was given as a commencement speech at the Liggett School in Detroit.

against her. Congress passed more comprehensive and higher tariff acts. The duties made it practically impossible for any of the European nations to pay the war debts or any of the other debts which we insisted on collecting. There was never the same freedom of movement for goods or tourists which had existed before the war. The triumph of science and technology soon made it possible to carry travelers by sea and air at speeds which had seemed almost incredible in the middle years of Queen Victoria's reign, when Jules Verne barely managed to get Phineas Fogg and Passpartout around the world in 80 days. But after the first world war travelers were subjected at the frontier to luggage examinations and to questions about their private lives which would have been regarded 20 years before as an affront to the dignity of the human person. If you had forgotten to get a British, French, or German visa for your passport you might be shipped back to New York when you reached Europe. If you came as an emigrant from Europe without the required amount of money, you might be shipped back to Rotterdam, Athens, or Naples. The telephone and the wireless made it feasible for people at the ends of the earth to communicate with each other within a few minutes. But they rarely had anything to say more human or of more general interest than "Yours received and contents noted." The radio introduced to American fathers and mothers the sound of Japanese babies crying in Tokyo. But the sympathy aroused by these synthetic reproductions of domestic scenes fell short of that aroused in the time of the first Roosevelt by the rather difficult books of Lafcadio Hearn and Ignazo Nitobé about Japanese life and customs.

ASSUMING OBLIGATIONS

Among the political leaders and the economists today are a number of men, prominent and less prominent, who think that they have seen the error of our ways following the first world war. All we need to do is to assume the obligations which we evaded the last time. Germany and Japan must be really disarmed and policed, for what length of time is seldom stated. Some think that would be enough. Others think we should also have a new kind of League or Council of Nations, with the United States a leading participant. Still others want us to set out to raise the standard of living throughout the world, but above all of course in this country. That can be done, they say, partly by lowering tariffs, and making a large part of the earth into a community of free trade. It can be done partly by carrying plumbing, steam heating, and electric refrigeration into the homes of the masses in the Balkans, China, and Africa. It can be done, partly, by enclosing large areas in the tropics into roofed-in cities, herding dark-skinned natives within the gates, and providing artificially the temperature and the humidity which Professor Ellsworth Huntington considers ideal for white people to live in. Such measures can be counted on to keep the factories at home busy . . . at least for a time.

There is much to be said for some of these policies. Unless Germany and Japan are effectively disarmed there will always

FELLOWSHIP

THE PINES define the endless round,
Encircling this hallowed ground.

Quick and vital underneath,
The steadfast roots draw living breath:

Roots that intertwine for strength
And achieve a mutual length.

Dark and light may come and go,
Summer softness, winter snow:

In a circle firm they stand,
All the branches holding hand:

Every season growing higher,
Stretching up toward their Desire.

And their voices on the breeze
Bless the Maker of the trees.

VIRGINIA E. HUNTINGTON.

be the danger that these warlike peoples will gamble again for dominion over the earth. Unless nations are ready to forego a considerable measure of national sovereignty, as the individual American states did when the federal union was formed, there can hardly be for long an authority whose decisions would be effective in preventing wars. Unless some measure of equality in the distribution of the world's goods can be brought about, greed and envy are likely to undermine any political settlements.

We have it on the authority of the most generous of our statesmen, the President and the Vice-President, that our aims are peace and the welfare of common men everywhere. These aims are unimpeachable. The wisest sages at least as far back as Cicero and Aristotle have insisted that the only war worth waging is a war for the sake of peace.

If then, our avowed aims are the same as before (even though they are rather less concretely stated), if some powerful statesmen recognize the mistakes of external policy which were made at Versailles and after, why is not the achievement of more peaceful conditions than have prevailed in the world during the last 30 years an easy goal?

The answer is that the establishment, and still more the maintenance, of any treaties to keep the aggressive powers disarmed depend upon an awakening of the conscience of mankind. Such an awakening is even more necessary if the nations are to be persuaded to renounce a portion of their national sovereignty. During the

past two decades, we have discovered that the will to resist direct aggression is still strong among the peaceful great powers. But the will to take up arms in defense of the right, *as such*, seems to be weaker than it was before the first world war. So long as the Germans confined themselves to butchering the Jews, Czechs, Poles and radicals, we were little concerned. We took refuge behind the Gallup poll, which showed that only about 3% of Americans thought Germany would win a victory over France and Britain and be in a position to threaten us. We imagined that the course of world events was determined by the *opinion* of the majority of Americans, as revealed by straw ballots.

Twenty-five years ago we were bound to Great Britain and France in what some of us regarded as a sacred cause. We heard at least as much then as now about German atrocities, although they were a great deal less atrocious. I remember the mother of one of my close friends, one of the gentlest women I have known, announcing that as long as she lived she would never buy meat from a German-American butcher. I remember one of our most distinguished scientists, who had his doctor's degree from a German university and who had been covered with honors by the German imperial government, declaring that he would never speak a word of German. I remember one of our greatest historians dedicating an important historical work "to the Spirit of France," and writing in his preface with passionate enthusiasm of the cause for which we were fighting, "a common cause which is

higher than scholarship and dearer than life itself." Our righteous indignation left little to be desired.

Yet we refused our support to the French army in the measures they advocated for protection against Germany almost as soon as the war was over. Less than five years afterward, the British refused their support to that army when it marched into the Ruhr to enforce the Versailles treaty, with a perfectly good legal case. In 1924, before all the French troops had left the Ruhr, a well-known English social scientist reported a conversation he said he had with a British general in Cologne. The general remarked that the British had fought on the wrong side. After he had told this story, the social scientist said he heartily agreed with the general and he added, perhaps a little gratuitously, "every Frenchman is a swine."

My readers should not be surprised to learn that this same social scientist is now ardently supporting the cause of the United Nations. What will he be saying in 1950 about Russian or American attempts to prevent aggression? Are there any solid grounds for assuming that the leading allies in this war will act as a unit more loyally or for a longer time after it is over than they did the last time?

GOOD SAMARITAN

Could we not heal many wounds, if as a nation we played the good Samaritan? There is no doubt that we could. But in that case we should have to think of our European brothers more than ourselves. It is difficult to persuade oneself that our leading businessmen and publicists, who are now talking about restoring the economic life of the devastated parts of the world and of raising the standard of living in the backward parts, are planning to give something for nothing. The misery of the European people after this war is likely to make their poverty after the last look like riches. Yet the discrepancy between the wealth of American and even British tourists in Europe and the poverty of their hosts, was a cause of steadily increasing friction between 1921 and 1926, when I lived abroad and observed it at first hand. This friction did much to bring about the distrust which made unity in the face of aggressive provocation so difficult between 1933 and 1939. When the great French king, Saint Louis, went among the poor in the 13th century he ate the same food that they ate, he sometimes even ate what they had refused to eat. In the widespread destitution that will exist after this war, Americans abroad could make themselves loved only by sharing the lot of their hosts and by adopting the attitude of "there but for the grace of God go I." A great French poet, Charles Péguy, who died in action in the first Battle of the Marne in 1914 once wrote these words: "To tear the destitute from destitution is a prior and preliminary duty. . . . To remove the destitute, without a single exception, from destitution constitutes the social duty before the accomplishment of which one cannot even examine what the first social duty is to be." Are we as a nation prepared to act in the spirit of those words about France and Belgium, Holland, Norway, and Poland? Will American tourists

voluntarily delay their travels or at least their expenditures on luxuries until American money, freely given without hope of return, has lifted the Europeans out of misery? Will the aviation companies hold up their plans for fleets of luxury liners destined, once the war is over, to leave New York in the evening and deliver their passengers in London in time for lunch the next day?

What the poverty-stricken people of the world will need, if and when they have been torn from destitution, is less the electric refrigerators, radio sets, cheap automobiles, airplanes, and gadgets, which we are preparing to sell them, than the human understanding, which we have done little to cultivate even among ourselves. If machines and gadgets can be made into instruments of understanding, so much the better. They are not instruments of understanding now, nor are they substitutes for understanding.

Peace is the only legitimate end of war. So be it. Like all words, which have inspired men and women, "peace" is meaningful only when it stands for something positive and definite. By raising the standard of living, modern science and technology have helped certain nations, above all Great Britain and the United States, favorably placed geographically, to be peacefully inclined, to face war with reluctance. But modern science and technology have also made it feasible to wage war on a tremendous scale, war which engages the forces of every citizen every day. They have made it far easier for the nations of the world to get at each other's throats. They have made the world wars possible. Neither natural science and technology nor political economy and business enterprises offer a solution for the problems men have created by their attempt to realize the New Atlantis—the paradise of plenty and of mechanical contrivances—which Francis Bacon foresaw with great enthusiasm more than 300 years ago.

WORLD STATE

The kind of world state of which some dream, brought into being not by conquest but by the assent of the nations, great and small, depends upon basic changes in the wills of individual men and women. It depends upon a revolution in their moral, intellectual, and aesthetic life, such as would make science and technology, business enterprise and managerial skill our servants rather than our masters. These changes would involve the evolution of a universal culture and a universal religion, founded on much regional and even individual diversity. A universal culture and a universal religion could come to us, if at all, only after many generations of toil and unselfish devotion, first to God, and then to men and women as the noblest of God's creatures.

If these truths were recognized, if the problems they raise were faced, victory might take on a meaning. If this meaning were kept constantly before men and women in their daily lives for several generations, with a seriousness comparable to that which "winning the war" has taken on for many now, then victory might be raised to the level of those enduring joys which light the way of human beings through this world. Such meaning

might provide everyone of the younger generation with a purpose denied to us of the "lost generation." The struggle to build a universal culture offers work for every man and woman of good will. By living his individual life to the full, not for himself but for God and for humanity, each would contribute a valuable stone to a great edifice in process of construction. If a culture and a religious faith of the kind that are needed were within the power of natural scientists, inventors, businessmen and managers, if, in short, culture could be created by the skill of a tiny minority of worldly magicians, then the common man and woman would be only parasites except for the stereotyped labor at machines which they performed for wages. We should find ourselves in a world with no room for thought or art, with no room even for varied action. If that is what is meant by the century of the common man, what we shall have eventually is a world not of common men but of common robots. And could not robots be made to fight each other even more readily than men by the scientists who knew which button to press?

The kind of world to which true victory and true peace would summon the young is a world in which the fires within men and women would be kindled, in which men and women would serve themselves, not, as now, by attempting to satisfy their egos and to keep busy, but by serving others. Men and women cannot aim too high in the work they turn out, in the help they give to those who are closest to them and to those who are more distant. No mistake is more fatal to true victory than the mistake most characteristic of our time—that of seeking worldly success as an end.

The persons who are truly fitted for the high stations of this world rarely attain them. They are not, as we have been taught to suppose, those who seek them. In those rare circumstances under which some high station seeks the right man, it finds one trained to live for a higher purpose than himself. So he is able to occupy the position without any prior commitment, except that of using it for good. Whether the stations in which the young find themselves at the end of this war are prominent or obscure, they can offer all the scope that could be asked for, provided the young have found an inner life, provided they have learned the supreme lesson of caring and not caring. What matters is not the particular tasks to which they are called, but the way they perform those tasks. Modern society might offer them greater scope for the good life than any other society of the past. But the conditions on which it could do so are hard. They must reject the synthetic entertainments offered them. They must reject the current criteria of success for the criteria set forth in the gospel and in the writings of saints and men who are truly wise. To meet these conditions requires profound courage, humility, wit, and love of goodness. The war proves that young Americans are ready to die for their country. Since most of them would prefer to live, they must be dying to give their fellow men and women opportunities which life in thralldom to Germany or Japan would not offer. The opportunities that matter are

not the right to vote in Gallup polls, to listen to foreign correspondents on the radio, or to attend meetings of women's clubs devoted to superficial talk about current events. The opportunities which would give life meaning are the quest for truth, beauty, and virtue in the work and the recreation of daily living and the search for the deeper love which transcends love of self and even of human beings. The courage required to seize these

opportunities is less than we are asking of those who die in battle, though the wit, humility, and love of goodness are greater. If war teaches men how to face death in battle, can not men and women learn from it an even more important lesson: how to live so that life as well as death may have its glory? To learn that lesson would be to learn the meaning of victory. It would reveal the meaning of life and the meaning of death.

Possessing All Things

By the Rev. Richard E. McEvoy

THERE have been numberless times, especially in the past year and a half, when I have longed to have at my finger-tips a sure formula to cure many of the more obvious evidences of insecurity which have so jarred and shaken many lives that they have left not only mental but also physical effects upon men and women. Yet it is futile to wish for a formula because the causes of man's insecurity are so many and so varied: and because every individual problem has to be met in its own personal setting, and on the basis of the individual's own insight and clarity of understanding.

It is useless to wish, also, because finally, *so much depends upon our personal initiative* and adaptability to the new and unusual stresses; our own willingness to separate the essential elements from the non-essential; our own spirit and faith in facing the new and strange, and our own will in maintaining steadiness and balance. There is, in other words, no easy, pat formula for those whose domestic living has been uprooted so that husbands are separated from wives and children and sons from families: or families compelled to make drastic readjustments in new places; or for hundreds of young men and women all about us who live in an uncertainty where planning is at best only a chance; and where, in every life, many of the things we have assumed essential to normal living are restricted so that we become anxious about the months ahead, and wonder how we can take this whittling away process; and yet meet all the extra demands made upon us. And yet, when one has somewhat qualified this universal and complex situation and admitted its difficulties—the problems remain, most real and immediate and disturbing, demanding answers. And there are some observations that can be made that may be of help to some men and women.

For this insecurity is not new in the history of the human race (as Job reminds us today): and *there is* a faith that leads to tranquillity and confidence and freedom from anxiety, as Christ assures us. And the longer we live, and the greater difficulties we meet in ourselves and in others, the more it must be evident that our most reliable answers come only from those who see the world and its inescapably hard facts through the eyes of the spirit and from the perspective of the religious life. If the world and the flesh and the devil are all we have: we have our reward, and the ends of our own choosing, but it is

possible to have something entirely different.

TRUST

And the first thing that Christ reminds us is that one cannot be free from anxiety about the future unless one trusts God. That is putting the essential fact first—and the essential problem for all of us is an unworrying mind. We need to be reminded that often when we think we are fearing something; that actually we are confusing the instinct of fear (in itself not evil) with a perversion of wholesome fear which is an unwholesome anxiety; an often baseless dread or worry which is exhausting and harmful because of its continual gnawing presence in us.

The secret of Christ's serenity and the secret of any person's serenity grows in proportion as his faith in God grows. There is no reason why anyone with any knowledge of life should expect to be exempt from difficulties, or pain, or need, or insecurity in a world of such contingencies as we know to exist in life. What we certainly should expect, is that the very nature of these contingencies and uncertainties should teach us the need of God, as well as indicate clearly the necessity of cleaving to the essential and permanent elements of life while holding the non-essentials lightly. If anything has been forced upon us by the events of the past fifteen years, it is that the essential or permanent factors of man's life are those which make up his inner life, and not houses or automobiles or social rank or well-stocked cupboards or even national entities. These change, are destroyed, or pass away. But when all these are gone, the spirit of a man, or of a group, if it be strong and determined and grounded in faith, still leaves its mark and its encouragements upon a desolated area or a new age.

And this leads to a second observation that is certainly applicable to all of us who are often apprehensive about our well-being and because the concrete certainties which ministered to our comfort and ease now seem less certain. It is what Christ was pointing at directly, and what the Christian faith surely emphasizes, when it teaches an unworrying attitude about things. One ought to be sure, with an inner sureness, that he could give up everything he has, or lose it all, or have it taken from him, and still in that state of external barrenness know that he is nonetheless rich, or as St. Paul puts it, "as having nothing,

and yet possessing all things." It is the distinction, and a very critical distinction it is, as to whether we are in control of our possessions or whether they are in control of us, so that our freedom from anxiety and worry, and our initiative, and our very hope of sane living are endangered by the control of things over souls. Obviously this is a principle which Christ seemed to have attained to perfection, and obviously it is not so easy for us. But an approximation of it is not an impossible dream. Despite a matter of tact recognition of our human dependencies, it is possible for us to hold to things so lightly, and unconcernedly and unworryingly enough that we can part with them without fear, at least, and in the sure knowledge that there are other more important realities to be found and held. In this great area where we are affected on every hand by the reliance of life on things, this seems to be one of the certain evidences of a serene and Christian mind and spirit.

EMOTIONAL INSECURITY

There are other very real reasons for emotional insecurity apart from the worry that is related to possessions. Sometimes the other reasons are even more important than those which have been mentioned. The emotional shattering that occurs in leaving homes: in facing strange situations; the parting of families and friends, the very lack of being able to plan anything with definiteness—all this and many another heightened and unusual experience multiplied and magnified makes this indeed a strange new world and it is still too new for us to have learned adaptation to the unexpected. And again, I would like to insist that it has been so much harder because we have been unrealistic in our outlook, superficial in our faith, and lulled to complacency about life by the comparative ease and sheltered we have enjoyed through no special right but by the fact of birth.

Someone has said, "It is not security that develops the human spirit, but danger." That might be applied for good or evil results, but certainly it is true that the human spirit can be at its Christian best, not in complacency and ease, but in time of crisis and trouble. It is in fact, "in the dark, and the perilous; in the sudden realization of the very contingent and conditional nature of events, that man may find God. And if the world, and you and I, go through these years and do not find Him; if we come out as stupid and isolationist and greedy and self-centered and racially bigoted and un-Christian as we have been, and still really are—(may God forgive us) let us expect the fruit of that outlook, and the fear and anxiety and inner and outer chaos that accompany it.

If the world is all we want, we have our reward—but we might have something different. For the Kingdom of God is already among us—even in the horror of the present some have discovered in certain measure the meaning of it. It is already in the hearts of those who trust God, and hold very lightly to the things of this world; commit themselves and those they love to Him; knowing that the Kingdom is not only a present spiritual fact, without borders or armies or weapons, but that it is also a Home where we exercise our other, and last citizenship.

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Harry DuVal at Chicago's Cathedral Shelter and Church of the Epiphany is the proprietor of the world's most unique clothing store. His shop, in the newly renovated basement of the parish house of the Church of the Epiphany, contains a complete stock of garments for men, women, and children of all ages and sizes.

On the long racks which stretch the length of the spacious store, overcoats, smoking jackets, suits, odd coats and pants, women's dresses and children's clothes hang in neat rows. Shirts arranged according to size are stacked on counters—underwear and socks and drawers. Inventory is taken regularly and the type of clothes displayed changes with the seasons. Winter brings out the overcoats, overshoes, and mufflers and spring the Easter bonnets and light dresses.

NO PRICE TAGS

The only aspect in which this store differs from thousands of others is in the complete lack of price tags. All the garments are sent to the Shelter from local branches of the Woman's Auxiliary, organizations from other churches, and from hundreds of interested individuals throughout the country, and are held in trust by the Shelter for those who need them. More than 15,000 garments have been given since the first of the year to the men and women who throng to the Shelter daily for advice and help.

While the customers at the Shelter do not have their choice of color and style Mr. DuVal is conscientious in his efforts to please. His customer may be a man just released after a long stay in the hospital who needs an overcoat before he can take the job the Shelter has found for him. If there is an overcoat in stock—occasionally the stock falls behind the demand—a requisition slip from Canon David E. Gibson who has heard his story—gets him the needed coat. Or the customer may be Henry, a sprightly little 84-year old Bohemian who dreads the thought, after years of being self-supporting, of going to Oak Forest. A clean shirt with a pattern to please Henry's eye, Mr. DuVal knows will help to raise Henry's spirits. With his clean new shirt in hand Henry goes on his way almost convinced that Oak Forest may not be such a bad place as he had been led to fear.

Parable of the Talents

The Rev. James G. Jones, of St. Philip's, Indianapolis, has faith in his congregation, and demonstrates it. A few weeks ago he gave out to anyone who would take one, thirty-one \$1.00 bills. No record was kept of "stewards." But the bills are to be put to work as "talents" and then brought back to the building fund. This is dramatized our Lord's "Parable of the Talents." The first one to report back was a little 11-year old girl who said modestly, "Father, I doubled it."

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LONG ISLAND

New Dean

The Rev. Hubert Stanley Wood, for the last 12½ years rector of St. George's Church, Flushing, Long Island, has been elected dean of the Cathedral of the Incarnation, Garden City, Long Island. He succeeds the Rev. George A. Robertshaw, who resigned in July.

He was born in Quebec in 1891, the son of Henry Thomas and Margaret Hall Wood. He was educated in the public schools of Quebec and New Hampshire and Holderness School, Plymouth, N. H., took his college work at the University of Bishop's College, Lennoxville, Quebec, and at General Theological Seminary. In 1916 he was ordered deacon and priest by the Bishop of New Hampshire. He has served at St. Mark's, Groveton, N. H.; St. Stephen's, Colebrook, N. H.; St. Barnabas', Berlin, N. H.; St. Paul's, Watertown, N. Y.; Trinity, Syracuse, N. Y., from which he went to St. George's in Flushing.

While in the diocese of Central New York he was chairman of Young People's work and of the Department of Religious Education.

Twice he represented the diocese of Long Island as deputy at General Convention. He served as secretary of the standing committee of the diocese, was a member of the Cathedral Chapter, was chairman of the diocesan Forward in Service program, a member of the commission on Holy Matrimony, a member of the committee on canons, active in CMH work, president of the Flushing Ministerial Association.

The Rev. Mr. Wood became a citizen of the United States in 1919, when he also married Marian Rowan of Colebrook, N. H. They have a daughter, Ann Elizabeth, and a son, Hubert Stanley, jr., a postulant for Holy Orders.

Chapel Dedication

A new chapel was dedicated to the memory of the Rev. Dr. Frank Maxwell Townley, on November 7th at St. Bartholomew's Church, Brooklyn, N. Y. Dr. Townley was rector of St. Bartholomew's from 1908 to 1940. The chapel was erected in the aisle on the east side of the church, and was designed by Rambusch. At the invitation of the present rector, the Rev. Kermit Castellanos, many of the clergy of the diocese attended the dedication, which was conducted by Bishop Larned, Suffragan Bishop of Long Island.

NEW YORK

75th Anniversary

The 75th anniversary of the Church of the Heavenly Rest, New York, was celebrated Sunday morning, November 7th, at the 11 o'clock service. Bishop Manning of New York was the preacher, and the

Rev. Dr. Henry Darlington, rector of the parish, celebrated the Holy Communion. In the afternoon, an informal reception in the parish house followed 4 o'clock choral Evensong.

UNION

The Churches of the Heavenly Rest and Beloved Disciple were united in May, 1925, and the combined congregation used the Beloved Disciple buildings on East 89th Street, between Madison and Park Avenues, until the present group of buildings was completed.

The older of the Churches by about two years is the Heavenly Rest, which was organized by the Rev. Dr. Robert Shaw Howland on May 18, 1868. Its original building was erected on Fifth Avenue just above Forty-fifth Street, where the adjoining neighborhood at that time consisted of stock yards, shanties, and open lots. Under Dr. Morgan, who succeeded Dr. Howland, the parish continued to flourish, a staggering debt was paid off, and the Church consecrated on its 25th anniversary.

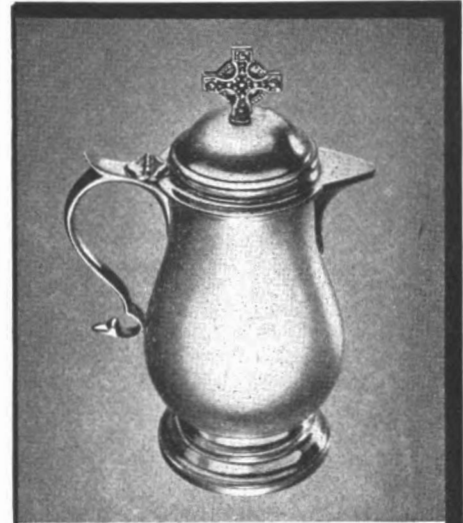
In 1907 Dr. Morgan resigned, becoming rector emeritus, and the Rev. Herbert Shipman, D.D., was elected to succeed him. One of the important problems that the parish had to face was the alteration of the front of the church building, because of the widening of Fifth Avenue. This marked the beginning of the change of the district from a residential to a business center.

In the fall of 1921 Dr. Shipman was consecrated Suffragan Bishop of the diocese of New York, and on the first of March, 1922, the Rev. Dr. Henry Darlington succeeded him as rector. By this time the district was practically all given over to business and the vestry felt that it was necessary to move to a residential section further up town on the east side. The church sold its property for \$1,750,000 and the last service was held in the old building of the Heavenly Rest on April 19, 1925.

NEW SITE

The new site at the corner of 90th Street and Fifth Avenue, having a frontage of 100 feet on the avenue and 256 feet on the side street, was purchased for \$1,000,000. As this plot was practically next door to the Church of the Beloved Disciple, the vestries decided that in the interests of both parishes, a union should be effected and that the buildings of the Beloved Disciple be used temporarily until the new edifice could be erected.

When the Church of the Beloved Disciple was built, the surrounding district was only sparsely settled. In the past few years the immense apartment houses created a need for increased facilities to serve the growing population. On May 1, 1925, Dr. Darlington became the rector of the united parishes. The buildings of the Beloved Disciple were sold to the Dutch Reformed Church of Harlem for \$425,000, and the proceeds were used to erect the Chapel of the Beloved Disciple in the new structure.



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ROCHESTER

Dedication of Carver House

Carver House, new recreational center for Negroes and sponsored by the Episcopal Church in Rochester, N. Y., was formally opened on October 14th and dedicated by Bishop Reinheimer of Rochester on October 17th. The building, formerly occupied by the Hebrew Library, was purchased early this year by the diocese of Rochester and developed by it and St. Simon's Church into a community center. It is named in honor of the late Rev. Charles C. W. Carver, for many years rector of Christ Church, Rochester, and the famed Negro scientist, George Washington Carver, who died this year. Carver House will be used as a nursery school for the children of working mothers and as a parish house for St. Simon's Church, as well as a young people's recreation center. Its facilities will be open to members of the armed forces.

Bishop Reinheimer conducted the dedication services which began in St. Simon's Church and concluded in Carver House. Speakers included the Rev. Charles E. Boddie, pastor of Mount Olive Baptist Church; the Rev. Hugh Chamberlain Burr, executive secretary of the Federation of Churches in Rochester; the Rev. Frank L. Brown, priest-in-charge of St. Simon's Church; Herbert P. Lansdale, executive secretary of the YMCA; the Rev. Frederick M. Winnie, rector of St. Luke's and dean of the Rochester Deanery; the Rev. Donald H. Gratiot, who succeeded Fr. Carver as rector of Christ Church; and the Rev. Jerome Kates, D.D., rector of St. Stephen's Church. The choir of St. Philip's Church, Geneva, N. Y., united with St. Simon's choir for this service.

Bishop's Keys Awarded

Grand Master of Masons in the state of New York, William Frederick Strang, has been awarded the Bishop's Key of diocese of Rochester. The annual meeting of Bishop's Men of the diocese heard Grand Master Strang speak on the subject of juvenile delinquency, and the Church's responsibility about it. The Bishop's Key was awarded also to Dr. Henry Day and Donald S. Barrows, the organists respectively of Trinity Church, Geneva, N. Y., and of Christ Church, Rochester, in recognition of the fact that both have musical settings of hymns included in the revised Hymnal.

Also to Joseph W. McConnell, missions' treasurer of the diocese of Rochester, member of the executive council, and a deputy to the General Convention held last month in Cleveland.

Dr. John Milton Potter, new president of Hobart College, and a deputy to the General Convention, also received the award.

The Hon. Raymond E. Westbury, General Convention deputy in previous years, and a member of the standing committee of the diocese; Raymond Fox and Harold Harper, song leader and organist, respec-

tively, at diocesan mass meetings for a number of years, also received the key.

Judge Westbury is the treasurer of the Grand Lodge of Masons of the state of New York.

TEXAS

Go-Men

The Presiding Bishop's Committee on Laymen's Work elicited much interest at a meeting November 9th in Wharton, Tex., when George D. Wilson of Houston, a member of the committee, spoke to a well-attended meeting of Go-Men. The Rev. Curtis Junker, field secretary for the National Council's Division of Youth, complimented the Go-Men for having anticipated many of the parts of the program in their own organization.

The Go-Men of Texas is a loosely organized group of laymen under parish and area chairmen who meet at frequent intervals in their respective areas, and who are pledged to contribute through their "Thank-You boxes" for special projects of the bishop, to pray daily and give personal witness for the spread of Christ's kingdom. The organization was formed some years ago at the suggestion of Bishop Quin. It has served immeasurably to acquaint men with their fellow Churchmen in neighboring communities.

Bert Steves of Bay City, who was a delegate to General Convention with Mr. Wilson, enlarged on Mr. Wilson's report of General Convention. Bishop Quin and Col. John Lansdale of Houston also spoke on the responsibilities of laymen. Bishop Quin, contrasting the incident with the fellowship engendered by the Go-Men, told of attending a recent meeting of vestrymen in a large city. Many of the men present at the meeting had not known before that many of their business associates were Episcopalians in the same city.

Laymen present at the meeting in Wharton, accompanied by the clergy of the area, were from Wharton, Bay City, Richmond, Eagle Lake, Newgulf, and Egypt. A Filipino from Manila, now working in this country, was among the special guests introduced. Gardner Duncan of Eagle Lake, presided as area chairman. The meeting, which was held in the USO center, was preceded by a dinner.

MICHIGAN

Episcopal Book Shop Reorganized

A complete rearrangement and reorganization of the Episcopal Book Shop, operated by the Department of Religious Education of the diocese of Michigan at diocesan headquarters, has been announced by the Rev. Sheldon T. Harbach, director of the department. Mrs. Grace E. Hatfield, in charge of the Episcopal Book Shop for 15 years, has resigned, and Miss Grace B. Dennis, formerly a field worker for the diocesan Department of Missions, has been appointed in her place.

The primary purpose of the Episcopal Book Shop is to provide a central place where Church School lesson material.

Prayer Books, hymnals, and religious articles and literature may easily be obtained by Church School teachers, clergy and Church leaders. It is operated chiefly as an accommodation and not in any sense in competition with established commercial book houses.

A board of directors has been appointed to supervise the Episcopal Book Shop, as follows: the Rev. Donald W. Crawford of St. Christopher's Church, Detroit, chairman; the Rev. G. Paul Musselman, rector of St. Alban's Church, Highland Park; Miss Evelyn Buchanan, director of Religious Education in Christ Church, Cranbrook, Bloomfield Hills; and *ex-officio*, Bishop Creighton; the Rev. Gordon Matthews, executive secretary of the diocese; and Mr. Harbach.

WESTERN NEW YORK

Anti-Delinquency Church Committee

Revival of the Church Case Committee was advocated by Bishop Davis of Western New York, as a method by which the Church can combat juvenile delinquency.

Under the plan, all social welfare agencies would refer to the committee delinquent families which do not belong to any church. The committee would then call on the family and seek to correct the delinquency by interesting it in the Church.

Bishop Davis' views have been communicated to the clergymen of the diocese and the plan already has received good support and will be put into operation as soon as personnel can be found.

The committee was first organized in 1933 and disbanded in 1937. At that time it was open to all non-Roman denominations. These will be invited to participate again.

ARIZONA

New Rectory

The Phelps Dodge Corporation has given the use of a fine rectory to the Rev. O. W. Nickle, vicar of St. James' Church, Morenci, Ariz. The building is in the new housing area and is centrally located. Mr. Nickle serves also the two other fields of Clifton and Safford. In Safford a new church building was recently erected from plans donated by the late Ralph Adams Cram a few weeks prior to his death.

MASSACHUSETTS

Canvass

By vote of the diocesan council and in cooperation with the diocesan field department, Bishop Sherrill asked Grace Church, Everett, Mass., to release its rector, the Rev. Herbert L. Johnson, for a campaign of explanation and education in connection with the Bishop's request that parishes now meeting their quota, will make their objective 10% more than

the quota; and that parishes not meeting their quota hitherto, will meet their quota in full or, if that is beyond immediate acceptance, will make a very substantial increase. To this end, Mr. Johnson is meeting with rectors and their vestries and addressing as many canvassers' rallies as may be possible. The clergy are enthusiastic and cooperative with this project.

INDIANAPOLIS

No Jewish Juvenile Delinquency

"Not one Jewish boy or girl has been in Juvenile Court in Indianapolis during the last five years, during my and my predecessor's terms," Judge Mark W. Rhoads of Juvenile Court, Indianapolis, declared in addressing the Men's Club of All Saints' Cathedral, Indianapolis, October 21st.

He attributed this excellent record to the religious teaching and the discipline of the Jewish home. He pointed out that juvenile delinquency has increased approximately 100% in the last four years and "will continue to increase unless there is a moral regeneration in the home, schools, and churches." He deprecated the influence of a group of social, educational, and psychological extremists after World War I who taught the doctrine of free self-expression in child training. This disrupted that self-discipline of the individual so necessary in an upset society. He recommended a wise discipline in the words of the Book of Proverbs (13:24): "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

MAINE

180th Anniversary

St. Stephen's Church, Portland, commemorated its 180th year of continuous service during the week of October 31st. Parishioners and friends made a corporate Communion on November 7th. Since its organization in 1763, the parish records are complete and many have been stored for safe-keeping with the Maine Historical Society. The first edifice was destroyed by the British in 1775; the second was sold to allow for a better building, and the third structure was destroyed in the Portland fire of 1866. The present building was designed by Cram and Ferguson, Boston architects, and is a pleasing example of early English Gothic. The cornerstone was laid August 8, 1854.

Mortgage Burning

Indebtedness remaining on the parish house of St. Paul's parish, Brunswick, Me., was wiped out at a service on October 22d, when the mortgage was burned by the Rev. George L. Cadigan, a former rector now at Grace Church, Salem, Mass. Bishop Loring commended the accomplishment of the church members. Afterwards, the Rev. Peter M. Sturtevant was instituted as rector of St. Paul's.

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EASTERN OREGON

Youth Sunday

Youth Sunday was observed with due ceremony in the parish of the Church of the Redeemer, Pendleton, Ore., with a corporate Communion for young people at 8 A.M., after which breakfast was served in the Memorial Hall. A large congregation attended the service at 11 A.M. at which the rector, the Rev. Eric O. Robathan, was assisted by a teen age group of boys, one as reader of the service, another as reader of the lesson, and four boys acting as sidesmen and ushers. Some special features were introduced into the service, one being in the singing of the hymn, "We love the place, O God." During the singing of the hymn the junior choir of boys and girls proceeded to the font, altar rails, and lectern in turn and sang the verses relative to these things. At each the rector gave a short explanation about the font, altar, and lectern and their purposes. Another feature was the taking of the pledge to the Cross, during which the crucifer stood with the cross at the entrance to the sanctuary. The congregation with hands held over the heart and standing, repeated the pledge as follows: "I pledge allegiance to the Cross of Christ and the Realm of God for which it stands: one world indivisible, united in a spirit of Christian brotherhood, with liberty, justice, peace, and goodwill amongst all nations."

USO building at Jacksonville, the church was erected on property donated by Mrs. Anne M. Price.

ARMY-NAVY GIFT

Construction was made possible by gifts from the Army and Navy Commission, the Anne Shepard Graham Building Fund; and contributions of many parishes in the diocese through the Special Gifts Fund and a number of individuals.

The pews and some of the chancel furniture were given by St. Paul's Church, Wilmington, the Rev. Alexander Miller, rector. Other pieces of chancel furniture



ST. ANNE'S: JACKSONVILLE, N. C.

were contributed through the courtesy of Lt. Col. F. W. Hopkins, USMC, of Camp Lejeune.

Altar furnishings were provided by Christ Chapel, a mission of St. John's Church, Wilmington, the Rev. E. W. Halleck, rector, through Mrs. J. Hicks Bunting of that church; the young people of St. Stephen's Church, Oxford, through Clinton Clark; Lebanon Chapel, Wrightsville, N. C.; and the Sanctuary Guild of St. John's, Wilmington. A Bible was donated by the Bethesda Prayer Group of St. James', Wilmington.

A Jardine pipe organ from Christ Episcopal Church, New Bern, one of the oldest in this country and considered one of the finest musical instruments still in use today, with tones which can not be reproduced in the modern era, was installed through the generosity of Mr. and Mrs. James M. West, of New Bern, who recently presented a handsome \$10,000 new organ to Christ Church.

Attractive in design, the frame structure will meet a long-recognized need in its region. There have always been a number of Episcopalians in Onslow County, and many additional ones have been residing there for the past three years, since work was started on Camp Davis and Camp Lejeune.

With thousands of Marines stationed at Camp Lejeune and thousands of soldiers at Camp Davis, the population of Onslow County has increased by leaps and bounds during the past two years.

Correction

In the October 24th issue of *THE LIVING CHURCH*, page 27, Miss Mildred S. Capron was referred to as "assistant executive secretary." She served as assistant executive secretary of the Triennial meeting, and is not at national headquarters.

EAST CAROLINA

New Church Near Mammoth Marine Base in North Carolina

Consecrated on Sunday afternoon, October 24th, by Bishop Darst of East Carolina, the new St. Anne's Church at Jacksonville, N. C., is the first Episcopal church for that vital defense area, which includes among its numerous military posts the important Camp Davis, Coast Artillery Anti-Aircraft Firing Center at Holly Ridge, and the \$70,000,000 Camp Lejeune, advanced training station for the Marine Corps at New River.

At the impressive dedication service, before a large congregation that filled the edifice to capacity, the sermon was preached by the Rev. Charles E. Williams, rector of Christ Church, New Bern, N. C. Music was furnished by the organist and vested choir of that parish.

Among the class confirmed on the occasion by Bishop Darst were a Marine Corporal and the wife of a Marine Sergeant stationed in Onslow County.

Visiting clergymen included the Rev. Mortimer Glover, rector of St. James' Church, Wilmington, N. C.; and Chaplain Hines, USN, of Camp Lejeune. Participating also in the service were the Rev. Walter R. Noe, of Wilmington, executive secretary of the diocese, and minister-in-charge of St. Anne's Church, and his brother, the Rev. Thomas P. Noe, who helps with the services.

Conveniently located on Darst-Ward Plaza between the bus station and the

OLYMPIA

"Super"

"Super" was the word used by several young people to describe the very different Youth Sunday service held October 31st, at Trinity Parish Church, Seattle, Wash. The rector, the Rev. Lewis J. Bailey, called it "Journey Through Life."

After a fellowship hour in the parish house where the young people of Trinity played host to visitors from other parishes, a processional of all the young people formed in the crypt of the church where they were supplied with candles, prayer books, and hymnals. Their first hymn was one of Baptism and their first stop was at the Font. Here parts of the Service of Baptism were read and explained. The processional then went on into the nave and went through the catechism, after singing an appropriate hymn. With the only light the glow from their candles they then went forward into the chancel where a Confirmation hymn was sung and parts of the Confirmation service were read and explained. Then followed, along with well chosen hymns parts taken from the services of Holy Communion, Marriage, Thanksgiving after childbirth, and the Burial service. The whole "Journey

Through Life" closed with the singing of "The Church's One Foundation," and according to some of the young people interviewed, the whole service was "super."

NEWARK

Bishop Washburn to Address Men of Diocese

In the diocese of Newark, immediately after the Advent Corporate Communion of Churchmen, Bishop Washburn of Newark will speak to the entire group by radio.

The broadcast is arranged by station WOR, at 9:00 to 9:15 A.M., EWT, and Bishop Washburn will speak directly to the men of the diocese, telling what the Corporate Communion may mean to them, and what should grow from it. The broadcast time is set so that the address may reach many parish groups at Communion breakfasts after the service.

EDUCATIONAL

SECONDARY SCHOOLS

Arbor Day Celebration Honors Bishop Taitt

The students and faculty of the Episcopal Academy in Overbrook, Pa., celebrated Fall Arbor Day on October 22d, by devoting a major portion of its program to the planting of a white oak in memory of Bishop Taitt, ninth Bishop of Pennsylvania, and honorary president of the board of trustees of the academy.

As is the annual custom, the ceremonies

LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH Relief Fund, 744 N. 4th Street, Milwaukee 3, Wis. The purpose for which they are intended should be indicated.

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Previously acknowledged	\$2,065.20
St. Helen's Hall, Portland, Ore.	50.00
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Mrs. William Bartlum	5.00
Mary Addison Rees	5.00
Woman's Auxiliary, Christ Church Cathedral, Sacramento, Calif.	5.00
Mrs. J. E. Young	5.00
William E. Everest	1.00
Mary L. Zerler	1.00
	\$2,142.20

China Relief

J. E. K.	\$ 5.00
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	\$ 6.00

Greek Relief

In Memoriam	\$ 10.00
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War Prisoners Aid

Previously acknowledged	\$1,348.69
Miss Marion C. Needham	2.00
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SCHOOLS

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Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wisconsin.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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EDUCATIONAL

bore a strong religious tone and began with chapel exercises centered about the subject of nature. From chapel the students and faculty proceeded to the planting of the class of '44 tree, a bald cypress.

After this Bishop Hart, assisted by Mr. Greville Haslam, the headmaster of the Academy, formally planted the white oak "in honor and living memory of" Bishop Tait. Bishop Hart made a short address, citing the appropriateness of the planting at a boys' school of a tree in memory of a man who had done so much in his lifetime to help boys, rich and poor alike, to gain an education.

After greetings were extended by H. Gleason Mattoon, executive secretary of the Pennsylvania Forestry Association, the ceremonies were concluded with a benediction by Bishop Hart.

Among the visiting clergymen who attended were Dr. Chauncey Snowden of St. Paul's Church, Overbrook; Dr. John A. Bomberger of the Chapel of the Mediator, Philadelphia; and Rev. Charles H. Long, secretary to the Bishop.

Honolulu Enrolment

The Church's two secondary schools in Honolulu have a total enrolment of 819 this year; St. Andrew's Priory with 409 girls and Iolani going them one better with 410 boys. The priory is short only two teachers; the staff at Iolani are on double duty awaiting teachers who are coming from the mainland as soon as transportation can be secured.

Presiding Bishop Speaks at St. Christopher's Dedication

The Presiding Bishop, speaking at the dedication ceremony of a new unit of St. Christopher's School, Richmond, Va., stated that he feared proposed Federal school subsidies may cause "too much standardization in education."

He advocated schools promoting more culture, which he defined as seeking the good, true, and beautiful in contrast with just learning "how to do things." The present war, he commented, is largely the result of the fact that whole nations learned how to use power without seeking those cultural attributes.

PUBLIC SCHOOLS

Milwaukee Church Women

Recommend Released Time Plan

A statement recommending the released time plan of religious education was presented in Milwaukee to the annual business meeting of the Wisconsin Education Association by the executive board of the diocesan Woman's Auxiliary. The statement was referred without debate to a committee for further study.

Under the plan, public school children would be released from classes one day a week to receive religious instruction in the churches of their choice.

Later, the statement was read before the Wisconsin Parent Teachers Association banquet.

CHANGES

Appointments Accepted

BLACK, REV. HARRISON HENRY, formerly rector of Trinity Church, Colorado City, Tex., is now assistant to the rector at St. Paul's Church, Seattle, Wash., and vicar of the Chapel of the Ascension, Seattle, Wash. Address: c/o Rev. Walter Horn, St. Paul's Church, Seattle, Wash.

GRAHAM, REV. GERALD, of Victoria, British Columbia, Canada, has accepted a call to become priest-in-charge of St. Stephen's Parish, Baker, Ore.

PATCHELL, REV. DRURY L., formerly rector of the Church of Holy Nativity, Thornton, R. I., is now rector of the Church of St. Edward the Martyr, New York, N. Y. Address: 14 East 109th Street, New York 29, N. Y.

PURDY, REV. RICHARD S., formerly chaplain of Farm Colony, Staten Island, N. Y., is now chaplain of City hospital, Welfare Island, New York, N. Y.

SIMMONS, REV. BERTRAM E., formerly vicar of the Church of the Redeemer, Salmon, Idaho, has been vicar of Trinity Church, Rupert, Idaho, and of St. James' Church, Burley, Idaho, since November 15th. Address: Rupert, Idaho.

STEVENS, REV. LEE G. E., formerly at St. Mary's-By-The-Sea, Northeast Harbor, Maine, is now rector at Christ Church, Eastport, Maine.

Ordinations

PRIESTS

CENTRAL NEW YORK—On October 30th at St. John's Church, Ithaca, the Rev. RICHARD FRANCIS HENDERSON was advanced to the priesthood by Bishop Peabody of Central New York. He was presented by the Rev. Herbert W. Lamb, Jr., and the Rev. Reginald E. Charles preached the sermon. The Rev. Mr. Henderson will remain in

charge of the Church of the Epiphany, Trumansburg, and Christ Church, Willard.

KANSAS—On November 11th the Rev. SHERRMAN N. NEWTON was ordained to the priesthood by Bishop Fenner of Kansas in St. Paul's Church, Clay Center, Kans. He was presented by the Rev. Charles R. Davies; the Rev. William Paul Barnsdall preached the sermon. He will be priest in charge of St. Paul's, Clay Center, St. John's and St. George's, Wakefield, and Grace mission, Washington, Kans.

DEACONS

ARIZONA—On August 6th at the Holy Comforter Church, Monteagle, Tenn., EDWARD JOSEPH WECKWORTH was ordained to the diaconate by Bishop Walker of Atlanta, acting for the Bishop of Arizona. He was presented by Dr. Earl H. Merriman, and Dean A. J. Richards preached the sermon. The Rev. Mr. Weckworth is now vicar of Christ Church, Florence, Ariz. Address: Box 221, Florence, Ariz.

GEORGIA—On August 19, 1943, FRANK SCRANTON DOREMUS was ordained deacon by Bishop Barnwell of Georgia at St. Paul's Church, Augusta, Ga. He was presented by the Rev. Hamilton West, and the Rev. Albert T. Molleret preached the sermon. He is in charge of St. Paul's, Jesup, and St. Andrew's, Danen, Ga.

MARYLAND—On December 9th at Christ Church, Baltimore, Md., MURRAY WILDER DWYART will be ordained to the diaconate by Bishop Powell of Maryland. He will be presented by the Rev. William R. Moody, D.D., and the Rev. Theodore O. Wedel, Ph.D., will preach the sermon. The Rev. Mr. Dewart is to be assistant at St. John's Church, Waterbury, Conn.

W. VA.—GRIFFIN C. CALLAHAN was ordained deacon by Bishop Strider of West Virginia at Christ Church, Bluefield, W. Va., on October 26th

He was presented by the Rev. J. W. Hobson. The Rev. A. B. Jones preached the sermon. The Rev. Mr. Callahan is to be deacon in charge of the Incarnation and associate missions, Ronceverte, W. Va.

Military Service

MATTHEWS, Rev. T. STEWART, formerly rector of St. Peter's Church, Kerrville, Tex., has recently been promoted to lieutenant, senior grade, U. S. Naval Reserve. Address: U. S. Naval Air Station, Box 31, Navy One One Six (116), Via Fleet Post Office, New York, N. Y.

Changes of Address

CARSON, Rt. Rev. HARRY ROBERTS, after December 1st may be addressed in care of Commander H. R. Carson, jr., USN, Box 7, Naval Air Station, Jacksonville, Fla.

NICKLE, Rev. O. W., formerly at Clifton, Ariz., is now at Morenci, Ariz.

Correction

BARND, Rev. WILLIAM P., was listed incorrectly in THE LIVING CHURCH of November 14th, as accepting a call to St. Paul's Church, Fort Fairfield, Me. The Rev. Mr. Barnds is to remain at the Church of the Epiphany, Independence, Kans.

Presbyterian Statistics

The largest membership recorded during the 237 years of organized Presbyterianism in this country, 2,051,861 communicant members, is reported this year by the Presbyterian Church in the United States of America.

During the Church year ended March 31, 1943, the statistics show, there was a net increase of 11,369 members over last year's total of 2,040,492, as indicated above.

Membership statistics in the Presbyterian Church, according to its strict rules on the subject, are based solely on the number of communicants who are in full standing. They do not include every person who has been baptized, nor are they based on what is called Church "population."

A 10 years' record was broken this year in Presbyterian giving also. Contributions by the 8,678 churches totaled \$47,442,717, an amount unequaled since 1933. It is \$2,-

684,613 greater than the \$44,758,104 contributed last year.

The per capita giving of the Church during the year, exclusive of six presbyteries in foreign missionary lands, was \$23.69. Last year's per capita was \$22.50.

Besides the net communicant membership of 2,051,861, the Church enrolls also 9,434 ordained ministers. Of these more than 455 are now in war service. In the Presbyterian Church ministers are members not of local churches but of presbyteries. The number of young men enrolled by the Church as "candidates" for the ministry increased in the past year from 1,193 to 1,300.

Officers of the 8,678 local churches include 53,585 elders and 26,129 deacons. The Sunday school enrolment is 1,294,818.

Infant baptisms recorded for the year were 46,382. This is the second largest number ever reported.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to 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
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

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

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m. Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

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

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

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

NEW YORK—Cont.

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; 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.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 9:30, 11 A.M., 4:00 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
The Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Varnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m.
Thurs.: 7:30; 11 H.C.

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