

The Living Church

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

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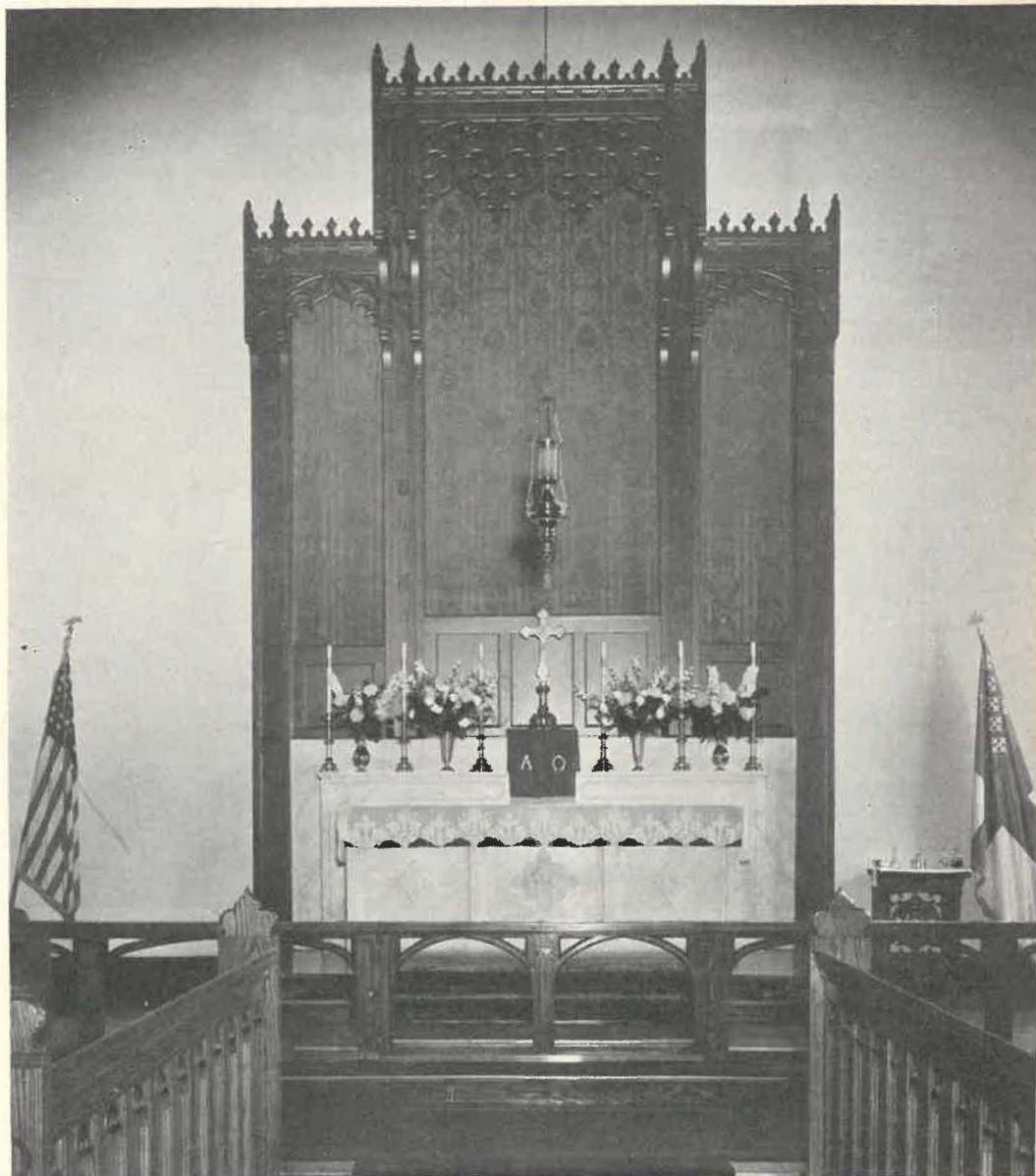
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CHURCH OF THE INCARNATION, DETROIT

The Incarnation, only church in the diocese of Michigan in which the service of Benediction is authorized by the Bishop, has just achieved parish status. This is the latest of a series of advances, material and spiritual, under the leadership of the Rev. Clark L. Attridge.

STRICTLY BUSINESS

TRINITY Church, New York, despite its location in a part of the city entirely deserted on Sundays, still attracts fair sized congregations. It drew the writer last week, since he'd never been there before at sermontime. High above the altar—in the roof or the wall—is a star. It appears to have been cut through the building and left without glass. The artistic effect of this small star is amazing—is *awful*, in the true sense of that word.

THIS column has given rise to some comments. Comments have usually contained a cautious suggestion that perhaps the writer got his idea from the advertising of Ammidon & Co., Baltimore. No one will deny H. L. Varian of Ammidon & Co. writes copy which has caused a good deal of comment in the Church, and this writer would surely never have been averse to flattering an advertiser by imitation. However, credit, or perhaps blame, for the column goes to the editorial department.

The writer, away on the road a great part of the time, had fallen into the habit of sending back to THE LIVING CHURCH anecdotes, odd facts, suggestions, etc., many of which, while perhaps interesting to the Church, weren't strictly news. The editorial department, it appears, acted in self defense!

THIS brings to mind a few *firsts* to the credit of THE LIVING CHURCH. Since the writer is by no means adverse to boasting at the proper moment, they are set down here:

The first successful educational issues; there have been seven or eight of these, and three other national Church papers have adopted the idea.

The first "Church Services Near Colleges" section; two other national Church papers followed the lead—

The first "Go to Church During Lent" section—

The first "Go to Church During Summer" section—

The first successful issues devoted to particular parts of the Church; one other national Church magazine followed through, with one special issue, and is now seeking other prospects; and it appears that a second paper is beginning to move.

THE LIVING CHURCH has no objection to this imitation—is, in fact, delightfully flattered. There is plenty of room in the Church for all—even in the advertising field. But it seems only fair to ask for "turn about." This writer is running short of ideas, and he feels it's now time his competitors turn up ideas he may adopt!

Leon McConvey

Business Manager.

Aimlessness

TO THE EDITOR: Thank you for publishing the Rev. Reamer Kline's article on Aimlessness in the Church. We might all take to heart the simple but necessary statements made therein. The carrying out of Mr. Kline's suggestions would start a Forward Movement in many a parish and mission.

HENRY: Bishop of Montana.
Helena, Mont.

Reformed Episcopalians

TO THE EDITOR: The report to the House of Bishops on the subject of confirmation is disturbing, especially since its three conclusions have, according to your editorial (January 24th) been approved by vote of the House. The first of these states that members of various episcopal communions, including the Reformed Episcopal Church, "may properly be received into the communion of the Episcopal Church without additional laying on of hands."

The orders of the Reformed Episcopal Church have commonly been regarded among us as invalid and their clergy accordingly have been ordained (at least conditionally) before being admitted as priests of the Church. A Lambeth Conference itself condemned their Orders as invalid. This would imply the invalidity of their other Sacraments, including Confirmation. If this decision was made upon insufficient grounds, or if the trial which resulted in Dr. Cheyney's deposition was not conducted in accordance with the canons, as Bishop Wilson has ably contended, then the matter can be reconsidered, and the action taken, both by our own Church court and by Lambeth, may be reversed. But until this is done, surely we should not in such a vital matter act alone, in disregard of the rest of the Anglican Communion.

But the question is primarily one of fact. The mere laying on of hands, even by a bishop, can scarcely (except on the principles of magic) be held to constitute an ordination to the priesthood, if the religious body concerned has no intention of ordaining to the priesthood (in the historic sense) and strenuously denies that such a priesthood exists. This is the case with the Reformed Episcopal sect. It officially and corporately rejects the doctrine of Apostolic Succession, condemns "any doctrine of the Eucharist as a Sacrifice" (not simply what was "commonly said" about "the sacrifices of masses" in the 16th century, but "any doctrine of the Eucharist as a Sacrifice") as a "blasphemous fable and dangerous deceit,"—thus annihilating a chief function of the priesthood—and condemns as an "erroneous and strange doctrine" the belief "that Christian ministers are priests in any other sense than that in which all Christians are priests." What then does the ordination achieve? It must be remembered that we are here concerned not with the defective beliefs of individuals, but with the formally expressed doctrine of the religious body itself.

Nowhere else in Catholic Christendom would such "orders" be recognized as valid, and if we reverse the decision of Lambeth, we erect one more barrier to the possibility of reunion with the Eastern Orthodox and other Catholic Churches. But if their orders are not valid, neither are their confirmations. One view held widely in the West, as well as in the East, denies the validity of heretical or schismatical confirmation, even when recognizing the orders and baptisms of the Church in question. Valid orders do not necessarily imply valid confirmations, but invalid or doubtfully valid orders certainly

imply invalid or doubtfully valid confirmations.

In any other part of the historic Church, a question of such gravity—touching the validity of sacraments and the gift of the Holy Spirit—would be given long and careful consideration by a commission consisting of experts in the fields of Church history, theology and canon law. The slipshod and slovenly way in which such questions are handled among us (frequently by indirection) forms a startling contrast.

At the very least, Reformed Episcopalians coming into the Church should be conditionally confirmed and their clergy, on being reconciled to the Church, would on traditional Churchly principles continue to be, at least conditionally, ordained to the particular order to which they were called.

The second and third paragraphs of the report are good, on the whole, in their direction that even those who have received a rite called confirmation in non-Episcopal communions shall be confirmed by the Bishop. The words "normal practice" and "normal requirement," however, leave something to be desired. Presumably the Bishops have reference to the rubric which allows us to admit to communion not only those who have been confirmed but also those who are "ready and desirous to be confirmed." But it is to be regretted that they did not plainly say so.

(Rev.) WILLIAM H. DUNPHY.
Evanston, Ill.

The Church and the Army

TO THE EDITOR: Today I received a letter from one of the boys away at camp. He was just one of the average young married fellows of the congregation before he left, so I think he may be representative of a good proportion of the men at camp. He wrote in part:

"I do not know if you visit Army camps or not, but in case they are not a familiar subject to you, it might interest you to know that there is a surprisingly healthy and strong reaction toward religion, God, the Deity, or whatever symbol one might term the Omniscient Being. The Church somehow becomes a more forceful part of daily life than it had appeared to be in peaceful civilian days. This I believe to be a result of man's sudden and abrupt realization of his own actual infinitesimal place in a very large and very terrifying world that threatens to engulf and destroy him. Being thus reduced in stature and finding himself in deep humility he turns to something to find strength, something on which he can depend, and in which he can trust and believe. As in all past ages of crises it is inevitable that he find that strength . . . in the Church."

Another writes from somewhere in the South Seas "where the natives are friendly" that though the men there are busy with the devil's work, the talk in the evening often turns to God. It looks to me like we have a pretty big responsibility to have a Church worthy of them waiting for the boys when they return to civilian life.

(Rev.) S. A. TEMPLE JR.
Hancock, Md.

Correction

THE LIVING CHURCH of January 24th carried an incorrect caption on a picture used in connection with a story on Connecticut's War-Time Problems. The picture showed a group of young people square dancing, and should have been labeled "At Trinity, Hartford," not "At Trinity, Bridgeport."

GENERAL

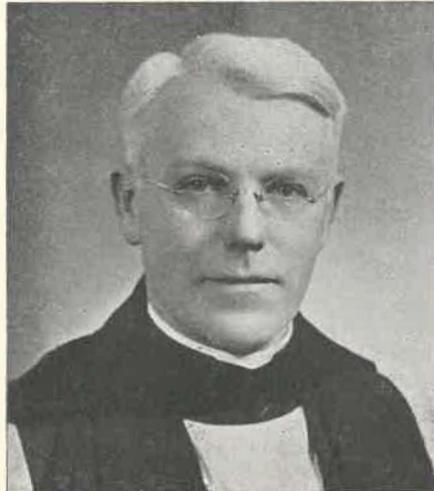
UNITY

Bishop Conkling Condemns Basic Principles Plan

The Basic Principles plan, recently put forth for discussion by Commissions of the Episcopal Church and the Presbyterian Church in the USA, was condemned by Bishop Conkling of Chicago in his address to the diocesan convention, February 1st. "I could never believe in or belong to the kind of Church that the Commission on Approaches to Unity seems to propose," he said. The portion of his address dealing with this subject follows:

"Normally I would confine my charge to matters limited to our own diocesan life and work, but at this time I am impelled to break silence and to speak concerning a subject which probably is to be one of the most important to be considered at the General Convention in October and may have far reaching results upon our future life and work together.

"The Commission on Approaches to Unity has sent up during the past few years many trial balloons: A proposed Concordat, then a scheme for a Joint Ordination and now a set of Basic Principles. We hear on many sides that leaders and people in the Church give approval and blessing to these but we simply cannot believe that the Church will approve and accept any departure from our own Basic Principles as part of the Anglican Communion—such as would equate the diaconate to a licentiate, would set apart elders in a sort of quasi-ordination by presbyters, and would administer Confirmation by presbyters acting as if they were bishops. If our Basic Principles are capable of such



BISHOP CONKLING: *I cannot walk this way—nor shall I.*

elastic adjustments I see no reason for our existence in the past, and much less for our continuance.

"Certainly with many, an important justification for the existence of the Episcopal Church is that we are a Church with an essential contribution to make both toward Rome and the East on the one side and toward Protestantism on the other; but if in effecting unity with a *section* of a Protestant Communion which is in itself only a *part* of the larger body of general Protestantism, we sacrifice our essential character it would seem not a gain but a grievous loss to the cause which we would seek to promote.

"Even now it has caused serious division within the Church—unfortunate indeed, after years of deepening mutual understanding, but all the more grievous to have it come at a time when strong united action is needed to prepare the Church for the new order and the problems and opportunities of the post-war period.

UNION OF CHRISTENDOM

"I yearn and pray for a United Christendom. I am glad to promote and bless all efforts to unite in common action, where no principles of Order or Sacrament are compromised, with all Christians—and with our Jewish brethren too. But frankly I cannot walk the way our Commission on Approaches to Unity would propose—nor shall I. It is not a matter of rationalizing or of argument. It is not a matter of playing with words and terms. It is rather of deepest conviction and faith born of life nurtured within the Church and given in service in and for that Church. I could never believe in or belong to the

kind of a Church the Commission on Approaches to Unity seems to propose as a real solution of the problem of the present broken state of Christendom.

"I speak in no sense against those with whom the Basic Principles plan would seek to unite us. I have for them sincere admiration and friendship. Nor do I make any harsh accusations against those within our own Communion who apparently sincerely believe in what they propose, but I beg of them to face frankly what the full cost of the accomplishment of such a United Church would be. It would be at the dreadful price of broken Churches and embittered remnants."

FINANCE

Collections on Expectations

Reach 101.3%

Lewis B. Franklin, treasurer of the National Council, reports that the percentage of collections on expectations for 1942 is the highest on record. Two dioceses, New York and Long Island, failed to submit any expectations and, omitting these two, 101.3% was received.

Aside from the two dioceses mentioned, only two others failed to reach 100% while many made substantial over-payments. The large overpayment from Minnesota is due to the fact that this diocese gives its Church School Lenten offering in addition to its expectation.

While the receipts for 1942 show an apparent increase over 1941 the receipts for regular budget purposes are some \$9,000 less, because in 1942 many dioceses included their gifts to British Missions in their expectations.

The Living Church

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

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

Member of the Associated Church Press.

Church Pension Fund Subsidiaries Report Successful Year

According to an announcement by Bradford B. Locke, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, wholly-owned subsidiaries of the Church Pension Fund of the Church, experienced a successful year in 1942. Mr. Locke is executive vice-president of the former corporation and president of the latter.

Preliminary figures indicated assets of approximately \$6,950,000 for the Church Life Insurance Corporation. Although the corporation conducts all of its business by mail, the total insurance in force has shown a steady increase during each of the past 20 years and now amounts to \$28,000,000. In that period it has not only paid dividends amounting to a total of \$390,000 to the Church Pension Fund as its sole stockholder, but it has also paid voluntary premium refunds to its policyholders amounting to \$1,512,000.

The Church Properties Fire Insurance Corporation reports assets of \$745,000 and total insurance in force of \$106,987,000. Its management estimates that since its inception in 1929, it has saved its policyholders about \$250,000 through rate reductions and other special facilities. The directors, at their recent meeting, declared a dividend of \$4.00 per share payable out of 1942 earnings.

The Church Pension Fund, of which Bishop Davis of Western New York is president and J. P. Morgan is treasurer, owns and controls both of these corporations. The parent corporation has total assets of approximately \$36,000,000.

Building Fund Commission

The American Church Building Fund Commission has reported that it closed its year with \$166,245 in loans for construction, rebuilding, repairs, and improvements, and \$20,321 in gifts for similar purposes.

Thirty-three loans were made and 29 gifts. 15 loans were paid off during the past year and many will probably be retired during the current year.

Total receipts for the year were \$224,450.04, and total disbursements, \$213,478.82. The permanent fund, a revolving fund from which loans and grants are made, amounted to \$826,085.50 on January 1, 1942, and to \$852,488.90 on January 1, 1943.

Since 1880, when it was established by the General Convention, the Building Fund Commission has made a total of 1,805 gifts to foreign and domestic congregations, in the sum of \$849,355.96.

The increase in the permanent fund is made up of \$18,303.19 received in legacies; \$3,100.21, offerings from parishes and missions; and \$5,000 transferred to the fund from other accounts.

United Canvass Results

That churches can raise money better by working together is the outstanding fact revealed by the report for the first campaign period of the United Church Canvass. For the first time in church history

16 communions and creeds, both Christian and Jewish, joined in conducting a nationwide financial drive last fall, and the report, just released shows that contributions were larger than ever before.

World relief, support of great religious principles in wartime, the church as a champion of liberty, as well as financial support were stressed. Many important people were connected with the canvass, among them Wendell Willkie, William Allen White, Charles P. Taft, Harold Stassen, Henry R. Luce, John R. Mott, Harper Sibley.

Reports from New Haven, Conn., indicated an increase of 37.5% in contributions. Excellent publicity, including newspaper, radio, and paid display advertising, is acknowledged to have been responsible. In Council Bluffs, Iowa, every church—there were 18 participating—reported increased income. Santa Barbara, Calif., reported as high as 50% increase in pledges. And from all over the country similar stories came in.

Eager to bring the United Church Canvass to a successful conclusion in its second phase, February 21st to March 14th in hundreds of communities, the planning committee is offering to any minister, priest, or rabbi, or any local committee desiring more information, promotional material which may be obtained by writing to the committee, 297 Fourth Avenue, New York City.

THE PRESS

Church Listings and Space Saving

The New York *Times* has discontinued publication of "Church topics" on its Saturday Church page and will henceforth devote the space thus saved to religious news of local, national, and international importance. The "Church topics" section heretofore occupied a substantial part of the Saturday Church page. The New York *Herald-Tribune* recently discontinued the church listings section which was a regular feature of its Saturday Church page.

Dropping or condensation of church listings is expected to be undertaken by other daily newspapers throughout the country as a space-conserving measure in view of recent government regulations which cut newsprint delivery to 10% for the first quarter of 1943. Further cuts in newsprint are expected later on in the year.

Elimination of church announcements was recommended by *Editor and Publisher*, newspaper trade journal, in a recent survey of space reduction measures. The step was also endorsed by Louis Minsky, managing editor of Religious News Service, in a statement sent to managing editors of daily newspapers throughout the country.

Mr. Minsky pointed out that last summer, Religious News Service undertook a survey among city and state Church councils and federations to determine the value of church listings, and that the majority of replies expressed dissatisfaction with the present form of listings, some favoring complete elimination and others cutting listings down to a minimum.

Mr. Minsky advocated condensation or elimination of church listings and substi-

tution of "live" religious news in the space saved. He expressed the opinion that paid church advertising could, in many instances, be substituted for listings. He suggested, however, that some type of condensed listing system might be provided in cases where small churches might not be able to afford advertising.

"If local churches can be assured that reduction or elimination of listings will actually mean more space devoted to live religious news, it will probably be greeted with favor," he said.

CMH

Partnership Job

"It's a partnership job," Bishop Sterrett of Bethlehem told the Church Mission of Help national council, meeting in New York on January 26th. Bishop Sterrett was referring to the relationship of young people and older people in facing the difficult problem of contemporary life. "Let the young people know we are there, working it out with them," he said, "not as infallible superiors and, on the other hand, not expecting them to shoulder the whole responsibility."

The Rev. Dr. Don Frank Fenn of Baltimore, national president of Church Mission of Help, reminded the council members and staff that in the face of all the current emotional tension and upheaval of family and individual life, the Church has, in its social case work agency, the Church Mission of Help, an instrument which can be used in solving the most acute problems.

Miss Edith F. Balmford, executive secretary, reported that 9,000 young people, mostly girls in their teens and early twenties, had been served by the society during the year.

A new member agency was admitted to the national council at this annual meeting, the Children's Home in New Orleans. This is an old organization, originally for the care of 200 children. Adapting its service to new conditions, it has given up the old-style institutional care and substituted a case-work program.

The 17 dioceses in which Church Mission of Help is now organized include one-half the communicants of the Church.

OFFICERS

Dr. Fenn was reelected, as were the other officers: Mrs. Kendall Emerson of New York, Mrs. Bradford Locke, Princeton, N. J., and the Rev. Dr. Charles W. Sheerin, Washington, D. C., vice-presidents, Mr. Lewis R. Conklin, Ridgewood, N. J., treasurer.

New members of the board of directors are: Mrs. R. Brinkley Snowden, Memphis, Tenn., Mrs. George W. Overton, Chicago, Mrs. John E. Woodward, South Orange, N. J., Wm. Ramsey, Cincinnati, Mrs. Dorothy Ellsworth, New York, Clarence M. Brown, Philadelphia, the Rev. Stephen F. Bayne jr., New York, and the Rev. Richard Lief, Providence, R. I. The remaining board members were reelected: Lewis R. Conklin, Dr. Grace Lindley and Dr. Walter Pettit of New York, Miss Ethel Van Benthuisen, Albany, N. Y. Two board members who have entered war

service were designated "advisory directors," Burton H. White and Arvid Taube, and to this new class of advisory directors were added also Dr. Herbert B. Wilcox jr., and Norman F. Lovett, all four from New York.

ROWE MEMORIAL

Sponsors' Committee Named

Prominent Churchmen and women in all parts of the country have accepted appointment by the Presiding Bishop as members of a sponsors' committee for the Bishop Rowe Memorial building.

With Mr. George Wharton Pepper, Philadelphia, as chairman, and Mrs. J. Ralph Jacoby, New York, as co-chairman, the sponsors include Bishops Creighton, Jenkins, Mann, Manning, Matthews,

Perry, Stevens, and Wing of So. Florida.

Lay members of the committee are: Mr. and Mrs. Stephen Baker, Courtenay Barber, Mr. and Mrs. William Tefft Barbour, Mrs. Charles Biddle, Mr. and Mrs. Frederick Bringham, Mrs. Rollin T. Chamberlin, Mrs. Charles P. Deems, Miss Elise G. Dexter, Mr. and Mrs. Lewis W. Francis, Mrs. John Guy, Miss Emma J. Hall, Miss Rebekah L. Hibbard, Miss Elsie C. Hutton, Miss Mary E. Johnston, Warren Kearny, Dr. Grace Lindley, Mrs. Norman B. Livermore, Mrs. Henry J. MacMillan, William G. Mather, Mrs. Paul Matthews, Dr. and Mrs. Frank W. Moore, Miss Mary L. Pardee, Miss Anne W. Patton, Mrs. James M. Rhodes, Mrs. Charles S. Shoemaker, Samuel Thorne, Richard B. Tucker, Dr. Douglas Vander Hoof, Mrs. Henry D. Waller, Dr. John Wilson Wood, Mrs. George Woodward.

Bigger and Better Exhortations

By the Rev. WALTER LOWRIE, D.D.

THE Exhortations in the Book of Common Prayer were perhaps well enough for the age when they were written by English jurists in the jargon of lawyers, but surely in our more enlightened age we might have bigger and better exhortations. To bring the Exhortation at Morning and Evening Prayer up to date, I suggest the following.

Dearly beloved brethren, it must be conceded that the Scripture is not so explicit as one might wish in requiring us to assemble and meet together to worship God our heavenly Father. Our Protestant brethren are greatly embarrassed at finding no express warrant in Holy Scripture for meeting together as a Church at least on every Lord's Day. But surely we, my beloved brethren, as Catholics, feel no need of an express warrant for doing what all men everywhere, in every religion, have felt themselves impelled to do as the most natural thing in the world; and it is enough for us that we hear the precept of the Church which expresses the immemorial practice of Christians, that on every Lord's Day at least we should join at least in the celebration of the Lord's Supper, as the very least thing men can do who profess and call themselves Christians. And as this is the least thing we can do, and a thing which is humanly so natural, that we should desire to render thanks for the great benefits we have received at God's hands, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are requisite and necessary as well for the body as for the soul; therefore I pray and beseech you, as many as are here present, not to think of yourselves more highly than you ought to think, for doing regularly the least thing you can possibly do, but to sav to yourselves, We are unprofitable servants, we have done what it was our duty to do. Do not think that by rendering thanks for favors received and asking for more, you are in a literal sense of the word doing

a service to God. Above all I beseech you not to indulge in the fantastic notion that by making a confession that you are miserable sinners, lost sheep, who have not only left undone the things they ought to have done, but have done the things they ought not to have done—O be not so fantastical as to imagine that by saying this you prove that you are better than other men, who perhaps do not say it aloud. Think how much more disgusting would have been that Pharisee in the Temple, if he had recited the same words the publican used—and then lifted up his eyes to heaven and said, What a good boy am I! Reflect, dearly beloved brethren, that if there were to come into your assembly an outsider, who perhaps knew that he was a sinner, and he were to perceive that you were all patting yourselves on the back instead of beating the breast, that you were all preening yourselves on the fact that you had done God the honor of coming to His house to thank Him for favors received, and to express a lively sense of your desert in calling yourselves sinners, O reflect that such a man would leave the church disconsolately, and perhaps never enter it again. Consider, brethren, that though the public worship of almighty God is clearly meet, right, and our bounden duty, being indeed the first thing a Christian is prompted to do, it nevertheless is not the last thing, and if it is not preceded and followed by Catholic action, by doing all such good works as God hath prepared for us to walk in—well, it may be that God in His infinite grace will take mercy upon you; but I must warn you that there is no express warrant in Holy Scripture for the fond belief that His Divine Majesty will be satisfied with so little, with the least we can do, with faith and worship without works; wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, not to take a risk so dreadful that upon it depends your eternal blessedness.

CHURCH ARMY

Retiring Treasurer Honored

The Church Army held its annual dinner meeting on January 21st, at one of the Schrafft's restaurants in New York. The dinner this year was in especial honor of S. Van B. Nichols, who has served the Church Army as its treasurer since 1929. About 10 years ago, because of impaired health, Mr. Nichols started to resign from the many boards of which he was a valuable member. But he consented to remain the Church Army's treasurer until the last possible moment. Now, continued ill health has forced him to resign this last important position also. So great is Mr. Nichols' interest, however, that he will still remain on the board of directors.

Bishop Washburn of Newark was another guest of honor. Samuel Thorne, president of the board of trustees, introduced the speakers, who included Bishop Washburn, Mr. Nichols, the Rev. Dr. J. Wilson Sutton, the Rev. Frank Bloxham, Captain Morse, Sister Florence Puffer, and Miss Lucy Kent. In spite of a storm of wind and snow, there were 160 present.

LUTHERANS

Plan Conference on Coöperation and Unity

The National Lutheran Council closed its three-day annual session in Minneapolis, Minn., after voting to call a conference of all Lutheran bodies in America for the purpose of jointly planning a co-ordinated program.

The conference, which would represent some 5,000,000 churchgoers, may eventually lead to the formation of an all-Lutheran federation embracing the entire Western Hemisphere, it was stated. A special committee of 16 was named to plan the conference and to extend invitations to all Lutheran bodies.

RELIEF

New Members of Save the Children

The Presiding Bishop and Bishop Moulton of Utah were voted members of the corporation of the Save the Children Federation at the 11th annual meeting on January 21st.

RADIO

Bishop Conkling to Broadcast

The next speaker on the Columbia Broadcasting System's Episcopal Church of the Air is to be Bishop Conkling of Chicago.

The address will be made on February 28th, 10 to 10:30 A.M. Eastern War Time, and will originate in Columbia's outlet in Chicago. It will be carried by a nationwide hookup.

Columbia announces that this is the 92d broadcast in the Episcopal Church of the Air, over a period of 12 years.

USO

Facilities for the Negro Service Man

The USO today is devoting long hours and deep thought to what it considers "one of the most vital of its many charges and concerns"—the Negro service man. A report from the national headquarters of the United Service Organizations indicates that work previously begun among Negroes in the armed forces is now being enlarged upon and extended.

The USO had at its inception a keen sense of responsibility to the Negro serviceman, the report states. Among the first policies the USO drafted was one which reads as follows:

"USO services are made available to all members of America's forces and to war workers in certain overburdened areas, as extensively as resources permit. . . . In some communities separate facilities (i.e. for the Negroes) are required by law. In other communities adequate services may be provided in the same facilities. Wherever the camp is located, the USO should endeavor to help the entire community regardless of race, should feel a responsibility to all members of the armed forces located there."

The policy states furthermore that while it is not the primary function of the USO to solve deep-seated problems of race relationship, the USO is obligated by the religious heritage of its member agencies to demonstrate respect for human personality and by its inter-racial and inter-agency character to further tolerance and understanding.

CLUBHOUSES FOR NEGROES

In line with this policy, USO immediately allocated funds for the establishment of the needed number of clubhouses and units for the primary use of the Negro troops. Today these operations total approximately 108. The staffs of these centers and the recreational activities in them parallel those in centers used primarily by White troops. One of the newest, located in California, serves as many as 8,000 men a month with an enrolment of about 300 hostesses.

As in other clubs of this size, there are facilities for dancing, games, refreshments, reading, writing, and religious programs. There is also a special bureau for service men's wives to assist them in finding employment. This clubhouse and others have given proof of the harmonious relationship possible between such centers and the residents of the community in which they are located.

In its Southern clubhouses, it is reported, the USO has provided equally comprehensive programs and in many instances has met with community assistance far exceeding expectations. The Negro director of a clubhouse in Louisiana has gained local respect to the extent that he now sits on the Mayor's committee to deal with any troublesome situations which might arise.

Outside of these standard clubhouse provisions made for the Negro, the USO also maintains services in localities where

the number of Negroes is too small to warrant the erection of a separate clubhouse. In such cases, the private resources of the community are frequently engaged and recreation is provided in local buildings.

NEW WORK

In communities where the same facilities are used by both races, the USO officials report that results have been less happy. The chief difficulty seems to be that the majority of Negroes do not use the facilities freely. The USO has tried to make it clear that these centers are for the use of all members of the armed forces, but to many Negroes this is purely a theoretical privilege. A major part of USO's efforts is now being exerted to rectify this.

Regional staffs are also studying communities into which Negro troops will be moved, believing that investigation will reveal an increasing number of communities which are agreeable to clubhouses where separation need not be practised.

An effort is also being made to insure Negro staff participation in all USO staff conferences as well as their representation in USO councils.

Most of the USO policies on Negro matters are dictated by an advisory committee headed by the chairman of the board of directors of the USO and composed of expert representatives of the member agencies: the Salvation Army, YMCA, YWCA, National Catholic Community Service, Jewish Welfare Board, and National Travelers Aid Association.

ARMED FORCES

First Orthodox Chaplain

May Be Appointed

To the present there have been no Eastern Orthodox chaplains in the Army of the United States, according to the office of the Chief of Chaplains. It is likely that

A Brighter Day'

By the Rev. STEPHEN WEBSTER

Captain, Army Chaplain Corps

¶ From the North African war zone comes this poignant story by Chaplain Webster, who is attached to the American air forces there and who flew out just in time for Christmas. Fr. Webster's civilian parish is St. Peter's, Weston, Mass.

HE WAS a young pilot with bright new wings, one of a squadron coming up from the coast and on the way to the "hot corner." It was early Sunday morning and he stood in the door of the place which I was using for a chapel, smiled shyly, and wanted to know if I needed a server for Mass. He looked so eager that I told him a white lie and fixed it with the scheduled server later—couldn't very well disappoint a lad with his heart so set on serving.

As I finished putting on my vestments, he told me that he was from the Middle West. All he wanted to know was, "Where do you take the ablutions?"

Then he said: "Father, will you hear my confession? I may not have another chance for a long time." He knelt on the floor and I stood over him, for there was no chair in the place. It was hard to keep my mind on what he was saying, for all I could think of was how much I wished he might have been going home where he belonged, along with all the rest of the countless young men whose lives are being torn apart by war.

In a few minutes we were at the altar. He said the preparation with me without any card and served beautifully, with the quiet, reverent confidence which comes from feeling very much at home. I gave him his Communion, and after the service he knelt again and asked me to give him a blessing. We

had a cup of coffee and smoke together before he had to go and climb into his ship. I waited to watch the squadron take off. His was the third ship to go down the runway and he lifted his arm in final salute. Forgetting my military courtesy I waved in return and in a few moments I lost sight of him, a tiny dot in the sky, heading over the desert.

A few days later I began the scheduled tour of my sector of the line, about a thousand miles, but easily covered in six hours flying time. As we circled the field to come in, I saw something which always makes my heart feel sick, the blackened, tangled remains of a once proud plane. It was just off the side of the runway, half buried in sand, with bits of the wings and pieces of fuselage scattered crazily about in the bushes.

Yes, it was his, they said later. One of those stinking harmattans; you know, fills the whole blankety place with thick dust, can't see your hand in front of your face. Still, they said, not too bad. Only lost one out of the whole squadron. Last time it was two. It was all over in a split second. Crash truck whipped right over, but no use. He was gone when we got out there. Would I like to come over and have a bite of mess? I said I'd come along in a minute.

Standing alone I thought of him—bright eyed, alert, young, eager to serve, wanting to receive his Communion well prepared—yes, that was it—prepared. He could take that awful last moment because he was ready.

So I walked through the dust and joined the men at mess. There was work to be done and tomorrow is another day. It would be a brighter one for him, I knew.

one will be appointed in the near future, however, to serve with a Greek battalion which is now being organized.

Archbishop Athenagoras of the Greek Archdiocese of North and South America has received a letter from Msgr. William Arnold, Chief of Chaplains, which said in part, "When this battalion is activated it will be my pleasure to recommend the appointment and assignment thereto of a Greek Orthodox chaplain."

Previously, a study of the numbers of Orthodox in various units and stations had been made, and their ecclesiastical superiors had been told that if enough were found in any regiment or division, an Orthodox chaplain would be appointed. Every chaplain on duty was directed to make a census of the Orthodox within his own unit. The response was virtually unanimous. There was not a sufficient number of Orthodox at any one station to justify the Chief of Chaplains' recommending an appointment.

Although the Army did not feel itself justified in appointing Orthodox chaplains, it has followed a policy of permitting Orthodox clergy, with the approval of the local chaplain, to minister to their communicants in military posts. If other units are brought into being which, like the Greek battalion, will contain a large proportion of Orthodox Churchmen, it is believed that the Chief of Chaplains will arrange for the appointment of other Orthodox chaplains.

Senate Bill Provides For Chief of Naval Chaplains

Creation of the post of Chief of Chaplains of the United States Navy is provided in a bill introduced in the Senate by Senator David I. Walsh (D.) of Massachusetts.

The bill follows the lines of similar legislation introduced by the Senator late in the last Congress, which failed of passage, partly because of the fact that the Senate received the bill only a month before adjournment.

It has been referred to the Senate Committee on Naval Affairs, of which Senator Walsh is chairman.

Legislation to improve the status of the chaplains' corps of the Navy to bring it in line with the setup in the Army, has been actively sought by church groups, and while this legislation does not fill the requirements of proposals made by these groups, it is held to be a good compromise. Col. Frank Knox, Secretary of the Navy, opposed the earlier proposals.

The bill provides for the appointment of a chaplain on the active list in the Corps of Chaplains, who has a rank not below that of lieutenant commander, as Chief of Chaplains of the Navy. The appointment would be made by the President with the advice and consent of the Senate.

For the duration of the war, the Chief of Chaplains would, under terms of the

bill, hold the temporary rank of rear admiral. His term of office, however, would be for four years, and his regular rank would be captain.

Commissioning of a Ship

The commissioning of a great ship that will soon replace one of the heroic ships lost in battle was described by the Very Rev. Dr. Austin Pardue, dean of St. Paul's Cathedral, Buffalo, during a radio address on January 21st.

Without naming the ship or her captain, Dean Pardue gave a vivid picture of the captain and his enthusiastic crew and of the ceremony during which he himself was called upon to invoke the divine aid and to bless the ship.

Addressing the young men who were to man the ship, the Captain had pointed out that they needed, in addition to scientific equipment and excellent teamwork, the aid of the Almighty God.

Dean Pardue said that later, during his visit on board the new ship, he was impressed by his meeting with naval officers who have seen active service in this war. Their conversation, he said, was about God and religion and prayer. It was reverent and without the slightest sign of embarrassment.

HOME FRONT

OCD Confers With Churchmen

Spokesmen for more than 50 different religious bodies, representing almost every creed and conviction, conferred in Washington recently for two days with officials of the Office of Civilian Defense.

Episcopalians attending the conference were: Dr. Almon R. Pepper, the Rev. Clifford R. Samuelson, and Miss Dorothy Stabler.

Called by the OCD and held behind closed doors, the gathering was reported to have discussed ways and means for furthering a closer relationship between the government agency and the churches.

One hundred thirty delegates, it was said, represented such widely disparate groups as Mormons, Greek Orthodox, Polish Catholics, and the Salvation Army. One observer termed it "the most representative gathering of religious groups ever held in this country."

Officials of the Federal Council of Churches, the National Catholic Welfare Conference, the International Council of Religious Education, and the Synagogue Council of America were in attendance.

In a letter to participants, sent out prior to the conference, the OCD described the meeting as an effort to "provide religious leaders with an opportunity to gain firsthand knowledge of the federal program in the community."

"The world crisis," said the letter, "has imposed on the community a problem of grave crisis, to religious groups."

Speakers, it was reported, stressed the fact that while the OCD was originally launched as a protective organization, it had gradually developed into a clearing-house for discussion and recommendations concerning a wide range of community problems.

Churchmen at Navy Chaplain's School



Episcopal Navy chaplains who are attending the school of indoctrination at Norfolk, Va., are beginning to find one another. Recently 20 of them met for a dinner. The evening was so interesting that it was planned that hereafter the outgoing class would arrange such a dinner to bring together old and new classes. Left to right, the picture shows (front row) Chaplains Robert C. Alexander, Lynde E. May, Henry B. Thomas, Arthur Ribble, John Quincy Martin; (rear row) Chaplains J. Jack Sharkey, Gilbert Apelfhof, John A. Gray, F. C. Benson Bellis, and Donald W. Condon.

GERMANY

Vatican Broadcast Urges Support Of New Instruction System

To meet Nazi restrictions on religious instruction in elementary schools, a system of twice-weekly "hours of spiritual guidance" for the children in his archdiocese has been introduced by Cologne's new Archbishop, Mgr. Joseph Frings, according to a Vatican broadcast to Germany heard in Washington.

"Clergymen are no longer allowed to give religious instruction at elementary schools," the broadcast quoted the Archbishop as saying. "Religious instruction has been reduced to a minimum if not cut out altogether."

The Vatican quoted from an appeal issued by the Cologne prelate at the beginning of the year urging Catholic parents to support his plan, "the more so because everything is done on the other side to imbue our children with un-Christian spirit and to prejudice them against the Church of Jesus Christ."

"It is the duty of parents to see that their children learn the truth," the Vatican broadcast declared, describing the efforts of Archbishop Frings to establish religious classes in churches throughout his archdiocese.

NORWAY

Quisling Church Congress Makes Peace Bid

In what is regarded as a definite bid for peace in the Norwegian Church conflict, the Quisling Church Congress has issued a communique affirming its readiness to negotiate with leaders of the anti-Nazi Provisional Church Council.

The communique, issued at the conclusion of a three-day session of the congress in Oslo, presided over by Premier Vidkun Quisling, declared that "our hand is still stretched forward toward peace and conciliation."

Both religious and non-religious circles in Norway had been anxiously awaiting some form of announcement from the congress. The conciliatory tone of the statement was something of a surprise to many Churchmen, and is being interpreted as an admission on the part of the Quislingists of the power of the anti-Nazi Church forces. It is also regarded as a victory for the Quisling Church Department which had warned against an extreme policy in dealing with recalcitrant clergymen.

German sources, it was reported in Stockholm, are stressing the fact that the congress made no decision regarding the internment of leading Norwegian Church officials, despite rumors to the contrary.

The communique expressed gratitude for the "government's positive interest in the Church and in Christendom" and declared that clergymen have been "interfered with" only because they "misused" their offices and attempted to "enter

politics." The communique claimed that Norwegians are now realizing that opposition to the Quisling Church is "un-Christian."

Property of Church Leaders Confiscated

Property belonging to three members of the Provisional Church Council of Norway has been confiscated by the Norwegian State Police, it has been reported in Stockholm.

The three council members, Prof. O. Hallesby, Dean Ludwig Hope, and Vicar K. E. Wisloeff, all signed the Church Council's New Year message which was read in more than 1,000 churches on January 17th.

After the reading of the message, two of the Church leaders were held by the police for questioning. The third, Vicar Wisloeff, had previously been dismissed from his pulpit and exiled from Oslo.

The police also arrested a Norwegian citizen for duplicating and distributing 150 copies of the New Year message.

CHINA

Radiogram

The National Council releases a radiogram received January 26th from Arthur Allen, Kunming, China, conveying the information that he has learned from Dr. Harry Taylor that he (Dr. Taylor) and Dr. D. V. Rees are now confined in a Chinese house in the middle of the city of Anking. Though closely guarded, they are comfortable.

Mr. Allen says also that George Laycock and Bishop Lloyd Craighill have written from Shanghai that all are well there and free to move about within the city. They are hoping to be repatriated some time in January and expect that those returning will include Dr. Taylor and Miss Laura Clark.

While it is not possible to check the dates of the letters which reached Mr. Allen, National Council officials say that it is probably safe to consider that the news given was true about the first of January, and perhaps later.

Kweiyang Work Flourishing

The work of the Church is flourishing in Kweiyang, Free China, according to a statement by the Rev. Quentin K. Y. Huang which has been received by the National Council.

"Every week day something is provided for both Christians and non-Christians to participate, such as: Two religious problem discussion meetings; three Bible classes; two training classes for baptism and one for confirmation; two sacred music singing clubs; two or three chapter meetings of the Brotherhood of St. Andrew; family worship; prayer meetings; social meetings; Women's Missionary Service League; these in addition to our Sunday Holy Communion at 7: 30 A.M., Sunday service in Chinese at 10

A.M., Sunday school at 2 P.M., and Sunday service in English at 3 P.M."

Mr. Huang reports with proper pride that Kweiyang has the only vested choir in Free China, with "32 best voices of Kweiyang." Vestments were made possible by donations from Christian people of the area.

Children's work is being carried on through the Sunday school with 32 pupils of the neighborhood, a newly organized kindergarten with 28 children. Non-Christian friends contributed much of the money that made the kindergarten possible, and these people have now asked for the establishment of a primary school. Mr. Huang believes this school will be in operation in the near future.

Youth work is done by the Brotherhood of St. Andrew with six chapters branching into the colleges and universities in Kweiyang as well as into the community. Christian life and teaching are "drilled into their heads" by means of training classes, Bible classes, open-air services, etc.

Constantly requests are received for the opening of new stations or churches in various districts. It has not been possible to comply with these requests, except in one instance to date. A preaching hall has been opened in Lung Lee, 36 kilos east of Kweiyang.

MEXICO

Bishop Salinas, Convalescent, Addresses Convocation

Greatly improved in health but still convalescent, Bishop Salinas of Mexico attended the opening and closing of the convocation of the district and delivered his annual report.

The convocation, held at the Church of San Juan Evangelista in San Pedro Martir, was very well attended. It opened, January 22d, with the celebration of the Holy Communion by the Rev. Samuel Salinas, assisted by the Rev. George C. Wyatt and the Rev. Ruben Salinas. A sermon was delivered by the Rev. Jose N. Robredo.

Problems of religious education were discussed with the result that a commission of clerical and lay deputies was agreed upon to form a curriculum for 1944. The convocation also discussed the Proposed Agreement for Joint Ordination set forth by the Commission on Approaches to Unity. The consensus was that the proposal of unity is a great ideal, but that action should be postponed pending study since, as it stands, the proposal endangers the Church's Catholic heritage.

The Woman's Auxiliary convened at the same time. During a special Holy Communion service, January 23d, the women presented their United Thank Offering, amounting to \$281.27 (Mexican currency). Miss Hermelinda Reyes, principal of Casa Hooker, was elected to represent the district Auxiliary at the next triennial meeting.

ELECTIONS: Deputies to General Convention: The Rev. George C. Wyatt and William Peasland; alternate, the Rev. Jose F. Gomez. Secretary: Fr. Gomez.

The Basis of the Post-War World*

By the Hon. Walter Nash

Minister to the United States From New Zealand

DURING my twelve months in the United States, I have been privileged to speak before many different audiences. My purpose has usually been to tell the story of New Zealand's march to freedom—of her amazing progress throughout a brief 100 years of history from colonial infancy to full and responsible nationhood.

I have told this story many times because I have found that with the new relationships which are emerging from this war—with the growing recognition of mutual ties and interests—there exists in all parts and among all sections of American opinion an almost unquenchable thirst for information about the country and the people I represent.

NEW ZEALAND AT WAR

I have found, too, wherever I have gone, a searching interest in the social and economic achievements of that small and far-away democracy. And associated with this interest is the feeling that by virtue of her example and her experience in progressive legislation and social reform New Zealand may well have a contribution to make toward the rebuilding of the post-war world even more significant than the contribution she is now making toward the winning of the war itself.

I have told the story of New Zealand, moreover, because I believe that some knowledge of what has gone before is essential for a full and proper understanding of what is happening now; because only against this background of New Zealand's political, economic, and social life can one view in its correct perspective the rôle which she is playing in this war.

I could very easily and perhaps not unprofitably devote the time at my disposal to telling you something of what that rôle has been and what it is today. My purpose in so doing would not be to stress in any way the magnitude of New Zealand's effort, however much justification there may seem to be for modest pride in her record and achievements. My purpose would be rather to show that in this second world war New Zealand provides, to a very great degree, proof that a democracy can wage war as vigorously and as effectively as any totalitarian country—to show, too, that this achievement has been possible for two reasons: (1) because of a definite belief on the part of the people that this war is necessary and not another imperialist struggle or anything of that sort but a clash of ideas as well as armed forces which will decide, for generations to come, the issue of slavery or freedom for ourselves and others. (2) That there is a definite resolution on the part of the government to wage the war with the maximum of vigor and efficiency regardless of cost either to persons or to property.

I could mention, for example, that in

New Zealand we have now mobilized for service in the armed forces every man from 18 to 45 years of age, regardless of whether he is married and the number of children he may have. If a man is under 51 years of age and is not serving full time in the Army, Navy or Air Force he is enrolled in the Home Guard; and if any person is under 66 years of age and by reason of physical disability cannot under-



Harris & Ewing.

MR. NASH: "I affirm the universality of Christ."

take combat service, he must lend a hand in some branch of the Civil Defence Organization. The result is that of those of military age one man out of every two is under arms. Today New Zealand's armed forces on a population basis are the equivalent of a United States combined Army, Navy, and Air Force personnel totaling 13,000,000 men, with a well-trained and well-equipped Home Guard totaling an additional 8,000,000 men. New Zealand's contribution in terms of manpower can be gauged from the fact that she has already suffered casualties exceeding 20,000. Again, on a population basis, this would be equivalent to American casualties exceeding one and a half million—with the number killed exceeding 300,000.

Our airmen have served like yours on practically every major battle front. At the present moment, they are not only taking part in the raids over Germany but are operating in the Solomons side by side with American flyers. Our Expeditionary Force, after three years of incessant fighting in the Middle East, is now in the vanguard of the army with which General Montgomery has conquered Tripolitania.

From our farms we have poured out a tremendous volume of food and materials for Britain and we have now undertaken

the additional responsibility of supplying under Reverse Lend-Lease great quantities of foodstuffs, supplies and services for the United States Forces stationed in the South Pacific Area. From our factories, small though they may be in comparison to the huge concerns which are breaking all records in this country, we are turning out a steadily increasing volume of munitions and war materials. In spite of the withdrawal of so many men from industry, the volume of output from farm and factory has reached levels never previously achieved. In a large measure this has been due to the magnificent way in which the women of the Dominion have responded to the call for service.

I believe that New Zealand can claim in all sincerity to have played her part in this struggle to the full. I believe that she has done, is doing, and will continue to do everything possible to make her effort a total one. I believe also that one of the reasons why the ordinary New Zealander has acquitted himself well in this war is undoubtedly the fact that he has in general known through his life good food, good housing, good schooling, and full employment. The freedoms he has enjoyed have not only given him a goal for which to fight, but they have, at the same time, fitted him to play the part of a vigorous soldier and a vigorous worker in time of war. He has had without any of the palaver of the Hitler Youth Movement, the equivalent of Strength Through Joy meetings and Storm Trooper drills, exactly the type of hardy existence which fitted the German people for war-time tasks. But he has had something else as well which the youth of Germany have never known. He has lived in a country where men have spoken their own minds from the start, where every political issue has been vehemently and vigorously disputed. This has given him a solid training in democracy. That is why as a democrat he and the others who are serving in the New Zealand Forces, and who are working on farms and in war industries, have been able to put their backs into their job with the vigor and capacity for organization equivalent to anything that any totalitarian country has achieved.

THE TASKS TO COME

But it is not so much about the immediate issues of the war itself that I wish to speak tonight. Conscious as I am of the dangers of looking too far ahead—of failing to keep one's feet firmly on the ground—recognizing as I do that however much the tide of battle may now be running in our favor, the war is still far from won—and with all the risks and dangers that we must incur in discussing the post-war world in advance of military victory—I am convinced, nevertheless, of the wisdom of turning our thoughts more and more to the tasks and the responsibilities of the peace to come.

I venture to speak of these things on an occasion such as this with some degree of

*Abridged from the prepared text of an address to the Church Club of New York, February 1st.

confidence that my remarks will not be misunderstood. I believe that if my knowledge of men and women has taught me anything at all, it has persuaded me that in an audience of this type there will be found those leaders of the community who have the vision, the understanding, and that faith in moral principles which we must turn to for help and guidance in blazing our post-war paths. Unless such men and women seize the initiative by giving an effective lead towards those material, cultural, and spiritual objectives we are fighting to secure, then I cannot help feeling that all the suffering and the sacrifices that have been dedicated in this second world struggle will have been dedicated in vain.

It is my hope, therefore, that tonight some of the things I say, some of the duties I urge, some of the opportunities I suggest, may so influence the minds of my listeners as to lessen to that modest extent the possibility of future generations having to suffer and to sacrifice as so many of our own people—but above all, the people of Russia, England, China and the occupied countries—have suffered and sacrificed during the past three years or more. Whether this possibility is to be avoided entirely in the future will, as I see it, depend above all else on the capacity we show in working out coöperatively a procedure under which all the goods that can be produced are produced and are used where they will give the best results.

It is our common responsibility to ensure that in the future our economic affairs are so ordered as to guarantee the availability of the good things which are produced to all men of all nations, not to a few favored nations alone, not to a few privileged individuals alone, but to all men and all women without discrimination.

SPIRITUAL AND MATERIAL VALUES

In urging this as a first principle, I may be accused of what after all are strictly materialistic considerations. It may be argued and with a lot of justification that first emphasis should be placed on spiritual values—"Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you." I do not believe, however, that these two apparently contrasting attitudes are inherently conflicting. I believe, on the contrary, that they are merely the same moral objective approached from two different directions. The trouble arises when we attempt to divide material and spiritual principles and precepts into separate water-tight compartments, not realizing that in the human personality these two driving forces are inextricably combined. Spiritual values, if we allow them, as we should allow them, to govern our actions and our attitudes, will lead us directly and unfailingly toward higher material standards of comfort and security. Materialistic values, on the other hand, if we base them as we should base them, on fundamental moralities will, in turn, lead us to a fuller appreciation and experience of things spiritual.

There is little to be gained by priding ourselves on being realists if our realism lacks vision and imagination. Often you will find that the person who in the name of realism sneers at ideals is a person who is afraid to face up to the dictates and the responsibilities of his own conscience. But

it is equally true that the past, if it teaches us anything at all, teaches us that idealism divorced from realism ends in wrecked hopes and shattered projects. It is imperative, therefore, that we should always keep our feet firmly on the road whilst never at any time losing our vision of the goals towards which we are marching.

CURING A SICK SOCIETY

Let me repeat then that if the world we seek to build after this war is to be a free world, if the peace we seek to secure is to be a lasting peace, the first condition to be met is greater economic security and higher standards of living for the common people of all lands. That principle is inherent in the Christian philosophy. It is expressed in the declaration of the United Nations. It is one of those Four Freedoms referred to by President Roosevelt. It is the theme of the Atlantic Charter. The determination of post-war policies in the light of these statements and principles is imperative if the world is to progress.

Men and women are not free, not free to develop their own souls, to express their own individual personalities, to contribute according to their individual capacities to the world's cultural inheritance—they are not free to do any of these things so long as the fact and fear of economic insecurity confronts them. Only when this fear is removed do they become in the fullest sense of the term a free people. We cannot reasonably expect the flowering of the higher attributes of humanity in a society that is diseased at its roots. Squalor, destitution, unemployment, slums, malnutrition, ill-health, insecurity—these are diseases of the body politic which must be stamped out fearlessly and without equivocation before we can hope to build on foundations that are spiritually as well as materially secure. I do not know of any moral precept within the Christian philosophy that would permit any man or any woman to live at ease with his own conscience so long as he was a member of a society that allowed such evils to continue in its midst.

CHRISTIANITY IN ACTION

The Christian faith, as I interpret it, is a simple, clear and all-embracing philosophy. But Christianity itself is more than just a philosophy—it is a way of life. Unless as Christians we are ready and willing to live as it teaches us to live, to act as it teaches us to act, to follow so far as it is in our power to follow the example of its Founder, unless we are prepared to do these things, then calling ourselves Christians, going occasionally to Church, acknowledging our belief, is without meaning and without purpose. I am satisfied myself that the way of Christ is invulnerable; but the way of Christ is not by words alone—words are not enough. Neither the saying of prayers nor the chanting of hymns will solve the problem. It is the practical application of Christian principles that will determine the future of the world—the future of our own lives.

Because I believe this, I believe that the part which the Church must play in helping us find the solutions to our problems is a much more responsible, more positive, more vital part than is recognized by many. I do not agree with those who claim that the Church should not concern itself in matters involving the economic and social problems

of the nation and of the world. I believe that such a view, however honest and sincere, is a tragically mistaken one. I do not imply that there is any occasion for the Church to become involved in party political controversies; but I do suggest that the Church has a responsibility greater perhaps than the responsibility borne by any other institution in the world today to see that moral principles are kept always to the fore—that social evils are rigorously stamped out—that in building a new world order we proceed along the paths that will lead us surely and quickly to our pledged objectives.

These objectives will be reached more quickly if we recognize the need for extending to the limit that freedom which we ourselves demand. The freedom we seek cannot permanently be confined to ourselves alone. We must work out in accord a conscious unity inside a world organization. It is imperative not only that the spirit should be willing and the flesh strong, but that we should use every God-given faculty, reason, strength, courage, and love, if we are to avoid the possibility of renewed and bitter conflict in the future. As within the nation, so between the nations this task is not the responsibility of any one country, of any one race. It is a responsibility which all must share. True, the responsibility shared by this great country—the United States—with the members of the British Commonwealth is greater than that borne by any other of the world's peoples. Let us always remember, however, that the acceptance of that responsibility cannot be permanently good if we allow it to take on any form of dominance.

POLITICAL PRINCIPLES

At no previous period in the history of the world has there been such a conscious and informed unity as there is today on the subject of world organization. The record of the United States stands out prominently in the scroll of history. Let us go back, for example, to the Declaration of Independence. The eternal principles set out in the charter of American freedom are as vital and as full of meaning for the world today as when they were adopted by the first Congress of the United States, 167 years ago.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, governments are instituted among Men, deriving their just powers from the consent of the governed."

Through minor wars to the Civil War America continued making, as the years passed, her gifts toward world order.

To put the present conflict in a slightly different perspective, I would affirm that the present war is a civil war in which some sections of a civilization that must ultimately be world-wide are at present fighting one with the other. I believe that the Axis section, if successful, would put world civilization back for many centuries. But even when the military struggle is over conscious, courageous, and ordered effort will be necessary if we are to continue going forward.

The nature of this war is such that if we are successful in our reconstruction

effort as well as in our military effort, it may lead to avoidance of all future wars. But that depends on more than victory in battle. Without reducing our war effort by a fraction we should be preparing now and continuously for the negotiations which will commence on the day of victory. Such issues as States boundaries may be important but they are of major importance only insofar as they are tied in with the principles of the Atlantic Charter and the Four Freedoms.

The Four Freedoms and the Atlantic Charter have the support of all the United Nations, of statesmen, scientists, industrialists, Christian organizations. I affirm the universality of Christ—that He belongs to the world—and that it is in the practical application of His principles, thoroughly and carefully worked out, that the way will be found to solve the problem of war. It is imperative that all of us today should be stirred, that all those who are left at home should be concerned, to demand a righteous peace. I am not afraid that the soldier will fail to share this view. There is no vindictiveness in the average man who goes to fight for his country.

I know it is asking a tremendous lot of those who have borne the heaviest burden of suffering and sorrow—who have lost husbands and sons—whose families and friends have been subject to inhuman cruelties—who have seen their homes and their churches desecrated—their businesses looted—their countries ravished—to say to these people that our relations towards the vanquished must be guided by patience, understanding and, above all else, by tolerance. And yet nothing is more certain than that any peace founded on hate and a spirit of revenge is doomed to fail. The peace we build must be a peace in which all people will have an equal opportunity for development—physically, mentally and spiritually.

WORLD DEVELOPMENT COUNCIL

The steps to achieve this end should be thought out now. Procedures should be thought out, too, that will safeguard the welfare of those of our forces who come back. No soldier should be worse off financially because he fought for his country. Again, no person should be better off because he did not fight. No person, organization, company, or corporation should make profits out of the war. And if words in their simplicity could have meaning I would affirm that God sent no man here to work or to fight merely to make life easy for some other man who is able to work or fight but neither works nor fights. And what applies to men applies to nations. The war is a war to secure freedom for all nations. You cannot have a world half slave and half free.

The immediate road to follow, as I see it, to achieve this end is the setting up of a World Reconstruction and Development Council. It should be ready to face up now to all the problems of the peace so far as we can foresee them—to discuss these problems and to be prepared in advance for meeting them. The realization that their solution will present great difficulties should only incite us to renewed and more determined effort and not blind us to our responsibilities. The difficulties will be vast and complex but if the world is to survive they must be solved.

The Question Box

By
BISHOP WILSON



• *Is there a set rule in regard to the ownership of the pectoral cross and the bishop's ring? Who presents them and to whom do they go when he dies or are they buried with him? What is the proper seal of the episcopal ring?*

The pectoral cross and the episcopal ring are personal possessions of the Bishop who wears them. When he dies they are not buried with him but are usually placed where he has expressed his desire to have them placed. Often they are remodelled for his successor. These insignia of office may be presented to a new Bishop by any person or group of persons who wish to make such a gift. Frequently the clergy of a diocese unite in presenting their Bishop with his episcopal ring. Sometimes it is given by some diocesan society or it may be by some individual or by a parish. The proper seal for an episcopal ring is the official seal of the diocese over which he presides.

• *How did the latter part of the Lord's Prayer ("for thine is the Kingdom and the power and the glory. Amen") come to be added thereto? Is it found in the Bible? Why does it appear in one part of the service of Holy Communion and not in another part of the same service?*

In your Authorized Version of the Bible you will find the Lord's Prayer given in two places—the 6th chapter of St.

Matthew and the 11th chapter of St. Luke. The version in St. Matthew includes the final doxology which does not appear in St. Luke. Scholars are generally agreed that originally the Prayer ended with "deliver us from evil" and that the doxology was added later as a liturgical expression of praise. In our Prayer Book we use both forms but there is a certain distinction in the context. Because the doxology is an expression of praise, the prayer is used in that form in Morning and Evening Prayer, at the end of the Prayer of Consecration in the Communion office, in Confirmation, the Marriage Service, etc. But the simple prayer without the expression of praise is used in the penitential services or services of special petition such as the Litany, the Penitential Office, or the Burial Office. At the opening of the service of Holy Communion the Prayer, without the doxology, is printed but you will notice the rubric which says it may be omitted. This was originally part of the priest's service of preparation and is not properly a part of the Communion Office. When it is used the priest generally says it in a subdued voice and the people do not join in.

• *When the title of "archdeacon" has been conferred by the Bishop on a priest, in writing, for the whole or part of a diocese, can this title be retained after a priest has retired from the ministry of the Episcopal Church?*

Only by courtesy. The title of "archdeacon" pertains to an office, not an order. When the office is relinquished, the title goes with it. It is similar to the case of the dean of a cathedral who becomes rector of a parish which is not a cathedral. He no longer uses the title of "dean." When a Presiding Bishop retires he retains the title of "Bishop" but not that of "Presiding Bishop." After a priest has retired his friends may continue to address him as "archdeacon," if he has previously held that office, but it is a matter of courtesy. His right to the title has lapsed.

• *Kindly give us the meaning and pronunciation of "riddle" or "ridelle" as applied to the hanging at the sides of the altar? Is not its use quite recent?*

The word is "riddel" with the accent on the first syllable—like the riddle which means a conundrum. It comes from a French word "rideau" meaning a curtain. It refers to hangings which are sometimes extended at the sides of the altar. The true purpose of riddels is to protect the altar and its ornaments but they are frequently added only for artistic effect. They were in use in England before the Reformation and are not at all new to the Anglican Church.



Q-BOX EDITOR: *The prima donna is Frances Louise Goold, Bishop Wilson's granddaughter, whom he baptized recently in the baptismal dress previously worn by himself, his sister (Deaconess Wilson), and his daughter, Mrs. Robert C. Goold, the baby's mother.*

The Holy Communion

VOLUMES innumerable have been written on the subject of the Holy Communion. The literature is exhaustive but the subject itself seems to be inexhaustible. Some of the fiercest controversies of all Christian history have raged around it. It has been studied, examined, analyzed, and debated from every conceivable angle. People have ranged themselves into violently opposing factions over the interpretation of this simple sacrament of love, fellowship, and unity. And while all these things have been going on, multitudes of plain Christian men and women have been quietly approaching their altars to partake of the Bread of Life and find renewed strength for daily needs.

Why should this be so? To state it in this way makes it seem like a strange series of contradictions. Really it is not. Dig down deep into the hearts and minds of men where their convictions live, and you will find the subject matter for extreme devotion and for vigorous controversy. People will not be bothered with stout differences over inconsequential matters. The somewhat stormy history of the Sacrament of God's Love is the clearest indication of its surpassing importance in the structure of the Christian faith. We will battle for our convictions where we would casually trade off our opinions.

That the sacrament of Holy Communion has been of vital importance straight down through all the Christian centuries is scarcely to be disputed. The record of it begins with the apostolic age and persists steadily bearing unwavering witness to the unique character of the Eucharistic offering in the worship of the Christian Church. Early documents are replete with detailed information concerning the development of the historic liturgies which enshrine the Sacrament itself. For hundreds of years it was taken for granted so naturally that few major questions were raised about it. The Christian Church offered its Eucharistic worship and Christian people made their Communion. That was the heart and center of the Christian way of life.

This was not enough for the schoolmen of the Middle Ages. They turned loose their powers of analysis on all points of Christian doctrine, and the Holy Eucharist engaged a large share of their attention. Disputations waxed warm over theological interpretations of it and metaphysical explanations of it. There were two results. In the realm of speculation the doctrine of transubstantiation emerged, and in the field of Christian practice the overwhelming emphasis on the "sacrifice of the Mass" induced the habit of non-communicating attendance on the part of the people. The late medieval scandals of indulgences and the "treasury of merits" were closely related to the minimizing of the sacramental element and the exaggeration of the sacrificial element in the Holy Eucharist.

Here as in many other matters connected with the Reformation, the reforming Churches tended to swing away to the opposite extreme. In spite of objections from such a man as Martin Luther the general trend was toward displacing the Mass in favor of the Lord's Supper—a simple commemoration of a past event shorn of any sacrificial content. True to the prevailing spirit of Anglicanism, the Church of England avoided both extremes by pursuing a middle course in which the spiritual integrity of the Holy Eucharist was

preserved while the sacramental and sacrificial elements of it were restored to proper balance.

This should have resulted in more regular habits of receiving Holy Communion. In a measure it did. But the turbulencies of the times—the religious wars on the continent and the protracted Puritan controversies in England—were not conducive to the stabilizing of spiritual practice. So for one reason or another the Sacrament was offered to the people only infrequently and they made their Communion only at substantial intervals. In some quarters the idea of the quarterly Communion Sunday invaded even the Church of England with all of its strong sacramental teaching. The Wesley brothers were looked upon as eccentrics when they included a weekly Communion as a definite part of their "method."

In the past two generations a notable change has taken place throughout western Christendom. Distinctively Protestant Churches have been restudying the whole subject of the Christian sacraments, the Roman Church has been calling its people to more frequent Communion, and the emphasis in all branches of the Anglican Church has swung sharply upward. It is safe to say that practically every Episcopal Church in the United States where there is a resident priest has at least a weekly celebration of the Holy Communion. And the daily Eucharist is becoming more and more common.

IN THESE days of personal as well as national anxiety, we have reason to be grateful that our altars never cease to function. With feverish regularity we tune in our radios and peruse our newspapers in order to keep pace with the mounting horrors of war. We learn new names on our maps—the names of strange places where American soldiers are being buried. We hear the gruesome accounts of blasted cities, of sunken ships, and of ruined treasures. The picture magazines lay before our eyes grisly scenes of bloodcurdling atrocities in order to break down our "complacency" and arouse a spirit of retaliation. Where in all the bloody welter of it can you find anything to remind you that man is actually made in the image of God?

You find just that at our altars. The Holy Sacrifice is offered and the Bread of Life is received. Always it is the Eucharist—thanksgiving to God. We remember that the liturgy really begins with the *Sursum Corda*. Everything before that is preparatory. "Lift up your hearts. . . . Let us give thanks . . . (let us make Eucharist)." There is not much in our crackling, stepped-up wartime economy to generate a glow of thanksgiving. It is the essence of calculated deadliness. But at God's altar we find the spiritual solvent which is capable of neutralizing even the poisonous passions of war. While the world is breaking up we must still be able to offer thanks to God. How else can it be done than through repeated participation in that self-offering upon Calvary which bore within it the seed of the Resurrection?

Except for the Christian altar and what it represents we might well despair in these days of utter destruction. Instead of despairing we offer thanksgiving—we make Eucharist. No wonder we extol the importance of this holy Sacrament. The world needs the sacrificial Offering frequently. We need our Communion often.

Tours of Inspection

THE nation was thrilled at the news that President Roosevelt and Prime Minister Churchill had met in Casablanca to make plans for the next stage in the war. What those plans may be cannot of course be disclosed, but it is encouraging to note that they have been summed up in the two words: "Unconditional Surrender." The Axis is told in those two words the only terms on which they can expect to sue for peace.

That the President should have made this trip to the very edge of the African war zone is a thrilling chapter in American history. It demonstrates personal courage of a high order, together with the determination to leave no stone unturned in the successful prosecution of the war. The much advertised meetings of Hitler and Mussolini at the Brenner Pass pale into insignificance in comparison with the Roosevelt-Churchill meeting at Casablanca.

Hard on the heels of the news of the President's trans-Atlantic journey and safe return comes the story of the tour of inspection by Col. Knox in the Pacific war zone. Flying some 20,000 miles and visiting many advanced outposts, twice undergoing Japanese air raids, the Secretary of the Navy has seen for himself the way in which the American forces are fighting valiantly against the Japanese.

Both of these tours are highly encouraging, for they mean that the responsible leaders in Washington are not looking at the war from a safe spot through long-range glasses but that they have first-hand information about it. Roosevelt, Churchill, and Knox are not arm-chair strategists or politicians who do not know what war is really like. They know—and they are determined to fight it out to a decisive finish. The American public support them 100% in that determination.

Immigration and Growth

THE Joint Commission on Strategy and Policy has reprinted in booklet form the excellent paper by Doctor Walter H. Stowe entitled *Immigration & Growth of the Episcopal Church*, which originally appeared in the *Historical Magazine*. Dr. Stowe's paper not only forms an interesting historical study but is valuable in its indication of certain current trends in the rate of the Church's growth.

Dr. Stowe notes that the rate of growth of the Episcopal

Church from 1900 to 1930 was the lowest within the last century. He attributes this to a variety of causes and concludes that the Church on the whole has made a fairly creditable readjustment to revolutionary changes in recent American life. The one enormous handicap which it could not overcome until 1930, he says, was the immigration of quantities of people of foreign race, language, and nationality. With the abatement of this flood of immigrants, he sees great hope for the growth of the Church in the near future and he believes that the record of the decade between 1930 and 1940 indicates this changing trend.

Dr. Stowe concludes with three words of caution: "(1) World War II is already disrupting normal parish life and probably will bring a decline in the number of confirmations as did World War I. (2) Moral laxity will probably follow this war as it has followed every war of any proportions. (3) The dawn of 1930 is not the dawn of 1830. That year, a century earlier, opened on a nation whose population was almost wholly composed of native stock. [The year] 1930 opened on a nation almost one-third of whose population was foreign white stock, that is, the foreign born plus those born of foreign or mixed parentage."

Dr. Stowe's study is well worth careful attention and we are glad that the Commission on Strategy and Policy has made it available in pamphlet form.

One great fact is implicit in the entire pamphlet. The growth of the Church and its influence in American life depend very largely on whether we consider the Church as a religious society for Americans of English descent, or whether we look upon it as a vital part of the one Holy Catholic Apostolic Church which is for all sorts, conditions, races and nationalities of men. A proper perspective in regard to this is of primary importance.



THE *Watchman-Examiner* is our authority (if any is needed) for the story of the private who asked his colonel for a leave of absence in order to help his wife move. The colonel replied: "I don't like to refuse you, but I've just received a letter from your wife saying she does not want you to come home for moving day, because you are more trouble than help."

The soldier turned to go. At the door he turned back and remarked: "Colonel, there are two persons in this regiment who handle the truth loosely, and I'm one of them. I'm not married."

ANOTHER military story from the same source is that of the young lady who took a snapshot of her soldier friend to a photographer's shop and asked to have it enlarged. "Would you like it mounted?" asked the clerk. "Oh yes," replied the sweet young thing. "He'd look nice on a horse."

SAME KIND of story, only this time she wanted the photographer to touch up the photo by removing the soldier's cap. "Yes, we can do that," said the photographer. "Which side does he part his hair on?" "I don't remember," replied the S.Y.T., "but you'll see when you get the cap off."

LIVY THE OFFICE CAT says: A cold church can't freeze out a warm religion.

Today's Gospel

Fifth Sunday after Epiphany

"AN ENEMY hath done this." The householder would not deliberately sow tares with his good seed, but one who fails to keep God's laws does, in effect, that very thing. Learn from today's Gospel the necessity of keeping the soul straight with God. Self-examination is not merely finding out what you have done or left undone; that is only the first step. The seeds must be sorted, the bad thrown out. Wrong motives and desires must be destroyed. If we have done this and still sin tempts us, then we know that the enemy of our soul is working against us and we know better what weapons to use and can see more clearly how to fight him. Pray for knowledge and strength to know and do God's will, and, when you are fully on God's side, pray for His help to beat down Satan under your feet.

Looking Toward Unity

By the Rt. Rev. Robert E. L. Strider, D.D.

Bishop of West Virginia

THE Joint Commission on Approaches to Unity, after prolonged and fruitful discussion with outstanding leaders of the Presbyterian Church in the USA, has commended to the people of our Church "for study and report" a set of proposals entitled "Basic Principles," looking toward the ultimate union of the two Churches. A good deal of pro and con discussion has followed, some of the latter sounding an extremely alarmist note. Evidently there are persons in our Church who are genuinely distressed over these proposals, believing that they strike at the foundation of our Anglican position and even of our Catholicity. It is to such persons that this article is primarily directed, the point of it being that there are principles relating to Church union more basic than "Basic Principles," and that no one should discuss the latter who has not seriously faced and considered the former. One suspects that not all who are debating the present suggestions have given adequate consideration to these sub-basic matters.

DECLARATION OF PURPOSE

In the first place, we must recall the action of General Convention at Cincinnati in 1937, as set forth in the following words:

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches."

"Upon the basis of these agreements, it is hoped that the two Churches will take immediate steps toward the framing of plans whereby this end may be achieved."

Is there anyone in the Church who would repeal this resolution? And does it not obligate us, not only to purpose ultimate organic union, but to take immediate steps in framing plans to that end? How could we then, as some are urging us to do, drop all negotiations with the Presbyterians without nullifying our own official action?

THE QUADRILATERAL

Again, recall the Chicago-Lambeth Quadrilateral, in which the Church declared solemnly and officially "our desire and readiness, so soon as there shall be an authorized response to this Declaration, to enter into brotherly conference with all or any Christian bodies seeking the restora-

tion of the organic unity of the Church." This statement, now become historic, pledges us to brotherly conference with "all or any Christian bodies" which may be willing to discuss with us the items in the Quadrilateral. How then could we refuse to treat cordially and with extreme consideration our Presbyterian brethren, who not only stand with us on the broad platform of the Holy Scriptures, the Nicene Creed, and the two great Sacraments, but now are willing to accept the "Historic Episcopate locally adapted in the methods of its administration?" By no consideration of justice or charity could we turn away from a great Protestant body which accepts our Quadrilateral, for fear the breach will be widened between ourselves and those who demand as the price of unity unconditional surrender on our part, and the maintenance of an almost untouchable *status quo* on theirs. Would any of us repeal the Chicago-Lambeth Quadrilateral? Many therefore feel that either to discontinue our conversations with the Presbyterians, or to approach them with fear and suspicion in our hearts and our tongues in our cheeks, would be to negate our own position, and to repudiate the temper both of Chicago in 1886 and of Cincinnati in 1937.

RISK AND GAIN

In the second place, before forming an opinion on "Basic Principles," one should determine one's general attitude toward the whole subject of Church unity. If everybody is expected to repudiate his former Church allegiance and become an Anglican, there is no problem, and nothing further can be said or done. Not many, however, are willing to espouse that rigorist position. For most of us, union is to be achieved, if ever, by taking new positions, notwithstanding risk and even possible loss. Every forward step the Church has taken has involved risk. When the Apostles first began to worship Jesus as God, they laid themselves open to what, from the Hebrew standpoint, was the unpardonable sin of compromising the majestic oneness of God. When the Apostolic Church decided that to become a Christian it was unnecessary first to become a Jew, a debatable course was taken, and many were fearful of taking it. Church history affords numerous similar illustrations. Anything worth having or worth doing involves an element of risk.

In the present negotiations, many of us think the risks not too great for the gain involved. Indeed, the bulk of the risk, as also of the concession, asked of us is for a limited time only. The Presbyterians are accepting for the united Church all that we have laid down as necessary, so that the chief problem is what to do between now and the date on which the proposals will take effect. It seems reasonable that we should permit a good deal that is irregular, and not in strict accord with our tradition, in order that after a comparatively brief period a more strictly historical

and catholic procedure shall prevail and be unquestioned.

We have not asked our Presbyterian brethren to conform in every detail to our pattern; we have asked them to join us in an effort towards genuine union. We are frankly admitting that they are a part of the Catholic Church, and that they possess a ministry which God has used and blessed; and we are asking them to add to that which they already have such elements, notably the episcopate, as will bring their Church and ours into fuller historic and practical agreement. This their leaders have tentatively agreed to.

SUPPLEMENTAL ORDINATION

The proposals for "supplemental ordination" are designed to meet this interim situation. They obviously involve departures from our established practice but, we believe, in no vital respect; and, besides, these departures are only for a season. They do not mean abandonment of any part of our Catholic heritage. It is neither true nor fair to say, as some have said, that we are willing to abolish Confirmation and the diaconate. Abundant historical precedent exists for treating exceptional situations in exceptional ways. Rome, for example, countenances in relation to the Uniates usages of which she generally disapproves, because she is confident the future will take care of all such irregularities. At the time of the English Reformation, Rome would probably have winked at the Prayer Book, and many another Protestant "aberration" of the Church of England, in return for Anglican acceptance of Papal claims. Nor would she very likely have reordained all the younger clergy. Indeed, she did not in every case do so at the time of the reaction under Queen Mary. Those who take the stand that Presbyterians must become Anglicans as a prerequisite for "union," are not only jeopardizing our negotiations with the Protestant world, and nullifying the action of our own General Convention, but in unyielding rigorism they are in danger of out-Roming Rome.

Finally, let us be clear as to what the Commission is trying to do. The members of that Commission wish to be unqualifiedly loyal to our Church's Catholic heritage, and propose to suggest nothing which would tend to narrow or destroy it. They have not forced this issue upon the Church; they, by express order of the Church, are trying to embody in a plan what Chicago, Cincinnati and other General Conventions have in broad terms solemnly declared to be the mind of the Church. They have no desire to "rush things"; nothing can be done until General Convention and Lambeth have spoken. And assuredly we can trust General Convention and Lambeth to do nothing which will be subversive of our Catholicity. The declared purpose of the Church is ultimately to achieve organic union with the Presbyterians. On that goal, though it may be far away, our eyes and hearts are fixed.

NEW YORK

Rev. Dr. J. Wilson Sutton to be Rector of St. Stephen's

The Rev. Dr. J. Wilson Sutton has accepted a call to become rector of St. Stephen's Church, West 69th Street, New York, beginning March 1st, it is announced by the wardens and vestrymen of St. Stephen's parish. Dr. Sutton succeeds the Rev. Dr. Nathan A. Seagle, who is retiring after 43 years and has been made rector emeritus.

Dr. Sutton has been vicar of Trinity Chapel, New York, since 1914. He is a trustee of the General Theological Seminary, elected by the alumni, and secretary of the board of trustees. He is one of the examining chaplains for the diocese of New York, a trustee of the Church Army in the United States, and a director of the New York diocesan Church Mission of Help. He is the author of *Our Life of Prayer*, and two of his series of Good Friday addresses have been published. He was elected Bishop of Vermont in 1935 but declined.

St. Stephen's parish was organized in 1805, when there were but six other Episcopal churches in the city and only 14 in the diocese of New York, which then included the entire state. The original site was at the corner of streets now named Chrystie and Broome. After 60 years St. Stephen's moved up town. After a long interval of temporary locations and difficult circumstances, the present church was secured in 1897.

Three Residentiary Canons For Cathedral Elected

Three new residentiary canons were elected for the Cathedral of St. John the Divine at the meeting of the board of trustees held on January 26th.

The new canons are: The Rev. Thomas A. Sparks, canon pastor; the Rev. Edward N. West, canon sacrist; and the Rev. James Green, canon precentor. They have been serving on the staff of the Cathedral and have been carrying on the work of their respective canopies. At the present time Bishop Manning is himself acting dean, taking supervision of the work of the Cathedral and may continue to do so for some time to come.

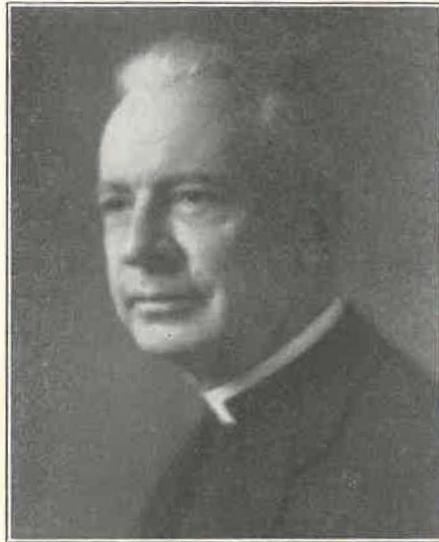
The Cathedral is not a parish. It has no parochial organizations and keeps no list of communicants, and therefore does not compete with the parishes, but serves as a missionary agency. It is the Church of the Bishop and of the whole diocese. All people are invited to share in its worship.

All the canons take part in the services and in the preaching at the Cathedral. The special duties of the several canons are declared in the statutes of the Cathedral as follows:

The canon pastor is responsible for pastoral and spiritual ministrations to any and all persons who seek such help at the Cathedral, provided that such pastoral ministration shall not conflict with the re-

lation of the persons concerned with their parishes. It is the duty of the canon pastor to do all that may be in his power to strengthen the relation of such persons with their parishes.

The canon sacrist has the care of the Cathedral as a place of Divine Worship. He oversees the preparations for all the



Blackstone
FR. SPARKS: Becomes canon pastor of New York Cathedral.

services and is the master of ceremonies upon all occasions. He has the care of all the ornaments and furnishings of the Cathedral and is the keeper of the Cathedral Records.

The canon precentor has general oversight of the music of the Cathedral and is responsible for the fitting performance of the musical parts of the services, performing such work in conjunction with his duties as head-master of the choir school.

Anniversary

The Rev. Dr. Frederic S. Fleming observed the 10th anniversary of his institution as rector of the Parish of Trinity Church, New York, on January 25th. Before assuming that rectorship, Dr. Fleming had served as rector of the Church of the Atonement, Chicago, and rector of St. Stephen's Church, Providence, R. I. He has been three times a deputy to General Convention. On two occasions he was elected to the episcopate, first as Bishop Coadjutor of Northern Indiana in 1924, and as Bishop of Olympia in 1924—both of which he declined.

School of Prayer During Vacation Week

The public schools of New York are being closed during the first week of February, to save fuel oil. This means that there will be no spring vacation in April. Parents and rectors of Church children are trying to make plans for the February week which will render it helpful as well as pleasant for the children. St. Luke's Chapel, Trinity Parish, will conduct a

"Blessed Are The Peacemakers!"

We were teaching, recently, lessons from The Sermon on the Mount to The Young People's Group of our Parish Church, and we ran head-on into the phrase which we have used as our title this week. It overwhelmed us with its impact of new meaning. Who and what are peacemakers in Our Lord's eyes? Those who love and work for righteous and just peace. Who will be our peace-makers at the coming Peace Conference table? Politicians, diplomats, hard-headed business men not known muchly for spiritual-mindedness, or shall the peace that is to come be greatly fostered by those who believe in and love Him, whose policies would prevent wars?

If by the time peace comes, you've had enough of seeing loved ones taken from your homes, never to return, or to return battered for life, or hardened, or disillusioned—if you've had enough of rationing of this or that, all because the last peace was an embittered, political, diplomatic "peace" (?) which really caused this, another war—then for God's Own Sake, start now doing something about it. Start your talking where it will get farther up, start your praying as never before, start your parish priest preaching it and then urging it, first at Diocesan Conventions, and then on to General Convention, which is big enough to catch the National Ear at Washington, but start it, d'you hear me, START IT, or else list yourselves forever amongst the pussy-fied, nominal Christians who never do Our Lord much more good beyond taking up so many lines of space on Parish Registers. In these days ahead, if ever red-blooded Christians were needed, they will be needed for the salvation of this world and the generations to come! If we in the Episcopal Church let the days of this new peace come and go without our getting into it definitely, we personally will forever hang our heads in shame, and be no longer proud of being called Episcopalians. Slightly definite, aren't we? Aye, and with no apologies. We're just as definite in our business of Church Supply. You'll always know where we stand, what we have, what we can do, but if you haven't contacted us before, and need a definite form of service of supply (S.O.S.) ring our doorbell by mail. We believe you'll enjoy the forthright attention we will give your every inquiry.

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OHIO

Preparations For General Convention

More than 200 delegates attended the convention of the diocese of Ohio in Cleveland on January 26th and 27th, the first two-day convention held in the diocese for many years. Unusual interest was created this year by the coming General Convention scheduled to meet in Cleveland, October 5th to 13th.

Bishop Tucker in his address made reference to the first two conventions held in the diocese of 1818, at one of which Philander Chase was elected as the first Bishop. Telling how the newly-consecrated Bishop rode on horseback through the forests of Pennsylvania and Ohio, Bishop Tucker said: "The early history of this diocese is filled with a spirit of adventure and romance that we might well wish to recapture in these latter days. It is a happy coincidence that in this year, when we celebrate our 125th anniversary, the General Convention should be planning its 44th triennial meeting.

"When the invitation to come to Cleveland was accepted, we planned to entertain on a much larger scale than is now possible, such plans having now become inappropriate and impracticable in the face of the great emergency that confronts our nation and the world. The Church's work must go on, but it must be adjusted to the conditions which affect the life of every citizen of this country and which call for our undivided effort."

ATTENDANCE RESTRICTED

In accordance with the wish of the Presiding Bishop that the proceedings be as simple as possible and confined to essential meetings, there will be no mass meetings and the personnel of the Convention will be confined to the House of Bishops, the House of Deputies, the Woman's Auxiliary, and the National Youth Movement. The attendance will total about 1,500, and this number will tax the capacity promised by the hotels at this time.

Officers of General Convention and of the National Council met recently in New York with a special committee from Cleveland.

Laurence Norton, active chairman of the Convention committee, reported to the diocesan convention that the finances of the General Convention are being cared for by contributions made by parishes and individuals and that three-fourths of the amount necessary had been pledged.

The Bishop indicated that one important subject to come before General Convention would be the report of the Joint Commission on Approaches to Unity.

CHURCH UNITY

"I recognize that there will necessarily be differences of opinion in regard to the proposals, but I am confident that we can discuss these differences with mutual respect for the convictions of one another . . ." the Bishop said. "I feel it my duty to state that the Basic Principles have my approval and would, in my judgment, con-

School of Prayer for the boys and girls, gathering all the school children of the congregation, from kindergarten to high school age, for one hour every morning in the chapel. The vicar, the Rev. Dr. Edward H. Schlueter, will lead this school. After the Children's Eucharist on a recent Sunday, when the announcement was made, boys and girls of different ages expressed interest and satisfaction about the invitation to come to the chapel every morning during the February week, to learn how to pray better.

Dr. Frank Gifford Receives Lions Club Award

The Lions Club has awarded its silver trophy for the most outstanding community service performed by any individual in Mamaroneck during the past year, to the Rev. Dr. Frank Dean Gifford, rector of St. Thomas' Church.

The club has especially in mind Dr. Gifford's services as chairman of the local salvage committee which, according to editorial mention in the *Daily Times*, was a remarkable job, achieving results which brought Mamaroneck national recognition." The *Times* says further: "Dr. Gifford not only showed his public spirit on this occasion, but he has long been a consistent worker for the benefit of the community. By his example as well as his teachings, he has sought to benefit our spiritual welfare but he has also been ready to apply his hand to any task which gives promise of community betterment."

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$4,083.54
The Misses Stewart	20.00
E. W. W.	5.00
In Memory of J. P. T.	5.00
St. Andrew's Church School, Scotia, N. Y.	5.00
Ernst von Briesen	5.00
Rev. E. M. Weller	5.00
Advent Church School, Marion, N. C.	4.50
Anonymous	3.00
	<hr/>
	\$4,136.04

China Relief Fund

In Memory of J. P. T.	\$ 5.00
A Friend	2.00
Mrs. A. M. Fitzpatrick	1.00
	<hr/>
	\$ 8.00

Greek Relief Fund

In Memory of J. P. T.	\$ 10.00
The Widows' Club	5.00
	<hr/>
	\$ 15.00

Altar for Japanese Internment Camp

Rev. Wm. F. Draper	\$ 13.00
Mary Alden Eddy	5.00
Dorothy Craig	5.00
Maryland Diocesan Altar Guild	5.00
Anonymous	2.00
Caroline Stokes	2.00
Katherine Boyles	1.00
	<hr/>
	\$ 33.00

War Prisoners Aid

Previously acknowledged	\$ 744.90
Miss Louise Travous	10.00
Anne E. Cady	5.00
Dr. and Mrs. Francis G. Cain	5.00
In Memory of J. P. T.	5.00
	<hr/>
	\$ 769.90

DIOCESAN

stitute a step in the right direction for our Church to take."

The convention later went on record as approving the Basic Principles proposed for the union of the two Churches, together with suggested cooperative arrangements.

The treasurer reported that the finances of the diocese are in better condition than they have been for years. The salaries of the clergy have been increased in many cases; the giving to the General Church has been considerably increased.

New fields of work have been established by many parishes in opening day nurseries. New missions are being started at Bay Village and Bedford, old missions being revived at Bryan, Lisbon, and Mill Creek; and the expectation is that a definite social service work will be established in Grace Church in downtown Cleveland, where the congregation has merged with Trinity Cathedral.

ELECTIONS: Standing Committee: Rev. Drs. J. R. Stalker, Chester B. Emerson, Walter F. Tunks, and B. Z. Stambaugh; Messrs. R. F. Denison, William G. Mather, E. W. Palmer, and Laurence H. Norton. Deputies to General Convention: the Rev. Dr. J. R. Stalker, Very Rev. Dr. C. B. Emerson, Rev. A. S. Gill, Rev. Dr. W. F. Tunks; Messrs. W. G. Mather, C. C. Cowin, L. H. Norton, Richard Inglis. Provisional deputies: the Rev. Dr. Donald Wonders, the Ven. B. B. C. Lile, the Rev. Dr. V. A. Peterson, and Rev. Dr. T. H. Evans; Messrs. J. W. Ford, H. S. Firestone, I. C. Bolton, and J. W. Tyler. Diocesan Council: the Rev. Maxfield Dowell, Rev. Dr. B. Z. Stambaugh, Rev. Dr. T. H. Evans; Messrs. L. H. Norton, R. B. Tunstall, and H. W. Conrad. Diocesan treasurer, William G. Mather; secretary, the Rev. Paul R. Savanack; Registrar, the Rev. Dr. Gerard F. Patterson.

NEWARK

Youth Consultation Service

The Very Rev. Arthur C. Lichtenberger, dean of Trinity Cathedral, Newark, was elected president of the Youth Consultation Service of the diocese of Newark at the annual luncheon held at the diocesan house on January 15th. The Rev. John H. Keene of Christ Church, Teaneck, retiring president, was elected to the board of directors, class of 1946.

Bishop Washburn paid tribute to the leadership of Mr. Keene as president and to the character and scope of work of Miss Mary S. Brisley, the executive secretary, who was unable to be present because of illness.

Bishop Hart, Coadjutor of Pennsylvania, former U. S. Army Chaplain at Fort Dix, spoke on A Listening Ministry, stressing the importance of chaplains and rectors being ready at all times to listen to all who seek their help. He declared the chaplains' task is to supplement, not compete with, the USO; not to force themselves on the men "but to be there when the men want to talk."

Parish Achievements

Forward moving parishes report from the diocese of Newark:

Christ Church, West Englewood, N. J., has 331 pledges toward the 1943 budget, totaling \$10,200.90. Included in the number are 77 new pledges. The church, of which the Rev. John H. Keene is rector, has a

"Christ Church Tomorrow Fund," toward which the treasurer, Mrs. David Gelly, states 167 persons have signed pledges, on a three-year basis, of \$19,000; and cash and bonds total \$6,815.80. The first goal is \$50,000. Funds received are being converted by the vestry into Series F, United States War Savings Bonds.

Grace Church, Newark, N. J., has a service flag containing 86 stars—83 for men and 3 for women of the parish. It was given by St. Vincent's Guild of Acolytes and is flown from the flagstaff on the church lawn, under the Stars and Stripes.

The Christmas offering of St. Peter's Church, Morristown, totaled \$1,003.09.

DULUTH

Honor Roll Unveiled At 48th Convention

A feature of the 48th annual convention of Duluth, meeting January 19th and 20th, at St. James' parish, Hibbing, Minn., was the unveiling at the convention Eucharist of the diocesan honor roll of the men in the armed forces. Bishop Kemerer presided at the ceremony, assisted by the Rev. J. M. Hennessy, rector of the parish, the Rev. E. G. Barrow, the Rev. E. C. Prosser, and the Ven. W. K. Boyle. The honor roll, 10 feet long, will be kept up to date, and crucifixes sent by the Bishop to each man in the armed service.

Commenting in his address on the fact of the convention meeting in the heart of the nation's iron ore district, the Bishop pointed out, "There is something significant in the fact that this convention which represents the Prince of Peace, should be meeting in the very heart of that region which supplies the larger part of that commodity most necessary to the gods of war for their gory enterprise in decimating the children of our heavenly Father. It is silly that this precious ore is being frantically mined for killing and destroying, when God made it to supply the needs and serve the happiness of His children. It is a sad commentary on the incompetence of human beings to build a sane world out of God's rich provision of all things needful, instead of turning the world into a madhouse." Calling for Christian terms of a just peace, the Bishop said, "God *must* sit in the councils of the nations. His will as revealed by His Son our Lord Jesus Christ *must* prevail in peace settlements and after war adjustments. May He grant that this new spirit of world unity expressed in the words of Vice President Wallace, Wendell Willkie, our own Presiding Bishop, and countless others may be the evidence of the world's acceptance of the Brotherhood of man in the Fatherhood of God."

FINANCES

The Bishop called for a more adequate financing of the work of the diocesan executive council, pointing out how all its various departments operate without appropriation, and often simply "on paper." The national youth movement of the Church was stressed at the convention, which voted itself in complete accord with the national program of the youth of the

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Church. The Bishop appointed the Rev. J. M. Hennessy, Hibbing, as youth counselor for the diocese.

ELECTIONS: Standing committee: The Rev. Messrs. J. M. Hennessy, E. G. Barrow, L. R. Hallett, D. W. Thornberry; Messrs. R. Dell, J. A. MacKillican, F. Kiewell, H. Haroldson. Vacancies on the executive council: The Rev. Messrs. E. C. Biller, E. G. Barrow, R. M. Harris; Messrs. G. Varney, C. H. Richter, E. F. Sandin. Examining chaplains: The Rev. J. M. Hennessy, E. G. Barrow, H. T. Ries. Deputies to General Convention: The Rev. Messrs. J. M. Hennessy, E. G. Barrow, E. C. Biller, D. W. Thornberry; Messrs. W. H. Gemmell, R. Paine, G. H. Richter, A. R. Van Slyke.

KENTUCKY

Proviso in Bequest

The will of the late Dean Richard R. McCready provides that Christ Church Cathedral, Louisville, Ky., be benefited by his estate, "provided that no change shall be made in the Cathedral services and especially that the doctrine of transubstantiation or the Real Presence be *not* taught."

This was revealed at the annual parish meeting of the cathedral in January, when the portion of Dean McCready's will relating to the cathedral was read. It provides that after the death of his main heirs, who are childless, the endowment fund of the cathedral is to receive an equal sum to whatever shall be raised for it by the Woman's Endowment Association, up to a stipulated sum, with the proviso quoted above.

Editor's Comment:

Christ Church Cathedral is placed in the difficult position of having to choose between receiving a sum of money and remaining an Episcopal church; for while there is nothing in the Prayer Book to support the doctrine of Transubstantiation, the Real Presence is unequivocally taught there, as it has been by all the Catholic Church throughout the ages. We are confident that neither financial considerations nor loyalty to the memory of a fine man who made a mistake will sway the cathedral parish from the doctrine of Christ's Church.

MONTANA

Memorial Window

St. John's Church, Butte, Mont., has a new memorial window, honoring Lt. Thomas Ashworth jr., U.S.N., who was killed October 21, 1941, when the plane he was piloting crashed in the Pacific ocean while he was attempting a landing on the deck of an airplane carrier. The dedication service was conducted by his father, the Rev. Thomas Ashworth, rector of St. John's. Lt. Col. Ralph E. Davis, com-

mander of the Montana district of the U. S. Marine Corps, spoke at the ceremony. The general theme of the window is one of service and sacrifice for one's country.

SOUTHERN OHIO

Dr. William S. Keller Resigns As Department Head

Dr. William S. Keller, well-known for his pioneering work in the social-service education of candidates for the priesthood of the Church, now a Lieutenant Colonel in the 5th Corps Area, U. S. Public Health Division at Cleveland, Ohio, because of his new duties has resigned as chairman, though still remaining a member of the department of Christian Social Relations of the diocese of Southern Ohio. He has been succeeded as chairman by the Rev. John M. Burgess, rector of St. Simon of Cyrene, Lockland, Cincinnati.

Dr. Keller had been a member of the department since 1922, and chairman since 1927. This long chairmanship is unusual in the diocese because it is the policy to change the chairmen of all departments each year. A minute expressing appreciation for Dr. Keller's work was adopted by the department.

WEST TEXAS

More Confirmations in 1942 Reported At 39th Council

The 39th annual council of West Texas was held at St. Mark's Church, San Antonio, Tex., January 19th and 20th. The three parishes of San Antonio acted as hosts.

This was a banner year for the diocese of West Texas. The Bishop, in his annual address, reported the erection of a new church at George West, Tex., and that there were more confirmations this year than ever in the history of the diocese.

The treasurer reported that all obligations of the diocese had been met in full, leaving a substantial balance in both the assessment and apportionment accounts. He read a letter from Robert Worthington of the Church Pension Fund, expressing appreciation for the unusual record made by the diocese. "It is gratifying to be able to confirm that all assessments due in the diocese of West Texas for the year 1942 have, according to our records, at the present time, been fully paid. West Texas is the first diocese to have achieved this condition."

At this council it was unanimously voted to increase the stipends of the salaries of our missionaries by 10%. An additional \$1000 was pledged to the National Council. The diocese, recognizing its responsibility to the University of the South, raised its pledge to \$750.

ELECTIONS: Deputies to General Convention: Rev. Messrs. E. H. Jones, S. O. Capers, H. B. Morris, W. T. Sherwood; Messrs. A. Steves, A. Dilworth, F. M. Gillespie, E. Beecroft. Standing committee: Rev. Messrs. S. O. Capers, E. H. Jones, R. M. Allen; Messrs. H. C. Stribling, F. M. Gillespie.

CHURCH CALENDAR

February

- 7. Fifth Sunday after the Epiphany.
- 14. Sixth Sunday after the Epiphany.
- 21. Septuagesima Sunday.
- 24. S. Matthias. (Wednesday.)
- 28. Sexagesima Sunday.

SEMINARIES

Dean Rose Installed at Berkeley

Divinity School

At a service rendered colorful by academic gowns and hoods, as well as episcopal vestments, the Very Rev. Lawrence Rose was installed as dean of the Berkeley Divinity School, January 28th.

The service was conducted by Bishop Budlong of Connecticut and president *ex officio* of the school; the dean was presented by Bishop Gray, Suffragan of Connecticut, representing the board of trustees of the school; the Presiding Bishop delivered the main address, and Dean Rose himself preached the sermon.

Greetings to the new dean were given by President Charles Seymour of Yale University; the Rev. George Dahl, representing Dean Luther Weigle of the Yale University Divinity School, prevented by illness from attending; and by the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary.

The Rev. Dr. Frederick C. Grant of Union Theological Seminary, attended to represent that school, and the Rev. Dr. Massey H. Shepherd represented the Episcopal Theological School.

In the procession through the snow-covered campus of the school to Chapel Hall were students, members of the board of trustees, delegates from other theological schools, and the participating bishops, as well as Bishop Bentley (who is in charge of Alaska and was visiting in New Haven), and other friends of the dean.

Bishop Tucker in his address emphasized that theological education in this age requires new attention to the doctrine of the Holy Spirit; that men today especially need divine guidance to fit them to play their part in leading into the way of lasting peace.

He said that Dean Rose has been experienced in working with the Japanese, a people whose modes of thought are most unlike those to which we are accustomed; and this training should fit him to cope with situations arising after the war, when much will be changed.

"The future competence of the Church," Bishop Tucker said, "will be due to the guidance of the Holy Spirit. The Church has the two principles of continuity and of change. The Holy Spirit guides and directs in the principle of change."

"It is easy for groups of conscientious men to put down on paper ideas for the rehabilitation of the world after war," Bishop Tucker said, "but the real problem is to find men and women mentally, spiritually, and intellectually fitted to enable them to work according to the principles of the Kingdom of God. The Church can bring into the lives of men the Spirit that will make them be born again, then they can develop the spiritual qualities necessary for the needs of the new world."

PITFALLS

Dean Rose's sermon pointed out the difficulties of clergy in this age, and the necessity of their resisting "the inertia, the

oppressive satisfaction of Christians with their own measure of attainment, the lack of luster and vitality in Christian profession."

"We see a ministry in perpetual danger of watering plants rooted only in the thin soil of 'Christian civilization,'" Dean Rose said, "rather than in the inexhaustible soil of the Kingdom of God. We are in danger of attempting to build Christian character on general good intentions and a genial philosophy of life rather than on personal commitment to Jesus Christ."

Tribute was also paid to the life and work of the late Dean William Palmer Ladd, and of the Rev. Dr. Charles B. Hedrick, who died recently after long service as a professor in the school.

War-Time Finals At Virginia

"A class born out of due time" was graduated from Virginia Theological Seminary January 19th. Labeled thus at the alumni luncheon presided over by Dr. Charles Sheerin, rector of Epiphany Church, Washington, the group was able to graduate four months ahead of schedule because of courses having been offered straight through the summer.

Preacher at the evening service on January 18th was the Rev. Dr. Francis A. Cox, chancellor of St. John's University, Shanghai, who preached the missionary sermon. Twenty-one years ago Dr. Cox graduated from the Seminary; this was his first visit to a Seminary final since that time.

Dean Zabriskie officiated at the graduating exercises and the Presiding Bishop, president of the board of directors, awarded the diplomas, and conferred the Doctor of Divinity degree to the Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, Va. The Rev. George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York, made the graduation address.

A dramatic moment at the alumni luncheon came when Dr. Sheerin called on Rabbi Schiff of Alexandria, who has been teaching Hebrew in the Seminary. He told of his experiences in a concentration camp before coming to this country. He said that he had arrived in the United States with his faith badly shaken, but in his words, "This Holy Hill re-built my Faith."

25th Anniversary

The Very Rev. Allen E. Evans, dean of the Philadelphia Divinity School, celebrated the 25th anniversary of his ordination to the priesthood on January 25th. The students and staff of the Seminary honored him with a choral celebration of the Eucharist, a corporate communion, intercessions, and evensong services. A semi-formal banquet was held in the school refectory.

Midwinter Alumni Day at G.T.S.

A large number of the members of the associate alumni of the General Theological Seminary assembled for the midwinter reunion at the Seminary on January 20th. They came by train, subway, and bus, for

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EDUCATIONAL

the most part. Two lectures were given in the afternoon, the first by the Rev. Dr. Edward R. Hardy jr., on Recent Study of the Early History of the Church of England, and the second by the Rev. Dr. Cuthbert A. Simpson on The Old Testament and Nationalism. After the lectures, given in Seabury Hall, tea was served in Seabury Common Room. At the alumni dinner in Hoffman Hall the speakers were Bishop Hart, coadjutor of Pennsylvania, and Professor Clark C. Kuebler of Northwestern University.

It was reported that the five yearly observances of Theological Education Sunday had not only resulted in contributions totaling \$37,500 but also that successive returns had also saved nearly \$2,000 of endowment income which otherwise would have been lost by drawing on principal to meet current expenses. In 1941, the Seminary received two gifts totaling \$3,000. The 1942 returns, as yet incomplete and without any large gifts, total \$11,565. This figure represents response from a larger number of congregations than ever before, and is very encouraging since it means that more of the associate alumni are interested and that their congregations, in turn, are responding. The expectation is that the Seminary's financial deficit will end in 1943. The returns from Theological Sunday (January 24th), it is hoped and expected, may bring this about.

This year, 1943, will round out 110 years of associate alumni activity. In the 10 years since the 100th anniversary, much has been done by the alumni for the promotion and well-being of the Seminary. The formation of diocesan alumni associations has created and sustained much more interest than in the years previous. Still more has talking and preaching by the alumni on theological education, enlightened the people of the Church.

SECONDARY SCHOOLS

Annie Wright Alumnae Work To Pay Off Mortgage

Alumnae of the Annie Wright Seminary have taken upon themselves the task of raising \$145,000 by May 1st, in order to pay off the first mortgage of the school. The action was taken at the annual Founder's Day meeting on January 19th.

There are two bidders for the property. A group of Tacoma business men would like to turn it into an apartment hotel; and the Navy would like it for a convalescent home.

Miss Ruth Jenkins, headmistress of the seminary, has pointed out that the present enrolment is greater than it has been for many years and that the seminary is now more than paying its way.

PARISH LIFE

Noon-Day Services

Since the first Pearl Harbor day more than a year ago, noon-day services have been held in St. Stephen's Church, Wilkes-Barre, Pa., and men in service from the whole community have been remembered at the service. Among those whose names appear among the 164 who have gone out of the parish into service is that of Admiral Stark, chief of the Naval staff.

A feature of the noon-day service is that the Rev. William E. Russell, the rector, invites the whole community to submit names of those in service, whether Episcopalians or not. This has been widely advertised and almost daily come telephone calls or letters submitting names. Each name is mentioned specifically once a week and postcards—lately the "Men Unshamed to Pray" postal issued by the National Council—are sent to the families in advance to remind them of the day on which individuals will be remembered. This system, according to Fr. Russell, has brought large numbers of strangers and increased church attendance.

A woman's group sends a monthly news letter to all parishioners in service.

Godparents' Service

A unique and impressive service known as the Annual Godparents' Service was held at the Cathedral, Louisville, Ky., on the Sunday preceding Christmas. Godparents of all unconfirmed children were asked to attend and renew their promises as sponsors, and if their god-children were not too young to come with them and their

parents. It was made mainly a children's service and Holy Baptism was a feature of the service.

Hymn Rehearsals

In order to emphasize the objective quality of the service, and help a congregation to sense the art required in a rendering of praise to God, the Rev. Lloyd W. Clarke, rector of the Church of the Holy Trinity and University of Minnesota Episcopal student chaplain, has initiated the practice of holding ten-minute rehearsals before the worship proper begins.

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DEATHS

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

B. Stewart Bert, Priest

The Rev. B. Stewart Bert, who died in Philadelphia December 22, 1942, was born in Newville, Pa., April 28, 1873, the son of John George Abba la Bert and Letitia Elizabeth (Graham) Bert. As a young man he entered nurses' training, and followed that profession for some years, serving for a time on the staff of a railway hospital.

Having reached the decision to enter the priesthood, he entered Nashotah House to study, and was graduated from that seminary in 1906. In June of that year he was ordained to the diaconate, and in December to the priesthood, by Bishop Webb, then Coadjutor of Milwaukee.

From 1906 to 1928 he was engaged in parish ministry, serving in numerous dioceses and cities, such as Racine, Wis.; Newport, R. I.; Norristown, Pa.; Philadelphia; Buffalo; and Kingston, N. Y. From the last mentioned city he was called by his Alma Mater in 1928, to become the chaplain of students at Nashotah House. This position he filled for 12 years, serving also as assistant librarian until his health failed in 1940. He rendered a unique and valuable service at this post, endearing himself to several generations of seminary students and to all his colleagues of the Nashotah House staff.

The year following his break in health he spent with a sister in Buffalo; and since the summer of 1941 he had been a resident of Harrison Home, an institution connected with the Episcopal Hospital of Philadelphia. During his year and a half at the Home, although he was unable most of the time to exercise any formal priestly functions, he carried on a genuine ministry by the quiet force of his Christian witness and fortitude and encouragement of his fellow-residents. It is significant that all the residents of the Home who could possibly do so were present at the Requiem held for him at St. Clement's Church. Further evidence of his continuing witness to the Faith may be seen in the fact that he engaged as actively as he was able in the work of the Philadelphia Catholic Club.

It is perhaps worthy of notice that Fr. Bert was the first member of his home parish (St. John's, Carlisle, Pa.) ever to enter the priesthood.

A Solemn High Requiem Mass was celebrated for Fr. Bert at St. Clement's, Philadelphia, December 26th, with the rector, the Rev. Franklin Joyner, as celebrant. Fr. Bert had many and close associations with St. Clement's, having served there as summer supply for several years between 1930 and 1938. Nashotah seminarians and colleagues, residents of Philadelphia, served as master of ceremonies, thurifer, and acolytes at the Requiem. His body was cremated in Philadelphia, in accordance with one of his last requests, and the ashes were brought to Nashotah for interment. There in the Chapel of St. Mary the Virgin there was celebrated a Solemn High Requiem, January 9th. The celebrant was the Rev. Dr. James Boyd Coxe, rector of St. John Chrysostom's, Delafield, Wis., and a classmate of Fr. Bert. Interment of

the ashes followed, at the Nashotah House cemetery.

Fr. Bert is survived by one sister and a niece.

John Ernest Carhartt, Priest

The Burial Service for the Rev. Dr. John Ernest Carhartt, historiographer of the diocese of Ohio for a number of years, was conducted by Bishop Tucker of Ohio on the evening of January 27th. The service was held at St. Peter's Church in Ashtabula, where Dr. Carhartt had been rector for about 10 years.

Dr. Carhartt, who was 64 years old, was ordained in 1915. From 1919 to 1921 he was senior curate in charge of Trinity Cathedral, Cleveland. He served as a chaplain during the first World War and was past national chaplain of the Army and Navy Union. He was also chaplain of the Cleveland Chapter of Sojourners, a 32d degree Mason, and a past grand chaplain of the Masonic Grand Lodge of Ohio.

From 1921 to 1930 he was rector of St. Alban's Church, Cleveland. He then was on the staff of the National Cathedral at Washington for two years.

Dr. Carhartt is survived by one sister, who lives at Granville, where he was buried.

During his ministry Dr. Carhartt served

in many capacities in the diocese and rendered special service in connection with publicity.

Arthur Searing Peck, Priest

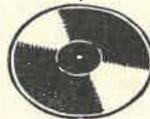
The Rev. Arthur Searing Peck, non-parochial priest of the diocese of South Florida, died in Sanford, Fla., on December 19th and was buried there on December 21st. He was born in Brooklyn, N. Y., in 1880 and attended St. Stephen's College and Berkeley Divinity School. Ordained priest by Bishop Scarborough of New Jersey, he went first to St. Stephen's Church, Plainfield, N. J., and later served from 1908 to 1911 in charge of St. Paul's Church in Panama. He also was secretary of the convocation of the Canal Zone during that period. From 1911 to 1913 he was rector of Grace Church, Galesburg, Ill., till accepting a call to Holy Cross parish, Sanford, where he was rector until retiring from active duty in 1925, then continued residence there.

His widow, the former Miss Brenda deVere Morrison, survives.

Nettie M. Galbraith

Miss Nettie M. Galbraith, for more than 30 years principal of St. Paul's School for Girls, Walla Walla, Wash., died in

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The Living Church

744 N. Fourth St.

Milwaukee, Wis.

CLASSIFIED

ANNOUNCEMENTS

Memorial

HUNTING—In loving memory of George Coolidge Hunting, bishop, who entered into Paradise February 6, 1924. "In the heavenly country bright Need they no created Light; Thou its Light, its Joy, its Crown, Thou its Sun which goes not down, There for ever may we sing Alleluias to our King. Amen."

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DEATHS

Portland, Ore., on January 21st. She was 62 years old.

Miss Galbraith was born in Walla Walla and graduated from Whitman College. She was later the first woman to receive the honorary degree of Master of Arts from Washington State College. From 1900 until 1905 she taught in the public schools. In 1910, when she became principal, St. Paul's School had an enrollment of nine pupils. Under her leadership it grew to 125 and was placed on the accredited list of many colleges and universities.

For many years she had been prominent in civic affairs in Walla Walla and in Church life in the district of Spokane. She was widely known as a lecturer on educational subjects.

The Burial Service was conducted at St. Paul's Church, Walla Walla, on January 26th by Bishop Cross of Spokane. He was assisted by the Rev. Arthur Vall-Spinosa.

Isaac Lea Nicholson

In the cemetery of Nashotah House, where his father, the Rt. Rev. Isaac Lea Nicholson, was also buried 37 years ago, Isaac Lea Nicholson, only son of the fifth Bishop of Milwaukee, was buried on February 1st. He died of a heart attack, after several years of illness, on January 30th at the Summit hospital near Oconomowoc. He was 61 years old. He is survived by his wife, Edith.

His boyhood and youth were spent in Milwaukee, in the Bishop's House close by the then new All Saints' Cathedral. Bishop Nicholson, his father, consecrated in 1891, headed the diocese of Milwaukee for 15 years, until his death in 1906. Mr. Nicholson entered business in Milwaukee and later in Oconomowoc, where he made his home for the past 15 years. He has been a trustee of Nashotah House for many years.

Mrs. Robert C. Wilson

The National Council has received word of the death on January 8th of Mrs. Robert Child Wilson, widow of a former missionary in China, and founder of an elementary school for Chinese in Zangzok.

Mrs. Wilson lived in Bethel, Vt. She was born in Columbia, S. C., 69 years ago, and in her youth taught in a kindergarten in New York City, where she met Mr. Wilson. They were married in Shanghai, after his graduation from seminary and ordination.

Mr. and Mrs. Wilson were stationed in Soochow and later Zangzok. They returned to the United States in 1926, and Mr. Wilson became rector of St. Paul's Church, Windsor, Vt., remaining there until his death in 1936.

Mrs. Wilson was always very active in Church work. She taught in Church school for many years, and worked in the auxiliary, where she was especially interested in promotion of the United Thank Offering.

The Burial Office was read by the Rev. Truman Hemenway of Sherburne, Vt., and interment was in the churchyard of Old Christ Church, Bethel.

CHANGES

Appointments Accepted

BINNINGTON, Rev. PERCY M., priest in charge of St. Andrew's, Stamford, Conn., has been elected rector of the parish.

BRAY, Rev. AUBREY, formerly rector of St. Andrew's Church, Taft, Calif., has been priest in charge of St. Paul's mission, Fort Townsend, Wash., effective February 1st.

CAMPBELL, Rev. DONALD JAMES, rector of the Church of the Redeemer, Providence, R. I., is to be dean of Christ Church Cathedral, Springfield, Mass., effective April 1st.

CRUSOR, Rev. CHARLES E., formerly rector of St. Matthew's Church, Houma, La., has been vicar of St. Anne's, Tifton, and St. Matthew's, Fitzgerald, Ga., since November 15, 1942. Address: St. Anne's Rectory, Tifton, Ga.

DIXON, Rev. H. CAMPBELL, formerly priest in charge of St. Stephen's mission, Louisville, Ky., has accepted a call to be rector of St. Paul's, Louisville.

GILDERSLEEVE, Rev. NELSON B., rector of Emmanuel Church, East Syracuse, N. Y., is to become Latin master and full-time chaplain of The Manlius School, effective March 1st.

GREENE, Rev. ROBERT L., vicar of St. Andrew's mission, Portland, Ore., has been vicar of St. James, Coquille, Ore., and priest in charge of Coos and Curry County missions since February 1st. Address: Coquille, Ore.

JONES, Rev. W. PIPES, formerly rector of Holy Trinity Church, Memphis, Tenn., has been priest in charge of St. James Church, Lake City, Fla., since February 1st.

KELLERMANN, Rev. JOSEPH L., formerly priest in charge of St. Paul's Church, Murfreesboro, and Church of the Redeemer, Shelbyville, Tenn., is to be assistant in the Church of the Advent, Spartanburg, S. C., about March 1st.

KEPLER, Rev. FREDERICK J. G., curate of the Church of the Holy Communion, New York, is to be priest in charge of Emmanuel mission, Mercer Island, Wash., St. John's, Kirkland, Wash., effective March 1st.

LANKFORD, Rev. WILLIAM H., formerly vicar of St. Alban's mission, Tillamook, Ore., has been

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POSITIONS WANTED

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

EXPERIENCED ORGANIST and choirmaster wishes a change. Boy choir or adults. University graduate. Churchman. Box D-1686, The Living Church, Milwaukee, Wis.

RETREATS

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CHANGES

vicar of St. Andrew's mission, Portland, Ore., since February 1st. Address: 6915 N. Leonard Street, Portland, Ore.

MACLAURY, Rev. DOUGLAS R., priest in charge of St. Peter's Church, North Lake, Wis., is entering the Graduate School of the University of Wisconsin, and is to begin assisting at St. Francis House, the student center at the University in Madison.

OSBORN, Rev. DANIEL CARGILL JR., formerly assistant of St. Paul's, Pawtucket, R. I., is to be rector of St. Philip's Church, West Warwick, R. I., effective February 15th. Address: 1565 Main Street, West Warwick, R. I.

PICKELLS, Rev. JOHN L., formerly rector of the Church of the Reconciliation, Webster, Mass., has been rector of St. Luke's Church, East Greenwich, R. I., since January 1st.

WEATHERBEE, Rev. DONALD O., formerly rector of St. John's Church, Abilene, Kan., has been rector of Trinity Church, Lawrence, Kans., since January 1st. Address: Trinity Church Rectory, Lawrence, Kans.

WILLIAMS, Rev. WILTSHIRE, formerly rector of the Church of the Redeemer, Andulusia, Pa., has been vicar of Christ Church, Frederica, St. Simon's Island, Ga., since November 22d.

Military Service

ALEXANDER, Rev. ROBERT C., formerly rector of Trinity Church, Atchison, Kans., has been a chaplain in the Navy since January 1st.

DIEHL, Rev. JOHN R., formerly vicar of St. Andrew's Church, Longmeadow, Mass., has resigned to become a chaplain in the Navy. Address: U. S. Naval Chaplains' School, Norfolk, Va.

KOLB, Rev. JOHN F., formerly rector of Christ Church, Lonsdale, R. I., has resigned to become a chaplain in the Navy. Address: Chaplains' School, Norfolk, Va.

MAGNAN, Rev. J. W. B., formerly rector of Wiltwyck School, Esopus, N. Y., has been a chaplain in the Army since August, 1942. Home Address: 82-61 Fifty-first Avenue, Elmhurst, L. I., N. Y.

PLATT, Rev. DONALD, formerly curate of St. Stephen's Church, Providence, R. I., has entered the Naval Chaplains' School, Norfolk, Va.

Ordinations

PRIESTS

ATLANTA—The Rev. ROY PETTWAY was ordained to the priesthood on January 23d in St. Timothy's Church, Atlanta, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. T. V. Morrison. The Rev. Dr. Theodore St. Clair Will preached the sermon. The Rev. Mr. Pettway will be vicar of St. Timothy's Church, Atlanta, and the Church of the Ascension, Cartersville, and priest in charge of the East Lake Church School, Atlanta. Address: 2093 Ridgedale Road, N. E., Atlanta, Ga.

RHODE ISLAND—The Rev. ARTHUR STEVENS KNAPP was ordained to the priesthood on January

25th in Trinity Church, New Haven, Conn., by Bishop Perry of Rhode Island. He was presented by the Rev. Charles Townsend; the Rev. Dr. Percy Linwood Urban preached the sermon. The Rev. Mr. Knapp will be curate of Trinity Church, New Haven, Conn. Address: 124 Prospect Street, New Haven, Conn.

DEACONS

NORTH CAROLINA—The following were ordained to the diaconate on January 24th in St. Luke's Church, Spray, N. C., by Bishop Penick of North Carolina:

ROBERT HAMPTON PRICE, presented by the Rev. H. A. Cox, will have charge of Christ Church, Albemarle, N. C.

ROBERT W. TURNER, presented by the Rev. A. S. Lawrence jr., will have charge of the Church of the Messiah, Rockingham, and All Saints, Hamlet, N. C.

WILLIAM J. GORDON JR., presented by his father, the Rev. William J. Gordon, has accepted work in Alaska, where he will go in a few weeks. The Rev. A. S. Lawrence jr., preached the sermon.

SOUTH CAROLINA—WILLIAM HENRY HANCKEL JR., was ordained to the diaconate on January 25th in St. Michael's Church, Charleston, S. C., by Bishop Thomas of South Carolina. He was presented by the Rev. Dr. Albert R. Stuart, who also preached the sermon. He will be deacon in charge of St. Alban's Church, Kingstree, S. C. Address: Kingstree, S. C.



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

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All Saints', Rehoboth Beach, 9:30

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

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

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

St. Margaret's Church, Belfast, Me.—75
(Only Episcopal Church in Waldo County)
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MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

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

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York City
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Rev. Vincent L. Bennett, associate rector in charge
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Daily: 8 Communion; 5:30 Vespers

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

Rev. Geo. Paull T. Sargent, D.D., Rector
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Chapel of the Intercession, 155th St. and Broadway, New York City—2194
Rev. Dr. S. T. Steele
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Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2280
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2250
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Sunday Services: 8:30 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

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Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—808
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

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

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—637
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—840
Rev. G. W. Gasque, Locum Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

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

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—310
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1000
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

For the Pre-School Department of Every Church

A LANTERN TO OUR CHILDREN

A Guide for Parents of the Pre-School Child

— by —

Margaret K. Bigler



It is recognized today that the pre-school department is a definite part of every Church School. More and more our leaders in Christian Education are devoting energy and thought toward helping parents develop the spiritual up-bringing of children of this particular age.

A Lantern to Our Children, by Margaret K. Bigler, has been designed as a guide to parents. The material includes a set of leaflets for the parent, one for each month of the pre-school period. **The Leader's Guide** is a book, not for the parent, but written for the parish leader under whose direction the pre-school department is governed. **A Leader's Record Book** is provided in order that a systematic record may be retained of the children and of the dates the monthly leaflets are sent or delivered.



The Monthly Leaflets

The Monthly Leaflets for the parents contain brief statements on some vital subject, prayers, and other directions.

The plan calls either for mailing or personal delivery of a leaflet once a month to the parents. Contact with the home is thereby maintained for four years before the child enters the Church School.



Leaflet, Year 1, Month 4

The Leader's Record Book

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The Leader's Guide

This guide has been completely re-written and offers more help to the leader in the direction of the work. Pre-School education is reviewed and details of the pre-school department of the Church are given. Such questions as the type of person to lead the work, the methods to be followed, when and how to make calls, distribution of the leaflets, grading of the material, and a number of others are covered in the book. Also the development of the nursery class and the organization of study groups are reviewed. Valuable suggestions are offered the leader on these two points.

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