

The Living Church

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

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NEW REREDOS, EPIPHANY, BALTIMORE

The Epiphany star is the central feature of the reredos recently installed in the Church of the Epiphany, Govans, Baltimore. The Rev. George F. Packard is rector.

LETTERS

Judgment of Dr. Bell

TO THE EDITOR: Having finished reading the article in L. C., February 6th, "The Judgment of the Coming Peace," by the Rev. Bernard Iddings Bell, D.D., I hasten to fasten a clothespin on my nose and answer.

Is it sacrilegious to presume the Christ our Lord, Messenger of love and forbearance, came from the same great God who also endowed us with ordinary common sense? There is nothing in the teachings of the former that requires us to throw away the latter. There is a vast difference between being forgiven for wrongdoing and having the entire episode erased as if it had never been.

The first requirement necessary for forgiveness is being genuinely sorry for having sinned. Germany proved she was not genuinely sorry for the sin of having plunged the world into bloodshed. All she was concerned about was escaping from the penalty of having sinned, which was the Versailles Treaty.

The theme "poor little Germany laboring overburdened under the cruel terms of the Versailles treaty imposed by those 'who betrayed her'" is worn threadbare. Why did they go through Belgium in the first World War? That was before the Versailles treaty was formulated—or don't you remember? . . .

Whether a second World War could have been averted had Germany been "loved sufficiently" is open to debate, but certainly there would not have been another one if we and the allies had exercised the most rigid surveillance over Germany, saying, "You can contribute to the world's science and medicine, literature and music, and whatever else of a constructive nature you have to offer but no armaments will you be permitted to make. Not even one small-bore rifle." Germany's "liking or not liking" the peace terms would have been beside the point. . . .

According to Dr. Bell's theory that murderers and paranoids should not be hampered in their fun, all inmates of insane asylums and prisons would be released and given machine guns. Then while they have a lovely gleeful afternoon killing and plundering in some quiet peaceful hamlet, we stand by chanting hallelujahs while we love them with the other cheek. Perhaps Dr. Bells calls this being a Christian but my dictionary says it is being a plain . . . fool.

You never try to reason with a madman who is armed. You disarm him. Then join together with other peace-loving people in whatever measures are necessary to see that he does not re-arm. It has nothing whatever to do with whether you love the madman or hate him.

The real issue is not whether we squirm and fuddle around until we find a peace that is comfortable and satisfactory to Germany. The real issue is whether we learn from hard experience to join with other nations in *maintaining* peace or whether we disregard experience and soar alone once more into the stratosphere only to crash in another war.

As for us "loving Russia into a new attitude toward us, toward all the world," this represents a type of wishful thinking so prevalent one feels almost disloyal for introducing a note of reality. We "loved" Russia into nothing. We "poured lease-lend materials into their hands, trusting absolutely" for the good and sufficient reason there was absolutely nothing else for us to do. For once our government had sense enough to solve an urgent problem expediently.

And now we are exhorted if only we will "issue a program for world peace and offer to put Germany in at once, on equal terms



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... the war would end in a month." *Peace!* that sweet word! What kind of peace did Germany give Poland and Czechoslovakia? It is no secret that Germany is bragging right now if they don't win this war, they will the next one. If the mass of German people are such dupes they can be "led astray" by a fanatic whose only qualification for leadership is an ability meticulously to appraise the exact temper of an audience and then bend them to his will, they are desperately in need of International Guardianship for their own protection. If once they make amends and genuinely try to redeem themselves and to regain their honorable standing in the world of nations—that is a different story.

Militant Christianity is the most powerful, dynamic force in the world and offers the only practical and permanent solution to the world's ills, but having this vital, living, forceful, potent, true word and teaching of Christ corrupted into a tasteless, insipid pap of slushy blathering bathos by an ivory-towered extremist is what makes people lose respect for the whole doctrine of Christian ethics and drives thinking people from the Church. . . . There are great numbers of laymen who have come to the place where they are demanding, "If Christianity has any teeth, now is the time to prove it." . . . It is useless to waste valuable time wondering what causes empty church pews. If the exodus is halted and others brought into the church it will be by men the calibre of the one who wrote, "Who Gets the Breaks in Prayer?"—a man with enough acumen to comprehend what needs to be said and enough courage to say it, both through press and through pulpit.

We'll page the other kind after the millennium arrives. V. D. HATCH.
Kansas City, Mo.

TO THE EDITOR: We are all agreed, it is to be presumed, that our heritage of free speech and a free press is a priceless treasure. We probably agree that this heritage imposes on us certain obligations. Many who take advantage of the privilege are inclined to forget the obligations. One of the obligations imposed on us, it should be evident, is that of thinking as clearly as we are able to do before we speak or write, marshalling our facts, and expressing our ideas as lucidly as possible.

THE LIVING CHURCH has published, in its number for January 30th, the first of a series of articles by the Rev. Bernard Iddings Bell, D.D., on "The Judgment of the Coming Peace," which is a lamentable example of the results of taking advantage of a right while shirking an obligation. We who hear or read the exhortations of the self-constituted prophets who expressed themselves so vehemently have the same rights as they, and the same obligations. We must be very careful not to let the shrill vociferations of these name-calling gentry who recklessly spring into a pulpit or pound a typewriter interfere with our own efforts to think clearly and to speak with calmness and restraint.

Let anyone read Dr. Bell's excoriation of the Treaty of Versailles. Then let him read the treaty. Then let him ask himself what caused the aggression of Germany in 1914—nearly fifty years after she had concluded an infinitely harsher treaty with a defeated opponent. Let him read the threats made by German leaders from the Kaiser's day until the present war. He might also meditate on the fate of the nations occupied by Germany since 1940. He will then be less inclined to consider the Treaty of Versailles unduly harsh.

Dr. Bell ignores the hideous treatment, by Germany, of the people of the occupied

countries. He has no word of reproach for the murderers of Jews in November, 1918. He has no tears for the thousands bombed and starved, tortured and massacred, in every country on which the Germans could loose their murderous wrath. But he feels with Dean Inge that the Allies will weep over the destruction of German monuments of plaster and stone. No—if we have any tears left when this hellish war is won we will weep for the loss of our young men, senselessly slaughtered on the threshold of life to satisfy a maniac's lust for power. We will weep for the men whom Germany's "Yellow Aryan" ally did to death with unspeakable tortures on Bataan—and if we weaken then and fail to beat into the dust the infamous, bloody cause of all this anguish so that we will be forever free from the fear of his treachery, we shall deserve what Hitler has in store for us.

It ill becomes a clergyman to use such terms as "callous, brutal and vile" of the men who are working and fighting for a liberty which he misuses to write vicious nonsense from some sheltered study. Let us repudiate this stuff; and if Dr. Bell chooses to . . . mourn for anything let him do penance for his own sins against reason; and it is apparent that he will have enough to do.

JANE CHONTEAU.

St. Louis, Mo.

The Communion Cup

TO THE EDITOR: The following is a summary of an article, entitled, "Survival of Bacteria on the Silver Communion Cup"—William Burrows and Elizabeth S. Hemmens—Dept. of Bacteriology & Parasitology and the Walter G. Zoller Memorial Dental Clinic, University of Chicago, vol.

The Living Church For Lent

Has an exceptionally fine schedule of articles. The famous English Christian sociologist, Wm. G. Peck, contributes a series of three articles on *The Coming Task of the Church*. Dean Yoder of the Indianapolis Cathedral conducts our weekly devotional column for laymen, on the subject, *The Prayer Book and Spiritual Health*. We are offering a series of editorials on the Forward Movement theme for the season, *The Christian Doctrine of Man*, and, in addition we have a number of special articles of a devotional nature.

Our SPECIAL OFFER for Lent is a five-month subscription to *The Living Church* for \$2.00—plus (as a premium for promptness in ordering) a GIFT copy of the Rev. Charles P. Atwater's book, *The Episcopal Church, Its Message For Men of Today*, a favorite with clergy and laity. Order now, and get your copy. Fill in the coupon and send it with your remittance.

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The Living Church

744 North 4th Street

Milwaukee 3, Wisconsin

STRICTLY BUSINESS

TWO WEEKS ago I was up in northern Minnesota and the temperature was down to only 10 above zero, warm in January for that part of the country, but last week a snowstorm followed me all the way back East, and I came into New York hours late to find the biggest snowstorm of the year.

I was particularly pleased to find the problems of merging two dioceses are working out so smoothly in Minnesota. Bishops Keeler and Kemerer are, as the LC recently said, "making history," and the kind of history the Church wants.

I visited with the Rev. Wendell McGinnis in Duluth. He has a remarkable plant in St. Paul's Church and parish house. I should imagine it is one of the most complete in the diocese. I think he has a big job and the ability to fill it.

* * *

C. P. MOREHOUSE, editor-on-leave of THE LIVING CHURCH, is now Captain Morehouse, I learned on my return to the New York office. He visited in the East a week ago, double silver bars and all.

* * *

TWENTY TINY VOICES, not great poetry, perhaps, but still good sentiment, was found on a table at the Episcopal Canteen, Denver, after the boys of St. John's Cathedral choir had sung carols:

Twenty tiny voices blending oh so sweet,
Twenty tiny gowns pressed, oh so neat,
Twenty little boys singing of the Yuletide,
Many, many soldiers more than satisfied . . .
Singing of the Christ Child, whom we all must know,
Singing of His glories from where all blessings flow.
I am but a soldier that writes this simple poem,
And these twenty tiny voices help me think of home.

—A Soldier.

* * *

WE STILL have a few copies of the February 13th Lent Book Number of THE LIVING CHURCH left (really a very few), and I shall be happy to send a copy, while the few last, to any book-buying friend of a subscriber. I offer these copies free, because I'm sure the issue is extremely valuable to persons buying religious books for Lent. I wish I had a way of telling just how many books how many of our readers select and buy from this issue. Perhaps I'll get up a survey. I should have done so long ago, but the government sends out so many complicated forms that I'm afraid people are sick of them.

Leon McConkey

Director of Advertising and Promotion.

73, No. 3, pp. 180-190, taken from the *Journal of Infectious Diseases*, dated November-December, 1943:

"Evidence is presented which indicates that bacteria swabbed on the polished surface of the silver chalice die off rapidly. Experiments on the transmission of test organisms from one person to another by common use of the chalice showed that approximately 0.001% of the organisms are transferred even under the most favorable conditions; when conditions approximated those of actual use, no transmission could be detected. Only small numbers of bacteria from the normal mouth could be recovered from the chalice immediately after its use by four persons. It is concluded that in practice the silver communion cup is not an important vector of infectious disease."

ALBERT E. RUSSELL, M.D.
Governors Island, N. Y.

Orthodox Canons

TO THE EDITOR: Your recent editorial suggesting that the Exarch of the Patriarch of Moscow for this country should be removed out of this country because of his defense of the canons of the Holy Catholic and Apostolic Church can only come as a shock to those who have felt that the policy of your excellent weekly has been one of working hard toward the acceptance of these same canons by the Protestant Episcopal Church.

More than this your long quotations from an unauthorized lay-person of questionable standing in the Orthodox Catholic Church; a person who, by his own confession was, in the days of his youth under a strong influence of Protestant points of view, makes one wonder if your real attitude is that of bringing, through a process of education, your Church back to the Catholic and Apostolic Faith and Discipline or one of promoting a special kind of ritualistic imitation of Catholic worship with the intent to avoid the necessary acceptance of the Faith and Discipline of the Holy Catholic and Apostolic Church.

Permit me to point out that the Metropolitan Benjamin, when he received his Divine Commission to Apostolate, promised before God to observe "all the canons of the Holy Apostles, and those of the Seven Oecumenical Councils, and the pious Provincial Councils, the traditions of the Church, the decrees, orders and regulations of the Holy Fathers."

To any Catholic-minded or Catholic-trained person the demands of these canons are obvious and in the case in question quite explicit, viz.: "That the Orthodox shall not commune with those not of the 'same household of Faith' (Gal. vi, 10), and 'any bishop, or priest, or deacon who will pray with heretics let him be anathematized; and if he allows them as clergymen to perform any service, let him be deposed,' (Apostolic Canon 45). "Any bishop or priest who accepts Baptism, or the Holy Sacraments with heretics, let him be deposed." Apostolic Canon 46.

The only test which the Holy Catholic and Apostolic Church can apply to determine whether a person is of the Household of Faith is the complete acceptance of the canons of the Holy Apostles and the decrees of the Oecumenical Councils, the traditions of the Church and the orders and regulations of the Holy Fathers.

Unfortunately at the present moment those who style themselves bishops of the Protestant Episcopal Church in the United States of America promise no such thing but rather obedience to the doctrines, discipline and worship of the Protestant Episcopal Church in the United States of America. Between these and the canons and discipline of the Holy Catholic Church there lies a world of difference, and it is this difference which

separates absolutely despite the kindly desires of sincere people on both sides.

Let this not be interpreted as an un-Christian spirit on the part of the Holy Catholic and Apostolic Church. Orthodoxy extends to all who call themselves Christians that fatherly love which desires the healing of all differences which separate. If, in the past, the Protestant Episcopal Church has occupied a favored position in the consideration of Orthodox bishops it is because they have felt that within the Protestant Episcopal Church there is a group of sincere people who desire to unite themselves with the Holy Catholic and Apostolic Church on the bases of the canons of the Holy Apostles and decrees and discipline of the Seven Oecumenical Councils. The surest way to destroy this favored position is for the leaders of this group to condemn an Orthodox bishop when he does his plain duty relative to these same requirements.

In that the canonical bishops, represented by the Federation of Orthodox Greek Catholic Churches, have agreed to the position taken by the Metropolitan Benjamin, we sincerely hope that THE LIVING CHURCH will not recommend that they be deported or banished from this continent.

KYRILLOS, Archimandrite,
Brother of the Holy and Imperial
Monastery of St. John,
Patmos in Aegean.

Ipswich, Mass.

Evangelists

TO THE EDITOR: As a former acquaintance of Bishop Conkling (we were in the Philadelphia Divinity School together) may I offer the following comments upon his address to the American Church Union conference on Armistice Day? Much of it was fine; his tribute to Bishop Manning's courageous leadership, his demand for a positive faith and even his demand for a daily Mass I can admire in so far as it is an appeal for deeper devotional life in the Church, though I must admit that I would prefer to see our appreciation of the sacrament of the Holy Communion take a less quantitative and more creative sort of expression. Also his appeal for evangelistic witness-bearing should be welcomed by all true Churchmen and all real Christians.

But on this subject of being evangelists Bishop Conkling said certain things that seem quite puzzling—"The only people who have the right to be evangelists are Catholics," he said. "We are the only ones who have anything to be evangelistic about." Just what does this mean? Is the word Catholic used in the mystical or in the ecclesiastical sense? If in the former, no doubt most of us can gladly agree. But if the Bishop of Chicago means by this statement that nobody but those who are Catholic—and—not—Protestant have any right to bear witness to their faith and membership in Christ, would it not be well to ponder what such a notion involves?

George Matherson did not "say Mass" every day and yet I wonder if he and Mrs. Cecil Alexander and many other such Christians, the glory of whose testimony we so gladly appropriate for our hymnology and liturgy, were not good Catholics in a worthier sense of the word, than that which is becoming all too common in modern usage.

The best thing about this speech, however, was its evangelical appeal. We can only wish that so-called liberal Churchmen could do as well in this respect. Bishop Conkling is right in insisting that the Church should say to all the world, "Behold the Lamb of God that taketh away the sins of the world."

(Rev.) WALTER BOARDMAN WRIGHT,
Lake Mahopac, N. Y.

QUINQUAGESIMA SUNDAY

GENERAL

EPISCOPATE

Dr. Carruthers Accepts Bishopric Of South Carolina

The Rev. Dr. Thomas Neely Carruthers, rector of Christ Church, Nashville, Tenn., has accepted his election to the bishopric of South Carolina. He was elected on the third ballot at a special convention meeting in St. John's Church, Florence, S. C., on January 18th.

The Rev. Dr. Carruthers is to succeed the Rt. Rev. Albert S. Thomas, who has been bishop since 1928. The Bishop-elect was born in Collierville, Tenn., 43 years ago. He holds the degrees of B.A., B.D., and D.D. from the University of the South and the M.A. degree from Princeton. Besides the rectorship at Christ Church, Nashville, he has served in Columbia, Tenn., and Houston, Tex.

The Rev. Dr. Carruthers is married and has two children.



Cain-Sloan.
DR. CARRUTHERS: Accepts election as Bishop of South Carolina.

half day was given to the report of the survey on Indian work in Minnesota and the Dakotas, presented in executive session.

Field Program

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, made the opening report for that department, and then introduced Robert D. Jordan, its new director. Bishop Hobson said: "The National Council is fully aware of the results of this year's canvass. Many more persons than last year took part in it, especially because the mind of more people is on the state of the world today and the place of the Church in world affairs. The diocese of Ohio, for example, has made an advance that is almost miraculous in the five years since Bishop Beverley Tucker was consecrated. The diocese of Newark also has made a big advance. There is encouragement of another sort in other places. Pennsylvania went way ahead of its mathematical quota. Delaware went out and more than doubled its quota. Virginia did the same thing. Other dioceses assumed additional amounts.

"We had wondered what the resumption of the mathematical quota system would result in. It was 100% accepted. Places already paying their quota were willing to do more. The diocese of Alabama, for instance, set its increase above that set by us. The people there decided to keep to what they had planned. It has been marvelous, what has been done.

"Having got the ball rolling, it is important to keep it going. Let us see the opportunity and take advantage of it. We

have brought most dioceses up and we ought to offer our services to any that are still unable to carry their share. Twice as many communities took part, and did it twice as effectively as last year. The Community Chest people say that we have progressed more rapidly than they could do.

"There was never a time when the Church so needed a carefully planned field program. Mr. Richards, our only field worker, has resigned to go into the Navy; we have no field work at all now. What we need is a year-round field program. There is not only a need but a general demand for it. It is only logical and necessary that the Department of Promotion, at this time, should set up and carry out a field program. It is going to cost \$50,000 a year to cover this whole country. But we are asking now for \$15,000 for 1944. We can't afford not to do it. It cost \$5,000 to send those field men out from General Convention last autumn. They were volunteers, with only their expenses paid. The result is the increase in support. Our new director is ready. He is himself a field worker. He feels that our greatest lack here is the lack of a field program."

Mr. Jordan then spoke, his words being followed with close attention not only by the members of the National Council but also by the large company of visitors present. He said: "It is not often that a man has the opportunity to combine the two things he cares most for—the Church and promotion. If we did the job thoroughly, we should get results. Every rector, every vestry, and every member of every parish would have complete knowledge of the program of the National Council. At the present time, I think that the members of the Woman's Auxiliary

NATIONAL COUNCIL

Applause and Approval

By ELIZABETH McCracken

The annual meeting of the National Council, held February 8th to 10th, heard and heartily approved the plans announced by the Department of Promotion and greeted with applause the highly favorable report of the Department of Finance. Much routine business was accomplished, but with such dispatch that the meeting adjourned on the third day at 11 A.M., a full two hours earlier than usual. A full

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

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around the country have the fullest knowledge of it. My office here is full of material for this purpose. But it does not reach the people who need it and want it. An average of about 15% are reached by *Forth*. Some of the other material reaches only 12%. A field program such as we have in mind would bring it to every person in every parish.

FIELD WORKERS' TASKS

"To cover the United States effectively would require eight or nine field workers. Each would have separate territory. This would not necessarily be provincial, though there would be as many field workers as provinces; it would probably be geographical. These field workers would be provided with material having full information. We are thinking of a book, which the worker would go through with every rector, page by page, picking out what was needed for the particular parish. This would enable every rector to plan his parish program with the program of the general Church.

"We should work with seminary students, so that they will understand the set-up. We would ask every bishop to appoint a full-time or part-time representative, who could visit every parish. We would appoint field men, volunteers, to help out. Our eight or nine field men would meet with them. The radio is another aid we would use: not big hook-ups, but local stations.

"This program will be expensive, \$50,000 a year. But it should not be considered as an expense, because it will pay off in additional support. If we can show a parish that we can help all its members, they will all help the general Church."

Bishop Hobson then asked for an additional appropriation of \$15,000 for the Department of Promotion for 1944, together with approval of its plans as outlined. Both motions were carried, the Department of Finance recommending the increase requested. Bishop Hobson said a further word:

"Nothing will work perfectly all at once. We shall often stub our toes. The right men will be needed, both our eight or nine and those in the dioceses."

Department of Finance

Dr. Lewis B. Franklin, reporting as treasurer and for the Department of Finance, had much good news to tell. First of all, regarding the budget for 1944: so excellent have been the returns from the dioceses that it is possible to balance the budget without drawing on legacies, with one exception. This was an appropriation not to exceed \$14,000 to Bishop T. S. Chen, for the purchase of a building and land at Kanhsien, China, for the China Inland Mission. Dr. Franklin explained that Kanhsien is an important town in the southern part of the province of Kiangse, near the southern tip of the diocese of Anking. It is in unoccupied China, a long distance away from probable danger of bombing. A son of the Generalissimo, Chiang Kai-shek, is the administrator of this district. It is expected that \$10,000 will cover the most of the purchase, and this amount will be drawn from legacies

and booked as a contribution to the China Emergency Fund.

The budget was balanced in the amount of \$2,503,062, which is \$112,320 less than the 1944 budget approved by General Convention, which was \$2,615,382. If sufficient funds come in, deferred items in the budget will be replaced. These include work in Colombia, part of the item for work in defense areas, part of the item for European Churches, and part of the fund for British Missions, together with the item of \$50,000 placed in the budget by General Convention for new work in all fields, with special reference to China. A number of dioceses, which have not yet met their quotas, are seeking means to raise the balance, and final returns may



BISHOP PEABODY: "I . . . believe in paying debts."

provide enough money for these deferred items.

There was enthusiasm shown when Dr. Franklin reported on the financial situation as of 1943. In February last, \$116,033 was appropriated from legacies and special gifts, to be used to the extent necessary to balance the 1943 budget. Only \$2,000 of this \$116,033 will be used, if that: it is entirely possible that the 1943 budget will be covered by the year's receipts. These were \$49,241.64 greater than was estimated. All dioceses and districts paid their expectations in full and some overpaid, with the result that collections were 102.1%. The 1943 aid to British Missions of \$95,038.46 was paid to the extent of one-half through the budget; the other half was paid through special gifts.

The announcement that the old deficit had been reduced by \$140,751.71 in 1943, by the method ordered by General Convention, namely the use of the portion of undesignated legacies (one-half) apportioned to the National Council, started a discussion. This was begun by Bishop Peabody of Central New York, who said: "Why can't we use some of the designated

legacies, not being used for the budget, to reduce the deficit? I have a New England conscience, and believe in paying debts. I move that we do this."

Dr. Franklin replied, saying: "We have \$120,000 unexpended money in designated legacies. The question is: Can we use legacies designated for overseas work to pay the debt incurred for overseas work before we got the legacies? Our legal counsel says that we can."

The Presiding Bishop spoke here, saying: "It is possible legally. But is it advisable to use up this \$120,000? We have already applied the large sum—what was it, Lewis? [turning to Dr. Franklin, who gave the amount]. We have paid off \$140,751.71 in 1943. That is a lot of money. This deficit will normally be cleared off in the course of the years, by the plan ordered by General Convention. We need equipment in the field. We have worn out our missionaries by sending them out with no equipment except the Bible."

The Rev. Dr. James Thayer Addison, vice president of the National Council and director of the Overseas Department, was the next speaker. He said: "I have some of that New England conscience myself. But I see two good reasons for not following Bishop Peabody's suggestion. The first is that one-half of the undesignated legacies goes regularly and by action of General Convention to reducing this deficit. The second is that all our mission fields are starved for specials, which are the very things to be obtained by designated legacies to those fields. Both financially and from the point of missionary endeavor, it is sounder to use these legacies actually in the mission field."

Bishop Hobson of Southern Ohio took the floor here to say: "May I add a third reason to Dr. Addison's two? Every department is asking for more appropriation. There is no use advancing unless we can keep on going. It is going to take more money to keep things rolling. Let's not vote it for something else. Anyway, General Convention has already provided for paying off the deficit."

Bishop Peabody still held to his point, saying: "We would save interest by paying our debts, for another thing."

Dr. Franklin set Bishop Peabody right on that point, saying: "No, we shouldn't. There is no interest to pay on the deficit."

The question was then put, and the motion defeated.

The figures on the deficit were then read, from the 1943 report, as follows:

Deficit as of December 31, 1934, \$852,739.73. Reductions to December 31, 1942, \$338,814.95. Deficit as of January 1, 1943, \$513,924.78. Reductions in 1943, from undesignated legacies, \$133,673.76, from refunds and additional lapsed balances of 1942, \$7,077.95. This leaves the deficit as of December 31, 1943, in the amount of \$373,173.07.

Forward in Service

Forward in Service was discussed at the February meeting of the National Council, after the Presiding Bishop and Dr. Addison had given reports of its activities and plans. Bishop Tucker said: "The more

Forward in Service renders itself unnecessary the more successful it is. The purpose of the work is to get the whole Church moving 'like a mighty army,' as the hymn says. The more fixed that idea becomes, the less need will there be for Forward in Service. We are getting more response, due to world conditions partly, and partly to Forward in Service itself. It has taken hold of the imagination. I think it is a good thing to center the Church each year around some objective. The whole objective is the Kingdom of God, but some things have to be done before other things, as in the war effort. We try to pick out the particularly important thing and concentrate on that, just as the war leaders do.

RELATED TO PROMOTION

"We must relate it to the Department of Promotion, and we must relate the Department of Promotion to it. Forward in Service is a promotional plan, and it can help the Department of Promotion in its new plans for field work before they get that organized. Forward in Service can help in areas where your field agents can't go yet. Later, both can be correlated, and work together.

"I am not troubled because some people don't respond to Forward in Service. It doesn't matter whether Forward in Service gets the credit for all it does. The work is the thing. We ought not to need Forward in Service; the spirit of it should be in every Church member. As I go around I feel satisfied that Forward in Service has done a great work. Canon Symons' work especially deserves recognition. Without that, the work of Forward in Service would have been less well done and less effectual."

The Presiding Bishop then announced that he had appointed the Rev. Gerald F. Burrill as assistant to the Rev. Dr. C. Avery Mason, director of Forward in Service. Dr. Addison spoke on the details of the work, saying: "The chief event remains to be carried out: the Lenten study on 'The Christian Doctrine of Man.' Dr. Mason has been holding conferences with Forward in Service leaders over the country. The topics for 1944-1945 have been decided upon, after conference with leaders: 'Fellowship in the Prayer Book' and 'Fellowship in Prayer' and other topics will be ready in pamphlet form. We have also a 'Methods Booklet,' on how to deal with race problems in a neighborhood, as viewed by people of experience in that realm. We sent letters to 80 bishops and have heard from all of them except 35. [Laughter.]

"We have got to concede the point that Forward in Service is a movement interesting only to the minority, in most places. It requires a good deal of people and has not been going on long. This is no criticism of its leaders. Great movements always are minority movements for a time. Half the leaders of the Church are untouched by it as yet, and half the parishes."

Bishop Dandridge, Coadjutor of Tennessee, put a question here: "Isn't it on the decline?"

Dr. Addison replied: "Some of the replies we got indicated that. But that may

be because it had an easier problem last year than it has this year. Some people complain that it is not simple enough. Others complain that it is not adapted to local conditions, and that calls for a varied program. So the two complaints cancel out."

Bishop Dandridge brought up another question, saying: "Forward in Service selects every year some special subject for emphasis. What is done to keep stimulated the emphasis of past years? Worship was emphasized one year: what is done to keep that active?"

Dr. Addison replied that this was in mind, in the pamphlets on "Fellowship in the Prayer Book" and "Fellowship in Prayer," now ready. But Bishop Dandridge was not satisfied. He said: "I don't mean printed material. What is being done



FR. ARTERTON: "The Church does not consider young people important."

from this National Council office other than through the printed word?"

The Presiding Bishop rose to answer, saying: "Dr. Mason is doing that through conferences. The only justification the Church has for claiming leadership is the belief that in contact with the Church there is strength because the Church holds the power of God. Every plan Forward in Service makes includes worship."

Dr. Franklin clarified the matter further, saying: "We here in the house have been conscious of confusion in the field. So we started out with a review of the work done in the past. It is here in this short pamphlet [holding it up]. We are reminding everyone again of everything."

Bishop Hobson said: "I find confusion about it. The proof of the pudding is in the eating. I have a great belief in graphic presentation—like a map, which gives one a clearer idea than a description. When you have five things this year, plus the things of last year, plus other things of other years, you must have it clear."

Dr. Addison used a picturesque illustra-

tion, saying: "It has got to be more or less à la carte, so that there is something acceptable to everyone."

Bishop Hobson had a reply to this, saying: "When I am in an à la carte restaurant, I am glad to see the heading 'Luncheon Suggestion' on the menu. It helps me to choose." [Someone murmured something about "blue plates."]

The discussion shifted here to a question as to the present state of the Presiding Bishop's Committee on Laymen's Work, of which the Rev. Wilburn C. Campbell is director. The Presiding Bishop spoke first, saying: "Mr. Campbell is making real progress. He is interesting laymen in laymen's work. Mr. Campbell is a very vigorous man and he gets around so fast that I haven't seen much of him. He is winning a fine response."

Warren Kearny of Louisiana rose to praise Fr. Campbell's work in his diocese, saying: "I was with Mr. Campbell in New Orleans two weeks ago. The Church Club of Louisiana gave a big dinner for him. He made a fine impression. Bishop Jackson has adopted Laymen's Work as the major project of the diocese for 1944. He appointed a committee of 14, to discuss plans. The Bishop didn't attend himself, when it met, and he wouldn't let Mr. Campbell attend either. He wanted the laymen to plan things out themselves."

The Presiding Bishop paid tribute here to Harvey Firestone, the head of the committee, saying: "Mr. Firestone leaves the field work to others, but he has done a fine work for the committee. He has given time, advice, and money. Mr. Campbell is enthusiastic about him. Mr. Firestone is practical, and Mr. Campbell a man who sees big visions. They make a good combination."

Bishop Stevens of Los Angeles gave a brief account of what Mr. Campbell had done in California, praising him warmly. Bishop Creighton of Michigan said that he had "done a grand job" in Michigan.

Youth Work and College Work

The National Council, at the February meeting, voted an additional \$4,000 to the Division of Youth. The Rev. Frederick H. Arterton, director of the division, announced that the National Youth Commission will meet at the DeKoven Foundation, Racine, Wis., April 21st to 24th. In the course of his report, Fr. Arterton said that the Commission has now developed to the point where it presents an all-year-round program adaptable to the needs of every young person in the Church. But he emphasized the necessity for a complete new evaluation of the work of the Church with young people, declaring: "The Church does not consider young people important."

Bishop Carpenter of Alabama, the new chairman of the Division of Youth, agreed, saying: "We have tiddled at youth work for years, going around the bush but doing little. The division is asking for an increase of \$5,000 [they got \$4,000]. This will come before the Department of Finance—both Dean Haines and I are on that, as well as in the Division of Youth. The Fourth Province especially asks us to

have a bigger staff and to get out more material."

Bishop Hobson of Southern Ohio rose here to make a speech which elicited applause from several of the older members of the Council. He said: "Without wanting to detract from the youth program of the Church, I think it would be unfortunate to get it into our heads that the Church has never done anything for youth. I do feel that, in spite of the fact that we didn't have a unified program, we must in justice to the great leaders of youth of the past recognize that we had great men who did great things. I have seen nothing that the youth movement of today has done any better than what was done by those men. Something was done for the youth of yesterday that has stayed with them. I am not saying we should not back the unified program; we should. But we should remember the great work done in the past. I look around this Council room and see leaders of the Church who were influenced at those earlier conferences and earlier gatherings of other kinds, by those earlier leaders."

The Rev. Alden D. Kelley, director of the Division of College Work, reported that the conditions on the college campuses were changing from day to day, necessitating a revision of the plans of college chaplains. His division has been active in aiding Japanese-American students. Eighty-three members of the Church are now in American schools and colleges. The division works with the National Student Relocation Council in helping students with scholarships, in securing employment, in finding boarding and rooming places, and in other similar ways.

Rural Work

The Rev. Clifford L. Samuelson, associate secretary of Domestic Missions, gave an interesting report on his work, which is in the rural field. He said in part: "The new conception the Church has concerning rural work is indicated by the organization for this work within Church Missions House. Each of my predecessors had the title, 'Secretary for Rural Work' within the Division of Christian Social Relations. This was in itself a reflection of the view that rural work was largely a social service activity, that we were thinking of rural people as our poor country cousins. In the new arrangement, there is no such thing as a 'Secretary for Rural Work.' Instead, an assistant or associate secretary within the Division of Domestic Missions has the town and country work of the Church as one of his special concerns. It is not set apart as a field in itself but is looked upon as an integral part of the whole home missionary enterprise. . . ."

"In order that we may have real specialists for rural Church work, we are making every effort to provide graduate study both to clergy and to women interested in this field. Several are now doing such graduate study along with maintaining active mission work. These persons become valuable leaders in the institutes for rural workers. Through the cooperation of the Woman's Auxiliary, two unusual institutes have been held at Windham

House, New York. In January of 1943, 20 women were gathered together from throughout the Church for an intensive course on 'Christian Education by Correspondence.' This January we concluded another similar institute with a similar group of women, on the theme, 'The Rural Church and Christian Community Service.'

Deputation to England

The Presiding Bishop announced at the February National Council meeting that he had talked with British officials and exchanged letters with Church of England leaders on the subject of the advisability of sending a deputation to England in the near future, as General Convention authorized him to do. The replies were favorable, and he had appointed Bishop Oldham of Albany, Bishop Hobson of Southern Ohio, and the Rev. Horace W. B. Donegan, rector of St. James' Church, New York. The National Council has no funds to pay the expenses of such a deputation, the Presiding Bishop said. St. James' parish will defray Dr. Donegan's expenses, but what about the others? Bishop Hobson suggested that the matter rest until the April meeting, and this was voted.

The Presiding Bishop mentioned that he was authorized also to send a deputation to the Russian Orthodox Church in Russia. He had, however, decided to defer that until a later date.

More Paper for Bibles

The American Bible Society has requested the National Council to appoint a delegate to go with other members of a committee, to petition a Congressional Committee to allow more paper for the printing of Bibles for the armed forces. The Presiding Bishop announced that he would appoint the Rev. Dr. Theodore O. Wedel, who lives in Washington, to be that delegate.

Visitors to National Council Meeting

One of the visitors to the February meeting of the National Council was the Rev. Dr. M. A. C. Warren, secretary of the Church Missionary Society of England. Dr. Warren made a short speech, saying: "I just want to say how much I value the chance of meeting you. I come from our Society, and I was asked, if I got the chance, to bring you a word of greeting and a word of thanks. You have exemplified that line: 'Hope begets faith, and faith and hope beget charity.' You hoped that the worst would not happen to England, and that gave you faith. From that came true Christian charity. It meant so much not only to the British but also to many other countries.

"I am glad that I am the one to thank you, because our Society got more help than any other—because we are the largest. But I thank you for all. Your help was a tonic. Our missionary work is going forward, rising steadily. You had a great share in it in 1939 and 1940, those

grim years. You helped us to keep things going forward."

Another visitor was the Rev. Dr. Phillips E. Osgood, president of the House of Deputies of General Convention. Dr. Osgood was asked to sit in the Council room.

A Vote of Thanks

Because of crowded conditions and rationing, the hotel at which the members of the National Council stayed for the February meeting was not able to serve the customary dinners for departments, in private dining rooms. The dinners were held in Calvary parish house, under the auspices of the residents. Just before the adjournment of the meeting, Bishop Hobson offered the following resolution, which was unanimously passed, with applause: "I move a resolution of thanks to the ladies of Calvary House who did so much for us, and did it so graciously, so kindly. We had dinners for which we would have paid twice as much in the hotel. We could not possibly pay for the courtesy and kindness shown us."

Indian Work

The Committee of Reference of the National Council has been making a survey of work among American Indians in North and South Dakota and Minnesota. The Council received the report on the survey at the February meeting, and spent a half day in discussing it, in executive session. The survey was made by Bishop Fenner of Kansas, Dr. Niles Carpenter of Buffalo, and Dr. G. E. E. Lindquist of the Home Missions Council.

Recommendations made by the Committee based on the survey were approved by the National Council. Among them were the following: A recommendation that "the bishops and clergy in North and South Dakota reexamine the Catechist-Helper structure, and that as a general principle the office of catechist should wherever possible be filled by young men definitely preparing for Holy Orders."

The surveyors noted that salaries of Indian clergy are below an adequate standard, and Council recommended that steps be taken wherever possible, to improve this condition.

Promising and well-trained Indian postulants should be sent to standard theological seminaries, was the next recommendation, with the further statement "that for those unable to meet the educational requirements of the seminaries, such expedients as a revival of the Kah-O-Sed and Ashley House type of school, or some such institutions as the Cook School in Phoenix, Ariz., operated under the Home Missions Council, or some combination of both, be utilized."

It was recommended that existing vacancies among women workers in these Indian fields be filled, and that efforts be made to recruit Indian and White women workers for the following fields, as replacements or otherwise, with salaries commensurate to the training and competence required for this area: Rosebud, Pierre School, Dunseith, Crow Creek, Lower Brule, Cheyenne River, Standing

Rock, Yankton. "These women should devote their time primarily to religious education and to young people's work."

It was recommended further that where possible, White clergymen of White congregations should be given responsibility for some Indian work, and vice-versa; isolated Indian families should be encouraged to join White congregations and vice-versa; a study should be made to modify the somewhat rigid differentiation between Indian and White, in organization, placement of clergy, and in salaries; constant vigilance should be exercised and a long range plan should be adopted, for the repair, renewal and in some cases, the relocation of Indian chapels; and, in the Indian chapels there should be more services in English to meet the needs of English-speaking Indian young people.

The committee recommended, and the Council agreed, that there is much to be gained by conversations between representatives of the Home Department of Council, the ecclesiastical authorities in dioceses and missionary districts, and with other Christian groups working in this field, to discuss and develop methods "of advancing the work of the Kingdom, by reaching agreements," the resolutions adding the safeguard, "consistent with the doctrines and discipline of this Church."

Specifically it was recommended that St. Mary's School be continued with increased financial support; that St. Elizabeth's School should be continued as a leadership training center, with some necessary reinforcement of the staff; and that the Presiding Bishop appoint a committee representing National Council and the district of South Dakota, including Indian representation, to consider further the best use to be made of the Hare School property from the viewpoint of developing potential Indian men leaders and clergy, and that this committee also present definite figures concerning the financial needs of St. Mary's and St. Elizabeth's Schools.

The survey revealed the perils from the growth of the Peyote cult in certain American Indian regions and it was recommended that the Home Missions Council be asked to prepare a simple pamphlet presenting the known facts on Peyotism, for educational use, and that other means be explored for securing information and finding ways by which pastoral guidance, education, and discipline may be used to aid the Indian people to understand and cope with Peyotism. Peyotism, it was explained, is a semi-religious cult which makes use of Peyote, a plant product which is believed to be a habit-forming and dangerous drug.

WOMAN'S AUXILIARY

National Executive Board Meets

One of the first effects of war in the Orient was to postpone building a little house for Miss Elsie Sharpe of the Philippines staff in the Mountain Province. To provide this house, \$2,000 had been voted from the United Thank Offering given in 1937, and when it lapsed, unused, the Woman's Auxiliary national executive board voted to use it toward a building

needed in Brazil, unless Brazil found the money elsewhere. The money was found elsewhere and the \$2,000 was released again. It was reappropriated by the executive board, at its meeting in New York February 4th to 7th, this time for India, \$1,500 toward a hostel for the diocesan girls' high school at Bezwada, in Bishop Azariah's diocese of Dornakal, and \$500 toward the building fund of the Missionary Medical College at Vellore, an institution supported jointly by several American and English missionary societies.

OTHER UTO AID

The United Thank Offering extended its helpful influence in other directions through action of the board. On recommendation of the United Thank Offering committee, Miss Alpha Nash of Sarasota, Fla., chairman, \$5,000 was voted from the Offering's discretionary item for Bishop Tsu, for work in China. To help in supplying Christian literature in mission fields overseas, \$500 was voted to the Foreign Missions Conference Committee on World Literacy and Christian Literature, and \$250 for the International Missionary Council's similar committee for Christian literature in Africa. Appalachian School in Penland, Western North Carolina, will be helped in much needed repairs. Deaconess Margaret Peppers will receive some assistance toward expense of travel in her work of maintaining the close contact of the Church with the Japanese-Americans now confined in the Idaho relocation center.

Scholarships to enable a number of present or future Church workers to do graduate study included two at the New York School of Social Work, one to prepare at St. Margaret's House, Berkeley, Calif., for service overseas, one or more for the Church Mission of Help, and one or more for summer work camps in the Northwest. The committee is urging that dioceses appoint personnel committees, and is taking up with diocesan officers the various functions which would be most useful for such committees to adopt.

RESOURCE COMMITTEE

A newly named committee of the board is the resource committee, Mrs. George E. Judson of San Antonio, chairman (replacing the former leadership committee). Its function is "to discover and develop resources and leaders."

From the Emery Fund, established for the benefit of women missionaries retired or on furlough, the finance committee, Mrs. George McP. Batte, Berkeley, Calif., chairman, voted gifts of \$25 or \$50 to six missionaries, and from the legacy income account provided for assistance to a missionary who is seriously ill (Miss Mona Cannell, formerly of Japan) and sent \$100 to the Rev. John D. Bodger of New Guinea, who had addressed the board.

The Rev. M. A. C. Warren, general secretary of the Church Missionary Society of England, also spoke to the board. Robert D. Jordan, new executive of the National Council's promotion department, was introduced.

With a number of diocesan reports not yet received, the total value of supply

work done last year is reported as \$155,000 which, in spite of all distracting circumstances and abnormal conditions, is within \$4,000 of the previous year's total.

VISITOR

Dr. Garbett to Address New York Mass Meeting

The Most Rev. Cyril F. Garbett, Archbishop of York, will address an inter-denominational mass meeting at the Cathedral of St. John the Divine, New York, on the evening of Sunday, April 23d. He will also preach at the Cathedral the same morning. Dr. Garbett is expected to arrive in this country shortly after Easter.

The mass meeting will be sponsored by the cathedral in conjunction with the World Council of Churches, the International Missionary Council, the Federal Council of Churches, and the Greater New York Federation of Churches. The Archbishop will speak on *The True Foundations of a Just and Durable Peace*.

Dr. Garbett's New York engagements will also include a visit to General Theological Seminary on April 24th and a testimonial dinner tendered by the Church Club on April 26th.

ARMED FORCES

Navy Chief Chaplain Bill

Nears Enactment

Early Congressional enactment of the Plumley Bill creating a Navy Chief of Chaplains appeared likely following House passage of a revised bill restoring many features sponsored by religious groups.

Action of the House was praised by Dr. S. Arthur Devan, director of the General Commission on Army and Navy Chaplains, who stated that although the legislation does not fully meet the desires of religious groups, it constitutes a step in the right direction by giving the Navy Chaplains' Corps a position approximating that of the Army.

The bill, as it passed the House, while not as strong as the original bill is nevertheless more effective than that reported out of the committee. Action on the floor of the House restored many features of the proposed legislation which had originally been deleted.

As reported out of the committee, the bill did not expressly create a Chief of Chaplains, but rather called only for the appointment of one rear admiral in the Chaplains' Corps. This was opposed, since it did not necessarily place the rear admiral in Washington, with administrative duties as chief chaplain. It was felt by religious groups that this would not have helped administratively at this stage. The bill also did not carry a description of the responsibilities of the rear admiral, nor the manner of his appointment.

However, as passed by the House with amendments the legislation creates a chief of chaplains, sets forth his duties, and provides for his appointment by the Secretary of the Navy.

ENGLAND

Bishop of Chichester Questions Government Bombing Policy

In emphatic reply to an attack by the Bishop of Chichester, the Rt. Rev. Dr. George K. A. Bell, Viscount Cranborne told the House of Lords February 9th that the British bombing offensive against German cities will continue "in increasing power" and "with more crushing effect." He said the bombing policy was intended to "bring to a standstill enemy war production," not merely "to sprinkle bombs broadcast" to damage monuments and spread terror. But he pointed out that only by paralyzing the whole life of a city can its war production be completely stopped and will it be quite impossible for its workmen to carry on their work. After pointing out that the Russians, Poles, Czechs, and Danes are to be considered, as well as the Germans, he concluded that the British government found complete justifications for its bombing policy.

The Bishop of Chichester stressed the fact that industrial centers are usually on the outskirts of cities and urged that an effort be made to save the inner towns. He claimed that the destruction of monuments in Rome would create a hatred that would survive when all military and political advantage had worn off, and would "rankle in the memory of every good European." Stating that "it is no longer definite military and industrial objectives which are aim of bombers, but a whole town, area by area," he declared that far from having their morale broken by the bombings, "the Germans are now saying that they have nothing to lose and everything to gain."

Viscount Cranborne denied that the RAF ever indulged in terror raids. "The only way to end this horror is to beat our enemies rapidly and completely and restore enduring peace," he said, adding that the bombing policy would remain the same, for "so only shall we be able to fulfill our obligations to our own and to our allies and to the world."

Appointment of Women To Church Posts Urged

The appointment of women to positions of leadership and responsibility in the Church of England was urged in a report of a special committee appointed by the Archbishops of Canterbury and York.

"Unless well-qualified women are given positions of responsibility and leadership comparable to those they occupy in social, professional, and civil services," the committee warns, "the outlook is bleak."

"Modern society will not be won to Christian allegiance and the fellowship of the Church by the activities, however heroic and devoted, of one sex alone."

The report states that "to make the fullest use of the services of women would be the most effective answer to the suspicion that the refusal to admit women to the priesthood is really based on social prejudice and professional jealousy."

The committee recommends that in cases of special needs, deaconesses should be permitted to administer the chalice. It urges that women should be given the opportunity to read Morning and Evening Prayer, and should be allowed to speak in the churches.

The committee also favors reducing the minimum age of deaconesses from 30 to 24 and raising minimum salaries to £180 a year, increasing them to a maximum of £250 after ten years of service.

The view that deaconesses cannot marry without repudiating their vocation should be explicitly disavowed, the committee declares.

The question of admitting women to the priesthood is not discussed in the report, but it is stated that "if there should be a sound reason of faith and order for not admitting women to the priesthood, then the fullest use of women in the Church need not be feared as the thin end of the wedge."

"At present," the report adds, "a gifted and qualified woman cannot be sure of receiving a post of real responsibility, but instead is continually made aware that her sex is a handicap and a limitation."

"The contrast between the position and function of women in the Church and in secular society is provoking increasing criticism and discontent. This, we believe, will harden into bitterness and alienation if there is not a change of attitude in ecclesiastical circles."

Churches to Offer Prayers For War Prisoners

British churches have been asked to offer special prayers on February 20th, for prisoners-of-war, especially those in Japanese hands.

The request was made jointly by the Archbishops of Canterbury and York following the report on Japanese mistreatment of prisoners read in the House of Commons by Foreign Secretary Anthony Eden.

The churches are being asked, wherever possible, to hold continuous intercession services on the day designated.

NORWAY

Deny Pastor Right to Serve Imprisoned Students

When it became known in Church circles in Norway that several hundred University of Oslo students, who had been arrested last November 30th, were to be deported to concentration camps in Germany, a decision was reached to try to have a pastor accompany the deportees and to live with them in imprisonment abroad. Immediately four young pastors volunteered for the assignment, and the Rev. Einar Gløersen, secretary-general of the Christian Student Association, was selected.

Permission to carry out the plan first had to be obtained from the Germans, however. Repeated requests were made,

but not a single one of them elicited a response.

The Nazis in Norway have strictly forbidden all prayers for Norwegians who are held prisoner by the Germans.

Declaring the University of Oslo had been a hotbed for anti-Nazi activity, the Germans recently staged a large-scale raid on the institution, arresting about 1400 male students. More than half of these were later deported to Germany where, according to recent reports, they have been put into SS uniforms and are to be trained as soldiers.

BELGIUM

Parishioners Defy Nazi Guards To Secure Release of Pastors

Defying Nazi guards, parishioners in a Belgian town, the name of which is not disclosed, recently staged a successful mass demonstration to secure the release of a group of pastors arrested by occupation authorities. The incident was revealed in a letter by one of the clergymen, published by the Belgian underground newspaper, *Le Peuple*, a report to the Office of War Information in Washington, D. C., states.

The pastor's letter declared that he had been arrested with some other clergymen "because we had dared to proclaim that certain truths in the Gospel are not in keeping with the teachings of National Socialism."

"We could hardly believe our ears," he wrote, "when we suddenly heard singing beyond the bars of our prison—songs of faith and combat sung by a large number of voices. Then we heard greetings and we realized that our parishioners were in front of the prison."

"We heard the measured steps of the SA men and their threats against the crowd. Then there was a cry by many voices: 'Set them free. Liberate our pastors or imprison us, for we share their convictions entirely. They are no guiltier than we. We want to speak to the director.'"

"The SA men did not dare to do anything, although the crowd was unarmed. A delegation of men then went to the chief warden of the prison, and some time after the incident we were released."

CANADA

Women Drivers Wanted For Mission Vans

An appeal for women volunteers to drive Anglican Church School Mission vans in Western Canada has been issued in Toronto by Miss Eva Hasell, honorary organizer of the Caravan Missions of the Church of England in Canada. Twenty-four vans will tour rural areas of the Canadian west this summer, according to Miss Hasell, and 12 teachers with an equal number of drivers are needed to get them on the road.

Miss Hasell suggested that any Angli-

can Church woman who was interested should first get some instruction on repairing a car. Mission headquarters will provide lessons on how to handle the vans, she said.

Canon Scott Dies

Hon. Lt. Col. the Ven. Archdeacon Frederick George Scott, M.A., D.D., LL.D., D.C.L., C.M.G., D.S.O., V.D., Canadian Churchman and poet and beloved padre of the last war, died January 19th in the Jeffrey Hale Hospital, Quebec, after an illness of several weeks. Equally distinguished as Churchman, lecturer, writer, poet, and humanitarian, Canon Scott, as he was called, was perhaps best known for his spiritual leadership of the Canadian Expeditionary Forces during the first World War.

Born in Montreal in 1861, the son of William E. S. Scott, M.D., professor of anatomy at McGill University, he received his A.B. degree from Bishop's College, Lennoxville, Canada, in 1881. In 1884 he received his master's degree and was ordained deacon of the Church of England, being made priest in 1886. His first charge was at Coggleshall, England. After serving as rector of the church in Drummondville, Quebec, from 1887 to 1896, Canon Scott went to St. Matthew's Church, Quebec, where he served until his retirement.

During almost 30 years before the first World War, his poems won him the title of the Poet of the Laurentians, and to these he added several volumes of poetry inspired by the Great War, among them *In the Battle Silences and Other Poems* and *The Great War As I Saw It*. His most recent book is entitled *Lift Up Your Hearts*. It was published in the fall of 1941.

As first chaplain of the Eighth Royal Rifles of Quebec, he became interested in studying military history, and when the Great War broke out, went with his regiment to France, where he became known throughout the front, not only for his ministering, but for his valor. Defense Minister Ralston of Canada said that "there can hardly be a soldier of the old Canadian corps who does not cherish some personal memory of the 'greatheartedness' of the late Archdeacon Frederick George Scott." At one time Canon Scott was wounded by a shell, and it was a matter of general surprise that he had escaped up to then, for he was constantly in danger. At another time he was so close to the front line that a group of German soldiers who had been surrounded came up and surrendered to him. For his valiant conduct he received the Distinguished Service Order in 1918.

After the war Canon Scott became the champion of veterans' rights. He also waged a strong campaign against the existing administration of penitentiaries, from the pulpit, and the platform, and in press articles. He was director of the Canadian Prisoners' Welfare Association and in 1932 served as a member of the Quebec Social Insurance Commission.

For years Archdeacon Scott was an advocate of close Anglo-American rela-

tions with Canada in the role of mediator. He died as he lived—with his main concern the future of Canada, of the British Commonwealth of Nations, and of the world.

As Col. J. L. Ralston said, "He was undoubtedly the most beloved individual in the Canadian Army of 1914-1918 . . . and will be forever remembered as one who loved his fellow men."

Four sons and a daughter survive him. His death came just six months after that of his wife, the late Amy Brooks Scott. Military honors were paid the beloved chaplain at funeral services in Quebec and at a second service in Christ Church Cathedral, Montreal.

CHINA

United Christian Publishers' Sales Increased Over 400%

During the last four months of 1943 monthly sales reported by the Chengtu headquarters of the United Christian Publishers increased between 400 and 500%.

The publishing organization was formed last year when the principal Christian literature societies in Free China merged.

These gains were made, it was pointed out, despite lack of sufficient funds, transportation difficulties, and mailing restrictions.

INTERNATIONAL

Good Will Symbolized In Flag Service

International good will was symbolized by the exchange of flags January 11th when a group from St. John's Church, Massena, N. Y., held a service in Trinity Church, Cornwall, Ontario, with a group from that church. Girl and Boy Scouts and many members of the church accompanied their rector, the Rev. Norman Godfrey, to the Canadian church. The Canadian and American Scouts and Girl Guides, the choir, and the two clergymen, marched down the aisle in a colorful procession, singing "Onward Christian Soldiers." The Greek and Luxembourg flags presented to St. John's Church by natives of those two countries were placed in standards reserved for them, and the two flags which were later to be exchanged were laid on the altar. After the offertory the Rev. Canon H. A. E. Clarke, rector of Trinity Church, blessed the two flags. Then each clergyman in turn presented the other with his nation's banner, using the words, "Accept on our behalf this flag, which has been here dedicated; remembering the purpose for which it was blessed, the cause of which it is a symbol, and the honor in which it is held."

"This evening the two national flags are being exchanged between Trinity and my own church, to take a conspicuous position in token of a common heritage, a universal brotherhood of all mankind," the Rev. Fr. Godfrey said in his address. ". . . The successful carrying out of that exchange remains in the hands of such young people

as are represented by Scouts and Guides, in perfecting a true national, international, and universal relationship."

HAITI

Annual Convocation

The two-day convocation of the district of Haiti was presided over by Bishop Voegeli, with every one of the Church's 17 priests and 6 deacons present, besides lay delegates of all the mission stations. With the exception of the Bishop, three Sisters of St. Margaret, and the Rev. John Grosvenor Dahl, who was sent to Haiti by the National Council last September, the administration of the Church in Haiti is carried on entirely by native clergy and lay workers.

The Rev. Elie O. Najac of Port-de-Paix, archdeacon of the North, gave an encouraging report on the state of the Church during 1943. He paid high tribute to the faith and labors of the Rt. Rev. Harry Roberts Carson, D.D., Bishop of the district from 1923 until his retirement which became effective with Bishop Voegeli's consecration at St. Peter's Church, Morristown, N. J., on the 16th of December.

Archdeacon Najac reported 3,678 baptisms, 483 confirmations, 127 marriages, one ordination to the priesthood and five ordinations to the diaconate during the past year. The number of Episcopalians in Haiti now totals 31,754, an average of 1,751 parishioners under the care of each priest.

Twenty-nine parishes and missions are at present provided with day schools for 1,862 children under the tutelage of 56 teachers. Need for the provision of schools for the remaining 36 parishes and missions was emphasized.

It was recommended that medical clinics be established by the Church throughout the country to combat disease and malnutrition among the large peasant population who are going uncared-for because of needless ignorance and superstition.

During the convocation Bishop Voegeli announced the appointment of the Rev. John Grosvenor Dahl as canon of the cathedral with special oversight of the English-speaking congregation in Port-au-Prince, and as dean of the 20-year old Theological Seminary for the training of native clergy.

NETHERLANDS

Dutch Clergymen Prepare New Edition of Bible

The Netherlands Bible Society in occupied Holland is preparing a new edition of the Bible which it hopes will be acceptable to all non-Roman denominations, according to a German-controlled newspaper in Amsterdam. The new edition will replace the *Statenbijbel*, or Synod Bible, first published in 1637.

The Amsterdam newspaper reported that clergymen of various denominations were cooperating in the preparation of the new edition.

Something Bigger Than the War

Suggestions for Living With God This Lent

By the Rev. Carroll E. Simcox

HOW are we going to keep Lent this year? Most of us have the feeling that Lent, 1944, ought not to be just another Lent, for this is not just another year. "New occasions teach new duties" and certainly this total war (how inadequate that adjective seems!) has produced for all of us a bumper crop of "new occasions."

This cannot and must not be just another Lent. That is to say, we shall simply fumble it hopelessly if we confine our Lenten exercises this year to the usual "giving up something." Even in ordinary years Lent is, for all too many people, a dismally negative affair—a time when, for a season, we tantalize ourselves by foregoing our cherished movies and desserts and smokes. Either we give up something we don't really want anyway—which is cheap hypocrisy—or else we subtract something but add nothing—which is pointless procedure. There is no point in denying ourselves except as a necessary preliminary to a greater end: the affirming of God in our lives. Indeed, self-denial as an end in itself is worse than worthless in the spiritual life: it's a baneful poison that almost inevitably engenders a martyr-complex, self-pity, self-righteousness. "Lord, I thank thee that I am not as other men are. . . . I fast twice a week!" Muriel Lester advises us to "hunt for self-pity as you would for lice." It is good counsel. A Lent that comes to nothing more than giving up things, with no positive end in view, is too apt to breed and nourish self-pity.

Let's sum up this point by reminding ourselves that keeping a good Lent means denial of self *plus* affirming God.

Now to think about this Lent in 1944:

To begin with, most of us have our heads, hearts, hands, time, and all the rest of ourselves so full of the war that we simply can't think of taking on anything else. And there's no sense in my exhorting you, or your exhorting yourself, to "quit being that way." We are all in this thing up to our chins, and at the moment there's no way out. Let's accept that as the plain state of affairs.

NEW BURDENS

Is it possible, in such a case, to take upon ourselves new burdens? And isn't keeping a good Lent a real burden—something, at least, that does take time and effort?

The answer to each of these questions is *Yes*: (1) no one of us is so heavily laden by his share of the war effort that he cannot take upon himself the Lenten burden; and (2) Lent is a burden.

But here we run into a mighty paradox. *The Lenten burden lightens all our other burdens.* The paradox is that by taking upon ourselves the yoke of Christ our whole load becomes lighter, not heavier.

This is not idle talk or pious sophistry. This is as true as Christianity is true. It is in fact the secret, the *mysterium*

tremendum of Christian discipleship. This is where religion—which modern pragmatists so often complain is "unrelated to life"—turns out to be the most practical resource at our disposal for facing and carrying the cares that infest our day. The purpose of religion is to make us sufficient for all things.

For religion is living with God. And living with God is not only the chief and final end of our human existence: it is the supreme way of enduring life at all. To the extent that we live in Him and unto Him we are sufficient for all things. *All* things—and that includes "the war effort."

The most convincing proof of such a proposition as this must be drawn from history, from the testimony of those who have tried this way and found it good. And of course their testimony is most convincing if they, like us, lived in bad times. We may take a look at the Christians who lived in the fifth century, when the Roman Empire was cracking up. Those were bad times, even from a Christian point of view. The Roman order was pagan, it is true; but it was civilized. The *Pax Romana* had been a wonderful reality. It might even have been baptized into the Name of the Father and the Son and the Holy Ghost had it endured. But its foundations were shot and the old order was passing. What was destroying it and threatening to replace it—something better? On the contrary, something immeasurably worse: the utter savagery of the fierce barbarian hordes from the then dark continent of Europe.

How did the civilized people of the Empire regard the coming night? There were two classes of civilized people, the pagans and the Christians. The pagan intellectuals seem to have been surprisingly apathetic. Evidently they felt that civilization was not worth fighting to preserve. They merely sat tight, waiting for doom to strike. What of the Christians? The best of them, at least, were anything but apathetic; in those dreadful days they abounded in hope. They confronted the conquering savages and, in the splendid words of the Jesuit historian, Fr. Walsh, they "looked bravely into the fierce, blue eyes of the tall barbarians, and asked themselves: 'What can be done to gain these, too, for the Kingdom of God?'" For them, man's extremity was God's opportunity. Can it not be so for us?

I am not suggesting that our world situation tallies in every detail with that of the fifth century. But there are points of similarity. An old order which had once seemed as secure as the everlasting hills was *in extremis*. So it seems again today. Man's most precious spiritual treasures were being swept away by a blatant and terrible barbarism. So it seems today. (The barbarians are not all Nazis.) The only people who dared to believe that humanity, under God, had a future and was facing the dawn rather than the sunset were the Christians.

Does that seem so today? If it does not, if we Christians are not "the lights of the world" in this our generation, it is because we do not walk with God as closely as we ought. The Apostles Peter and John, as we see them in the Book of the Acts, are mighty men, albeit "unlearned and ignorant." The authorities saw that they had got hold of a dynamic idea and they were creating a holy stir. And we are told, most significantly, that the authorities "took knowledge of them, that they had been with Jesus."

The purpose of Lent is to bring us very close to God through Jesus Christ our Lord. It ought to result in people taking knowledge of us, that we have been with Him. In a word, the purpose of Lent is to deepen our discipleship.

PRACTICAL SUGGESTIONS

How to go about it? Practical suggestions? You rightly ask for them. I offer these, as a starter; and you may touch them up as you please.

1. If you don't read your Bible regularly, do it this Lent. Read at least one of the Gospels and the Book of the Acts. More, of course, if you can.

2. Do something about your prayers. If you're like most Christians your private devotions come to little more than mumbling the Our Father after you've crawled into bed—if you do that much. The best time to pray, actually, is not the last thing at night but the first thing in the morning. Look into the wonderful section of Family Prayers in the B.C.P. How amazing it is to a priest to meet adult Episcopalians who have never even seen it!

Of course you must not depend entirely, or even chiefly, upon Prayer Book prayers for your private use; pray in your own words as much as you can. The important thing is to make sure that the prayer you offer is really your own. Whether the words are yours or Archbishop Cranmer's is quite secondary. Another point about prayer: try to cut down the "gimme" element. Work into your daily devotions the elements of self-examination and contrition, self-dedication, thanksgiving and intercession. Cultivate mental prayer through the day—what St. Anthony calls "the perpetual bearing of God in your mind."

3. Receive the Holy Communion more frequently and more devoutly. Why not "break down" and attend at least one week-day Mass each week during Lent? And how about your preparation—and private thanksgiving after Communion? If you don't know how to go about this, any good devotional manual will help you. Ask your rector. He'll be delighted to know that somebody wants to know how to communicate as Christians ought.

4. Launch a serious counter-attack upon the sins that do so easily beset you. The Sacrament of Penance is your best help here. If you have convinced yourself that you don't need it you had better re-

consider. Are you really that good? Going to confession never hurt anybody, so far as we know; and it has done some people like yourself a lot of good.

5. Study your religion. Read a good book about the Faith. If your reading-time is limited ask your rector what he would suggest. Here are a few books that are interesting, instructive, and sure to help you: Wilson's *Faith and Practice*; The Presiding Bishop's Book for Lent; C. S. Lewis' *The Case for Christianity*—also *The Screwtape Letters*, by the same author; Pell and Dawley's *The Religion*

of the Prayer Book. There are many others.

6. Study God. Cultivate Him. Explore Him. Contemplate Him in and through Jesus Christ our Lord. Fix your gaze upon Jesus and remember that He is very God of very God and when you have seen Him you have seen the Father.

7. Take up His Cross daily and follow Him. Here is where the Lenten self-denial comes in. But, whatever you take out of your life for a while, see to it that you fill the void with prayer and devotion. Do things for others you would never

think of doing otherwise, and do them as a soldier and servant of Jesus Christ who is deliberately trying to do His will. Wipe out all your old grudges—for His sake.

Do these things and you'll find yourself in something bigger than the war. And once you've got yourself really into it, out beyond your depth, you'll certainly not regret it. Swallowed up in the ocean of the realized love of God you'll see that you have found yourself, really found yourself. For this is a true saying: he that loseth his life, in this way, finds it and keeps it unto life eternal.

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

I. The Forgiveness of Sins

By the Rev. J. WILLARD YODER

"GRACE be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Thus the priest bids the fearful and the lonely, the sin-sick and the suffering to come to receive the spiritual health of Christ through His Church.

We often speak of the comprehensiveness of the Prayer Book. Have we ever examined it in the light of sound psychological principles for spiritual health? There must be good reason that the practicing Churchman tends to be poised and controlled, patient and courageous. We cannot expect to find the complete answer in the material of the Prayer Book, but we can profitably search its riches to see what aids it really offers to those who seek. It is not a dead, dry manual of reference; rather, like the Bible, it consists of tools to be used, experiences to be lived, sacraments to be received.

What is spiritual health? Who has it? To be dogmatic, we may say that spiritual health is a state of personal integration. Those whose personalities are unified possess it. It really is not a "thing" or "state" to be possessed at all, but rather a way of living, a system of habits, an organization of reactions. The most depleting condition in any personality is the presence of sin. To gain confidence and composure we must get rid of it. Nothing can gnaw one's vitality as much as sin. That's why the old family doctor in a Northern Indiana village asked the minister to go to a neighboring city hospital to see his patient. "I can't help him until you help him. There's something bothering him, something that neither medicine nor surgery can touch."

There was something bothering him—sin, specific, domestic sin, and his spiritual condition prevented his regaining physical health. He welcomed the invitation to "open his grief," that he might "receive such godly council and advice," as might "tend to the

quieting of his conscience and the removing of all scruple and doubtfulness." (Prayer Book, page 88.) Then he began to improve. He regained his health.

Mother Church wisely requires the minister to "address the sick" on "the meaning and use of the time of sickness, and the opportunity it affords for spiritual profit," and to inquire "whether he repent him truly of his sins, and be in charity with all the world," exhorting him to forgive" and "to ask forgiveness," and "to make amends to the uttermost of his power." (Visitation of the Sick, Prayer Book, page 313.) Then the minister is charged to move "the sick person to make a special confession of his sins, if he feels his conscience troubled with any matter." After which the minister shall assure him of God's mercy and forgiveness. In physical surgery the old festering tumor must be removed that God's natural laws of healing may function normally. In spiritual surgery the old festering sin must be likewise removed, that God's natural laws of spiritual healing may function normally. The sin-freed life is the normal life.

All have sinned. All need the surgery of confession and the tonic of absolution. We can understand that hospital superintendent who said, "Members of the Roman, Lutheran, and the Episcopal Church call their ministers when they are sick. I can't understand why the rest do not. If there would ever be a time when I would want to know that my sins are forgiven, it would be when I am sick enough to go to a hospital."

If this cleansing is so often needed in the Church's ministrations to the sick, is it not needed in the normal course of everyday Christian living to keep in sound spiritual health? The physician does not wait for major surgery if he can avoid it. He removes the minor cancer to prevent a major. He does not wait until the symptoms are obvious. He urges regular check-up trips to his office. He searches for the source of

possible trouble before it has taken root.

So Mother Church wisely calls her children to frequent spiritual examination. The Daily Offices of Morning and Evening Prayer remind us that "the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness—to the end that we may obtain forgiveness of the same." (Prayer Book, pages 5 and 6, 23.) The invitation to Communion (page 75) is first an invitation to confession. The exhortations at the close of the Order for the administration of the Lord's Supper sternly call us to repentance and confession (pages 85-89).

The Church makes ample provision for the cleansing from sin of her members. She provides her own physician when in ordination the bishop lays hands "upon the head of everyone that receiveth the Order of Priesthood" and says "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained, and be thou a faithful dispenser of the Word of God, and of His holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." (Prayer Book, page 545. If the shorter form is used, the first becomes definitive of the second.)

We do not ask a physician *if* he has office hours, we ask him *when* he has office hours. It should not be necessary to ask a priest who tries to be a faithful dispenser of the Word of God and of His Holy Sacraments *if* he hears confessions but rather *when* he hears confessions. Ash Wednesday and Lent call us to a particular season of penitence. Yes, God has provided us the means of cleansing from sins through His Holy Church, and thus clears the way for that peace that comes with His grace. And the grace of God is the foundation of spiritual health.

The Judgment of the Coming Peace

IV. Of International Compassion

By the Rev. Bernard Iddings Bell, D.D.

A FOURTH challenge involved for us in the making of the coming peace is for us to show that we can see with compassion those multitudes who are in misery as a result of this war which the common sin of man has caused to be, and then, having seen them and relieved their immediate misery, to treat them as economic brethren.

Jesus set forth a simple test to determine who would go to heaven and who to hell. "You ask," said Jesus, "when you have ever seen God hungry, thirsty, naked, sick, imprisoned, and have not ministered to Him? Inasmuch as you have not done it unto the least of your brethren, you have not done it unto Me. Get you hence into that fire prepared for the arch-fiend and his angels!" It is significant that Jesus promises everlasting punishment only to those who, having this world's goods, shut up the bowels of compassion against their starving brothers. In no other parable of Jesus does a man find himself in hell except in the one about the rich man who fared sumptuously every day while the beggar lay in sores at his gate, and fain would eat the scraps from the master's garbage can. There is hope for liars, harlots, thieves, murderers; but there is no hope for him who hoards his riches while the poor cry out for bread. So says Jesus.

This rule of God applies not only to individuals but to nations. Let a nation have its heart so set on its domestic comforts that it hears not the cry of other peoples in sore distress, and it will find itself in hell. The curse of the starving brother scorned, is the curse of the Most High God.

What misery now lifts its pitiable cry to God—and to us! All up and down Europe are peoples who, for months stretched into years, have eaten less than the lowest minimum of food on which human beings may subsist without disaster. Their children are rachitic, themselves more than half starved; millions of them are without houses; millions more—the International Labor Office says at least 30,000,000—are expatriate, wanderers in foreign lands; millions are in rags; millions are exhausted of body, worn down past the endurance point in mind, hopeless in spirit. In Asia it is no better, but rather worse. Think of the tens of thousands in Bengal who will drop dead, this week, for lack of handful of rice apiece. We are too busy fighting, our leaders say, to divert the shipping necessary to send the food which alone can save these dying men, women, children, these who are not our enemies but our wards, our friends, our co-belligerents. The million-voiced murmur from India goes up before the throne of heaven, a cry to God for vengeance, a cursing not of Germany and Japan, but of Britain and America, who could have saved their lives and did not. We shall look out after the war on a whole world full of people in

desperate need, beggared nations most of which are guiltless of any wrong doing; and even the guilty when in extremity can not be left to death by starvation and disease, not by an enemy worthy the name of *man*.

The caring for these people is not an incidental part of making the peace. It is the first, the most immediate of our tasks therein. Speed is demanded, and a generosity so stupendous as to make it impossible for us to have left for ourselves luxuries, or even comforts, for many a long day. Those conferring about these needs have said how many billions of dollars must be spent. The United States' first share—its assessment—is now put at a billion and a half. But that is not the whole bill; that is the first installment. Shall we be willing to make the necessary sacrifices?

"Of course we shall," it is easy, too easy, to say. "What is a billion and a half dollars, even if repeated several times, in these days of astronomical expenditures?" Let us not be too sure about it.

NATIONAL DEBT

Let us remember that we shall enter upon the post-war period with a national debt so staggering as to be almost unbearable, a bonded debt not owed by the many to themselves but mostly by the many to the few. The *interest charge* on that debt can hardly be less than eight billion dollars a year. We shall also have the expense of reconverting from war-time production to peace-time production, which can hardly be less expensive than the conversion was from peace to war. We shall find world markets disrupted and unprofitable, and our own internal demand for goods and services chaotic. The wildest optimist can hardly expect a speedy return to prosperity, except it be an artificial return financed by billions more of national borrowing. Eventually we shall recover, though whether without inflation or repudiation, or at least delayed redemption of government obligations, seems questionable to many who realize what are the facts. To complicate matters still further, 10,000,000 and more persons now in the armed forces will at once demand return to civilian lives, to jobs, to assured prosperity, "and no waiting about it, either." In such times as those which will follow the cease-firing, a demand to borrow billions of dollars, or to tax billions out of the people, to feed and clothe and house the ruined brethren of Europe, Asia, or where you will, is going to look a very different thing from what it now appears.

Already a paralysis of doubt about post-war world charity is vocal. Whatever else may be said *pro* or *contra* about the Four Freedoms, it was God that inspired the inclusion among them of Freedom from Want. Yet it is *that* freedom which has roused the most ridicule. "We cannot feed the world," people say. "Mr. Wallace is crazy, demanding a quart of milk a day

for every child in the world, and we to pay the bill. What? Are we a sort of Santa Claus? Let every nation look after itself, or else starve. We Americans have enough to do with our own post-war problems, thank you." If these cries are heard now, how much the stronger will they resound when the excitement of combat is over and we settle down to count the preposterous and staggering cost of the world's big spree!

But the test goes deeper than that. The need of the world's starved and half-starved is not a temporary one, or one to be dealt with by alms alone. For long, too long to be endured, great segments of the human family, especially in China, India, the Near-East, Africa, Latin America, have remained deep sunk in poverty while other peoples, like ourselves, have gone on to affluence and luxury.

It is too easy to dismiss this inequality by saying that the wealthy nations are the good, wise, clever, industrious nations while the poverty-gripped peoples are a low lot, incompetent and undeserving. That is the way people used to talk about the poor in our own land. My uncle said to me once, when I was a lad, "The Irish in this town are poor; but they deserve to be. The Irish are constitutionally and incurably improvident." Well, they now own the greater part of that town, most of it except for that held by the Jews, who were also, in my uncle's opinion, an inferior lot of folks who had in their ghetto slums what they deserved and could expect. Even so there are stupid folks who insist that black people are hopelessly inferior to white people, bound to remain poor forever. How do they know, when the blacks have never had a real economic or social opportunity?

COPARTNERSHIP

Even so the poor nations deserve, and demand, not a temporary charity, not even a permanent charity, but a real copartnership in the international economic life and a real share in the benefits of modern productiveness. Will we grant to all men this copartnership? In the long run it would pay us thus to promote a world-wide participation in prosperity; but in the short run it will be very costly to us, for it will be required that for the time we sacrifice our own high standard of living in order to bring up the standard of living of the economically backward countries. There will be needed a forgoing of advantages now secured to us by tariff walls. A world participation in prosperity will involve free-trade, approached rapidly by way of reciprocal trade agreements on a scale which not even Mr. Hull has ever dared to propose. We already hear the cry against this as forcing our labor to compete with coolie labor.

The message of Christianity about these things is still that which Paul the Apostle voiced when he wrote to the Colossians,

saying (in the thought-mold of his own times) that in Christ Jesus there is no room for such concepts as Greek and Jew, as member of your own chosen nation and foreigner; that no one has superiority because of national affiliation or social caste. As St. Peter put it, "I do perceive that with God there is no respect of persons." Do we know the implications of

this in terms of dollars and cents? Do we understand that economic internationalism is basic, primary to political peace? Are we willing to pay the price for it? If not, to expect a stable peace is preposterous. If not, then it is we, the favored nation, who, having again been judged and again found wanting, will find ourselves again in hell.

other so that all nations may dwell together in helpfulness and friendship, reconciled and redeemed, is her mighty task. The Church is the greatest faith-hope-love building institution in the world. And her divine Founder not only gave to the Church a new social order but provides the means towards its accomplishment. To be a member of the Catholic Church which renders such vast services of mercy and helpfulness to others is indeed a great privilege. The Church is not only a great fact but a great power making for spiritual character, the maintenance of faith and philanthropy proclaiming the eternal message of her Founder, the good news of the new age. No wonder we are proud of our Catholic tradition!

Go to Church

By the Rev. B. S. Murray

ATOP the directory of THE LIVING CHURCH's Church services are the words, "Go to Church!" They challenge those who read to make this slogan function so effectively in their own personal world that world chaos may be ended. It is a warm, intimate, friendly, cordial invitation which, if accepted, will bring profitable returns spiritually. God's invitation is in person for He sent His Son who not only brought the invitation, He *was* the invitation. And His Church remains His permanent invitation here on earth. "Come thou with us and we will do thee good" has a permanent divine guarantee; we have His promise that where two or three are gathered together in His name there is He in the midst. Now, most people need inviting. Let us therefore invite others to the services of the Church so that they, too, may worship God to whom we belong by creation, redemption, and preservation. Christ, knowing the value of communion with His Father, worshiped in His Father's House on His Day. So we, following in His steps, when we "attend" unto God in worship, find that awareness, that sense of the presence of God. By faith we offer the homage of our whole being in body, mind, and spirit, in joyous response to the vision of God and thereby reach the highest action of our manhood, finding ourselves in heavenly company. Surely this should lure us to go to Church!

We really ought to, for the chief end of man is to glorify God and enjoy Him forever. We belong to the Lord and the Church, too. As Christ loved His bride, the Church, sacrificially, so must we love her, too, and express our gratitude in thanksgiving. I am proud of the history of the Catholic Church. Apostolic in her teaching, divine in her origin, following the gleams of Catholicity and unity and striving for holiness for each member, onward the Church goes working for the world's salvation and seeking only God's kingdom and righteousness. We admit that we have weakened the Church's witness, added to her stains, distorted the proportion of her faith, disabled the work of the Master, divided His body and delayed His coming by our lack of faith, hope, and love. Let us by our attendance at church claim our Catholic heritage, and bear our witness!

Go to Church, then, and participate in the thrilling adventure of worship. There we pray for corporate blessings and give thanks corporately. In the nave we engage in this exciting adventure, by faith with the

Church Universal, in hope with saints departed, and in love with all who are at that hour praying. Our Church is a teaching Church—the school of Christ—with the open Bible interpreted by means of sermons, paraphrased in hymns and psalms and otherwise. On we go, strengthened by the Holy Spirit in Confirmation until in full membership we receive the Blessed Sacrament which, when reverently and rightly used, strengthens us in body and soul by heavenly grace. The living Christ who remains and maintains expects us "not to forsake the assembling of ourselves together" and His Church—the living Church—with her highly developed and dramatic technique of religion which, with the employment of the appeal to the five senses, she invests with warmth, light and life, seeking thereby to make God so real that we who worship are challenged to present our bodies, a living sacrifice holy, acceptable unto Him which is our reasonable service and, by divine grace, enabled to offer unto Him the sacrifice of a contrite heart. With hearts made cheerful and strong by sacramental grace and the knowledge of divine love we go forward, upward, onward.

Go to Church! Today millions of people are denied our opportunity to worship. It is for "freedom of worship" that our heroes are now fighting! Let us see to it that we keep the fires burning on the Church's altars and keep open the doors to righteousness by our prayers, support, and witness. With the Cross of Jesus going on before, the Church of God seeks the removal of injustice and the vindication of righteousness and truth and the rebuilding of our broken, bleeding world. To recover love, and teach all men to love one an-

Go to Church! God wants you; you need Him and His Church, too. Too long have we ignored God and sin and deified man with the result that we have degenerated morally and spiritually. Now people, tired of this fruitless living, want hope, faith, peace, and friendship—in a word, Christ who gives meaning and direction to life. By our absenteeism we have missed the influence of this power house for right living where the art of making spiritual character is directed. To give leadership in winning the peace the Church needs a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity. All of which, and more, the Holy Spirit gives, challenging us to go forward conquering and to conquer. The inspiration of the ages is in the Church and through the touch of its spirit upon us, our minds and hearts become responsive to the influences making for righteousness, benevolence and learning among men. Today we need the Church's human and divine fellowship from which springs that new courage and happiness which lures us to greet the unseen with a cheer. Enlist then in the Church's army for service. He is depending on you! His witness. Let us then *come* to Church, embracing this weekly lift which keeps us within sound of the gospel and within cry of Christ, rise above ourselves. There we find that ancient power which touches the heart to fine issues, keeps conscience clean and braces us to a right, true, manly Christian life. So that you may have a renewed, fresh perception of Jesus Christ, and strengthened by sacramental grace "catch" the encompassing Christian influence, *go to Church!*

"KEEP THE DOOR OF MY LIPS"

LET ME speak words that will take root and live
In many a heart and mind as yet unborn;
Words which will generate the power to scorn
The agony of sacrifice, and give
Courageous faith to strive for that new earth
Which, struggling for freedom—worn, scarred and torn—
Awaits proficient hands to give it birth.

ISABEL M. WOOD.

Understanding Ourselves

I. What Is Human Nature?

THIS LENT, at the suggestion of Forward in Service, the Church is studying the Christian doctrine of man. The subject is of critical importance in these times, for the various political systems which are in the forefront of the public mind are based upon different ideas of the nature and purpose of human beings. It is only as Christian people understand more fully the Church's teaching about man that they can make their faith effective in life, both personal and social.

There is another reason for the Churchwide study of this subject. Differing ideas about human nature provide one of the chief points of friction between Christianity and secularism. Our public schools are engaged in teaching millions of pupils a view of human life which obscures, and sometimes even contradicts, the teaching of the Church about human nature. Perhaps the chief reason why the Sunday school is so hopelessly ineffectual in trying to tack theology onto the world-view of the public school pupil is the fact that the kind of human being conceived of by current educational philosophy would neither need a Saviour nor desire the love of God. The two-dimensional man of this philosophy, even if he felt the need and the desire, would not have the means to establish contact with God.

Thus it is that thousands of young men and women go through the same spiritual odyssey. A childhood of placid acceptance of religion comes to an end at the time of graduation from high school. The young man or young woman realizes that the religious concepts instilled at home and in Sunday school do not agree with the philosophy of life he has been taught in public school. For a period of years he stays away from church, does not pray, and quietly ignores the whole spiritual side of life. Then, some experience—occasionally a tragic one, often a sad one, sometimes a happy one such as the birth of a child—opens up for him again the vistas of religion. Sometimes, as in the case of C. S. Lewis, the conversion is almost wholly an intellectual one. Incredulously at first, with a feeling that he may be "kidding himself," or exhibiting "weakness," he gradually returns to the life of the Church.

This is the normal course of American religious life. It is a course strewn with wastage and wreckage, for many a two-dimensional man never discovers his third dimension and meets his spiritual crisis without the means to surmount it. Indeed, those who return to the Church often show signs of warped and stunted spiritual growth, due to the malnutrition of their early adulthood. So-called "scientific" notions about human nature are imported back into the Church and weaken its teachings, in sermon and Church school, so that the next generation is less well grounded in the Faith than the one before it.

The Church's teaching about God is comparatively untouched by attack from atheists or agnostics, because they labor under the admitted difficulty of knowing nothing about Him. The point of greatest conflict is in the field of teaching about man. And here, the Church's objection to the secularism is not that he is irreligious but that he is unscientific. This fact is discovered by countless thousands of men and women in their

middle years, as they find from their own experience, from reflection on the past, and from observation of life around them, that human beings are something more than minds and bodies, and that they have a more interesting destiny than the expression of their own egos. The "scientific" view has unscientifically ignored a vast area of human life.

WHAT IS human nature? The commonly accepted view on which America's educational system is based describes man as a social animal, the highest of the animal kingdom. Human beings are viewed as existing first to fulfill their own needs of food, clothing, shelter, etc.; and therefore the great emphasis of education is on the processes of getting a living. Second, human beings are considered as members of society, whose struggles to get their own living must not be allowed to impede too greatly the efforts of their fellowmen to do the same. In the secularist view, the entire field of ethics consists of resolving these economic conflicts.

Satisfactions and pleasures of a spiritual kind are not wholly eliminated from the secularist purview. But, whether intellectual, esthetic, or religious, they are invariably considered as rather irrelevant adornments of an animal whose gift of reason is primarily to be used for the advance of bodily comfort. The very criterion of civilization is the more efficient production and wider distribution of aids to physical ease.

A great deal of truth is to be found in these ideas about mankind. Man is indeed an animal, with bodily hungers and satisfactions; and a social animal, who develops most fully in a society of mutual rights and responsibilities. But the Church adds another fact about this social animal: he is made in the image of God.

There are various philosophical views about the composition of man: that he consists of body and soul, or perhaps of body, soul, and spirit. But divine revelation asserts only that man exists on the spiritual level, as well as the animal, and that he is made in God's image. Philosophical speculation about the nature of the soul, or of soul and spirit, may tend to obscure the fact that the human beings we must deal with—ourselves and the people around us—are whole men and women. The supposed mode of connection between soul and body, or division of human qualities between them, is a great deal less important than a clear grasp of the fact that our capabilities, characteristics, and potentialities in this life involve the whole of us. There is no essential war between the spiritual and animal side of human nature; though there is a war between a spiritual and an animal concept of the use of both body and soul. The body can be either the temple of the Holy Ghost or the instrument of brutish self-indulgence. It is the direction given to bodily forces by the will that determines their moral character.

Being made in the image of God, we are beings with a spiritual nature and destiny. Our reasoning power and esthetic sensibilities are not merely means to animal ends, but are means to apprehension of truth and beauty—essentially spiritual ends. We have the capacity of moral discrimination and choice, not merely to facilitate economic relationships

(indeed, the economics of the anthill or the beehive is more smoothly carried out than human economics without this capacity) but to make possible a free approach to God. God has given us a kind of equality with Himself by not subjecting our wills to His. Yet when our relationship to God is obstructed by our wills, we become something less fully human. An unspiritual man is even an undesirable animal!

A sort of explanation of human behavior can be made in purely animal and social terms. It is, however, an inade-

quate explanation, based not upon knowledge but upon ignorance. That is why the inexperienced are likely to accept it, and the experienced to reject it in favor of the Church's view of human beings as spiritual in nature and destiny.

Yet it is evident that men and women fall far short of their divine destiny, and often seem to fit more readily into the pattern of animal desire and animal satisfaction. Why? The Church's answer to this question will be discussed in the next editorial in this series.

The February National Council Meeting

THREE matters stand out, from the many and various reports presented to and discussed by the National Council at its February meeting. One of these was the prosaic but vitally important subject of finance. Several Council members declared that they were actually thrilled when Dr. Franklin reported that the 1944 budget would be balanced without touching legacies, and said that they were even more excited when it was announced that collections had reached the remarkable figure of 102.1%. The explanation offered is of still greater interest.

This explanation is not only that people have more money than they have ever had before. Such is not the case with the many of the Churchpeople of the land; not a few have only what they have had, with the cost of living mounting higher every day, and some have less than they had in other years. The reason why dioceses have been able to reach and to go far beyond their mathematical quotas is that Churchpeople realize with peculiar clarity today that the Church of God has the only solution of the present world's problem, the only

"medicine for the soul's sickness" of the time, the only satisfying answer to the question asked today by the suffering men, women, and children living on this earth. The Churchpeople who can give much are giving it, those who can give little are giving that, and thousands who never before gave anything because they felt too poor are now making sacrifices to give their bit. We think that all Christian people will feel that a budget balanced with money coming in, touched with this spirit, is especially blessed.

A second, different but related, matter of particular interest was the presentation of the program of the Department of Promotion. Everyone was ready to hear eagerly whatever Mr. Jordan might say, but his proposals aroused immediate enthusiasm and revived memories of the early days of the National Council. Mr. Jordan recommended and discussed at some length the establishment of a field program in the Department of Promotion, as one of the main features of its work. He asked for eight or nine field workers and for money to provide for their salaries and their necessary extensive

The Epistle

Ash Wednesday

February 23d

"SANCTIFY a fast." Fasting is not popular, and in these days of restriction and rationing it might seem that reductions in our food could hardly be expected. But many holy writers assure us that fasting and abstinence are of great spiritual value. Many things in life require that we experience them to understand them; argument and description fail to convince, actual trial alone can prove the truth. Today the Church again calls upon us to use abstinence, to put spiritual things before earthly. Think of this Lent as another opportunity given by God's grace in which we are privileged to strengthen our life in Him. Offer to God your fast and abstinence, not as an unpleasant obligation that has been imposed, but as a token of willingness to share even slightly, in Christ's sufferings. Do it all for God, not for your own sake. In this way you will truly *sanctify* the fast.

St. Matthias

February 24th

THE EPISTLE for St. Matthias' Day tells us how and why he was numbered with the Eleven. He had been with the Apostles all the time that the Lord Jesus was with them, and could bear witness to the deeds and resurrection of the Lord and officially share in the handing on of the teachings of Jesus. To us, who value the Church's title of "Apostolic," this day is a reminder of

the way in which the Holy Spirit led the early Church to secure a continuing, teaching, and functioning ministry. By the Apostolic Succession there is brought to us, through the Christian centuries, the same truth and the same grace of God that was freely offered in the days of our Lord's earthly life to those who were then privileged to hear and see the Word of Life in human flesh. Let this care of the Eleven in adding to their number a certified witness point out our duty to follow the teaching with great care and complete confidence.

First Sunday in Lent

February 27th

"RECEIVE not the grace of God in vain." God's help must be used in spiritual growth. It is not given us just to keep us alive but that we may daily increase in the Holy Spirit until we can share in the life of heaven. Think over what God has done for you. What have you received of Him? What difference has it made in your life? Has it produced fruit? Or has wilful sin or deliberate neglect caused the grace of God to wither? St. Paul's desire that God's grace be not received in vain is the prayer of every pastor of human souls. God's help can accomplish much in our lives and we can do so much with His help that it is tragic to see the failures that come through lack of using what was given. Broken homes and ruined lives are traceable to failure to use God's help. Pray that you receive not the grace of God in vain.

travel. Without the personal contact with the National Council which these workers would bring, it was hardly possible, Mr. Jordan felt, to bring every rector and every parish and every Church member into the program of the General Church.

The return to the plan of field workers as an essential part of the organization of the National Council is, it seems to us, one of the most important actions taken by the Council within recent years. It will be recalled that the original Field Department of the National Council was set up in 1920 in connection with the nation-wide campaign. In the course of the years it developed into an activity of great strength and value. Of the former members of that Field Department, four are now bishops: Bishop Bland Mitchell of Arkansas, Bishop Reinheimer of Rochester, Bishop McKinstry of Delaware, and Bishop Larned, Suffragan of Long Island. Other notable members were the Rev. Charles J. Collett, the Rev. Percy Houghton, the Rev. Frederick G. Deis, and the Rev. Chauncey Snowden, all of whom went from the Field Department to other important work. In time, the Field Department was discontinued, one of the main reasons being the lack of funds to carry it on. One able field worker, William L. Richards, was added to the staff of the Department of Promotion. And now, Mr. Richards having gone into the Navy, there is no field worker at all.

Naturally and properly, Mr. Jordan will develop his field staff along new lines. The likelihood, indeed the certainty, is that he will include laymen among the eight or nine men proposed. Several of the earlier field workers were laymen, but the majority were clergy. It will be interesting to see what proportion Mr. Jordan decides upon. Times have changed and progress has been made along many lines since the 1920's. Moreover, Mr. Jordan is an accomplished technician in the realm of promotion of his own day. He will bring about fine results with his field program, and do it in new ways. Yet, the ancient problem is still the one these new men will need to solve: how to bring every member of the Church actively and intelligently into the mission of the whole Church.

THE THIRD matter of particular importance considered at the February National Council meeting was the report of the Committee of Reference on the Indian work in North and South Dakota and Minnesota. The report was on the survey made by the committee, with the aid of experts: Bishop Fenner of Kansas, Dr. Niles Carpenter of Buffalo, and Dr. G. E. E. Lindquist of the Home Missions Council. After an executive session of some length, the conclusions reached were announced. The recommendation that Indian catechists should, wherever possible, be young men definitely preparing for Holy Orders will be warmly welcomed. With this went the further recommendation that Indian postulants should be sent to standard seminaries, though expedients for those unable to meet the educational requirements and who yet had a vocation to the priesthood were suggested. An educated clergy is needed here, as in the Negro field. It is to be hoped that, more often in the future than in the past, vocation in an Indian young man may be recognized, both by himself and his advisers, in time to make possible for him the pre-seminary academic attainment.

The recommendations for coöperation were significant, especially that one that White priests of White congregations should be given responsibility for some Indian work, and *vice versa*, and that isolated Indians should attend the services in White congregations, if within reach. In this way, surely, the distance between the Indians and the White people will be

bridged. The children of the clergy who worked in Minnesota and the Dakotas in years gone by will remember vividly the efforts made by their fathers to bring about a better knowledge of the Indians by the White people and better relations between the two groups. It was done individually and personally—as such work always must be.

Many readers of THE LIVING CHURCH have inquired frequently as to what the Committee on Laymen's Work is doing. They will be glad to know that its director, Fr. Campbell, is active and is winning high praise from the bishops, clergy, and laymen of the many dioceses which he has visited. The laymen are responding, and, better still, they are working together with the clergy to interest still more of their number. Bishop Jackson's action, in excluding Fr. Campbell and also himself from the meeting of laymen in New Orleans is significant. The Bishop felt that the laymen could plan with more freedom if quite by themselves. They will bring in the Bishop and the clergy, when fully ready for their coöperation.

No one, we trust, will be dismayed by the discovery that Forward in Service appears to be lagging a little. As Dr. Addison explained, it asks a good deal of people and they need to be prepared for it. The Presiding Bishop's declaration that the more successful Forward in Service is, the less it is needed and the less it will be used, struck a more encouraging note. The "chief event," as Dr. Addison described it, the Lenten study, entitled "The Christian Doctrine of Man," is only just in process of beginning. By Easter, results will be reported from the parishes. It is expected that those will be good. The material certainly is excellent, and the suggestions for its use are both practical and not difficult of achievement.

The Presiding Bishop, who often says that he is just learning to use slogans, certainly offered an excellent one when he said: "The goal of *all* our work—not only of Forward in Service—is the worship of God. That is the beginning and the end of our religion. It takes in everything."

We, the Not-So-Bad

DR. BERNARD IDDINGS BELL's trenchant series of articles on The Judgment of the Coming Peace has already reproduced vigorous response, not to say reaction, from some readers. It is characteristic of Dr. Bell, who has been called the "gadfly of the Episcopal Church," that even those who do not like his writings cannot ignore them.

Like all the articles we publish, Dr. Bell's do not necessarily represent the editorial position of THE LIVING CHURCH. But (again, we hope, like most of the articles we publish), they do represent keen, God-centered criticism of human affairs and are worth the attention of Churchpeople. Almost an essential of the prophetic function is the radical challenging of accepted compromises, the scornful disclaimer of popular illusions. In disagreeing with Dr. Bell (which is everybody's privilege, and a privilege that everybody exercises with vigor), we must all look again to make sure that it is Bell the man, not Bell the spokesman for Christ, that bothers us.

Some people point out, for example, that the Japanese and the Germans represent an anti-God and anti-human way of life, and assert that Dr. Bell fails to recognize this fact. Dr. Bell should be allowed to speak for himself on this subject, but we may interpose to point out that in the current series he is not talking about the sins of Japanese and Germans; he is talking about the sins of Americans. And the fact that the Japanese and Germans are even worse does not in the slightest degree absolve us from our own sins. Hate is



Washington, D. C.

DEAR FAMILY: Here is a poignant bit of verse. I do not know who wrote it, or where it originated. I clipped it from a mimeographed news sheet published at a Marine Corps air field in North Carolina, where it was entitled "A Marine's Prayer," but I think I have seen a version of it elsewhere entitled "A Soldier's Prayer." Anyhow, here it is:

A MARINE'S PRAYER

My shoulders ache beneath my pack,
Lie easier, Cross, upon His back.

I march with feet that burn and smart,
Tread, holy feet, upon my heart.

Men shout at me who may not speak,
They scourged thy back and smote thy cheek.

I may not lift a hand to clear
My eyes of salty drops that sear.

Then shall my fickle soul forget
Thine agony of bloody sweat?

My rifle hand is stiff and numb,
From Thy pierced palm red rivers come.

Lord Thou didst suffer more for me
Than all the hosts of land and sea.

So let me render back again
This millionth of Thy Gift. Amen.

This war has produced remarkably little really great poetry. There has been nothing, to my mind, to equal "In Flanders Fields" or "I Have a Rendezvous with Death." John Magee's "High Flight" has been widely printed and undoubtedly has a strong appeal, but considered purely as poetry I do not think it equals either of the two World War I poems mentioned. What is your favorite poem of World War II? Send it to THE LIVING CHURCH; perhaps if copyright difficulties do not interfere we may be able to publish it, in this column or elsewhere.

CLIFFORD P. MOREHOUSE.

hate, destruction is destruction, fear is fear, the pride that dictates messianic coercion is pride, uncharitableness is selfishness—and so on through the other temptations that face America in war and in the shaping of the peace.

It was the Pharisee who, busily confessing the sins of the publican and congratulating himself on his virtue, earned the severest condemnation of our Lord. It is Pharisaism on the part of the United Nations, and especially America, which will surely wreck the peace unless the Christian Church proclaims in forceful language the judgment of God upon the not-so-bad as well as upon the utterly evil. Dr. Bell's series is not concerned with the mechanics of the settlement, but with the moral opportunities and pitfalls which lie behind the mechanics. It ought to serve as a corrective to those who think that peacemaking is simply a matter of exporting Americanism to the benighted regions of the Old World. The trouble is not in the Old World, but in the Old Adam, who is busy in our own nation as well as among our allies and our enemies.

If we, the not-so-bad, fail to learn our lesson, it will not

be for lack of prophets to tell us what God demanded of us. The catastrophe of World War III will be the result of our own refusal to face our sins.

Starving Children

PUBLIC opinion, while concentrated on the business of winning the war, is being directed to the solution of post-war problems. Closely related to both problems is Senator Gillette's resolution, introduced in the House and the Senate, providing for the sending of United States and South American food surpluses by Swedish ships to all stricken and hungry countries where the need is most acute. The resolution, on which action is expected shortly, envisages extending the Greek experiment, which was certified by the State Department as successful and without benefit to the Germans. Mechanical means of carrying out the proposal are to be worked out by the United States government through the Secretary of State with the English, Swedish, and Swiss governments and with the accredited representatives of other governments concerned. Actual distribution would be carried out by the International Red Cross.

Chief objection to the feeding of the starving peoples of Europe has been the fear that the food sent would fall into the hands of the enemy. With the certification of the State department that the Germans have not been receiving the food sent to Greece, that objection should be removed. Successful arrangements to supplement the food of the German-held British war prisoners have been made. Financial obligation should be of little importance. Many of the occupied countries will be able to pay for food sent them, and even if we assumed that burden, it should not be a major consideration.

Related to the problems of the peace and the setting up of the kind of world in which we want to live is the physical and mental health of those involved in making and maintaining that peace. Reconstruction in Europe will be dependent on fit material. No matter what the peace terms, a well-fed Germany will have a post-war advantage over the undernourished victims of the occupied countries.

Our failure to provide food for the starving children of Europe is destroying one of the objects for which we are fighting this war—the liberation of the Europeans from the occupation of the enemy. If present conditions persist for any great length of time, many of the children will not have to be liberated—they will long since have become the victims of tuberculosis, anemia, and the other diseases of malnutrition.

Senator Gillette's resolution deserves support. Bishop Lawrence of Western Massachusetts, Bishop Randall, Suffragan of Chicago, the Very Rev. Paul Roberts of Denver, and the Hon. William R. Castle, former under-Secretary of State, are among the Churchpeople who have endorsed the work of the Temporary Council on Food for Europe's Children, which is asking that to save these children communications supporting the proposal be addressed to the President, the Secretary of State, your congressmen, and your senators.

Mohammedan Turkey saw the need of Greece, and saw to it that it was met. Shall Christian America and Britain pass by on the other side? Our nation's role to date has not been an admirable one in this 20th century reënactment of the Good Samaritan story.

"Without the discipline of regularity, our praying becomes so free that before long we are free from prayer."

—Georgia Harkness.

The Place of Meeting The Gate of Heaven

We are often quite aghast at some of the various understandings (?) and opinions (!) expressed by members of The Episcopal Church concerning The Sacrament of Holy Communion. To many, it is something to be gone through with once a month, because it is their DUTY (what and awful word that can be at times!). To others, it is Something so solemn, and weird, and mysterious, and uncanny, that it is not to be done too frequently, for fear that frequency might cheapen or reduce its awe-fulness. To others, it is just something a bit enjoyable, ecclesiastically, all the while cherishing a mild regret that the service is a bit longer because of IT. To others, it is just one of those things which you have to do in church occasionally. All of this is HONESTLY TRUE.

But The Church teaches differently! She tells those who take the trouble to ask, that Our Blessed Lord comes to us, and will meet us at His Holy Altar, there, in that Most Blessed Sacrament, which becomes vitalized by His Presence from the moment of The Consecration. Well, then, that being true, can't you, won't you see, therefore, that The Altar becomes a place of Meeting, and the very Gate of Heaven to those who love and believe? THAT IS VERILY TRUE! Heaven, Our Lord's Own Presence, The Whole Company of Heaven, are all there with you, and all that separates us from them, and from our eyes, is the merest of veils, soon for us all (the years go so fast) to be rent in the twain, to let us behold The King in His Beauty!

Believing this precious fact, then, can only have one natural result. Those who want and love Our Lord will come and meet Him FREQUENTLY where he is wont to be found. It will be solemn, but joyous. It will be awe-ful, but like all the holy frequencies of love, it will never become cheapened or dulled by your continuances. And, oh, in these heart-tearing days, the priceless comfort of such an authenticated belief, that we CAN meet Our Blessed Lord as frequently as we wish in these treasured times of Holy Communion, and at other in-between times can come quietly before The Blessed Sacrament where It may be reserved, and visit with Him, talk to Him, get strength and peace from Him, and become better friends with Him. Have you ever thought of yourself as a FRIEND of the Blessed Lord Jesus?

We pray God earnestly, then, that during this Lent, many more not too well informed Episcopalians may find the way to more joy, more comfort, more quietness of heart, and more peace of soul,—simply by living out what Mother Church teaches, and not by going on through life "short-changed" by either an incomplete knowledge, or a distorted conception of the real truth. The Altar is a Place of Meeting, and The Very Gate of Heaven to a believing soul!

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Impressions of Wartime England

By the Rev. Henry Smith Leiper, D.D.

American Secretary, World Council of Churches

FOR the second time in two years it has been my privilege to get an intimate glimpse of the life of wartime England. Nowhere else on earth—save where the Church is enduring persecution, and save possibly in China—is so much of real significance happening to the life of the Christian Church.

I found six impressions remaining with me more deeply than any others after my return:

1. There is striking new unity in the Church. It is seen in many things but most strikingly in the influence and work of the British Council of Churches, now a well-established factor in the life of the land. Here for the first time in its history you have a united non-Roman bloc of Churches; Anglican and Free Church side by side in intimate fellowship and official coöperation. All over the nation, the Council has sponsored campaigns known as Religion and Life Weeks. The response has been impressive. New contacts with intellectuals, with labor, and with young people in the services have resulted. The united witness of the total Christian Church is being brought to bear as never before; since in most instances in local campaigns there has been cordial coöperation with the Roman Catholic Church, supervised by a joint Catholic and Protestant committee of national scope.

2. There is a healthy and openminded grappling with educational, social, economic, and political questions. The much discussed Malvern Conference resolution concerning the place of the Christian in the affairs of the world was but a single event in a chain of developments which seems likely to change the moral atmosphere of the land in due course. Alarm over the fact that only a small proportion of the people are vitally connected with the Church in any form is one of the factors in this. Reflected in the new national plans for religious instruction in the public schools, there is a common concern for what religion alone can contribute to the making of personal character and social morale.

FELLOWSHIP

3. Evidences abound that there is a new concern for an understanding relationship with European Christian life. Anglo-German, Anglo-French, Anglo-Russian, and other fellowships have been developed and they are producing significant literature and holding very interesting conferences. Once a year a great common service of witness is held in Westminster Abbey. It marks the opening of a new chapter in non-political relations with the continent; and it will have real influence in the postwar years.

4. No one can be in England and not be impressed with the eagerness shown by all kinds of people for lasting good relations with Russia. Their thinking is being done in an attitude of grateful appreciation of the part Russia has played—at

enormous sacrifice—in taking the main shock of Hitlerite fury. When people think under the influence of strong emotions of gratitude they may be a bit unrealistic: but the results of their thinking are apt to be more helpful than the results of cold and selfish calculation. The influence upon England of Russia tomorrow will be much greater than anyone can now measure unless present trends are all reversed after the war. Through the Archbishop of York the Church is vitally linked to this.

5. Similar new and appreciative interest is being shown toward America. Up until the present the prevailing ignorance of America in England was astonishing. There seemed often no interest in knowing more about the real U.S.A. Still there is the tendency to overlook the fact that we are only 44% Anglo-Saxon in composition. There are many incidental bad effects of the "American occupation" as it might be called. These are due to unforeseen results of a different standard of military pay and other factors about which most Americans know nothing. But most people feel that out of this new association (which was not even faintly equalled during the last war) there will come much better understanding between the two nations. The Church plays a very real part in this in ways that can be demonstrated. It was notable at the September meeting of the British Council of Churches that one fifth of all those present had been visitors to the American Churches. There is more of that sort of contact than ever before.

LOOKING AHEAD

6. England's Churches are looking ahead not only to a new Britain after the war but to the reconstruction of Christian life and institutions on the Continent. Funds raised for reconstruction in England usually include a portion for the Continental Churches. The plans of the World Council of Churches in the area of reconstruction have been warmly welcomed by the British Church leaders. There is a strong committee on the Reconstruction of Christian Institutions. It will coöperate with the department of that same name of the World Council in Geneva. Preparation for this is being made in a number of ways including the training of Continental young people for the leadership of the Church while they are resident in England.

We need in America more real knowledge of the true state of British life in order that we may overcome the terrible effects of the successful Hitlerite-Irish-Japanese propaganda which poisons the minds of many unsuspecting people. Britain knows our faults; but talks about them very little, preferring to stress the good side of American character. We could well afford to imitate that plan! For the future of the world depends in no small degree upon the way in which Britain and America work together after victory is won.



BOOKS



JEAN DRYSDALE, EDITOR

Poems of a Radiant Soul

GIVE JOAN A SWORD. By Sister Mary Thérèse of the Congregation of the Divine Savior. Macmillan. \$1.50.

The poems in this book are introduced by Jacques Maritain in a preface as full of meaning as the poems themselves. "Sister Mary Thérèse's poems convey to us the pure breath of a deep religious inspiration enclosed in the forms of a reverential, subtle, and airy song . . . in which the violence of a burning flame of feeling and insight blends with the sweetness and calm of the divine rule." These are the words of one who knows poetry and who understands the breadth and limitations, the deeps and heights of the religious life.

The book is divided into six sections; in some respects each quite different from every other. They are fruit gathered during a journey to Europe just before the outbreak of the present war.

The first section, which bears the title of the book, vibrates to the sound of airplane motors and exploding bombs; yet the poems are not realistic. Seen through a pall of sorrow, death and desolation are revealed as spiritually precious things.

"When pain lifts nations like a grail to heaven
They will cup God, and peace for every pang—
This is the mystery of the crucifixion—
On each lone cross a living Christ shall hang."

The poems of the second section, "Who Woos a Dove," written for Pope Pius XII, are of peculiar interest to Roman Catholic readers.

The poems of the third section, "I Send Our Lady," honoring the Blessed Virgin, are beautiful in understanding of the heightened womanhood of Mary.

Travel notes present a diary of her travels. The most moving of these poems is the description of her brother's celebration of his first Mass in the Catacombs of Rome.

"Not In the Text of Plato" holds poems mystical and spiritual in content but naïvely and charmingly human in expression. From "In Avila":

"The matin chant she scarcely heard;
There was a light about each word
And in her heart a singing bird."

The book closes with poems devoted to friendship, "The House of the Spirit," which is the intimate relationship of souls to each other through their relationship to God.

Birds dart here and there throughout the book. She describes the Cathedral of Notre Dame in Paris:

"Each plinth and parapet divinely caught
In a light swirl of doves,"

the Coliseum in Rome:

"That wheel of swallows through the crumbling arches,

That fall of doves on the last broken tier."

The book is filled with intimately present angels. For the dead at sea

"The angels drop like blossoms
Loosed from infinity
To lay their bodies gently
In places of the sea."

Everywhere there are children. The little Italian boy whom she saw run eagerly to kiss the cheek of the statue of Our Lady of Peace in Saint Mary Major, from whom she learned:

"Not only in lip-rubric told with care
"Is power of prayer;

There are some things that must be
torn from heaven
With tears and tenderness."

The memory of her own child-self finding comfort from fear at night in Murillo's painting of the Immaculate Conception:

"A small wild wish to be
Of all the little angels tumbling down,
That roguish cherub hiding in her gown."

And little Jane Lister, buried in Westminster Abbey, whose tomb she sought "in chapels paved with princes"

"But Chaucer's singing dust slept on un-
stirred,
Spencer would speak no word,
Nor any jeweled queen bend down to tell
The secret of your cell."

Finally,

"In the cloisters where the old monks lie
Swathed in their long cloaks, smiling at the sky—
A merry company
Where any wondering child would long to be—
There where the stars have worn the grey walls thin,
I found the little stone that locks you in."

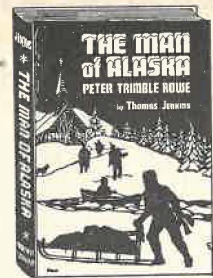
When the world ends and the dead arise and leave the Abbey that has sheltered them for long,

"Little Jane Lister, you shall lead them all
At the archangel's nod
Skipping and singing up the clouds to God,"

an enchanting picture of the resurrection. The lines of these poems are like the branches of a mystic tree where flowers and fruit appear at the same season. On the wind that rustles from the turning pages one is aware of fragrance and of petals and the sound of bells.

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NORTHERN MICHIGAN

Centenarian Is Confirmed

At a recent visit to Grace Church, Menominee, Mich., the Rt. Rev. Herman R. Page confirmed James F. (Uncle Jim) Lyon, who last September celebrated his 100th birthday anniversary. Looking up at the bishop, he grinned and said, "My father wanted me to wait about joining the Church until I had reached the age of discretion. Bishop, do you think I've reached it?"

James F. Lyon was born on September 17, 1843, in Bradford County, Pa. He is a veteran of the Civil War, having been wounded in action near West Point, Ga., in 1865. He has resided in Menominee since 1904. In January, 1940, he suffered an injury to his hip in a fall and has been bedridden ever since.

When a reporter asked him on his birthday how he happened to live so long, he replied, "Because I haven't been taken—that rests with a higher Authority. I take things as they come and do the best I can."

Pre-Lenten Conference

Six objectives were stressed by Bishop Page of Northern Michigan at a pre-Lenten conference held in Ishpeming, Mich., February 8th and 9th. Bishop Page urged the clergy of his diocese to put in order all parish records, to strengthen the work of the Woman's Auxiliary, and to bring into the Church 200 laymen either through confirmation or by reactivating Churchmen who have lost interest. The bishop stated that if so many laymen could be interested, a corresponding number of laywomen and children would come with them.

As a fourth objective the clergy were urged to adopt to an even greater degree the Forward in Service program in their several parishes. The fifth objective was a program of definite teachings in the fundamental principles of the Church. As a part of this objective the clergy agreed to use the Forward in Service outlines for the Christian Doctrine of Man as a basis for their Lenten preaching either at the Sunday or midweek services throughout the diocese.

The final proposal was a program for keeping more closely in contact with the men in the armed services. A copy of the diocesan paper *The Church in Hiawathaland* is to be sent to each man from the diocese in the armed forces. The bishop presented and authorized for use in the diocese a memorial service for men missing or killed in action.

OKLAHOMA

Diocesan Center to Be Set Up

First steps toward the founding of a diocesan center for Oklahoma and remarkable financial progress for both the diocese and individual parishes were the notable results of the seventh annual convention of the diocese of Oklahoma held at

St. Matthew's Church, Enid, January 19th-20th.

The immediate possibility of approximately \$30,000 with which the diocesan center can be started comes from an initial gift of \$11,000 by E. J. Miller, Oklahoma City, a long time member of St. Paul's Cathedral and of the cathedral chapter. Mr. Miller had promised an additional \$10,000 provided the diocese undertook to raise \$10,000. The convention accepted the provision. Sites are being surveyed by the Bishop and chapter for the location which will probably be somewhere near the center of the state.

For the first time in some years all assessments on the parishes for missionary purposes within the diocese were met in full by the convention time. The Church program quota expectancy for 1943 was paid in full. The convention voted a budget of \$32,000 for 1944.

Two parishes, All Saints, McAllester, and St. Phillips, Ardmore, were commended by the convention for wiping out long-standing debts. The Ardmore church, which numbers less than 200 communicants has disposed of a debt of more than \$30,000 over a period of 12 years. McAllester liquidated in one year a debt of nearly \$10,000.

Principal speaker of the convention, which was the largest attended in some years both by delegates and Auxiliary members, was Dr. Alexander Guerry, vice-chancellor of the University of the South, who spoke on Religion and Education, and addressed convention sessions informally on Sewanee.

ELECTIONS: Chancellor, Hon. J. B. Diggs; treasurer, C. M. Greenman; secretary, Rev. Paul R. Abbott; registrar, Rev. A. S. Hock; standing committee, Rev. Messrs. A. S. Hock, J. A. Klein, T. D. Harris, O. B. Lloyd; board of examining chaplains, Rev. Messrs. J. W. Ewing, J. Mills, V. R. Hatfield, E. M. Lindgren; delegates to the provincial synod, Rev. Messrs. P. R. Abbott, E. H. Eckel, S. U. Peard, G. H. Quarterman, V. R. Hatfield. Alternates, Rev. Messrs. C. M. Hill, P. H. Palmer, J. Mills, H. L. Chowins, J. A. Klein.

NEW YORK

New Shelter for Children

At the annual meeting of the New York Episcopal City Mission Society, held on January 20th, it was announced that new summer camps being built on land recently bought at Liberty, N. Y., are progressing. These new camps will take the place of the present New York State camp for boys and the Connecticut camp for girls, and will give outings to 750 children annually. It was announced also that St. Barnabas' House at 304 Mulberry Street, New York, the famous temporary shelter for women and children, has been so remodeled as to provide double the accommodations for children, thus helping to meet an acute public need.

Bishop Manning of New York was re-elected president of the society. Other officers elected were Bishop Gilbert, Suffragan of New York, the Rev. Dr. Thomas McCandless, the Rev. Dr. Frederick S. Fleming, Thomas S. McLane, and

the Hon. James Gerard, vice presidents; Thomas M. Peters, treasurer; Randall J. LeBoeuf, assistant treasurer; Charles W. Ogden, secretary; and C. Peabody Mohun, assistant secretary. The society is beginning its 114th year.

Dedication of Henry Mottet Memorial Chapel

Bishop Manning, quite recovered from his recent attack of influenza, preached the sermon at the special service held on January 19th in the Church of the Holy Communion, New York, when a chapel in memory of the Rev. Dr. Henry Mottet was dedicated. Bishop Manning, who was a close friend of Dr. Mottet, said in part: "There were three things outstanding in Dr. Mottet's life: First, his devotion to this parish and its tradition of faith and service, and to the memory of the great and noble founder of this parish, Dr. William Augustus Muhlenberg. Second, his realization of his responsibility as priest and pastor; his faithful care for the worship of the Church, and the due administration of the sacraments; and his care and thought for all sorts and conditions of men, his interest in people and in all that might help towards human welfare and human betterment. Third and greatest of all because it was the foundation of everything in his life; his full and living faith in the Lord Jesus Christ, his faith in the Gospel of Christ and His Church 'as this Church hath received the same.' . . ."

LOS ANGELES

Delegates to the Convention Hear Bishop Denounce Self-interest

Attacking self-interest on many fronts, Bishop Stevens of Los Angeles struck the keynote of the 49th annual convention of the diocese of Los Angeles, at St. Paul's Cathedral, January 26th.

"The war must be won," he declared. "As long as there is any chance of perpetuation of the totalitarian philosophy, we face confusion. We cannot win the war if any section of the people is moved by motives of self-interest. Obtaining of personal or political advantage of any kind is profiteering, whether by blocs, political parties, or individuals." He went on to denounce racial prejudice. "If any possible lesson has come out of the dictatorships," he said, "it is that they have brought into high relief the eternal opposition between the teaching of Jesus Christ and all theories of racial and national superiority."

The 150 clergymen and 600 lay delegates also heard Dr. Walter G. Muelder, professor of Christian theology and ethics at the University of Southern California School of Religion hit self-interest in international affairs. Speaking of the United Nations, he stated that "each thinks essentially in a pattern of social self-concern and world irresponsibility." He continued by telling his audience that many of the great problems confronting these nations could not be "resolved by a military vic-

tory, but must look to a higher method of reconciliation." Such questions as imperialism and the exploitation of so-called backward peoples, the conflict between western white arrogance and the older cultures of dark-skinned peoples, the competition of socialistic and individualistic economic patterns, the opposition between a dominantly spiritual culture and a spiritless secularism."

Bishop Gooden, Suffragan of Los Angeles, reviewed the work of the Church in the diocese during the past year and warned the delegates of the extreme inflation that may result if money is not diverted to help Christian institutions and good works, but instead is spent recklessly. "Dangerous money becomes safe money when it is given to help Christian institutions and good works."

ELECTIONS: Executive council: Rev. Messrs. P. G. M. Austin, W. E. Craig, Very Rev. F. E. Bloy, Rev. Drs. C. R. Barnes, G. Davidson; Messrs. V. G. Dodds, J. P. Key, C. M. Gair, W. A. Holt, W. A. Monten. Delegates to the synod: Clerical delegates: Rev. Messrs. P. G. M. Austin, W. D. Brown, W. E. Craig, jr., Dr. E. T. Lewis; lay delegates, J. Barlow, S. E. Coombs, G. G. Entz, L. H. Farwell.

PITTSBURGH

Church Club Hears Bishop Pardue

The Church Club, an organization for laymen in the diocese of Pittsburgh, held the largest meeting it has ever had in its history on Friday evening, January 28th, at the University Club, to hear Bishop Pardue give his first address to the laymen of the diocese since his consecration on January 25th. One hundred and eighty men were present, 90 of whom were men who have joined the club within the last month. A campaign for obtaining new members has been going on since the first of the year, and from all indications, this organization will grow to numbers far exceeding those of long previous history. R. B. Tucker, brother of the Presiding Bishop, is the president of the Church Club of Pittsburgh.

SALINA

Servants of Christ the King

Young people from many congregations in the district of Salina will meet on February 20th in St. Michael's Church, Hays, Kans., to hold the first regional meeting of the Servants of Christ the King. The conference will open with

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solemn Evensong, at which Father Richard K. Nale, chaplain of St. John's Military School, Salina, Kans., will be the special preacher. Dean James T. Golder will speak at a buffet supper which will be served at the Episcopal Student Center by members of St. Michael's Guild. After a social hour the meeting will conclude with the Compline office. The Rev. Douglas R. Mac Laury is priest-in-charge of St. Michael's and host to the conference.

FOND DU LAC

Clergy Discuss Forward in Service At Conference

On call of the Bishop, all the clergy of the diocese of Fond du Lac, 26 in number, met in a two-day meeting in Fond du Lac, Wis., February 2d and 3d, to consider the new Forward in Service program. A quiet period in the cathedral opened the conference, with meditations on Prayer given by the Rev. Wm. J. Spicer, Appleton, Wis., and Bishop Sturtevant of Fond du Lac. At dinner, and the following day, the Rev. H. A. Berngen, diocesan chairman of Forward in Service, presented the subjects, "The Doctrine of Man," "Lenten Schools of Religion," and "Christianizing Vocation." Fr. Berngen had previously attended a provincial conference on the same subjects in Evanston, Ill., and ably presented them to the diocesan group. The first evening the clergy were entertained at the bishop's residence.

On the second day, among other topics, the clergy discussed Youth Centers such as those now operating in Waupaca, Stevens Point, and Waupun, Wis.; Lenten plans for Church schools; the use of local radio stations; the Youth Program, including monthly prayer cards prepared by the diocesan Commission; and the spiritual Communion cards prepared for men in the armed services.

Gift to St. Mark's, Oconto

The Rev. S. J. Hedelund, rector of St. Mark's Church, Oconto, Wis., announces that a Presbyterian layman has presented him a check for \$500 which is to be used for the reduction of the debt on the Guild Hall. Then at the suggestion of the rector, the people were appealed to to help wipe out the entire debt, and at the last vestry meeting it was voted to pay the debt in full. On top of the largest Christmas offering in St. Mark's history, this is an event.

MARYLAND

Training of Youth Emphasized At Convention

A warm, spring-like day greeted the members of the 160th annual convention of the diocese of Maryland. Usually a snow or sleet storm is on the weather man's calendar, but 1944 was different. A temperature of 70 in January, for Maryland, is quite unique.

In his address to the convention, Bishop

Powell of Maryland stressed the importance of training our youth of today to be leaders of tomorrow. "When one looks at the world picture and sees what men will do as a result of their training, notably demonstrated in the action of Nazi youth, there can be no question in any fair mind as to the surpassing importance of right training of our children. The public system gives little, if any, place to religious training. We are seeing the results. . . . If our children do not know, we must not blame the system but only ourselves for not having thought the problem through. . . . Recently, a notable example of the realization of the need for religious instruction has been set by one of the great preparatory schools of this nation—McDonogh. The able and far-seeing statesman-educator who presides over its destiny has set aside a definite period each week for religious instruction and has asked the churches in this area to be responsible for the training of their own children."

Miss Janet Ward, new principal of Hannah More Academy, and Dr. Vernon Brown Kellett, new headmaster of St. James' School, Maryland's diocesan schools for girls and boys, were introduced to the convention, and both made excellent reports on the progress of the schools.

ELECTIONS: Standing committee: Rev. Messrs. D. F. Fenn, D.D., H. L. Doll, R. T. Loring, R. A. Walke; Messrs. H. M. Brune, T. F. Cadwalader, Hon. W. C. Chesnut, J. A. Latane. Delegates to provincial synod: Rev. Messrs. W. W. Shearer, W. O. Smith, jr., W. O. Stone, W. C. Roberts; Messrs. F. A. Savage, R. A. Phebus, E. A. Lycett, J. G. Schilpp. Executive council: for three years: Rev. Messrs. J. K. Mount, W. O. Stone; Hon. R. P. Melvin, O. P. Karn. For two years: Rev. Messrs. R. Mallett, W. B. McKinley; Messrs. Parsons Newman, H. N. Paul. For one year: Rev. Messrs. W. A. McClenthen, D.D., P. J. Jensen, D.D.; Messrs. F. A. Savage, G. W. Denmeav.

FLORIDA

Task of Church Discussed At Convention

"More in '44" was the slogan presented to the 101st diocesan council of the diocese of Florida by Bishop Juhan of Florida, in his annual address.

"Nothing less than a willingness to give ourselves will be sufficient to stop the forces of Satan, assuage the sufferings of millions, and liberate mankind," he said.

"But we must do more in '44. Let that be our slogan. We knew that those leaders of nations that have frantically adopted the policy of achieving victory by wholesale destruction of their neighbors, their lives, possessions, traditions, and opportunities—cannot succeed. For behind those ideas and ideals, which Hitler and Hirohito are seeking to suppress, there is the might and power of God."

The diocesan council met January 26th to 28th at St. Mark's Church, Ortega, Jacksonville, Fla., and at the same time the annual meeting of the Woman's Auxiliary was held. There was a record attendance of the laity at the sessions.

The diocesan treasurer, R. L. Yockey, reported increases in giving for the assessment budget of about \$1,000, and for the

The Living Church

Church's program budget of over \$3,000. Pledges for the 1944 budgets were adequate to balance the proposed budgets, without any reductions.

This council marked the completion of 20 years of service by Mr. Yockey as diocesan treasurer, and recognition of his splendid work was given at the diocesan banquet through the gift of a gold diocesan seal.

Bishop Dandridge, Coadjutor of Tennessee, was the speaker at the opening service. Others on the program included Bishop Tsu of China; the Rev. John B. Walthour, chaplain at the U. S. Military Academy at West Point; and the Rev. James Stirling, student chaplain at the University of Florida.

ELECTIONS: Synod delegates: Rev. Messrs. D. B. Leatherbury, G. M. Alexander, A. R. Chalmers, James Stirling, F. G. Yerkes, Newton Middleton; Messrs. L. Johnson, H. Lamson, G. Porter, F. J. White, H. A. Davis, and Judge W. S. Criswell. Alternates: Rev. Messrs. R. G. Urban, B. Walton, B. A. Meginniss, S. H. Lindsay, W. P. Jones, and J. H. Williams; Messrs. W. H. Carter, A. Peoples, J. Cranford, N. Brown, H. Homes, and M. Kinsey.

Appointments by Bishop Juhan, confirmed by the council, included: Standing committee: Rev. Messrs. L. F. Hindry, F. B. Wakefield, and D. B. Leatherbury; Messrs. G. C. Bedell, A. W. Knight, and Judge L. W. Strum.

Executive council: The Rev. S. H. Lindsay, executive secretary; R. A. Yockey, treasurer; Mrs. B. C. Riley, president Woman's Auxiliary; Mrs. Newell B. Davis, president, Daughters of the King; the Rev. Messrs. J. Stirling, R. G. Urban, D. B. Leatherbury, F. B. Wakefield, A. R. Chalmers, V. G. Lowery, G. M. Alexander. Messrs. G. Milam, H. C. Chandler, W. S. Criswell, F. J. Buchanan, F. E. Harrison, G. Porter, and Dr. R. P. True.

Examining chaplains: Rev. Messrs. R. G. Urban, A. R. Chalmers, and N. Middleton.

MINNESOTA

Six-Day Mission Held in Hastings

A very successful six-day preaching and teaching mission was held at St. Luke's Church, Hastings, Minn., beginning January 30th, and running through February 4th. The Rev. E. Croft Gear, S.T.D., for the past 20 years rector of St. John's Church, Linden Hills, Minn., was the missionary. He is well known both in this country and Canada as a missionary of great power and effectiveness. Holy Communion was celebrated each morning at 8:00, and the preaching and teaching services were held at 9:00 each evening. The subjects discussed included "Is God Personal?," "Is Faith Credulity?," "The Great Obstacle," "The Chart of Life," "The Divine Fellowship," and "How is Grace Obtained?" On February 1st a special mission was held for the children.

LOUISIANA

Convention

The 106th annual convention of the diocese of Louisiana, held at Christ Church, New Orleans, January 26th-27th, was noteworthy for the spirit of harmony displayed. Bishop Jackson presided at all sessions, with Bishop Morris, retired Bishop of the diocese, beside him.

Financial reports showed that every parish and mission had paid in full both

its convention assessment and program expectancy. Convention adopted a budget of \$51,275 for 1944, \$17,810 of which represents the convention and Episcopal Fund, and \$33,465 the program budget, out of which comes the grant to the National Council of \$10,000. Convention increased its pledge to the National Council, which last year was \$9,000, and including the Woman's Auxiliary gift of \$1,000, Louisiana will give \$11,000 in 1944.

The new constitution passed its final reading and is now effective. Convention approved, in principle, a long range program of greater support, for the Church's institutions and will undertake to raise the funds needed for a new building at All Saints' College, Vicksburg, for the Gaudet School in New Orleans, for a site for Negro work in Baton Rouge, and for other objectives. A special laymen's committee of 14 was appointed by Bishop Jackson, which will carry out the plans of the Presiding Bishop's committee on lay work among men. Plans were approved for appropriate recognition of the anniversary of the Rt. Rev. Leonidas Polk, first bishop of the diocese, and Lieutenant General in the Confederate Army. It is planned to erect suitable markers near his home in Lafourche parish, a modest monument in Thibodaux, and a specially written book to bring out his notable service to Church and state.

ELECTIONS: Standing committee: Rev. Messrs. G. M. Jones, P. P. Werlein, Dean Wm. H. Ness, D.D.; Messrs. W. Kearny, A. G. Levy, A. G. Blacklock. The Rev. G. M. Jones was elected president of the committee, and Mr. W. Kearny was re-elected secretary. Communications to the standing committee should be addressed to the president, 509 Louisiana Bldg., Zone 12, New Orleans.

TENNESSEE

Seeks Recognition of Orthodox as Separate Group of Armed Forces

By the Rev. JAMES R. SHARP

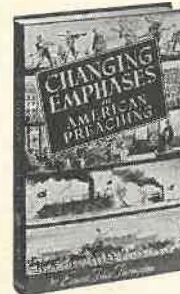
★ At the 112th convention of the diocese of Tennessee, in St. Paul's Church, Chattanooga, January 19th-20th, the treasurer reported that only \$15.50 of \$9,643 on diocesan assessments, and only \$40 of \$55,645 on missionary apportionments, was unpaid for 1943; also that in every month of the year every missionary clergyman had received his full stipend by the end of the month without borrowing or drawing on the "revolving fund." The budgets for 1944 were balanced by the convention on the first roll call for acceptances on quotas, for the first time within the recollection of the "oldest attendant."

A resolution was adopted calling for recognition by the Army and Navy of Orthodox and other Eastern and Old Catholic men in the forces as a group distinct from Roman Catholics, and for provision of suitable religious ministrations for them.

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"Whereas, All religions and sects are classified in the Army and Navy under 'C' for Catholic, 'P' for Protestant, or 'J' for Judaism; and

"Whereas, Under Catholic chaplains are only included Roman Catholic priests; and

"Whereas, a large group of Orthodox Catholics, Armenian Catholics, Greek Catholics, etc., are deprived of the ministrations and worship of their Communion, being classified as 'C,' Roman Catholic; therefore

"Be It Resolved, That this 112th Annual Convention of the Protestant Episcopal Church in the Diocese of Tennessee approve and advocate that the various Old Catholics and Orthodox Catholics be recognized by the President as such; and

"Be It Further Resolved, That a classification of 'O' for Orthodox be adopted by the services.

"Be It Further Resolved, That a copy of

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this Resolution be sent to the President of the United States, a copy be spread on the minutes of this Convention, a copy be given to the press, and a copy be sent to the Chairman of the Army and Navy Commission, the Right Reverend Henry Knox Sherrill, Bishop of Massachusetts, who is now working on this matter."

Two missions, St. John's, Old Hickory, and St. George's, Germantown, were admitted to union as parishes, fully self-supporting, and the mother parish of the diocese, St. Paul's, Franklin, on "aided" status for a number of years, reported that it had regained ability for self-support and was restored to full parochial status.

By way of recognition of a real diocesan status for the Cathedral in Memphis, the convention assumed responsibility for the bonded debt on the building. The Cathedral congregation in turn added the amount of which they were thus relieved to their acceptance for support of the missionary budget, thereby more than doubling the latter for 1944.

ELECTIONS: Diocesan officers generally were re-elected. New members of the Bishop and Council: Rev. Messrs. E. N. Hopper, E. Dargan Butt, William G. Gehri, C. M. Johnson; Messrs. C. M. Seymour, J. W. B. Lindsey, H. L. Webster, W. B. Stevens. Deputies to provincial synod: Rev. Messrs. P. A. Pugh, J. R. Sharp, T. Sparkman, P. E. Sloan, E. Dargan Butt, C. M. Johnson; Messrs. S. B. Strang, E. Orgill, Z. C. Patten, J. K. Craig, L. Winchester, C. R. Iles.

CONNECTICUT

Rector Resigns from Police Force And War Council

More than 200 residents of Plainville, Conn., attended a testimonial dinner in honor of the Rev. Lincoln E. Frye, rector of the Church of Our Saviour, Plainville, and recently resigned chief of police and chairman of the town war council.

Ex-governor Trumbull acted as toastmaster and Edward J. Hickey, commissioner of the State Police, was the principal speaker. A telegram from J. Edgar Hoover, director of the FBI, expressing his appreciation of the outstanding service rendered by Mr. Frye, was greeted by spontaneous applause when read to the assembled group.

As tokens of the town's appreciation of Mr. Frye's service, he was presented with a purse and a gold badge making him an honorary member of the police force for life.

WESTERN MICHIGAN

Convention

Extension of the work of the world-wide Church as outlined at General Convention was the theme which prevailed throughout the 70th annual convention of the diocese of Western Michigan, held in St. Mark's Cathedral, Grand Rapids, January 18th and 19th.

Bishop Ivins of Milwaukee preached the sermon at the evening service using as his text the last recorded words of Jesus (Acts 1: 8) "But ye shall receive power, after that the Holy Ghost is come upon

you: And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and into the uttermost part of the earth."

"Let us take our religion out into the world, starting first in our immediate environments of home, business, and social activities," said Bishop Ivins. "When this happens the kingdoms of this world shall become kingdoms of Christ. Multitudes are waiting today for someone to show them the way to Christ," he stated, saying that he believed that Christians who are not sharing their religion with others are the cause of new religions which have made a tremendous growth in the last two years.

In the business sessions the convention rose to meet the challenge of the general Church, accepting the quota on the "missionary side," an increase of around \$2,500.

In his annual message Bishop Whittemore revealed a vision of a better world to follow the present conflict, a world in which more ideal conditions will be shaped according to a divine plan. "We meet again in the midst of a world at war," said he; "we hope and pray that this year may see the culmination and end of at least one part of this vast conflict. In spite of all surface indications, our nation is still united in a calm and terrible determination to see this thing through."

Pointing to the opportunity for missions, Bishop Whittemore recommended steps to make a number of the smaller parishes independent and in charge of full time priests. He reported prospects were good for establishment of a regularly organized mission in Orangeville, using the Church school class, already organized, as a basis for the congregation. He expressed an intention of presenting to the department of field and action the matter of strengthening the missionary work of the Church, with the purpose of being able to present the diocese a series of definite objectives. He recommended that the clergy preach missionary sermons at more frequent intervals and invite speakers on missionary subjects to address their congregations.

ELECTIONS: Executive council: Rev. Messrs. A. Gordon Fowkes, W. T. Reeves; Messrs. C. C. Wells, J. Hatton. B. R. Dooge was named to fill the unexpired term of L. M. Woodruff, resigned. Standing committee: Very Rev. H. Ralph Higgins, Rev. Messrs. W. A. Simms, W. C. Warner, A. Gordon Fowkes; Messrs. B. B. Fallon, N. A. Lilly, C. C. Wells. The Greater Chapter: Rev. Messrs. H. A. Hanson, W. C. Warner, P. P. Schnorbach, Dr. Roy Heath. Delegates to provincial synod: Rev. Messrs. V. L. Dowdell, D. R. Cochran, J. Ethan Allen, C. Arch Hopper, C. R. Sligh, jr., Mr. Wells, Mr. Lilly, Mr. Fallon. Alternates: Rev. Messrs. N. S. Rice, D. E. Rose, D. M. Gury, R. A. Lewis; Messrs. G. R. Leever, J. Ladd, A. Slenker, E. Shields.

MICHIGAN

Nominating Committee

After the announcement of Bishop Creighton of Michigan at the convention of the diocese on January 26th, that he was giving consent to the election of a bishop co-adjutor for the reason of extent of diocesan work, and the granting of approval by the diocesan convention, a further an-

nouncement was made that he had asked the standing committee of the diocese, plus others to be added at their discretion, to act as a committee to receive nominations.

The standing committee elected at the convention is composed of the Rev. Messrs. Ernest E. Piper, chairman; Irwin C. Johnson, secretary; Francis B. Creamer, and Otis G. Jackson, and Messrs. William T. Barbour, Charles B. Crouse, and John C. Spaulding. The clergy and laymen who will serve with the standing committee are the Rev. Dr. Henry Lewis, the Rev. Austin E. DuPlan, the Rev. Howard Harper, George Bortz and W. H. Meredith.

There will be two sub-committees, one for the consideration of men outside the diocese, and the other for the consideration of clergymen within the diocese. The chairman of the first will be the Rev. Mr. Piper, and the chairman of the second will be George Bortz, whose address is 2324 Dime Building, Detroit 26.

COLORADO

Survey of Japanese Christians

Action was taken at a recent meeting of denominational representatives in Denver, looking towards a survey which would disclose the religious preferences, addresses, and occupations of Japanese Christians now living in Colorado. Bishop Ingley has asked Miss Letitia Lamb of Denver to represent the Episcopal Church in the taking of this survey, when it is made, because of her ability and interest in the welfare of the Japanese people. He has also offered to contribute proportionate expense toward such a survey.

When the names of Japanese Episcopalians are ascertained, they will be added to the list of isolated Episcopalians in Colorado, and be mailed copies of the *Rural Churchman*, a monthly publication which goes out from the Bishop's office, and also copies of *Our Church Paper*, a bi-monthly diocesan paper issued by the diocese of Colorado.

ARKANSAS

Convention

The clergy and lay delegates to the 72d annual convention and the 48th annual meeting of the Woman's Auxiliary, diocese of Arkansas, held in Trinity Cathedral, Little Rock, January 26th-27th, commended Bishop Mitchell's annual address and particularly that part dealing with Christian marriage. The Bishop reported a slight increase in Confirmations and Baptisms during the year and two churches consecrated.

On the financial side, the Bishop reported that for the first time in many years all apportionments and all assessments had been met in full; that the old indebtedness to the University of the South had been paid; debts in the diocese had been reduced to half what they were a year ago; extensive repairs and improvements of church property had been made; and a mortgage of 16 years' standing on St. Philip's Negro

Mission, Little Rock, would be retired within a month.

China was definitely the emphasis of the very missionary minded convention. The Rev. Charles A. Higgins, formerly on the staff of Central China College, Wuchang, China, and Dr. Alice Barlow Brown, an Arkansan who has been serving as a medical missionary in China for many years, were the principal speakers. The attendance was one-third larger than previous years.

The convention of 1946 will mark the "diamond jubilee" of the founding of the diocese and the Bishop was instructed by the convention to appoint a committee to plan for the jubilee celebration. The Rev. Frank E. Walters of Helena, Ark., was named chairman.

ELECTIONS: Mrs. George N. de Man of Helena and Dr. Charles Moss of Hot Springs, were elected to three-year terms on the board of trustees for All Saints' College, Vicksburg, Miss. All diocesan officers were reelected and the standing committee includes: Rev. Messrs. C. C. Burke, R. Moncure, W. P. Witsell, F. D. Daley; Messrs. T. C. Treadway, E. W. Freeman, E. B. Garrett. Board of examining chaplains elected consists of: Rev. Messrs. W. P. Witsell, H. Wintermeyer, C. D. Lathrop, F. E. Walters. Executive council and Cathedral chapter are: Rev. Messrs. C. P. Lewis, F. E. Walters, H. Wintermeyer, C. D. Lathrop.

ALABAMA

Service Record

A record of service to the Church which may be unique is that of R. H. Cochrane of Tuscaloosa, Ala. Fifty years ago he was elected to the parish vestry but could not be installed for some months, until he was 21. The anniversary of the event was duly celebrated in the parish in January. Mr. Cochrane has served as vestryman, junior, and senior warden, as nearly continuously as diocesan canon permits—Christ Church must have a rotating vestry. Mr. Cochrane has also been attending diocesan conventions as delegate for at least 40 years. A bank president, he has been the diocesan treasurer and treasurer of trust funds for many years, and was reelected to these offices at diocesan convention in January. Mr. Cochrane denies that he is really as old as these figures indicate!

CHICAGO

Hymn Festival in Memory Of Canon Douglas

A giant Hymn Festival service, in which all the choirs of the diocese of Chicago will participate, will be held in memory of the late Canon Winfred Douglas at 4:30 o'clock, February 20th in St. James' Church, Chicago.

The festival is sponsored by the Choirmasters' Association and is under the direction of Dr. Leo Sowerby, organist and choirmaster at St. James' Church. Canon Douglas before his death on January 18th, was planning to lead the service. The Rev. John Henry Hopkins will give the memorial address.

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WANTED: Copies of The Living Church. Vol. 102, nos. 16, 28, 42 (May 8, Aug. 21, Dec. 25, 1940). Write Swift Hall Library, University of Chicago.

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PRIEST, single, wanted as assistant in growing Western town. Work entails a regional setup. Salary \$1900 and transportation in parish work. Four qualifications needed: 1. Under 35 years of age. 2. Not Anglo-Catholic. 3. Does not feel that he has conferred a favor on the world by becoming a Priest. 4. Willing to help build a large parish and will work accordingly. (No others need apply.) The position is more than a mere Curacy. There will be ample opportunity to exercise all phases of the ministry except duties pertaining to the rector. Reply the Rev. Herndon Carroll Ray, 638 Georgia St., Vallejo, Calif.

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PRIEST, Catholic, middle-aged, married, sixteen years in present parish, desires change either to east or middle west. Stipened desired \$2000.00 and house. Reply Box D-1844, The Living Church, Milwaukee 3, Wis.

PRIEST desires parish. Sound Churchmanship. Good health. Diligent parish worker. Excellent preacher. Married. Reply Box M-1849, The Living Church, Milwaukee 3, Wis.

PRIEST, 55, married, no children, hard Pastoral worker. Best recommendations. Prayer Book Churchman, wants Parish. Reply Box J-1834, The Living Church, Milwaukee 3, Wis.

RETREATS

QUIET EVENING for women: Saturday, February 26th, St. Clement's Church, Philadelphia, 5 to 9 P.M. Conductor, the Rev. Father Rector. Reservations for supper should be made with the Sister-in-Charge, 110 N. Woodstock Street.

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

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DIOCESAN

Chinese Churchman Becomes Naturalized Citizen

On the morning of January 17th, Edward Bing Kan, the Chinese interpreter in the federal immigration and naturalization service became the first Chinese to be naturalized in Chicago since the repeal of the Chinese exclusion act of 1882.

On the evening of January 17th Mr. Kan became the first Chinese vestryman at the Church of the Redeemer in Chicago.

Mr. Kan, who was born near Canton, China, has been active at the Church of the Redeemer ever since he came to Chicago in 1910. His son, Sgt. Edward Bing Kan, jr., was an acolyte before his enlistment in the army.

The Church of the Redeemer also numbers among its active communicants two American-Japanese families.

EASTERN OREGON

Largest Percentage in Armed Forces

St. Luke's Mission, Lakeview, Ore., believes that it has the proud distinction of having the largest percentage of its communicants in the armed forces of the United States. Of 36 communicants, 14 men and one woman are in the service. The Rev. J. M. B. Gill is the rector.

CENTRAL NEW YORK

Gifts and Bequests

Several parishes in the diocese of Central New York have recently benefited from gifts and bequests.

Mrs. Seymour Lowman has given to the Endowment Fund of Trinity Church, Elmira, the sum of \$5,000 in memory of her husband, the late Hon. Seymour Lowman, for many years a vestryman.

By the will of Mrs. Adele Manning of Worcester, Mass., \$1,000 has been given to Calvary Church, Utica, to establish the "Charles J. Manning Fund," the income of which is to be used for church expenses.

George W. Hannahs of Watertown, retired banker of Adams, bequeathed \$1,000 to the diocese, the income of which is to be paid semi-annually to the treasurer of Emmanuel Church, Adams, N. Y., for parish expenses.

A Christmas gift of \$1,000 was given to St. John's Church, Marcellus, N. Y., by J. M. Moir, president of the Crown Mills, Inc., of Marcellus. The local Presbyterian, Methodist and Roman Catholic churches were given a like sum.

WEST VIRGINIA

Faith and Work Bring Results

Faith and a lot of work makes a good combination. Last spring when the Church of the Good Shepherd, Hansford, W. Va., was condemned for future use because of the building of a new road which cut off the "toe" of the mountain on which the

church was located, plans were immediately laid for the construction of a new building.

Bishop Strider asked the people to raise \$500 and he would match it. His offer was accepted with considerable reluctance, for \$500 was quite a sum to raise in a very small community with only 68 communicants. Everyone set to work, the people of the congregation gave liberally, friends near and far contributed. A garden was raised and the produce sold. At the present time over \$1,500 has been raised, and contributions continue to come. Progress has been slow on actual construction, but when spring opens, the new church should go up in a short time.

OHIO

Extension of Work Among Negroes Stressed at Convention

The 127th annual convention of the diocese of Ohio opened in Cleveland, Ohio, on February 1st, with the celebration of Holy Communion at Trinity Cathedral. Bishop Tucker of Ohio was the celebrant.

Immediately after the opening service the delegates assembled in the Cathedral Hall to hear the Bishop's address and to organize for the business of the convention. Since it was a one-day session, it was necessary to streamline the order of business and concentrate on essential matters. Most of the routine reports of departments and committees were filed by title. The convention had one of the largest attendances in recent years. This was attributed to the fact that many laymen can afford to give one day's service to a convention when they could not give two days.

Following the suggestion offered in the address of the Bishop, the delegates authorized the setting up of a Commission on Negro work. The industrial centers of Ohio have experienced large increases in their Negro population in recent years, particularly since the beginning of the defense program. The Church has not yet expanded its facilities to care for this ever increasing group. There are three Negro parishes in the diocese: St. Andrew's, Cleveland; All Saints, Toledo; and St. Augustine's, Youngstown. They are all long established works having good leadership, but they are not in a position to meet this vast need. With more than 110,000 Negroes in the area, it is manifestly impossible for one parish to cope with the situation. Bishop Tucker stated, "In my opinion there is no more important phase in our diocesan program at this time than the strengthening and extending of our Negro work." It is hoped that this new commission under the leadership of the Rev. John C. Davis, will be able effectively to promote this program in the diocese and also keep contact with the National Commission in the same field.

ELECTIONS: Standing committee, clerical: Dean C. B. Emerson, D.D.; Rev. Messrs. W. F. Tunks, D.D., B. Z. Stambaugh, D.D., J. R. Stalker, D.D.; lay: Messrs. R. Denison, L. H. Norton, W. G. Mather, W. M. Bowman. Council of the Diocese: Rev. Messrs. J. R. Pattie, D. Wenders, D.D., W. Kinder, D.D.; Messrs. W. E. Meacham, J. V. Blake, A. W. Colby.

DEATHS

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

Arthur Chilton Powell, Priest

The Rev. Dr. Arthur Chilton Powell, one of the original trustees of the Cathedral of the Incarnation, Baltimore, and rector emeritus of Grace and St. Peter's Church, died on February 6, 1944, in the Church Home and Hospital. He was taken to the hospital on January 26th, suffering from chronic bronchitis.

Dr. Powell was born on July 22, 1854, in Dayton, Ohio, the son of John Powell, an English merchant, and Mrs. Sarah Latham Powell.

He was educated in the public schools of Dayton and graduated from Amherst College in 1876. He studied theology at Prince Theological Seminary and the Philadelphia Divinity School, from which he graduated in 1879. He was ordained in Holy Trinity Church, Philadelphia, in June, 1879, and 1882 became rector of St. John's Church, York, Pa. From York he came to Grace Church, Baltimore, where he remained as an active rector for 25 years. While there, he organized the Church Mission to the Deaf.

Just prior to his retirement as active rector, Grace Church merged with St. Peter's forming the congregation known as Grace and St. Peter's Church.

After his resignation from Grace and St. Peter's Church, he became rector of St. Mary's Church, Hampden, from 1914 to 1929. He served many years as president of the Board of the Church Home and Infirmary (now known as the Church Home and Hospital).

Surviving is one son, Paul R. Powell, and five grandchildren.

Funeral services were conducted in the Cathedral by Bishop Powell, assisted by the Rev. Harold N. Arrowsmith and the Rev. Charles A. Hensel. Burial was in Druid Ridge Cemetery, Baltimore.

Mrs. Arthur J. Smith

Mrs. Arthur J. Smith died on December 3d at Hamilton, N. Y.

Mrs. Smith, as Alice E. Bragg, was born October 5, 1854, at Unadilla, N. Y. She was married to Mr. Smith December 1, 1875, and they made their home in Hamilton. A son, the late Dr. Arthur Whipple Smith, was professor of mathematics in Colgate University in Hamilton. Another son, Warren Smith, has residences in Chicago and Ripon, Wis., and a daughter lives in California.

The news of the passing of Mrs. Smith at the advanced age of 89 years, brings memories of a most exceptional woman to those who are familiar with the mission known as St. John's-in-the-Mountains in Franklin County, in the diocese of Southwestern Virginia.

In 1921 Miss Ora Harrison, then and now the missionary in charge at St. John's, wrote a story about her work for the *Spirit of Missions*. This attracted the attention of Mrs. Smith and, after correspondence with Miss Harrison, she came down for a visit. Thereafter for several years Mrs. Smith was a part of the life

of St. John's, becoming intensely interested in the work and manifesting that interest in every possible way.

On her visits she would rent from somebody in the neighborhood a mule that she called "Daisy." Although when she first came to St. John's she had reached the age of 67 years, she would ride Daisy for miles around, getting acquainted with the people and finding ways to help them and the mission.

She enlisted much financial assistance from various friends in the North. One contributed largely to the salary of a teacher in the school then being conducted at St. John's. Another paid for the boring of a well at the mission. Another paid the cost of a long course of treatment in Baltimore for a boy who was severely burned. Others contributed to a fund for the building of a chapel.

Mrs. Smith had a close friend who was

EDUCATIONAL

COLLEGES

Voorhees Given Class B Rating

Voorhees Junior College, Denmark, S. C., a Negro school owned and operated by the dioceses of South Carolina and Upper South Carolina, was notified recently that at the meeting of the Southern Association of Colleges and Secondary Schools held in Chattanooga, Tenn., December 10, 1943, the school was given a class B rating.

J. Henry Highsmith, secretary of the committee on approval of Negro schools in his formal notification to Principal J. F. Blanton, said: "Our committee expresses the hope that the class B rating will serve as an incentive to even greater efforts to provide adequate educational opportunities for the boys and girls in the community."

Voorhees School was founded in 1897. J. E. Blanton has been principal for the past 21 years, and during his administration more than \$225,000 for buildings alone has been raised.

SECONDARY SCHOOLS

Large Bequest Left to

St. Paul's Church and School

By the will of the late Helen A. Linthicum, widow of Congressman J. Charles Linthicum, \$5,000 was left to St. Paul's Church, Baltimore, and a legacy from the sale of jewels which will amount to between \$20,000 and \$25,000 was left to be the nucleus of a fund for the erection of a chapel for St. Paul's Boys' School. Mrs. Linthicum also left a trust fund for the establishment of scholarships at this and one other school.

Among many personal bequests she left \$3,000 to the rector emeritus of St. Paul's, the Rev. Dr. Arthur B. Kinsolving.

a woman physician, Dr. E. Franc Morrill. Through Mrs. Smith's influence Dr. Morrill became interested in St. John's and, though not an Episcopalian, spent some two years at the mission at her own expense as a volunteer physician, subject to call day or night and giving her skill and time to the relief of the mountain people.

That first contact of Mrs. Smith's with St. John's-in-the-Mountains proved to be one of the greatest blessings in the history of the mission. Few persons have demonstrated more effectively the value of a real Christian enthusiasm for the missionary work of the Church. She will long be remembered with sincere affection and gratitude by those who were so fortunate as to be associated with her in Southwestern Virginia.

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Church schools make
good Churchmen!

CHANGES

Appointments Accepted

FORT, REV. JOHN BRETT, formerly rector of St. Mark's Church, Leominster, Mass., is to be rector of All Saints' Church, Springfield, Mass., effective March 15th. Address: 39 Oakland St., Springfield 8, Mass.

GUENTHER, REV. J. JARDEN, is now minister-in-charge of St. Peter's in the Great Valley, Paoli, Pa. He has been appointed chairman of the Forward in Service Commission of the diocese of Pennsylvania.

GUERRY, REV. SUMNER, formerly priest-in-charge of St. Peter's-by-the-Sea, Charleston, S. C., is now rector of the Church of the Epiphany, Atlanta, Ga. Address: 502 Seminole Ave. NE, Atlanta, Ga.

KEAN, REV. CHARLES D., formerly vicar of St. Barnabas' Church, Springfield, Mass., is to be rector of Grace Church, Kirkwood, Mo., effective March 15th. Address: 143 E. Adams Ave., Kirkwood 22, Mo.

TORREY, REV. ROBERT J., formerly on the staff of the Cathedral of the Incarnation, Garden City, N. Y., is now priest-in-charge of the Church of the Messiah, Central Islip, N. Y., and of Christ Church, Brentwood, N. Y., and Episcopal chaplain of the Central Islip and Pilgrim State Hospitals. Address: Central Islip, N. Y.

WITMER, REV. WILLIAM LARUE, is now assistant at St. Mark's Church, 4442 Frankford Ave., Frankford, Philadelphia.

Military Service

DUBOIS, Chaplain ALBERT J., is now at HQ. 103d Infantry Division, APO 470, Camp Howze,

Tex., and has been promoted to the rank of major.

JUNG, Chaplain G. P., is now at Headquarters 14th A.A. Tg. Bn., Fort Eustis, Va.

PEOPLES, Chaplain JOSEPH W., JR., is now chaplain at Maxwell Field, Ala. Mail forwarding address remains the same: 214 Way-Lin Manor, Lansdowne, Pa.

WICKER, REV. WORTH, has been promoted to the rank of Lt. Col. at Camp Adair, Ore., where he is Inspector General for the 70th Division.

Resignation

PAIGE, REV. EMMETT P., formerly rector of St. Peter's Church, Springfield, Mass., resigned February 1st. Temporary address: c/o Seward French, Bass River, Mass.

New Addresses

POWELL, Rt. Rev. NOBLE C., Bishop of Maryland, has moved to the Bishop's House, 3601 N. Charles St., Baltimore 18, Md.

RICHARDS, REV. A. G., who has retired from his position as dean of the Du Bose School, Montecagle, Tenn., is now at 718 Woodland Drive, Griffin, Ga.

Marriage

WEBB, REV. W. ROBERT, assistant rector of Christ Church, Nashville, Tenn., was married to Miss ANN CARROLL WILKERSON, daughter of Mr. and Mrs. William E. Wilkerson of Nashville, February 1st in Christ Church, Nashville. Bishop Dandridge, Coadjutor of Tennessee, read the service, assisted by the Rev. Dr. T. N. Caruthers.

THE LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$3,850.22
In Memory of Two Boys	25.00
"In His Name," A. P. K.	10.00
F.	5.00
H. M. P. and J. W.	5.00
In Memoriam, D. R. L.	5.00
Mary E. Lough	5.00
Grace Palmer	5.00
Waukesha	5.00
St. Andrew's Church School, Mullan, Idaho	3.50
Anonymous, Topeka	3.00
Three Richardson Children	3.00
Miss Caroline B. Cooke	2.50
Anonymous, Sidney, Neb.	2.00
Mrs. Franklin Smith	2.00

\$3,931.22

Greek Relief

St. James Auxiliary, Watkins Glen, N. Y.	\$ 10.00
Dorothy Lee Richardson	3.00
	\$ 13.00

War Prisoners Aid

Previously acknowledged	\$1,462.69
In Memory of Two Boys	25.00
Hudson Stuck Memorial Hospital Staff, Fort Yukon, Alaska	10.00
Annie P. G. Myers	10.00
	\$1,507.69

War Relief

Mrs. Wellborn C. Phillips	\$ 5.00
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GO TO CHURCH DURING LENT



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

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

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent, 6th Ave. & 20th St., N., Birmingham 3
Rev. John C. Turner, Rector; Rev. B. C. Cooper, Curate (USNR), Conrad Myrick, Assistant
Sun.: 7:30 & 11 A.M., 6 & 7:30 P.M.; Daily: 12:05-12:25. Holy Days: 10:30. Wed.: 10:30 & 7:30. Fri.: 7:30 & 5.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 M.P.; 6 P.M., Y.P.S.L.; Weekdays: 12:05 Noon-Day Service (except Sat.); Fri.: E.P., 5.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Christ Church, Washington St., Binghamton, N. Y.
Rev. Robert L. Jacoby, Rector
Sun.: H.C. 8, 9:30, 11; Evensong 7:30 P.M.
Weekdays: H.C. Wed. 10:30, Fri. 8; Noontday Preaching Thurs. 12:05.

Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 H.C.; 11 Ch. E. & Sermon; 4:30 Choral Evensong; Wed., Fri. & H.D.: 9:30 A.M. H.C.
Other services as announced. Confessions Saturdays 7:30 P.M. & by appointment.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.

Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.



CHURCH OF THE ADVENT, BIRMINGHAM, ALA.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: H.E. 7:30, 8:30, 9:30, 11 with Sermon; Daily Eucharist 7:30, Wed. 7:30 & 10; Saints' Days 7:30 & 10.

COLORADO—Rt. Rev. Fred Ingle, D.D., Bishop

St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Main & Church Sts., Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 & 8 P.M.; Weekdays: Mon. & Thurs. 9; Tues., Fri., Sat. 8; Wed. 7 & 11.

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service; Wed. evenings in Lent 7:45; H.C. Wed. 10 A.M. & Fri. 7 A.M., Intercessions Thurs. 10 A.M.

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. & 7th St., Brooklyn
Rev. Nelson F. Parke, Rector
Sun.: 8, 9:30 & 11. Special Lenten Service Sun. at 8 P.M. Weekdays: Tues. 7 A.M., Thurs. 10 A.M., Fri. 10 A.M. H.C.



GO TO CHURCH DURING LENT



LONG ISLAND—Cont.

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 A.M. & 5 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:15 A.M., Saints' Days, 10 A.M. Choir of Men and Boys

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.
Saints Days: 10 A.M.

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

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, 1227 4th St., Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

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

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

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

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop
Grace & St. Peter's, Park Ave. & Monuments Sts., Baltimore
Rev. Reginald Mallett, Rector
Sun.: 8, 9:30, 11 A.M. & 4:30 P.M.; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.
Rev. R. T. Loring, Rev. R. A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Mon., Tues. Wed. & Fri.: 7:30; Thurs. 10.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30, 11, 8; and daily.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
All Saints' Church, Peabody Sq., Dorchester, Boston
Rev. A. W. P. Wylie, Rector; Rev. H. J. T. Mueller, Assistant
Sun.: H.C. 7:30; Ch. Sch. Mass 9:15; High Mass & Sermon 11; Daily: 7 H.C.; Fri. in Lent: 8 P.M. Stations of the Cross & Benediction.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop
Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

St. Mark's, 2604 N. Hackett Ave., Milwaukee
Rev. Killian Stimpson, D.D., Rector
Sun.: 8, 9:30, 11; Weekdays: Tues. 9:30, Wed. 7:30, Thurs. 10.

MISSOURI—Rt. Rev. William Scarlett, Bishop
Church of the Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschield, Rector
Sun.: 8 & 11 A.M.; Wed.: 10:30 A.M.; Thurs. 7:30 P.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark
Rev. C. L. Gomph, S.T.D., Rector; Rev. V. H. Strohsahl, Curate
Sun.: Masses 8, 9:30 & 11 A.M., Solemn Evensong 4:30 P.M. Daily Mass 7:30 A.M.; Confessions Fri. 10 A.M.; Sat. 11-12 & 5-6 & by appointment.

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

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

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

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service; Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

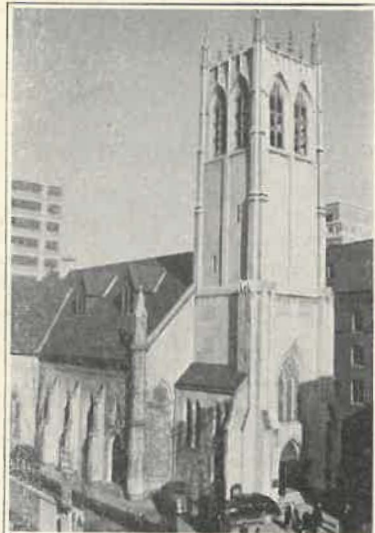
Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

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

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion



CHURCH OF THE EPIPHANY, WASHINGTON, D. C.

NEW YORK—Cont.

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

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

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Rector
Sun.: 7, 8, 9:15, 11 A.M., 5 P.M.
Weekdays (exc. Sat.): 12:05 P.M.; Tues. & Fri. 10 A.M.; Wed. & Thurs. 7 A.M.; Wed. 7:30 P.M.

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

St. Paul's Church, Chester
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 A.M.
Weekday: Wed. 10 A.M.

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dumphy, Associate Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong & Devotions, 4; Daily: Mass, 7:30. Also Thursdays and Saints' Days, 9:30 A.M.; Evensong, 5:45 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

St. Paul's Church, Pawtucket
Rev. Harold L. Hutton, Rector; Rev. L. H. Plante, Asst.
Sun.: 8, 9:30, 11 A.M., 12:15, 7:30 P.M.; Fri.: 12:15 & 7:45 A.M.; Holy Days: 10 A.M.

Church of the Epiphany, 542 Potters Ave., Providence
Rev. Francis B. Downs, Rector
Sun.: 8 & 9:15 H.C., 11 M.P. & Sermon; Wed.: 7:45 E.P.; Thurs.: 7:30; Fri. & Saints Days: 9:30 H.C.

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

St. Andrew's Church, Tampa
Rev. M. J. Bram, Rector; M. O. Nace, Exec. Sec.
Sun.: 7:30 & 11 A.M.; Lenten Services: Mon. 3:45 P.M., Wed. 7:30 P.M., Thurs. 7:30 & 10:30 A.M., Fri. 4 P.M.

St. Stephen's, Coconut Grove, Miami
Rev. Rex Wilkes, Rector; Rev. F. R. Alvarez
Sun.: 8, 9:30, 11 & 12:15. Daily: H.C. 8; except Mon. & Fri. at 10.

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

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass. 7:30 & 10:45. Daily, 7:30 A.M.; Wed.: Union with Christ Church, 7:45 P.M. First four at Christ Church & last three at St. Paul's Church.

WASHINGTON

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

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

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Buffalo
Very Rev. Edward R. Welles, Dean
Sun.: 8 H.C., 9:30 A.M. Ch. Sch. Service, 11 Morning Service & Sermon

Lenten Reading

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