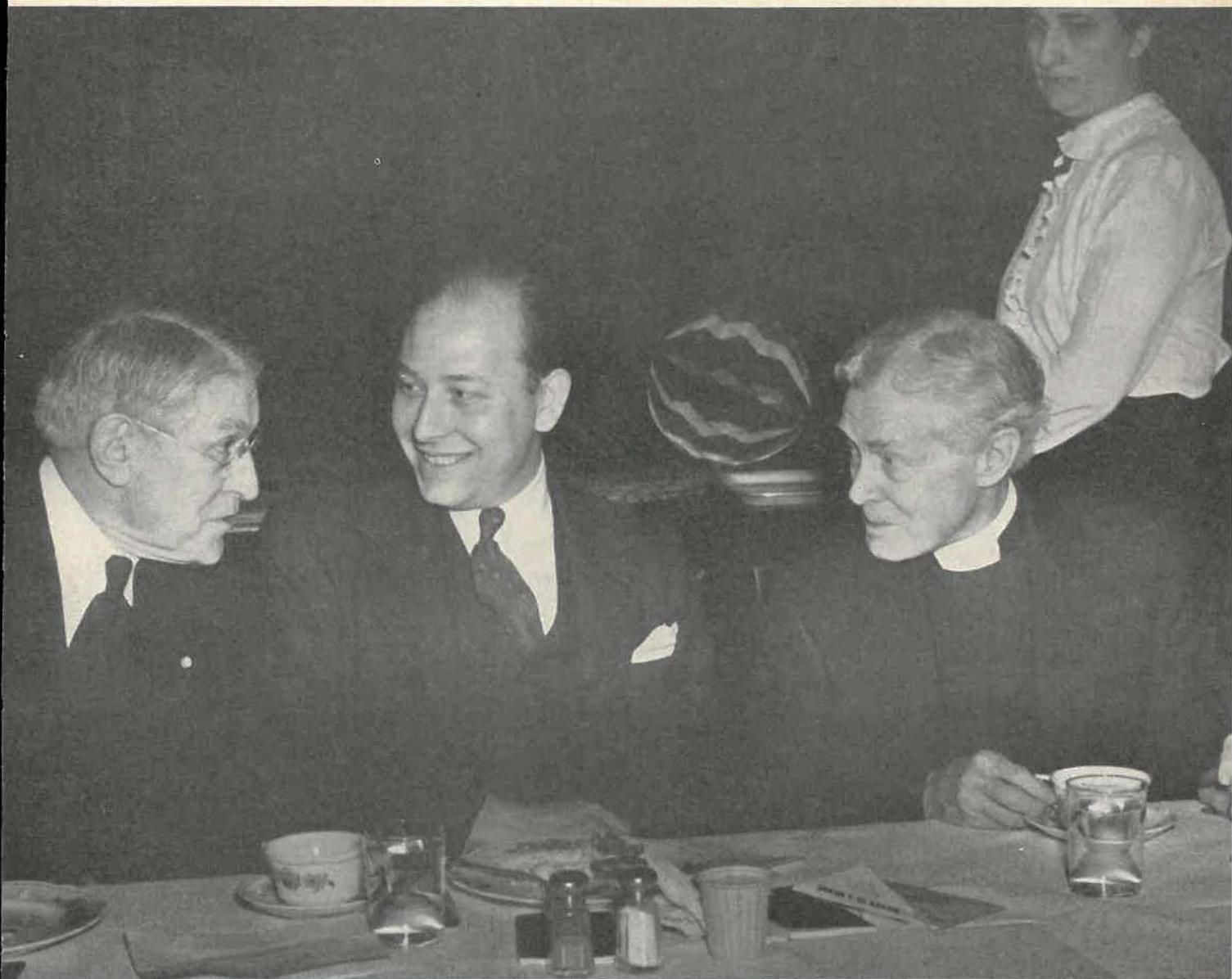


The Living Church

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



Tenschert.

Europe in Agony

W. A. Visser 't Hooft

Page 12

WASHINGTON'S BIRTHDAY IN THE NATION'S CAPITAL

Harry Fiddesof, national Brotherhood of St. Andrew executive, chats with Justice Roberts (left) and Bishop Davenport (right) at the breakfast after the annual corporate Communion.

(See page 7.)

LETTERS

More Navy Chaplains

[See news item, page 9]

TO THE EDITOR: I wish to take this opportunity to thank you for your considerable contribution to the understanding and mutual confidence which exists between the chaplains of the Navy and the churches they represent. Your sympathetic understanding of the problems of the chaplaincy and your fairness in interpreting those problems to your readers have been deeply appreciated by all of us in the Chaplain Corps.

I deeply feel the need for an unbroken chain of spiritual contact between our Navy chaplains and the good Church folk they left when they gave up pastorates to serve our men and women in uniform.

A Navy chaplain's life in these difficult times is not an easy one. Men of God in uniform need the encouragement and support and prayers of every loyal American. I wish that you might know how grateful they are for the friendly words of appreciation from the home folk—how they treasure their prayers.

Your help in keeping the morale of our chaplains high by your continued efforts to impress on churches the need for this contact is greatly appreciated.

May I presume on your good office in another urgent matter? As the Naval Services continue to expand the program of ship building with the resultant expansion in personnel, it becomes necessary for the Chaplain Corps to keep pace with this growth. At the present time we are 370 chaplains short of the allowed and required quota. In addition to this number, five hundred additional

chaplains will be required in the next six months.

Our most critical need is for Protestant chaplains, since both the Roman Catholic and Jewish organizations charged with securing chaplains are continuing to fill their respective quotas.

We know and appreciate completely the seriousness of the present dearth of ministers. But we know, too, that all departments of our government as well as the civilian population are sharing the burden, a part of which is rationing of necessary material equipment. That the churches have recognized the need for rationing, too, is apparent on every side. I am sure that they are willing to make even greater sacrifices of their ministerial personnel for I know that there is not a church member in this country who would purposely deny our heroic fighting men the services which only a good chaplain can supply.

The denominational commissions are acquainted with our needs. Our prayer is that every minister eligible for the Naval chaplaincy will investigate the need for chaplains of his own denomination.

We know that there are many splendid and outstanding clergymen who would be glad to enter the service but who cannot because they do not meet the Navy's specific requirements in some particular. Their offer of service is appreciated, but the exacting needs of the Naval service do not permit lowering the requirements as to age, physical condition, and education. The additional number of chaplains needed to provide adequate spiritual ministry to our men and women must come from the group of clergymen not now in service who are able to meet the requirements.

May we count on your help in editorial comment and in your news columns?

ROBERT D. WORKMAN,
Captain, ChC, USN,
Director, Chaplains' Division,
Washington, D. C.

Black Rochet

TO THE EDITOR: What a "boner" in this week's report on the consecration of the new Bishop of Pittsburgh! We are told that the Presiding Bishop wore a rich purple cassock and black rochet. We all know that Pittsburgh is dirty and we also know that the Presiding Bishop is cleanly, and we have heard that it is difficult to get efficient laundry service, so it must have been Pittsburgh dirt that made that rochet black!

(Rev.) D. MACDONALD-MILLAR,
New York.

Editor's Comment:

{ Now maybe we'll remember which is the rochet and which the chimere!

Criticism

TO THE EDITOR: Normally I would deprecate any attempt to review a reviewer; his decision should be final. However, there are times when this valuable precept is more honored in the breach than in the observance. Such an occasion was forced on one reluctant author when he read in *THE LIVING CHURCH* the review of his *The University and the Modern World*.

I do not wish to question here the reviewer's right to criticize adversely my failure to

Where Does the Church Get Its Clergy?

From the Ranks of the Laity through the Seminaries

IT IS THE SEMINARY which provides the Missionaries of the Church as well as rectors for city parishes. It is the *Seminary* which maintains the high standard of the Ministry required by the Church. It is the *Seminary* which provides adequately prepared teachers in religion and morals.

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LETTERS

indicate how to put into practice, "the good, if not novel recommendations," (the phrase is his, not mine) he mentions. What he had no right to do was to make such a criticism while failing to make clear to your readers the fact that I had expressly disclaimed in the book, any attempt so ambitious in its scope that it could involve the possibility of arriving at a practical solution to the dilemma which besets the contemporary university. Indeed, as I stated emphatically in my preface—"I do not expect that our age will produce a positive and creative solution to the problem exhibited in the following pages," and I quote the weightier words of Adolf Lowe—"All we can do by way of independent experiment is preparation of a creative minority for the moment when a real break through will become possible." Moreover, Reinhold Niebuhr in his forward further emphasized this conviction of mine by remarking—"The problem which Mr. Nash faces is a very large one and he modestly refrains from seeking a definite answer for it."

May I say that I do not wish to score any mere debating point? The times are too much out of joint for that. What is at stake is an issue of vital importance; am I right in presenting an analysis which involves the conviction that all we can do now is to work out a common understanding of what the problem besetting higher education really is, or is your reviewer right in his assumption that somebody (he does not say who it is) already sufficiently understands the problem to the point where practical recommendations can be worked out?

The book as it stands offers, as a statement of the problem, enough scope for criticism. Revising it for publication in Great Britain makes that lamentable fact only too clear. I would have valued your reviewer's criticism of the thesis of the book. Why, therefore, did he choose to criticize not what was in the book, but what he and I both agree is certainly not in it?

Oakland, Calif. (Rev.) ARNOLD NASH.

The Judgment of the Peace

TO THE EDITOR: Having read the first, third and fourth articles of "The Judgment of the Coming Peace" by the Rev. Bernard Iddings Bell, D.D., and the letters of

criticism which followed the publication of the first of the series, I deem it only fair and just that one letter should be printed in favor of the aforementioned articles.

I, for one, whole-heartedly agree with Dr. Bell and apparently received an entirely different conception of what he was trying to put across.

One scarcely knows what to say to such people as Dr. Bell's critics; they, in all due probability, are for "exterminating" (to use the term in their sense) all Japanese and Germans after the war and will be the ring-leaders of isolationism in the postwar world.

If there were lines to be read between in Dr. Bell's articles, they were overlooked by this reader . . . for not only is Dr. Bell a writer who does not care to mince words, but also, he is too sincere an author to waste his readers' time.

Surely the time has come for people to see beyond their noses—or won't people ever learn? Certainly the problems of postwar planning are too great for any one person or any one nation to handle with honesty and directness; caution must be exercised to use tact and common sense rather than emotion and sentiment.

If the Church is to serve in the judgment of the coming peace, her path is to take her stand firmly, doing actually what she says verbally. Through the Church we find God's law and only by obedience to His law can we expect eternal peace.

In the armed forces there are many young people who think accordingly and are grateful that we have a person of such magnitude as Dr. Bell to look to for guidance.

E. E. BLANKENSHIP, Cpl.

TO THE EDITOR: Let readers Hatch and Chonteau who "pop off" in Letters, LIVING CHURCH, February 20th, ponder well editorial comment in re: B. I. Bell, LIVING CHURCH, same issue, page 18, captioned "We, the Not-So-Bad."

Also let editorial writer of said comment take another look at Dr. Bell as not "the" but "a" superbly able spokesman for Christ.

Thankfulness is hereby expressed to LIVING CHURCH for placing Bell's brand of itching powder under skins of Hatch and Chonteau types.

ASHLEY KENNEDY, JR.
Cleveland, Ohio.

"LET THE SONG BE HEARD"

WE ARE Thy harps patient and still
In a dim room,
With muted strings and powerless will
Unless Thou come.
There is music in us sleeping,
We believe;
There is melody in keeping,—
Make it live!
Come O come and free the song
That it soar
Into praising that we long
For and adore.
Be Thou the hand upon the strings,
Be Thou the melody that sings!

VIRGINIA E. HUNTINGTON.

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At an aerodrome noisily preparing for the night's operations, a pilot began to read aloud.

"And, behold, two of them went that same day to a village called Emmaus . . . and they talked together of all these things which had happened.

"And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them?"

Gradually the room stilled. The pilot finished, closed the book. "There's my 'bedtime story.' If I should come down tonight I should like to feel those thoughts were my last."

You make it possible to give this spiritual comfort to our young men and women in the Armed Forces, either through direct contribution or through your purchase of an American Bible Society Annuity Agreement. Under this Plan you receive an *assured* income as long as you live. Learn more about this great Plan!

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STRICTLY BUSINESS

RECENTLY we've had a good many laudatory comments on THE LIVING CHURCH, and I repeat them with the reasonable pride of a member of the staff. Mrs. Marguerite E. Long of Janesville, Wis., says, "Enclosed please find check for \$5.00 for renewal. . . . Seems as if life would not be quite complete without my copy of THE LIVING CHURCH each week. My greatest criticism is that so many issues are so skimpy. [The WPB, Mrs. Long, has cut down our paper weight 10%.] Mrs. W. B. Reeve of Savannah, Ga., says, "I also want to speak for my husband and myself in praise of your very fine Church paper. It has been coming to our house for about ten years and we could hardly get on without it. We like everything about it. When we finish reading it we pass it along to other Church families. Thank you so much for keeping such a high standard through all the years."

From the Rev. Robert S. Rayson of Toronto, Ont., comes this, "Enclosed please find my renewal to THE LIVING CHURCH. . . . It remains one of the 'indispensables' amid all the demands of war; I find its articles and editorials most stimulating and helpful, even when one cannot always agree with them—though the agreements are far more than the disagreements!" Also, the Rev. John R. Chisholm of Fort Scott, Kans., writes, "Like many of your readers I am not given to writing letters to the editor, though I do often feel the provocation when I read some of those that are sent in. Also, like most of your readers. I am sure, I regard THE LIVING CHURCH as indispensable. Many thanks for your continued illumination, and more power to you." From Louisville, Ky., in response to a recent communication about the Church Literature Foundation, a reader writes, "If THE LIVING CHURCH keeps up its present policy of making the magazine interesting it soon won't need much help. If it doesn't, perhaps it's not worth helping." [Under the circumstances. I should say the present policy had better be maintained.]

And finally, here is a comment from Chicago which obviously must remain anonymous, "I should like to express again my gratitude to THE LIVING CHURCH. When necessity compelled me to cancel my subscription, I stood it for five long months and then decided it was more to me than my food and paid the yearly sum gladly and thankfully." [We want our subscribers to renew, of course, but so long as we know it, no one must go without food to do so. A \$5.00 refund has gone to the Chicago subscriber, and the advertising budget has the real privilege of paying for the subscription.]

Leon McConkey

Director of Advertising and Promotion

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

III. Antidote for Fear

By the Very Rev. J. WILLARD YODER

"HOW ON earth will I get along without you?" The essence of that remark has been and is today being echoed in the hearts of thousands of loved ones who must leave or who are left alone. It poses a real problem, and one that cannot be answered by the mere psychology of adjustment. The government is providing for a measure of economic maintenance, but beyond that there is the adjustment to a situation for each without the other, there is fear for each's safety, there is in many instances fear for the proper management of little ones. The line of demarcation between the home and the fighting fronts disappears and the ministry of the Church is needed at both ends. For it is the priest who can best open the riches of religious faith to sustain both the one in the service and the ones at home so that each can go about his duties with sustaining trust in the welfare of the other.

Oftimes the thoughtful priest has the family together for Holy Communion before John leaves. Together they offer themselves, "to be a reasonable, holy and living sacrifice" unto God beseeching the Lord that they "may worthily receive the most precious Body and Blood of Jesus Christ, be filled with His grace and heavenly benediction, and made one body with Him, that He may dwell in them and they in Him." (The Order for Holy Communion, Prayer Book, page 81.) With uplifted hands they receive the Body and Blood of our Lord Jesus Christ with the priestly words "preserve thy body and soul unto everlasting life." Then with bowed heads they receive the blessing: "The Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you, and remain with you always."

To thus receive Christ Himself to go with them gives them an antidote for fear which psychology without religion cannot hope to give them. Psychology may explain while religion acts, and only that psychological system can be valid that recognizes the reality of faith and hope and trust. We can see the joy of that Gospel song writer when he penned, "If Jesus goes with me, I'll go, anywhere."

The glory of this experience can be repeated by each and all of the loved ones in future Communion. At God's altar in the realization of the nearness of our Lord in His Sacramental Presence they can offer the special intention of God's protecting love upon each other wherever they may be "by the merits and death of Jesus Christ, and through faith in His Blood." Prayer Book, page 81.) Rectors and chaplains have the joy of offering the special intention of Divine Care for "those whom we love, now absent from us," and those at home or far away can draw near to God and are bound together by His love in the communion of His Holy Spirit, and in the fellowship of His saints. (Family Prayer, Prayer Book, page 597.)

Many times between Communion Mary can stop at the war shrine where the perpetual light of remembrance and prayer burns for all service people, and there kneeling use some of the many prayers applicable for these disturbing times, prayers that John too uses, such as the ones: "For the Army" (Prayer Book, page 4); "In Time of War and Tumults" (page 4); "For the Navy" (page 42); for the "Family of Nations" (page 44); the collect for Independence Day (page 263); "For Those we Love" (page 597); and that incomparable series of petitions, the Litany (pages 54-59). Both can commit themselves each morning into His gracious care with words like these: "O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen." (Morning Prayer, Prayer Book.) And in the evening at the hour when Mary tucks the children in for the night, they, John perhaps in a fox-hole, Mary at home, can pray with confident trust, "Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen."

Against such faith there can be no spirit of defeat or despondency. The Prayer Book again leads to vibrant comfort and spiritual health.

SECOND SUNDAY IN LENT

GENERAL

EPISCOPATE

Eau Claire Election Scheduled

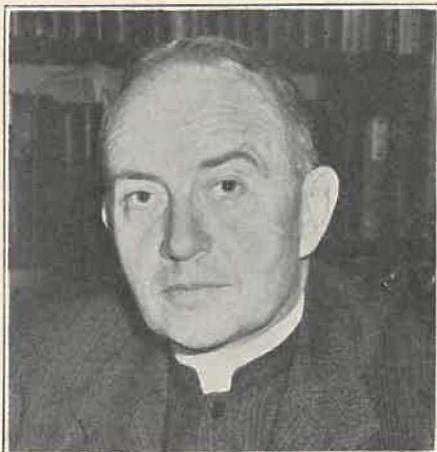
The standing committee of the diocese of Eau Claire has appointed April 18th as the date for a special meeting of the diocesan council for the election of a new bishop. The meeting will be at Christ Church Cathedral, Eau Claire, Wis. No nomination committee has been named, in accordance with diocesan canons.

Plans for Dean Dun's Consecration

Approximately 650 high ranking Church clergy and laymen will be invited to march in procession April 19th when Dr. Angus Dun, dean of the Episcopal Theological School, Cambridge, Mass., will be consecrated fourth Bishop of Washington. The Rev. Dr. Franklin J. Bohanan, president of the standing committee of the diocese of Washington, announced February 21st that although invitations have not been issued yet, the list of Church dignitaries to participate is nearing completion.

The Archbishop of York and the Most Rev. Derwyn T. Owen, D.D., Primate of All Canada, lead the list of distinguished visiting bishops who will participate.

In the procession, as at present planned, there will also be the Presiding Bishop and his chaplain; all the clergy of the diocese of Washington; students, faculty, and trustees of the Episcopal Theological School, of which the Bishop-elect is the dean; representatives of the Virginia Theological Seminary; visiting bishops and clergy; bishops and clergy of the Orthodox Churches, and other Churches; represen-



DEAN DUN: *He likes to know where he is.*

tatives of diocesan institutions and organizations; lay delegates to the diocesan convention; headmistresses of the National Cathedral School for Girls, and Beauvoir Elementary School; members of the cathedral chapter and council; members of the executive council of the diocese; lay readers of the diocese; representatives of universities, deaconesses; deans of seminaries; lay members of the standing committee of the diocese; representatives of the National Council; and others.

Dean Dun of the Episcopal Theological School, Cambridge, Mass., was recently characterized in an editorial in the *Boston Globe* as one who "will bear a torch that will throw light on the road to Christian unity," and also as one who, by virtue of his position, will be regarded as one of the religious leaders of America.

His life began in New York City 51 years ago, where he was born the son of Henry Walke and Sarah Robinson (Hazard) Dun, the latter of Wakefield, R. I., and "a woman of extraordinarily wide sympathies and human affections." In his office as dean of a great theological seminary, Dean Dun has helped to introduce a larger element of clinical experience into theological education—many of the students having worked in Boston hospitals while in the seminary in order to get first hand knowledge of what human beings in distress need from religion. That angle on the training of seminarians was learned out of the dean's own life, for as a boy of 14, he was stricken with infantile paralysis but, after a courageous struggle, won, making up the lost study time in the Albany Academy and entering Yale University with the intent of becoming a physician.

In Yale, he won the Phi Beta Kappa

key for outstanding scholarship and also a prominent place among his classmates. He graduated in 1914, and a few years ago he received from his university the degree of Doctor of Divinity. It was while in Yale that he found himself religiously, and decided to study for the Episcopal ministry.

In the summer during his student days he lived in the Henry Street Settlement House, New York City.

EARLY MINISTRY

Upon graduating from the Episcopal Theological School in 1917, he became vicar of St. Andrew's Church, Ayer, Mass., a position that immediately assumed importance in connection with the enormous cantonment there at Camp (now Fort) Devens in connection with World War I. Because of the young clergyman's interest and sympathy with youth, it was natural for him later to be selected as secretary of the body called the Commission on War and the Religious Outlook. It was also natural in 1920, after some study abroad in the universities of Oxford and Edinburgh, that he should be asked to teach in his theological alma mater. In that capacity he spent a score of years until, in 1940, he was made dean of the school; the growth and influence of the school continued and its already wide influence was increasingly felt both within and without Church circles.

While on the faculty of the seminary he was instrumental in forming a community federation, of which he was the first chairman, and to which he still belongs. He served for many years as president of the Cambridge Family Welfare Society.

Dean Dun has the power of a Scottish

The Living Church

Established 1878

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

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

Member of the Associated Church Press.

divine (his great-grandfather was one). His discourses are always comprehensible, spiritual, and constructive, given with a quality of speech and care in the use of it that cause frequent invitations to preach on significant occasions to come to him.

A close companion in his pursuits is Mrs. Dun, the former Catherine Whipple Pew of Salem, Mass., whom he married in 1916. Both the Dean and Mrs. Dun are great cyclists, and with their two sons, Angus Dun jr., now in the Episcopal ministry, and Alan, now a medical student, they had happy times bicycling in England. When gas rationing came, they were easily able to return to it here, finding a 25 mile spin nothing at all. With an inherited sense of order, Dean Dun finds relaxation in keeping accounts, liking to know where he is, as the phrase goes.

Of his gift of speech, it has recently been said, "Some bishops preach better than others; but if any bishop preaches better than the Bishop-elect of Washington, he will be very fine indeed." He has firm convictions and stands up for them with persuasive power. There is no hint of hesitation and when he has finished, no doubt is left of what he means.

A BISHOP'S OFFICE

When Dean Dun preached at the consecration of the Rev. Malcolm Peabody as Bishop Coadjutor of Central New York in 1938, he had this to say of a bishop's office:

"Bishops are for the Church, and the Church is for God and His Christ and His word. . . . A bishop is the servant of this common life of the Church as a community of mutual charity and service to the world."

Other significant statements characteristic of his scholarship and the spirituality of his outlook are:

"My nature and temperament are such that I do not readily jump to Utopian solutions. I am experimental and evolutionary, rather than revolutionary; but I believe there is need for the revolutionaries, for it is only they who will challenge entrenched interests.

"It is not the business of a religious leader as such to pronounce judgment on the merits of political and economic systems. It is his business to consider what they are doing to particular people. The Church should live expectantly, not always trying to stem the tides of change, but rather seeking to move ahead creatively.

"I have been encouraged of recent years because more first-rate young men are going into the Church. Here in the school, we have made a great effort to keep the standards reasonably high. I believe that there should be high ideals of intellect and intellectual training for the ministry, but my great conviction is that the ministry is always first and last a ministry to men, and that this practical and profound concern should be at the center of theological education."

Dean Dun referred to the whole task of preparing men for the ministry as his greatest interest, and to the cause of Church unity as the second great interest. Of the subject which has brought him

prominently before the Churches, he said at a recent interview, reported in the *Boston Globe*: "There always has seemed to me to be a fundamental falsity in a divided Church seeking to bear witness to one God and summoning men to a power to overcome division. That does not mean that I do not have a profound respect for the difficulty of the problem offered by Church unity or that I know any short or easy way in which it may be attained."

Yugoslav Ambassador Honors Bishop Manning

For his "unfailing friendship," particularly for the Serbian Eastern Orthodox Church, Ambassador Konstantin Fotitch of Yugoslavia presented Bishop Manning of New York with the Grand Cross of St. Sava, February 26th, after a luncheon at the Waldorf-Astoria. The presentation was made on behalf of the King and the royal Yugoslav government. Among the guests were Bishop Dionisije of the Serbian Orthodox Church; the Rev. Dushan J. Shoukletovich of the Serbian Eastern Orthodox Church of St. Sava, which formerly was Trinity Chapel, of which Bishop Manning once was rector; and Dr. Isaac Alkalay, former chief rabbi of Yugoslavia and senator in its parliament.

THE PRESS

The Southwestern Episcopalian Changes Policy

The diocese of Southwestern Virginia has made a radical change in regard to its official organ, the *Southwestern Episcopalian*.

Beginning with the issue of "January-February 1944" the paper is being sent free to every family and detached individual in the diocese, but is published six times a year instead of monthly as in the past.

It is believed that this new plan will greatly increase the interest and information of the people of the diocese in the activities of the Church in Southwestern Virginia and the various mission fields. The Rev. J. Lewis Gibbs, D.D., Staunton, Va., is managing editor.

Don't

¶ *The Kansas Churchman*, diocesan monthly, in a recent editorial deals in a forthright manner with many of the problems confronting diocesan editors. A nice combination of commonsense, frankness, and general information, it contains elements which should help all those engaged in writing and editing diocesan papers.

We don't want sympathy; it's your help we need, and we can best express it with certain "Don'ts."

DON'T send in your typewritten news single spaced. Make it double space. If it is single space (and it usually is) we always have to rewrite it for the printer.

DON'T send in more than a page and a quarter of double space copy. Because of expenses we try to restrict the paper

to four pages. We don't like to cut your items; we had much rather you would do the cutting.

DON'T send in a batch of clippings from the local newspaper or some hints at news in a letter. We can't undertake to cull out the news or rewrite it—and for two reasons; we haven't the time and we don't know how.

DON'T send in routine items that everybody can take for granted anyway. As an instance; we all know that every parish and mission had an annual parish meeting last month and that vestrymen and delegates to the convention of the diocese were elected, but what we don't know is some outstanding accomplishment of some organization or some new plan or parish undertaking that was projected at the meeting.

DON'T fail to use names in relation to parish life and activities. Names always make news.

DON'T forget that we who edit the paper are rank amateurs. When we are "getting" out the paper we are always pressed for time; we don't have much news-sense and utterly no imagination and so don't anyone presume on any of these factors in our editorial tasks.

INTERCHURCH

Distinguished Merit Awards

For "furthering the cause of justice, amity, understanding and cooperation among those of all religious faiths," through his weekly radio broadcasts, "Religion in the News," Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches on February 21st received an award of Distinguished Merit from the National Conference of Christians and Jews. The award was one of five presented by the National Conference to those radio broadcasters and individuals "who did the most last year to promote goodwill among Americans of all faiths." The presentations were made at a luncheon at the Yale Club in connection with the annual observance of Brotherhood Week. Another recipient of the distinguished merit awards was the Mutual Broadcasting System for its "Minute of Prayer" series. This daily radio feature was inaugurated on January 1, 1942, by Mutual in response to a proposal made by the Department of Evangelism of the Federal Council, and includes prayers by clergymen of all faiths.

United Christian Council for Democracy Holds Conference

"All persons determined to defeat fascism and to build democracy in this nation and in the world upon enduring foundations are invited to attend," reads the program of the United Christian Council for Democracy for their regional conference to be held March 13th and 14th at the Labor Temple in New York. The theme of the program is the "Battle for a People's Victory at Home" for economic justice and against discrimination. The program is to start with an address

"Where Do We Stand?", by Dean Joseph F. Fletcher, of the Graduate School of Applied Religion and lecturer at the Episcopal Theological School, Cambridge, Mass. After his talk, Dr. Fletcher will direct a general discussion. During the evening of that day and all the following day forums and work-shop sessions will be held during which the problems will be presented and analyzed. Representatives of labor, farmers, consumers, and the various races, will be present. The Church League for Industrial Democracy is cooperating with representatives of other Churches in this program, and men from most of the Church seminaries are expected to be present.

LAYMEN

Corporate Communion

The Potomac Assembly of the Brotherhood of St. Andrew, joining Brotherhoods throughout the nation, held its annual corporate Communion for men and boys at the Church of the Epiphany, Washington, D. C., on the morning of February 22d, followed by a fellowship breakfast in the parish house.

Despite the fact that in this year of war many men were prevented from attending

Paul's, Rock Creek Parish, and chaplain of the Potomac Assembly, read the Gospel. Special prayers were offered for all in the service of their country and for those who suffer because of war.

Harrison Fiddesof, national executive secretary of the Brotherhood of St. Andrew, presided at the breakfast and at the table with him were Mr. Justice Owen J. Roberts, associate justice of the U. S. Supreme Court and senior warden of St. John's Church, Lafayette Square; the Rt. Rev. George W. Davenport; Lawrence Houghteling, son of the founder of the Brotherhood; the Rev. F. J. Bohanan, president of the standing committee of the diocese of Washington; the Rev. Charles W. Sheerin; Gen. Rufus Lane, U.S.M.C. retired; the Rev. N. C. Acton and the Rev. Charles W. Wood.

Mr. Fiddesof said that in lieu of the usual telegrams letters of greeting had been received from Brotherhood groups from Long Island, New York, Boston, Baltimore, Philadelphia, and other cities, and he then read the following telegram from the Bishop-elect, Angus Dun: "Am looking forward eagerly to meeting and working with you all after my arrival in Washington."

Mr. Justice Roberts brought a stirring message to those present at the breakfast,

would have done a bigger thing than anything you could think of."

Justice Roberts began his talk by giving his estimation of Dean Dun, the Bishop-elect who will be consecrated Bishop of Washington on April 19th. Speaking of the diocese of Washington as having been without a leader, he spoke of Dr. Dun as a "great spiritual leader, a great theologian . . . who is coming here to lead us and I think the diocese of Washington really looks forward to a tremendous spiritual resurgence. I think Dean Dun appreciates seriously the integration of the diocese with the Cathedral; that neither of them shall be neglected . . . and that he will be a great pastor to the diocese . . . a great leader to our rectors and one who understands the layman's viewpoint."

WORLD CONDITIONS

Then, speaking of world conditions and the relation of the Church to world problems, the Justice said: "I keep thinking—where is this great revival of spirituality and religion that many of us hoped this war might signalize? I have not seen a sign of it. Our boys do say their prayers; they do remember that there is a God . . . but the thing that has bothered me for a good many years is that the Church is not doing the job and is not holding its place in the world that it ought to hold. And I wonder why? Going back to my own youth, there was the family unit, closely knit; the Sunday school was a closely knit unit; then there was the Church unit, closely knit together."

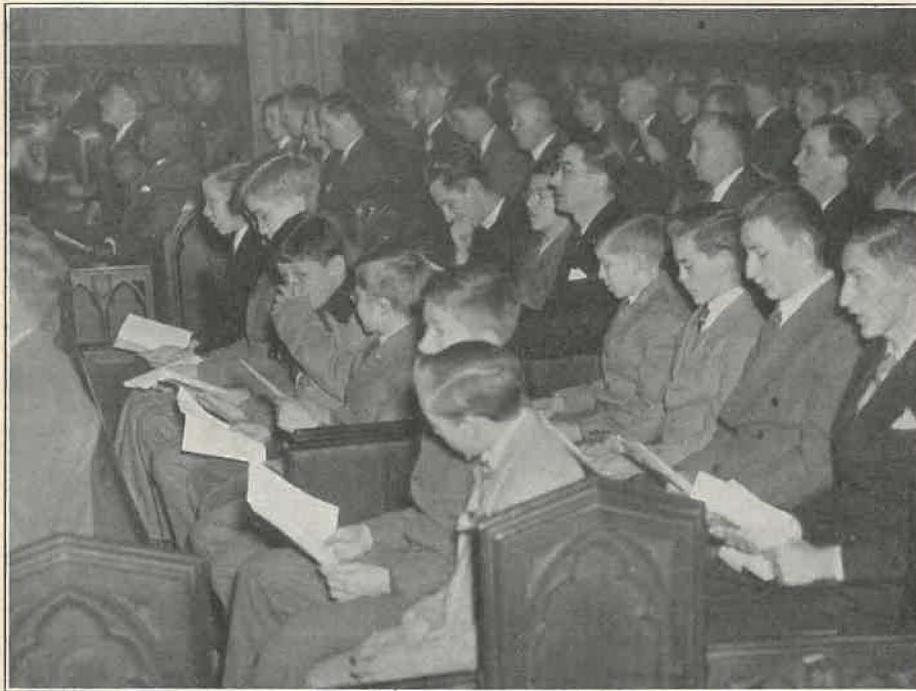
Referring to more recent times, he spoke of the era of tremendous materialistic advance—the making of mechanical things an "anodyne and opiate to prevent people thinking." And in this materialistic age he sees the Church "losing its grip on large elements in the community and to me that is a very serious portent for the future."

Mr. Justice Roberts pointed out that the Church if it is to be strong and powerful and meet the new problems which we will be facing, must have represented in it every element in our community. "How many labor unionists and their families," he said, "are communicants in churches in Washington? How many of the business men in the community and their families are closely knit in the Church family in Washington today? What is wrong? . . . What is left of the strong, powerful religious influence that permeated our families years ago?"

And then followed his plea that the Brotherhood of St. Andrew seize the great opportunity confronting them in solving the problems facing our country and the world today and which will arise in the future, by bringing back the spirit of Christ into men's lives, from the economic royalist to the meanest laborer.

Long Island

"When we believe in something worthwhile we must believe in it to the last drop of blood and the last breath of life. That is what our men are doing on many battlefields, and that is what we Christian sol-



LONG ISLAND SERVICE: *The largest of the many corporate Communions throughout the nation on Washington's birthday.*

because they had to be at work, more than 300 were present for the service and breakfast.

Celebrating at the Communion was the Rt. Rev. George W. Davenport, retired Bishop of Easton, and Bishop in residence in the diocese of Washington since the death of Bishop Freeman. Assisting him was the Rev. Charles W. Sheerin, rector of the Church of the Epiphany. The Rev. N. C. Acton, rector of St. Andrew's, College Park, Md., read the Epistle, and the Rev. Charles W. Wood, rector of St.

placing his emphasis upon the present-day inadequacy of the Church in meeting world-wide problems coupled with a plea to Brotherhood of St. Andrew men to arouse their fellow-men to a realistic return to the religion of their fathers. "If you men in the Brotherhood of St. Andrew," he said, "would make this your job for the balance of the year 1944, you would be amazed at the result—if each one of you could persuade some family to associate itself with the Church and send their children to the Sunday school, you

diars must do as well for our cause." With these words Bishop DeWolfe of Long Island gave the marching orders to over 1,800 men and boys assembled in Brooklyn, N. Y., for the annual corporate Communion held by the Brotherhood of St. Andrew on Washington's Birthday.

Bishop DeWolfe stated that the one thing most needed in carrying out Christian marching orders is self discipline. Until we learn self discipline, both nationally and in the Church, we will never be able to have a complete victory. We should also apply discipline to our prejudices in all of the problems which face us, arising from race and creed. We should remember the teaching that runs through the Gospels that all men are the children of God.

This occasion marked the 25th anniversary of the first Washington's birthday corporate Communion of the Brotherhood of St. Andrew. Services were held in Trinity Church and Grace Church, Brooklyn, with Bishop DeWolfe and Bishop Larned, Suffragan of Long Island, as celebrants.

After the services the men adjourned to the St. George Hotel Ballroom for breakfast. All reservations were exhausted a week before the breakfast, and there were some 300 who could not get reservations. It was rumored that breakfast tickets had gotten into the hands of ticket speculators at the hotel entrance, and there was spirited bidding for a few vacant places.

St. Thomas' Church, Bellerose, had the largest representation, with 90 men and boys present.

William Leggo, president of the Long Island Brotherhood, was chairman of arrangements and toastmaster at the breakfast. He stated that this meeting was an illustration of the real possibilities of unity, for every well known non-Roman denomination was represented at the service.

The Hon. Francis Edward Evans, British Consul General of New York City, addressed the men on the "Life of George Washington." He expressed his appreciation for the great privilege of being invited to be a participant in the great act of corporate worship and to help honor the birthday of America's greatest hero. "In the heart of George Washington there must be great joy today as he sees the British and Americans fighting side by side to maintain the principles for which he fought so gallantly in 1777. No differences in the world should ever allow these forces to be separated again."

For those unable to attend the Brooklyn services, similar services were held at St. Peter's, Bay Shore, and St. John's in Huntington.

Massachusetts

The Men's Division of the diocese held its annual demonstration of loyalty on Washington's Birthday with ten area programs of early morning corporate Communion followed by breakfast and an address. The ten centers were: Boston, Trinity Church; Brockton, St. Paul's; Cambridge, St. Peter's; Fall River, St. John's; Lynn, Church of the Incarnation;

Lawrence, Grace Church; New Bedford, Grace; Newton Center, Trinity; Salem, Grace Church; Wollaston, St. Chrysostom's Church. This occasion is but one activity of a progressive group of laymen whose officers are: president, Frederick W. Holmes, Dedham; vice president, Ulysses S. Harris, Allston; secretary-treasurer, Charles E. Billings, Newtonville.

Albany

At the annual Laymen's corporate Communion breakfast on Washington's birthday, held this year at St. Peter's Church, Albany, N. Y., the Hon. Joe R. Hanley, lieutenant governor, addressing over one hundred laymen from the local churches, spoke on the importance of spiritual forces in the nation's life. Another speaker was Edw. W. Mitchell, of St. Paul's Church, Kinderhook, N. Y., who recently represented the diocese at the conference of the Presiding Bishop's Committee on Laymen's Work. Mr. Mitchell is a farmer and regularly broadcasts on agricultural programs over the radio. He is also an active lay reader and emphasized the opportunities for lay service, especially during the war period with its shortage of clergy.

Kentucky

The Young Churchmen Movement was launched in the diocese of Kentucky early in January under the leadership of the Rev. Canon S. Hughes Garvin, when a meeting was held at which over 165 young people voted to adopt the new constitution. The new Youth Commission elected officers for the ensuing year.

The youth of the Louisville area held their first corporate Communion in the cathedral on February 22d, with over 175 present. As the Young Churchmen entered the cathedral, they were handed small cards on which to write the names of men in the service for whom they would like prayers to be said. These were collected during the ceremony and dedicated at the altar.

At the same time throughout the diocese at Henderson, Bowling Green, Owensboro, Hopkinsville, Hickman and Paducah, corporate Communion were also being held for the Young Churchmen.

Breakfast was served in the Cathedral House afterward, and a short business meeting was held. During the breakfast everyone who had made his Communion wrote his name on a large white cloth on which was written in red these words, "To Know the Christ and to Make Him Known." The names have been embroidered, and the names of those men in the diocese who have given their lives in the service of their country will also be embroidered on the cloth with small crosses beside them.

Bishop Clingman in his greeting to the Young Churchmen at breakfast said, "I am happy to know that the young people of the diocese of Kentucky have agreed to be a part of the united movement of the Church's youth. The work of the Church will be stronger, and the voice of the Church will be clearer, if we concentrate

our efforts in a spirit of unity. I trust that this effort toward unity on the part of our youth will point the way to similar united organization and action on the part of the women of the Church, and then on the part of the laymen."

THE PEACE

Present Postwar Statement

To Roosevelt

"Curative and creative" rather than "repressive" controls in the proposed post-war organization were urged in Washington, D. C., by a delegation of the Federal Council of the Churches of Christ in America calling on President Roosevelt.

The delegation comprised the Presiding Bishop, president of the Federal Council; the Rev. G. Bromley Oxnam, secretary of the Board of Bishops of the Methodist Church; John Foster Dulles, chairman of the Commission on a Just and Durable Peace; and Dr. Luman J. Shafer, secretary of the Commission.

The religious leaders gave the President a statement of the executive committee of the Federal Council which urged that the general world organization proposed by the Moscow Conference and the Senate's Connally Resolution should not merely have military controls but should be given the "curative and creative tasks" envisaged by the Federal Council's Six Pillars of Peace.

They expressed the belief that "this is the only type of world organization which in our judgment the Christian forces of our nation will solidly support."

Federal Council Asks

Churches to Back UNRRA

A resolution urging Protestant Churchgoers to "take the lead" in backing all measures necessary for the success of the United Nations Relief and Rehabilitation Administration (UNRRA) was adopted in New York by the executive committee of the Federal Council of Churches.

The Council approved congressional appropriation of funds which would permit the United States to share the cost of the relief program and expressed the belief that "our Christian people should be prepared ungrudgingly to limit their demands for food and commodities in order that supplies may be available to meet the acute need of others."

Reconversion Agency Urged

A plea for the establishment of a central governmental agency to handle reconversion and to assist in carrying out plans for continued employment now and after the war has been issued by the United Christian Council for Democracy.

The appeal, part of a report released by the Council and sent to 9,000 ministers, also recommended Congressional approval of a public works program designed to provide continuous employment during the "transition" period; industrial training and educational opportunities for war veterans; and a dismissal wage for "duration workers" in defense industries.

ARMED FORCES

New Chaplains Still Needed

According to the Rev. Dr. Henry B. Washburn, secretary of the Army and Navy Commission, the Army, which has told the Commission that it would accept no chaplains whose papers were dated after November 22, 1943, is now asking for 20% more than its present quota of 300. The Navy, also contrary to the Commission's recent understanding, is taking Episcopal chaplains at the rate of about three or four a month.

Clergy ready to serve may send their names to the Army and Navy Commission, 1 Joy St., Boston, which will take immediate action. The names of candidates endorsed by the Commission will be sent to Army or Navy headquarters. Although it is uncertain how quickly clergy may be called, candidates should be ready for immediate summons.

Georgia WAC to Attend Command and General Staff School

First Lieutenant Mary C. Kinyoun (Mrs. Conrad), WAC, formerly secretary and treasurer of the diocese of Georgia, has been appointed one of ten outstanding WAC officers to attend the Army's Command and General Staff School at Fort Leavenworth, Kans. Lt. Kinyoun is the daughter of Mrs. Craighill and the late Rev. Francis H. Craighill, of Rocky Mount, N. C., and a granddaughter of the late Bishop F. F. Reese of Georgia. Her husband, Maj. Conrad Kinyoun, formerly city bacteriologist, after having been on extensive overseas duty, is now stationed at the O'Reilly General Hospital in Springfield, Mo.

Brotherhood of St. Andrew Among Tank Destroyers

Organization of the first chapter of the Brotherhood of St. Andrew among the tank destroyers of the United States Army is announced by the Brotherhood national office. The new chapter is at Camp Swift, Tex., and 14 soldiers of nine different denominations are charter members. Church groups represented include Episcopal, Baptist, Presbyterian, Lutheran, Evangelical, United Brethren, Reformed, Christian, and Nazarene.

MILITARY ETHICS

Americans Endorse Protest Against "Indiscriminate" Bombings

The "courageous stand" of Lord Lang, former Archbishop of Canterbury, and the Bishop of Chichester in protesting in the British House of Lords against the "indiscriminate" bombing of German cities [L. C., February 20th], has been endorsed by a group of American Christian leaders, headed by Bishop Lawrence of Western Massachusetts.

In a cabled message to Lord Lang, the

Americans wrote, "The appeal of the Bishop of Chichester and yourself in the House of Lords against the Allied policy of blotting out whole German cities and non-military areas is welcomed by many American Churchmen. The obliteration of historic cities and the incineration of masses of civilian victims does violence to our professed war aims and the standards of the Christian faith. We are deeply grateful for your courageous stand."

Among those who signed the message, in addition to Bishop Lawrence, were Dr. Walter Russell Bowie, professor of Practical Theology, Union Theological Seminary; Dr. George A. Buttrick, Madison Avenue Presbyterian Church; Dr. J. Henry Carpenter, executive secretary, Brooklyn Church and Mission Federation; Dr. Allan K. Chalmers, Broadway Tabernacle Church; Dr. John Haynes Holmes, the Community Church; the Rev. John Nevin Sayre, co-secretary of the Fellowship of Reconciliation, and Dr. Rufus Jones, Society of Friends.

Dr. Oldham Justifies Bombing of Cities

A government engaged in a war and a commander in the field should not let humanitarian sympathies deflect them from striking the hardest blows at the enemy, Dr. J. H. Oldham, editor of the influential *Christian News Letter*, declares in an article commenting on recent protests by Churchmen in the House of Lords against the "indiscriminate" bombing of German cities.

"Severity in a particular instance," he asserts, "may, in the long view, be the truest mercy."

While praising the Bishop of Chichester for his recent remarks on the Allies' bombing policy, Dr. Oldham emphasizes that "there is no way of preventing even a just war from leading to unrelieved tragedy" except by "a strenuous resistance to its terrible suction" and a resolve to oppose its destructiveness by "a firm creative purpose."

Whether indiscriminate area bombing is indispensable in bringing war production to a standstill can only be answered in the light of technical knowledge, according to Dr. Oldham, who adds: "The deadly spiritual danger to which we are exposed does not lie in giving proper weight to these considerations which are relevant on a military plane and may rightly determine the policy of the government, but in being content to stop there and refusing to look beyond."

"The military case may be unanswerable, but it is only a part of the total situation. The act of destroying war production destroys at the same time much that is of the highest value, wipes out forever unique products of man's skill and genius, scatters the accumulations of books and treasures that are of benefit to the whole human race, and inflicts on human beings a vast amount of unmerited sufferings, so that blows directed against the enemy pass imperceptibly into an attack on civilization itself.

"It is sheer blindness to suppose that so

fierce and absorbing an activity as war does not abound in perils to the soul and to the higher life of man.

"The grimmer the necessities of war become, the fiercer must grow our hatred of them, the stronger our passion to mitigate its horrors and bind up its wounds. We are powerless in ourselves to escape from the spiritual danger that encompasses us. The very air we breathe is poisoned. Only God in His mercy can lighten our darkness, renew our spirits, and flood our hearts with His infinite and universal pity."

PHILIPPINE ISLANDS

Letter From Interned Missionary

¶ *The following letter from the Rev. Wayland Mandell was sent by the Rev. C. Lee Mills, rector of the Church of the Holy Trinity, Covina, Calif. Fr. Mandell was one of Fr. Rose's assistants at the Mission of St. Mary the Virgin at Sagada on the Island of Luzon, P. I.*

Dear Mother and Dad:

We were interned first in Bontoc for a short time, and have been concentrated in Baguio, since June 16, 1942. I have thought of you often and hoped that we might have an opportunity to communicate. I am in good health and find plenty to do. I am working in the dining room and put in extra time carrying vegetables. I have managed to keep out of the hospital except for infected toes. I am teaching five classes in dialect. I have been brushing up in Greek, Hebrew, Latin and French. If it were not for these activities there would be plenty of time on our hands. Fortunately we have a daily mass, each priest taking his turn, and we have a good congregation.

I have not heard from Raymond [Abbitt] or anything about him. I imagine he is in one of the camps here.

There are several doctors and a hospital here, so we are well taken care of in that way. The men are all in one barrack. There are five of us in our group, which we call a cubicle. Fr. Gowen, his son, a Brent School student, and another missionary. We have much more room than we had before. I trust you will not worry overmuch.

Please give my affectionate greetings to Fr. Rose, my relatives and friends in Covina and elsewhere. Tell Fr. Rose that Miss Whitcombe broke her hip and has been in bed since last February. I hope you are in excellent health, and I look forward to the time when we can see each other again. I hope you will take advantage of every opportunity to write.

HOME FRONT

Rector in CAP

The Rev. George R. V. Bolster, rector of Trinity Parish, Bend, Ore., has been actively engaged in the civilian air patrol for a year, being commissioned as a lieutenant. He was in the Royal Flying Corps during World War I.

CANADA

Committee to Study Union

Appointment of a special joint committee to study the possibility of uniting the Church of England in Canada and the United Church of Canada was unanimously approved in Toronto at a meeting of officials representing both bodies, according to Religious News Service.

The meeting was called after the naming of a commission authorized by the General Synod of the Anglican body to explore the reunion of Canadian Churches.

The special committee will consist of five Church of England representatives appointed by the Canadian Primate and five United Church representatives selected by the denomination's Moderator.

Conference Stresses Value Of Religious Broadcasts

More radio time for religious broadcasts was advocated at the first annual Church Broadcasting Conference held in Toronto in January. The conference discussed the possibilities of radio as a medium for religious teaching and for assisting the work of the Church in Canada.

The Rev. J. E. Ward, director of radio activities for the Church of England in Canada, and head of the National Advisory Council on Religious Broadcasts of the Canadian Broadcasting Corporation, presided.

The conference emphasized that more radio time should be allotted to religious broadcasts in view of the fact that Sunday school, Biblical drama, and other religious programs had been rated high among cultural broadcasts in Canada last year.

A suggestion was made by Professor K. C. Evans, of Trinity College, for the founding of a religious "School of the Air" patterned upon a secular program of that type in the United States.

Over 50 clergymen representing many denominations were present. Prominent among those in attendance were Archbishop Owen, Primate of All Canada, and Bishop Beverly, Suffragan of Toronto.

ENGLAND

Women Invited to Work For Church After War

The Church Assembly has invited women to consider working for the Church of England after the war.

The invitation was specifically addressed to women entering universities and now holding responsible positions in war-time national service.

Adopted as a resolution, the action was endorsed by the Archbishop of Canterbury, Dr. William Temple, who expressed the hope that parish priests would create more opportunities for women to undertake responsible work. He said he knew of several incumbents of large parishes who

had decided that after the first curate it was better to get a woman worker than a second curate.

A warning that women must be taken seriously and not be given "bits and pieces of Church work as a sort of favor," was delivered to the Assembly by Magistrate Katharine Margaret Fletcher of Leigh, near Manchester, a member of the county council of Lancashire.

The Assembly engaged in long debate over the question of religious teaching in schools. A resolution was adopted directing that a full report of the debate be sent to the president of the board of education.

The resolution was a substitute for a motion, on which the Assembly refused to vote, demanding increased grants to and greater independence for denominational schools. It was submitted by a group of members dissatisfied with the offer to Church schools made in the pending government education bill.

No Union Move Involved In Coventry Plan

Hailing plans for rebuilding Coventry Cathedral after the war, Anglican and Free Church newspapers have joined, however, in warning that the inclusion of an interdenominational social center and chapel in the project is not a move toward union of the Churches.

The warning is stressed because of a tendency in the secular press to exaggerate the significance of the proposed interfaith chapel. One daily described this part of the scheme as "the Church of England's first real step toward unity since the sailing of the Mayflower."

Plans have been approved for the rebuilding of the cathedral around a central altar, [L. C., February 13th], and the construction of a Christian Center of Service to be used by the whole community in full partnership with the various denominations. This Christian Center will be connected with the cathedral by a chapel which will belong to both Anglicans and members of the Free Churches. The cathedral proper will remain under the jurisdiction of the Church of England.

The *Christian World*, Free Church publication, refers to the proposal to set up an interdenominational Christian Center as "a noble gesture of Christian brotherhood" and expresses the hope that no Free Churchmen will imagine it as "a deep-laid plot for luring them into tacit acknowledgment of the primacy of the Church of England in interdenominational enterprises."

The *Church Times*, Anglican weekly, urges that the limitations of the Christian Center be made "crystal clear" so that misunderstandings may be removed.

"It would be disastrous," it states, "if coöperation in the field of social activity should be treated lightheartedly as a foretaste of ecclesiastical unity, a prerequisite of which is unity of faith."

Among prominent non-conformist leaders who have joined the Archbishop of Canterbury in messages approving the Coventry scheme are Dr. Leslie Church,

president of the Methodist Conference of Great Britain; Dr. Sidney Berry, secretary of the Congregational Union of England and Wales; the Rev. M. E. Aubrey, secretary of the Baptist Union; and the Rev. W. T. Elmslie, secretary of the Presbyterian Church in England.

Archbishop Describes Social Aims

The Archbishop of Canterbury, speaking at a public meeting in London, described the social aims of Christians.

"Religion can and should prescribe the ends of life, and demands we should on no account confuse the means with the ends," he said. "We very easily make that confusion. All economic activity belongs to the realm of means, not ends, and therefore the economic department of life cannot claim a complete autonomy. It is subject to moral judgment.

"So is the political department. We have, in this country, generally recognized that politics should pay some respect to moral claims; we have not made the state an idol, as the Nazis do. But we have gone near to letting the pursuit and production of wealth get into that position.

"To what, then, must Christians bend their energies in the coming days? These at least:

(1) each child must be born into a house fit to be a family home.

(2) each child must have the nourishment needed for bodily health.

(3) each child and adolescent must have the educational opportunity needed for full development, at least until its 18th birthday.

(4) each citizen, when full grown, must have an effective voice—by means of his representatives—in framing the laws of the state and the regulations of business which supply the framework of his life.

"For only so is full responsibility likely to be engendered, and full personality achieved; only so can it be expected that true justice will be established; only so will those ends of human life which our religion directs us to set before us be achieved. We leave it to the politicians to say how these things are to be done. It is not only lawful for us as Christians, but it is our Christian duty, to see that these objects towards which our politicians direct their measures."

LIBERIA

Clergymen in Government Service

Two Liberian clergymen have been drafted by the government, Bishop Kroll notifies the National Council, saying that the inauguration of the new President, His Excellency William S. V. Tubman, "is going to hit me pretty hard." The Rev. J. W. Pearson of Cape Palmas, and the Rev. F. A. K. Russell of Bassa, will take up their duties with the new government administration almost immediately.

At the inauguration of President Tubman, Bishop and Mrs. Kroll were honored guests, and sat on the platform at the ceremony, also attended the Presiden-

tial ball and a dinner given in honor of Admiral Grassford, USN, as the representative of the President of the United States.

CHINA

The Bishop's Flight

By the Rev. MONTGOMERY H. THROOP

¶ *Our indefatigable Bishop Gilman is again on the road in China. Here is a continuation of his "Odyssey" as prepared by Fr. Throop. More will follow later.*

★ The Bishop's Odyssey reached a climax in the arrival of Bishop Gilman at Changsha, the capital of Hunan Province, and his warm welcome there. He had no idea of doing anything but staying in Changsha for the winter, as he was comfortably housed and had a large Church family to minister to. This present instalment of his adventures might well be entitled, as he suggests in a letter of December 1st, "The Flight from Changsha."

At the beginning of the Bishop's letter the censor has cut out ten lines, which probably told of the Japanese army's advance on Changsha and the withdrawal of

the Chinese forces before them, involving also the hasty evacuation of all westerners and such Chinese civilians as might be worth the notice of the Japanese.

The Bishop continues—"I arranged to get up at four o'clock on Friday morning. . . . The servant escorted me to the North Gate with a lantern. Soon I met the Rev. Newton Liu, Catechist Li, and the smiling sexton, who escorted me to the launch. We had difficulty in finding a suitable cabin, so I settled myself on the bow of the tow boat, where I had a pleasant ride in the sunshine."

By steam launch Bishop Gilman went south some 25 miles to Siangtan, where the railroad has now its temporary terminal. "In Siangtan the ticket office was already open, two hours before the time for the train to leave, so I got my ticket and had my baggage checked without difficulty. We did not reach Hengyang (formerly Hengchow, a city some 70 miles south of Siangtan) till nearly eight o'clock. I had to wait some time for my baggage and then had a long walk and had to cross the river to the Presbyterian Hospital, where I was hospitably received.

"On the next day I called on the YMCA and the (English) Church Mission, where I found Miss Tooker and Pastor Yu. The latter asked me to preach

at the Sunday afternoon meeting. The YMCA asked me to speak to them on Saturday evening. I thought that this address was to be to the YMCA workers only, but when I reached the Presbyterian church I found the place well filled. I did my best. It was interesting to note that the only question asked was one concerning the present condition of the Church in Wuhan (*i.e.*, Wuchang and Hankow, twin cities still held by the enemy)."

"I am still without letters from anywhere. I hope that some may catch up with me next week."

From Hengyang the Bishop travelled southwestward some 110 miles to Lingling (formerly called Yungchowfu), where Bishop Stevens of the (English) Church Missionary Society resides. Part of the way he went by slow train, reaching Cold Water Rapid after dark. "On the train I went into the diner for lunch and all that was offered me was rice and turnips. I really enjoyed the turnips. The next day I spent with 23 other people in a canoe sort of boat, being dragged up 20 miles of river by a giant who rejoiced in his strength. It was a real struggle at the various rapids. The scenery was wonderful. The red of the gum trees was very pleasing, as on the train ride the day before."

Bishop Stevens was away on a visitation. And so we leave our fugitive on December 1st safe with the English Methodists at Lingling, near the southwest border of the Province of Hunan, ready to return to his diocese as soon as the invaders are driven away again from Changsha.



BAPTISM IN AN ARMY CAMP: The photograph was taken in the chapel at Fort Eustis, Va., where the sacrament was administered recently by Chaplain William Powell, who is on leave from St. Faith's, Brookline, Pa. A bowl of water on the altar rail served as the font.

NORWAY

Quislings Charge Bishop With Favoring Widespread Bombings

Quisling circles in Oslo, Norway, have bitterly attacked Bishop Gustav Aulen and other Swedish Christian leaders, charging them with favoring widespread Allied bombings of German towns.

The attack was evidently inspired by Bishop Aulen's comment following a protest by the Anglican Bishop of Chichester, England, against "indiscriminate bombings."

"It is difficult to know in the long run what is most humanitarian—measures resulting in a speedier end of the conflict, or a long war of obliteration," the Swedish prelate declared.

Bishop Aulen was roundly condemned for this statement by Quisling radio and press commentators.

The Quisling press director, Anders Beggerud, stated, "It was expected that the representatives of the Swedish Church would unanimously protest against Allied atrocities, but they are mostly cowardly and shrink away, or hide behind insignificant words."

Bishop Aulen had also described the British Churchman's warning against the destruction of Rome's monuments as raising "a humanitarian Christian voice in the terrible turmoil of aerial warfare," but this comment was ignored by Quisling spokesmen.

Europe in Agony

By the Rev. W. A. Visser 't Hooft, D.D.

General Secretary, World Council of Churches

THERE are few intelligent persons left in Europe who are not convinced that the end of totalitarianism is only a question of time. This applies just as much to Germany as it does to the occupied and neutral countries. The question: "who will win the war?" has made way for the question: "when will the war be won?" National socialism is no longer considered as a force which shapes the future. It carries the sign of death on its face. Thus it has ceased to count as an ideological factor or as a spiritual menace.

But it remains a tremendous reality as a purely physical menace. The burning questions are: what the last stage of the war holds in store in the way of destruction and violence, and who and what will survive that most critical of all periods of the war. It seems already quite clear that just because national socialism knows that it is condemned, it will yet reveal its most demonic aspects. The coming months may well become months of even greater horrors in all territories controlled by the Nazis.

So it is comprehensible that the general sense of relief that the end of tyranny is approaching is tempered by the fear that those men and those groups which have shown most courage in resisting and who are most needed for future reconstruction will to a large extent be "liquidated" before the day of liberation. A poet in an occupied country has written a remarkable poem entitled: "On Mount Nebo" in which he describes the sentiments of a patriot who knows that the great moment of freedom is near but that he himself will be shot before that hour arrives. This is typical for the mood of many in Europe today. There is no uncertainty about the outcome, but there is uncertainty as to who and what will survive the crucial moment.

TOTALITARIANISM

Nothing is more important for the understanding of the Europe of today and of tomorrow than the right appraisal of the effects of totalitarian rule upon the peoples. Now these effects are extremely difficult to ascertain, for the very nature of totalitarianism implies that the real life of the peoples becomes almost wholly invisible. Propaganda and terrorism produce a thick layer of official conformity which covers up the true currents of conviction and opinion. No one, not even the secret police, and perhaps those least of all, can therefore have more than a vague and inadequate impression of all that lives behind the facade. On the other hand, the whole future and particularly the political decisions to be taken depend on our conception of these underlying realities. We are therefore forced to elaborate at least a working hypothesis on the basis of the indications which are available.

What are these indications? Totalitar-

ianism appears first of all as a great destructive force. It destroys not only the forces which resist openly but also these, which, though not resisting openly, continue to lead their own life. Thus it has not merely attempted to break the resistance of political parties, of intellectual forces, of the confessing churches, but it

With headquarters in Switzerland, Dr. Visser 't Hooft has traveled widely in occupied Europe and interviewed many religious leaders. His work keeps him in touch with all significant Continental developments. This article, which first appeared in Christianity and Crisis, gives an authoritative summary of the present state of intellectual, spiritual, and social life under Nazi occupation, based (in the author's words) "on discussions with persons from many different European countries."

has tried to do away with any autonomous life outside its own orbit and fought against all groups and institutions, which without taking a political attitude sought to remain themselves: i.e., universities, "neutral" churches or church-groups, professional groups, etc. Its purpose in doing so is to make any alternative solution impossible and thus to make its own system indispensable and final.

Now in doing this totalitarianism (which pretended to fill a political, social, and spiritual vacuum) has in fact created a vacuum such as has never been seen before. Individuals cease to think and to react in a personal manner; self-governing responsible groups cease to function; living traditions die; there is no other life except the artificial life imposed from above. All the inner conditions are fulfilled of mass-life, that is of irresponsible, impersonal, uprooted existence without creativeness and responsibility.

For the time being all this is still covered up by the facade of big words and feverish activity, which constitutes the totalitarian "faith." This faith is dying out. It has lost its power of attraction in the occupied countries and is even losing it in Germany. It is no longer a missionary faith; it lives on only among those who dare not face the real vacuum in and around them. But through the cracks of the facade one can already look into the vacuum. Thus a young Italian officer who has come home after the capitulation writes: "I had faith in something. I had a goal to reach. I had an enemy to fight. I have fought without becoming tired. But now that I have come back, I feel a mortal fatigue and all soldiers around me are also mortally tired. No one has any opinions; everyone asks his neighbor for his opinion. Our heads are empty; we have talked too much."

There is then a vacuum of frightening proportions. It is in the last resort a religious vacuum. The masses despair for lack of a real substantial faith which holds on to the invisible realities. But there is one hopeful thing about a vacuum, namely that it demands to be filled.

EFFECTS

Now the full effects of totalitarianism have only come to make themselves felt, since total warfare creates a situation in which the whole process of destruction and uprooting is accelerated in an extraordinary degree. Total war means that the outward conditions of life become such, that most of the last remaining strongholds of free, healthy life, which exist in their own right and not merely as a product of the will of the state, are also destroyed. Totalitarianism had already made an onslaught on the family but it is only through the process of mass-mobilization for the army and the labor front, through evacuation and deportation that the menace to family-life becomes truly mortal. Similarly the non-mechanized professions and the non-proletarian classes had been on the way towards proletarianization, but it is only through the merciless liquidation of all professions in which men retained a certain amount of autonomy, that now, for the sake of the total war-effort, practically all classes become proletarian.

It must be added that the wholesale bombardments which do not merely mean the destruction of military targets but the complete blotting out of whole cities have the same effect. Men and women who had still a home and a job to defend have suddenly become people who have nothing to lose and are thus thrown into the mass of uprooted creatures who are merely the passive playthings of forces which they do not comprehend. At the same time these bombardments create the impression that the whole world has gone totalitarian. It is believed that no country recognizes any longer the limits of consideration for human life and of moral standards. It seems that there is nothing left except the war of all against all.

Thus total warfare achieves the work of destruction begun by totalitarianism. The result is a general deadening of the sense of responsibility and of purpose. Life becomes just a matter of survival. Everything else becomes indifferent. Any old system of government will do as long as it gives bread and security. Moral standards belong to the past world of tranquillity and organic relationships. Human life is very cheap and if one finds that the disappearance of this or that person is necessary for one's safety or prosperity, that person will have to disappear.

Is there then nothing left in Europe on which we can build? Thank God there is. Totalitarianism and total warfare are directly forces of destruction but they are

indirectly forces of purification. Their effect on the many is to mould them into the undifferentiated masses; their effect on the few is to strengthen them and to bring out their real qualities.

EUROPE'S FUTURE

In thinking of the future of Europe we must concentrate our attention on the vital minorities, the groups that have shown by their direct or indirect resistance that they had substantial things to fight for.

In this connection we must distinguish between the totalitarian countries and the occupied countries. In Germany and Italy there has been little direct resistance. The process of mass formation is therefore far more acute in those countries than in all others. There especially the groups to count on for the future are minority groups. To expect any strong positive and constructive reactions from the frightened and terrorized masses of those countries is an illusion. Not only have they lost all political orientation but they have lost all sense of direction in general. Nevertheless even in these countries there has been resistance, which has been mostly secret but nevertheless active. There are men and women in Germany who have risked their lives in order to fight Nazism and to counteract its plans and there are groups which, while not resisting directly, have remained inwardly free.

On the basis of much evidence collected not merely during the last few months but during the whole period of the war, it can be said that there are especially three groups on whom one can count for the building of a new Europe. First of all come the groups of active opposition. These have their adherents in different classes of the population: government officials, trade union leaders, churchmen, officers. Those who have shown by their acts, often at great risk, that they were fundamentally opposed to Nazism and have fought it even at the time of its greatest successes, have earned the right to take part in the reconstruction of their country and of Europe. In the second place come the remnants of the workers' organizations which stand for democracy and which fight therefore both against Nazi tyranny and against a revolution for revolution's sake. These constructive groups of workers have today a hard stand since the natural tendency of the masses is toward a purely destructive type of revolution. But they are by no means insignificant and may yet play a considerable role, if they get their opportunity.

CHURCHES IN NATIONAL LIFE

The third group is the churches. It is not merely the opinion of churchmen but of many outside the churches that the churches have proved through the years of totalitarianism that they have a great task to fulfill in the national life. It is true that the churches in Germany have not spoken as clearly and as often as they should have spoken and that they have even in certain situations compromised with Nazism. But the direct resistance of some and the indirect resistance of many churchmen has nevertheless been one of the strongest defenses against totalitarianism. At the same time the churches have learned a great deal through these years.

They have discovered that the Church has a mission to fulfill in relation to public life; they have recognized that there is no such thing as the autonomy of politics or of economics and they have worked hard to lay the foundation for a Church of the future which will be at once more independent from the world and more truly serving the nation as a whole. The churches should of course not become involved in politics, but should play a considerable role in the general reconstruction after the war.

These groups realize with increasing clarity that they must convince the world by their acts that they can really be trusted. And they are aware that it is their first task to clean up their country by the total elimination of Nazism and the severe punishment of all responsible Nazi leaders and their accomplices. They consider rightly that only if the punishment is carried out by the Germans themselves, will it be possible to create a new basis of collaboration and to avoid making martyrs and heroes of the Nazi chiefs.

In the occupied countries the situation is very different since the process of destruction has not gone as far. The period of totalitarian rule has not been so long and the resistance has been far more widespread and far more effective. But that does not mean that they can simply begin again at the point where they were at the moment of occupation. Total war has hit them too. Much of their national strength has been destroyed. Many of their best leaders have been killed or lost their health. Life has been disrupted. The disintegration of society and of the family has taken alarming proportions. Moral disorientation is quite general, especially among youth.

But in their case the "remnant" is a wider group. Here again the resisters come first. It ought however to be said that not all who have resisted can be considered as constructive elements of the

Spiritual Boomerang

¶ *The Rev. Lucius A. Edelblute, rector of the Church of the Holy Apostles, New York City, sent us this letter from a soldier in the South Pacific.*

Dear Rector,

I'm in primitive country, natives with no shoes, men wearing skirts, on the Dot Lamour style. Jungle and many different tropical fruits. In the midst of all this each native village has a white stone church and it stands out among the coconut shacks. They keep Sunday here and have a choir that I think never could be matched. I attended their Christmas services. All the women wore white dresses, no shoes, and the men white skirts and colored cloth instead of pants. The services were wonderful. Seeing these people, supposed to be uncivilized and backward, opening their hearts to God out here in the middle of everything, is enough to make any man sit back and try to be a better and cleaner man.

I hope this finds you well and going along strong in your great work.

Respectfully yours,
T/Sgt. Robert Davidson.

future. There are those who in resisting have forgotten the deeper reasons for their resistance and have simply taken over Nazi practices and Nazi methods. The true resisters on whom we can count are those who have resisted all along the line, who have kept the end in view and have subordinated the means to that end. Secondly, there are the political and social groups which have succeeded in maintaining some cohesion in spite of Nazi pressure. These differ from country to country but it would seem that in all occupied countries there are at least some political groups, some organizations of workers and some professional bodies which will come out of the war even stronger than they were before. Thirdly, there are the churches. Here again there are differences. But the following statement made by a leading underground paper in Holland applies to some extent in all these countries: "One of the many miracles of these years is the discovery made by so many that the Church is the conscience of the nation." The churches in these countries will therefore have quite an exceptional opportunity and signs are not wanting to show that they are aware of it and are getting ready to speak their word at the time of reconstruction.

WESTERN PRONOUNCEMENTS

In this situation much depends on the message which Continental Europe hears from the West, that is from the Anglo-Saxon nations and from the exiled governments in London. Never before the Continent has been as dependent on that message. Never before so many Europeans, not only in the occupied countries, but also in Germany and Italy, have been so eagerly listening to every word of hope that comes from that quarter.

But do they hear a clear message concerning a more just and more peaceful world and a definite call to prepare for such a world? Are the Anglo-Saxon nations holding out a concrete hope for the despairing masses and do they stand ready to fill the vacuum left by totalitarianism?

At times it has seemed that the message was coming. The Atlantic Charter, the freedoms of Roosevelt, the Beveridge-plan, certain statements of Wallace and other allied statesmen, and last but not least, the utterances of the British and American Churches (very particularly those of the Archbishop of Canterbury) have found a great echo on the Continent. But on the whole the message from the West has been lacking in concreteness and consistency. It has not been translated into definite proposals which can strike the imagination of the masses. And it has been accompanied by phenomena which give the impression that the Western world is too divided to be able to present a truly new deal and that certain groups in it consider Europe mostly as an economic market. In Europe today most relevant groups and persons are ready for radical solutions both in the political and in the social fields. But they feel uncertain whether the Anglo-Saxon nations are ready to back up such solutions and thus throw them back in the situation out of which the war has grown. It is perhaps the only effective weapon of Nazi propaganda that it can pretend with some justification that the "plutocracies" have no

concrete proposals concerning a just peace and a new social order. And the propaganda which comes through the B.B.C. and in other ways is too busy carrying coal to Newcastle, that is, convincing the oppressed people that national socialism is a bad thing which is no news for them, and that the United Nations are going to win the war, which they do not doubt for a minute.

The inability of the West to find a word which can crystalize the positive forces in Europe creates a certain amount of disillusionment in the occupied countries. In Germany its effects are even more dangerous. Since German opposition circles hear on the one hand vague generalities and on the other purely negative formulas such as "unconditional surrender" and "the stamping out of Prussianism" they wonder increasingly whether there is anything to be expected from the West. Thus they find it increasingly difficult to counteract the anti-Western propaganda which comes not only from Nazi quarters but also from groups of the extreme left. The Anglo-Saxon nations have still very great credit in Europe; many are grateful to them for having proved that democracies are not only able to talk but also to act and to present a united front; and many are still expecting to hear a clear and definite call from that direction. But precisely because of this expectation, the present beginnings of a disillusionment are all the more serious. An opportunity such as exists at present may not come back. It would be a tragedy if Europe would turn its back on the Western world.

RIDDLE OF THE EAST

It is not difficult to understand that millions in Europe are fascinated by Russia. The astonishing vitality of the Russian people, the extraordinary sacrifices which they make for the common cause, the remarkable unity which they show, the independence and skill of their foreign policy and propaganda, the impression made by Russian prisoners of war and Russian workers, all these things have helped to change the mental picture which Continental Europeans had of "bolshivism." No propaganda is powerful enough to succeed against such facts. And they speak even to the soldiers who fight against the Russians.

The fascination is perhaps increased by the very considerable mystery which surrounds Russia. By this I do not only mean that there are many aspects of the Russian situation about which no information can be obtained but especially that the dialectical tension and the contradictions in the Soviet policy are such as to baffle anyone who tries to understand it.

The simultaneous backing up of communist groups in certain countries and of conservative military groups in others; the combination of the old slogan of national self-determination with typically imperialist policies; the coexistence of the new Church policy which gives (at least theoretically) the Church a place which it could not obtain for itself under the Czarist regime, with protestations of Marxist orthodoxy; the contradiction between the emphasis on the alliance with the Anglo-Saxon nations and the violent attacks on Anglo-Saxon policies in Moscow—inspired propaganda—these are all elements in the

picture and they make it almost impossible to arrive at a balanced judgment about the real significance of Russia's role in the present and future.

But however complicated the Russian situation may be, for the proletarianized masses it represents something very simple; namely a working alternative to their present slavery and an ideal which may fill their vacuum. For them Russia becomes increasingly the country which offers what they want most: liberty and social justice.

This is true in the occupied countries where communism plays a great role in the resistance movement. It is getting increasingly true in Germany where the process of proletarianization is going on at a terrifying speed and where the old "Tauggenpolicy" of an understanding with Russia is making headway, especially but not exclusively in the army. Russian propaganda is making very clever use of this mood. The promises which it makes seem far more concrete than anything which comes from the West.

In the case of Germany this propaganda is backed up by the creation of the "Free Germany" committee and the "German Officers Federation" which speaks of a free and independent Germany and suggests by its very existence that all classes of the population, including the army, will enjoy this freedom, if they will only chase away the Nazis. Now the possibility of a landslide in the direction of the East would not be a great danger, if it were certain that Russia will indeed be a constructive element in the European situation and if the attraction exerted by Russia were merely a proof that the masses desire social justice. But this is by no means certain.

On the contrary. Precisely because Russia comes into a position of extraordinary influence, it is almost bound to exploit this situation, unless it is somehow restrained. If Russia is left alone in Europe, the temptation to dominate and exploit the situation will be too strong. A real understanding between Russia and the West, which is of course the essential condition for a durable peace, must be based on some equilibrium of political force and political influence. For the sake of peace and order, it is therefore essential that the Russian way out does not become the only way out and that the impression is not created that only from that side the vacuum can be filled.

But there is more. The turning of the proletarian masses toward Russia is not merely based on their desire for social justice but also on their despair. And quite apart from the question whether Russia desired to carry full fledged communism to all Europe, their interest in Russia is to a large extent their interest in the overthrowing of all remnants of the traditional social and political order. Now it is clear that radical changes must take place in that order. But they should take place on the basis of the fundamental European tradition, which is Christian, and therefore personalistic and anti-totalitarian. For Europe as a whole to adopt the solution, which these masses consider as the Russian solution, would be to commit suicide.

It is clear that Russia must have the

place in the European situation to which it is entitled by the burden which it has carried. But it must not have a monopoly. It must neither be eliminated from Europe nor be allowed to exercise unrestrained power in Europe.

WHAT EUROPE NEEDS

What Europe needs most of all today can be summarized as follows:

a) Europe needs above all a revival of Christian faith. There can be no abiding integration of its masses who have been betrayed by false shepherds, unless they meet again their real Shepherd. In this, however, the Continent will have to work out under God its own salvation. In this connection others can give considerable help but the task of re-Christianizing Europe is the task of the European Churches themselves. After these years of judgment and purification they are better able to perform it than they have been for a long time.

b) But Europe needs also a clear lead concerning the reconstruction of its political and social life. In this it will necessarily be far more dependent on the victorious nations. For the time is past when the Continent could build up its own order irrespective of the attitude of the Anglo-Saxon world and Russia. And in any case the decisions of these powers will create the economic and international framework in which the Continent will have to live.

The European countries expect therefore rightly that a lead shall be given by the victorious nations. In fact they want that lead right now in order to know for what world they are to prepare themselves and in order to counteract the nihilistic and anarchistic tendencies in their midst.

c) The lead which they need is a clear alternative to the mass-solutions. Even more than bread and peace they need hope. Hope can only be given to them if it is shown that a serious attempt is being made to create a world in which there will be freedom and security, a world in which they will not be mere pawns in a struggle for power or mere tools of a system of production. But to use these words is not enough; they must be filled with the concrete content of positive political and social proposals.

d) It will be impossible for some time to come to count on the true instinct of the European masses, very particularly in the home countries of totalitarianism. After a period of such physical, spiritual and moral destruction as we have seen in this war, the people are not sure to be right in their decisions. The groups to count on in the first instance have been mentioned above; the leaders of the resistance movements, the moderate workers, the churches, etc. It will be of special importance to take the spiritual leaders seriously, for on them rests the formidable task to transform the uprooted masses in organic communities.

As to the re-education of the masses in Germany and Italy, the only possibility is a slow process of education through self-government in small areas. Only after this final stage has been successful will it become possible to introduce full fledged democracy on a national scale. Decentralization is therefore indispensable.

The Coming Task of the Church

II. The Church as the New Creation

By the Rev. William G. Peck

AMONG contemporary Christians there are three views as to the nature of the Church, but of these I regard only one as true. The first, whether it is held by Barthian Protestants or by Catholics who have forgotten the Catholic philosophy, is that the Church is set down in a world upon whose structure and fate it can have no ultimate effect, because between the interior structure of the Church and the structure of the world there is no relation. The Church's function, whether it be regarded as the condition or as the effect of the salvation of persons, is to provide the faithful with "the medicine of immortality," whether that medicine is conveyed by sacraments or by sermons.

The second view may be regarded as expressed in the appalling title of a book published a few years ago, *Religion Lends a Hand*. The Church, apparently, has some service to render in the world for the world's sake, but its function is to generate moral enthusiasm for purposes selected by a secular society dominated by an ethos of Pelagian humanism. The Church must show that what shreds of theology or mysticism it has been able to retain are of value in stimulating interest in current "good causes," even if those who have first promulgated those "good causes" do not necessarily claim that they have any relation with Christian doctrine. They are merely kaleidoscopic adventures in the name of that intangible, protean profession known as "the religion of all good men."

The third view was recently stated by a man personally known to me, a layman who happens to be something of a philosopher. He said that the Church's task is to *define and display the nature and structure of things*. This I regard as a truth of immense importance. The Church is the Body of Christ. It is the bodying-forth of Redemption. But the Redeemer is the Creator. The Church is therefore the restatement of a creation which has been defaced by sin, but has also been redeemed. It reveals the nature and structure of the world, and of man whose setting the world is, in the light of the re-asserted divine purpose.

The Church is called the Body of Christ; but Christ is not the propounder of a few moral notions. He is not even the founder of a religion. He is the Creative Word of God become the Redeemer of the world of which He Himself is the architectonic. The Church, therefore, is not a number of people who agree with a "view of life" which they suppose Jesus Christ to have stated. It is the embodiment of the Creative Word in His redemptive activity. The Church is the recovery of the creation. It is the restatement of the creative purpose. "It is the Church's task to define and display the nature and structure of things." It is the re-interpretation of the natural order, not

merely in what it says about men and things, but in what it does with men and things in its essential, characteristic act which is Holy Communion.

I know well enough that when we think of our parishes, of the interior inefficiency of the spiritual life of Christians and of the lamentable ineffectiveness of the Church's influence upon the self-occupied and stupidly indifferent life of the secular world around it, these statements may seem extravagant to the point of insanity. Yet, after all, the Christian Church is a very strange phenomenon in the world. No other religion has anything essentially comparable with it, though some of them shadow forth its necessity. Even a struggling, shabby, unprosperous, and forlorn-looking mission church, hidden away in a warren of slums, is a remarkable thing to find in such a place; yet no more remarkable than a church surrounded by the abodes of empire-builders and financial magnates. It stands there, quietly saying and doing things that mean, if they mean anything at all, that the only ultimate resort of humanity is not in the secular life as men live it, but in the Church; and that man can fulfill the meaning of his own nature, and of his existence in this world, only as the world's assumptions are abandoned and all is made new upon the basis of the Christian creed and the Christian sacraments.

The essence of sin is that a conscious and volitional creature is set in opposition to the Creator. But this must mean that the creature's acts are in opposition to his own true nature. Thus the exterior form of sin is necessarily twofold. It consists of the misuse of things, and the disruption of community. Even a secret evil thought misuses the physical universe, since it misuses the brain-cells which are nourished by the food which depends upon soil and air and sun and rain. Sin misuses things. And although in essence it is in antagonism toward God the Creator, its working out in life is in antagonism to the natural fellowship and community of men. Man, standing at the juncture of two orders, natural and supernatural, can be himself only by approaching the natural as a means of reaching the supernatural end. But in his sin he actually misinterprets and defaces the whole natural order, and in the politics and economics necessary to his natural life, he finds only confusion and injustice. God's act of creation is counteracted by the distorted human

will; and no cosmology can approach realism without a doctrine of sin.

Now, the Christian Gospel is the news of Redemption. It is the declaration that the Creator and Sustainer of man and the universe has acted specifically in space and time, to save the situation. We are living in a period in which there is a great revival of theological interest in the question of the precise relation of the Act of Redemption to the original Act of Creation. That is the fundamental issue remaining between Liberalism, Neo-Calvinism, and Catholicism. Liberalism attempted to secure the relation by qualifying the doctrine of the fall with a conception of moral evolution; and it never had a satisfying doctrine of Redemption. Neo-Calvinism regards the fall as so final and inclusive in its effects upon the natural order, that no redemption could ever restore that order. Henceforth, man's secular history must be an unarrested process toward doom. Catholicism, the third alternative, declares that grace restores and perfects nature.

It is clear that Redemption must be either the rescue of man from a natural order in hopeless ruin—saving him *out of the world*; or it must be the recovery of man *within* the natural order in such wise as to imply the redemption of that order. But the rescue of man *out of the natural order* is not the redemption of the whole man. It is the redemption of an element or of an aspect of man. All pietistic accounts of redemption assume the dichotomy of man which is the deepest root of our modern trouble; and they invite the reaction of some purely secular salvation, Nazism, or Atheistic Communism, which again is but the attempt to save some other element or aspect of man.

But the central Act of the Church declares the recovery of the whole human structure. Holy Communion is concerned with person and community, and with Bread and Wine. It is concerned with the soul of every communicant, but it recovers the time structure of man's political and economic being, for it relates it to the creative, redeeming Word. In the central Act of the Church the person and the community—that is, the essential political relation—and Bread and Wine within that community—that is, the essential economic relation—are restored to the Word, aligned with man's supernatural end. This is the new creation. This is the solid foundation of all the dreams stirring in the world as men toil and weep and shed their blood in the calamitous end of this age. But the dreams will remain dreams unless the Church can reveal her own structure as the basis of a new world order. Only a world consciously seeking to become Christendom, or at least willing to accept the leadership of those who are seeking the New Christendom, can escape the vicious circles and suicidal self-contradictions of the age that is dying.

CHURCH CALENDAR

March

5. Second Sunday in Lent.
12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B.V.M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday).

Understanding Ourselves

III. The Pattern of Our Growth

IN THE first and second editorials of this series, we have discussed the Church's teaching about the nature of man and the evolution of sin. Briefly, it may be summarized as follows: Man, like all the rest of creation, was created good. Unlike the rest of creation, he was made both physical and spiritual in nature. The right use of his physical nature involved subordinating it to spiritual goals—truth, beauty, justice, love—under God's guidance. But man, exercising his power to deviate from the true pattern of his development, turned away from God's guidance. The result was a spiritually stunted and malformed race, unable to fulfill the pattern of its growth.

That is what is meant by original sin. The natural and good desires of mankind for food, clothing, shelter, rest, procreation, are perverted so that of all the animals man is the most dangerous and destructive, pursuing his desires even when no real need exists. Even our spiritual capacities are perverted by self-centeredness and become toys of the ego instead of links with God.

God has never left mankind utterly without His grace. Throughout history He has continued to offer the blessings which proceed from dedication to His universal purposes. And while "original" sin has marred the pattern of human growth, the more accurately termed "original" righteousness has always remained an element in the human personality. In St. Augustine's wonderful words, "Thou hast formed us for Thyself, and our hearts are restless till they rest in Thee."

Thus we see in the Old Testament the record of God's dealings with mankind. The crude notions of a tribal deity who won competitions with similar deities were supplanted by a growing realization that God was the God of the whole universe, and a God of justice, mercy, and love. It was a process of divine self-revelation through prophets and inspired leaders, preparatory to the final revelation of the fulness of the Godhead in Christ. Many pages could be spent on a discussion of the uniqueness of Israel's apprehension of God, to demonstrate the wonder of the fact that it was primarily a movement from God to man. But the inspired writings speak

for themselves. We are concerned here with the result of that process—the final bridging of the chasm which man had opened between himself and God.

"I am the way, the truth, and the life," said Our Lord; "no man cometh unto the Father but by me." This is perhaps the most compact statement of His redemptive work.

Fallen mankind was given in Christ, perfect God and perfect man, a way to God. By His life of perfect obedience to and communion with the Father, He became the new Adam, the true norm of human development. By His sacrificial death on the Cross he took upon Himself the consequences of human sin and transmuted suffering and death into an act of praise to God. By His Resurrection, His Ascension, and the sending of the Holy Spirit to dwell in His Church, He completed the construction of the road on which mankind may travel to its eternal destiny with Him. That road is His mystical body, the Church.

CHRISt is the truth—the truth about man as well as about God. He showed how greatly God loves His erring children, and also showed what infinite value and dignity mankind has in the eternal scheme. For humanity is not only an object of God's concern, but capable of perfect union with the Godhead. He demonstrated that the life of perfect devotion to God is a "pearl of great price," more valuable, more blessed, more joyous than any other human satisfaction. By His suffering and death He showed what a terrible price must sometimes be paid for that pearl, and also showed that God Himself is willing to pay it. Not only His acts and His teachings, but His very being is truth, for to know Him is to know both the fulness of the Godhead and the perfection of humanity. A tree cannot be understood by the most detailed examination of a seed. Neither can man be understood by examination of the embryonic, undeveloped beings who people the world around us. Our true nature, the "full-grown man" which the Apostle calls us to become (Ephesians 4:13), is "the stature of the fulness of Christ." That which is contrary to Christ in our lives is contrary to our humanity; just as anything in a seed which damages its growth is contrary to its oak-ness or elm-ness. Christ is the truth about human capacities and destiny, the truth about the fulness of human development.

Christ is the Life. This is at once the greatest affirmation of our Lord concerning Himself, and the most difficult to appropriate into our minds. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit." So our Lord described the relationship between His life and that of His disciples. Human life begins to be truly lived only when it is organically related to the divine life. For Christ did not merely declare the norm of human development and the commandments of God. He did not merely point the way by which man can, if he will, approach God. This, though to a less complete degree, is done by many religions and many philosophies. It was done by the Jewish law; but by itself the law was not an instrument of redemption—it was an instrument of condemnation. Fallen humanity, judged

The Epistle

Third Sunday in Lent

“CHRISt shall give thee light.” Do you feel the truth of these words within yourselves? Have you let Him help you all He can? He is your Light and your Life but you must coöperate with Him if you would know this in yourselves. A match will not give light until you strike it. Christ cannot give you light until you let Him. Ask His help, turn to the Bible and study, find time for quiet thought when He can speak to you through the Holy Spirit, learn more of God's way and plan. He may not answer all your questions but if you trust in Him and have faith in God, your loving Father, you will have sufficient light to walk in His ways, without fear. Be followers of Christ in His self-sacrifice to God, and more and more He will give you light.

by the law of God, falls so far short of the divine standard, that it can only cry, with St. Paul, "Wretched man that I am! who shall deliver me from the body of this death?" Christ established the Church, which is His mystical body, that through the Church the divine life might empower and enable men and women to follow His way, to grasp His truth, and to enter ever more fully into His life.

Through faith and prayer and the sacraments, we are made "members of Christ, children of God, and inheritors of the kingdom of heaven." In obedience to Christ's institution we are born again in Baptism into the world of divine grace as we were born in our natural birth into the world of time and space. In Confirmation we are given the seven-fold gift of the Holy Spirit which is the completion of our Baptism. In the Holy Communion of His body and blood we are made partakers of His life. In penance and unction we receive healing for our spiritual and physical wounds, as the Church carries forward His ministry of healing and forgiveness. Other special gifts for special functions in the life of His mystical body are conveyed by the other sacraments and rites of the Church. All are meaningless, however, except as they are related to the fact that by His Life, Death, Resurrection, and Ascension, He began the process whereby "we may dwell in Him and He in us."

Christ is *our* life. He is not only the mediator between God and man, not only the type of perfect humanity, not only a source of power; but, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He is the head of the body of which we are members; His spiritual lifeblood and ours are the same; our hands are His hands; by our new birth into His mystical body our bodies and souls are made organs of the divine life.

THE heart of the Church's teaching about man is that human beings were created, for God; and that Christ is humanity's way, and truth, and life, mediated through history by the Church which is His body. No zoological, psychological, or philosophical research can achieve validity until it is related to the revelation of man's true nature and destiny enshrined in the Christian faith. No estimate of human potentialities is adequate if it falls short of St. Paul's "I can do all things through Christ which strengtheneth me"; for "I live; yet, not I, but Christ liveth in me."

All other knowledge, all other experience, all other human purposes must be brought to the bar of God's revelation in Christ, and there assigned to their proper function in the drama of redemption. All social and economic systems must be judged by the help or hindrance they give to the growth of human souls into the measure of the stature of the fulness of Christ. All progress is finally irrelevant unless it is an expression of that love which brought God the Son to earth for our redemption and lifts us up into union with Him in the eternal hymn of truth, beauty, life, and love that proceeds from the Holy Trinity. All self-expression is illusory unless the self expressed is the indwelling Christ.

Holding this faith, the early Christians "turned the world upside down," for the civilization of their day had no such concept of human destiny. The same thing is true today. Most of us, even "good Churchpeople" seem to feel that religion is a department of life, an activity which must find its place among many other urgent claims upon our attention. We maintain an incredibly complacent attitude about God's mercy, assuming that at death He is going to make a radical alteration in the character of everybody who has been too busy to attend to the matter during his earthly life. But the winning

March 5, 1944



Washington, D. C.

DEAR FAMILY: Several readers have set me straight on the "Marine's Prayer" published in this column a couple of weeks ago, and I imagine the Milwaukee office has spared me scores of other letters on the same subject. Perhaps this letter from a long-time reader in Philadelphia, may serve to represent all of them:

"No doubt other LIVING CHURCH readers will 'take pen in hand' in regard to the lovely poem you published in the issue of February 20th. It is by the late Joyce Kilmer. The version of it I am familiar with is entitled 'Prayer of a Soldier in France,' and it is included in a little book called *The Armor of God*, by the Rt. Rev. Msgr. Fulton J. Sheen. It does not have the verse

"My rifle hand is stiff and numb

(From Thy pierced palm red rivers come.)"

It is possible that there may be more verses. I have never looked for it in Joyce Kilmer's poems and did not know he was the author until I read your letter and called our library reference room to find out.

"I am glad you published the poem, though it is not a World War II poem. I have been a member of THE LIVING CHURCH FAMILY for more years than I can remember, and enjoy it thoroughly as well as feel the need of the information it gives us.

"Helen Viola Plumly."

Sergeant Kilmer, a member of the editorial staff of the New York Times from 1913 to 1918, was killed in action in France July 30, 1918. His best-known poem was "Trees"—but I, for one, like this one better.

What is your favorite World War II poem?

CLIFFORD P. MOREHOUSE.

of heaven is not a matter of earning (or wheedling) a favorable decision from a capricious judge. It is a matter of growth in the divine life. That growth must begin now, and must continue. God's mercy consists of nourishing present growth and foreseeing the possibilities of future growth, not of summarily turning useless trees into good ones. He has shown us the pattern of our growth and has furnished us with the means; our response is up to us.

Afterthoughts

OUR TENNESSEE CORRESPONDENT, the Rev. James R. Sharp, returns us the covers of two recent issues of THE LIVING CHURCH, to point out that the mailing label covers part of the printed matter. Not only that, but the label is placed so that the January 23d cover reads:

The Bullet and the
REV. JAMES R. SHARP

As if this wasn't enough, the January 30th cover had the label similarly located. This time it read:

The Judgment of the
REV. JAMES R. SHARP

Next time, we'll have to have an article on the Beatific Vision!



BOOKS



JEAN DRYSDALE, EDITOR

Corrective Insight

THE CREATIVE DELIVERY OF SERMONS.
Robert White Kirkpatrick. Macmillan.
\$2.50.

Few who are aware of the scant attention paid to homiletics in the average theological seminary will be disposed to take issue with the author of this book who attributes the widespread deficiency in pulpit delivery to the fact that the seminaries have relegated courses in homiletics and public speaking to the status of "minors."

The accumulated and highly regrettable results of this neglect appear when sermons which are for the most part fairly well prepared, are badly delivered. Dr. Kirkpatrick, who recently served for three years as instructor in speech in the Union Theological Seminary in Richmond, Va., is convinced that much of the counsel given ministers to aid them in sermon delivery consists of little more than half-truths and among these he mentions such admonitions as: "Be natural"; "Be filled with your subject"; "Desire to help others"; "God will provide." Separately, he maintains these counsels are inadequate: combined they constitute an unsatisfactory approach to consistently great preaching for the simple reason that the mind cannot concentrate upon all of them during delivery, and in the fact that no one of them can be concentrated upon with the assurance that it will coordinate the others. He asserts that the minister's aim in preaching should be through the utilization of every capacity of his personality that can aid, and through the use of these capacities in only that degree, to bring his hearers into such an awareness of the reality of the sermon as will lead them to shape their thought, feeling, and life in accord with the divine will as expressed in the sermon. Quite evidently so ambitious a result is impossible of achievement without careful preparation and it is to the exposition of the mechanics and technique involved that the author devotes himself with an almost evangelical zeal.

Among the beneficial results of creative preaching the author mentions: the achievement of a conversational tone; the creation of greater interest than would otherwise be possible; the prevention of self-consciousness; the accurate control of speed, volume, and emphasis and the abolition of those twin vocal vices—ministerial tone and ministerial tune.

Pages 113-172 furnish a complete illustration of the steps to be taken in the preparation of a specific sermon in strict accordance with the methods set forth in the book.

In all fairness to prospective readers it should be noted that unless a preacher is willing to spend at least twice his accustomed time on preparation he cannot make complete and conscientious use of Dr. Kirkpatrick's methods.

With Dr. Sockman's opinion in the introduction of this book that "young men

should by all means read the book and that none is too old to profit by its creative insights" the writer of this review is in entire agreement and he unhesitatingly commits himself to the further opinion that the *Creative Delivery of Sermons* should be required reading in every theological seminary.

E. AINGER POWELL.

Of Valiant Women

THE PERFECT WIFE, by Luis de Leon; translated from the Spanish by Sister Felicia, O.S.A. Department of Foreign Languages, Texas State College for Women, Denton, Tex. Pp. 102. \$2.50.

Sister Felicia has given us a very readable, crisp and colorful translation of Luis de Leon's commentary on the familiar passage from Proverbs beginning "Who can find a virtuous woman?" (Prov. 30:10-31.)

A biographical introduction gives some understanding of the experiences that influenced de Leon's style and outlook. He was an Augustinian monk of the 16th century, a scholar who braved the perils of the Spanish Inquisition, and suffered five years of imprisonment before being brought to trial on the charge of circulating a Spanish translation of the *Song of Songs*. He was acquitted with a warning.

De Leon's method of exegesis, also, got him into trouble. He loved the words of Holy Scripture, and revered them one by one as if they were separate works of art and grace, but he did not see the text of the Bible as a single flat line of Latin words. For him the Hebrew lived behind the Latin, and he did not hesitate to illuminate the Vulgate by references to the original.

The Perfect Wife gives us an interesting side-light upon the position of women

in the Spain of his day. She was regarded as naturally inferior to men in mental and moral strength. Her proper sphere of activity was therefore the care of the household and the training of children. She was to obey her husband at all costs, but she was nevertheless to use her feminine gifts to influence and restrain him.

We have in this first English translation of *The Perfect Wife* a forceful and reverent commentary based upon scholarship and loving meditation on the divine Word.

MOTHER RACHEL, OSA.

How to Pray

PRAYERS FOR THESE TIMES, by Harry G. Post. Coward McCann, Inc., New York, pp. 166. \$1.75.

This is a book on "how to pray," with special emphasis on the relevance of prayer in these chaotic days. After establishing the fact that the "real conflict is in the soul of each one of us," the writer says that if we would find God's will for humanity, we must first pray in order to discover that will.

For the man or woman who has seldom if ever prayed in private except under emergency conditions, the author recommends a beginning be made with ejaculatory prayer, proceeding from thence to developing the prayer life around the ideas of worship, confession, intercession, petition, and thanksgiving. This type of program will create a new spiritual environment in which the person will be better able to interpret the world. Prayer has a tremendous and beneficial effect on the subconscious mind and on repressions; also it acts on the will and motivates it. Prayer is the agency through which we can bring our daily acts into harmony with our life purpose.

There is a good concluding chapter on "Teaching Our Children to Pray."

The book will be an excellent one to put into the hands of thoughtful laypeople who are asked to lead prayer groups; and many clergy could use it to advantage in building up their own prayer groups.

JOHN S. HIGGINS.

THE WATER AND THE WINE

LORD, I entreat Thee for that bridegroom's grace
On whose great day the water was made wine!
Let my stained soul peer from so fine a face.
Let his beatitudes be also mine.
Uplift me, Lord, to be as sweet and meek
And merciful as he, as pure in heart,
That like him I shall find Thee when I seek
The way, the truth, the life. Give me the part
Of one as poor in spirit and who mourns—
Then all my sorrow will be turned to bliss,
For I shall gain the bride whose soul adorns
And veils itself in Thee. Her nuptial kiss
Shall be to me the wine distilled and poured
To work Thy miracle at Cana, Lord!

ALEXANDER HARVEY.

NEW YORK

Ash Wednesday

By ELIZABETH MCCracken

The churches of New York and the vicinity had made special preparations for Ash Wednesday with reference to the many new groups in the city. There were more celebrations of the Holy Eucharist than usual, at hours both unusually early and at other hours somewhat later than usual. Notwithstanding the fact that the weather was rainy and windy, the streets were crowded before and after all the hours of service, with men, women, and children going to or returning from services. Last year the noon-day throngs on Fifth Avenue commented on the large number of persons seen with ashen crosses on their foreheads and inquired as to their meaning. This year, many seemed already to know. There were comments on the crosses, made not only with interest but also with respect by those who observed them. The clergy declared toward the end of the day that they had seldom had such large and earnest congregations at all services as attended this year, at all the many hours.

In most of the churches the rectors were the preachers at the morning services. At Trinity Church, Bishop Manning, following his usual custom, returned to his old pulpit. The Bishop called upon the people to keep Lent this year with special devotion. After a vehement reference to the recent defacement of religious edifices [see below], Bishop Manning went on to say in part:

"TREMENDOUS DAYS"

"This Lent calls us as a nation to prepare ourselves for the critical and tremendous days which are now approaching in this world conflict. We know that our greatest trials and losses are still to come and that the coming days will bring sorrow and loss to the homes of our land far beyond anything that we have yet suffered. . . .

"In these five years of world war fearful events have taken place. We have seen deeds of incredible wickedness, deeds of cold cruelty, barbarity, and inhumanity, such as we had believed were no longer possible on this earth. In the light of these fearful events and deeds we see many things more clearly. We see that when men discard religion and turn their backs to God they go back to barbarism and savagery and to the inhuman principle that might makes right. Today no one can dispute this. It is held up before us in stark and brutal reality.

"We see that the moral law given to us in the Ten Commandments, the moral law of God, is the only foundation for civilized life, the only foundation for decent human relations and for a world of peace and freedom. We have been made to see that the pacifist principle is not the Christian principle. We see clearly today that there are things in human life more sacred and more important than peace,

things which we must uphold and defend even at the cost of life itself.

"We must pray for a true and righteous peace, not of soft sentimentality but of firm justice, the provisions of which shall safeguard the world against another such assault and shall thus be for the true welfare of all men, victors and vanquished alike. We must pray that after victory is won and peace is established, our country shall accept its share of world responsibility and do its true part for the bringing in of a better and more Christian world order."

At St. Luke's Chapel, Trinity parish, a Quiet Day was held, led by the vicar, the Rev. Dr. Edward H. Schlueter. Students from the General Theological Seminary as well as St. Luke's people, took part in it.

UNITED SERVICE

At Calvary Church there was a United Service of Worship in the evening, there having been the customary Ash Wednesday services in the morning. The invitation to this evening service, sent to Christians of many communions, was signed by 18 ministers of the Gospel, representing more than 12 religious bodies. The priests of the Church who signed it were the Rev. Samuel M. Shoemaker, rector of Calvary Church; the Rev. Dr. Louis W. Pitt, rector of Grace Church; the Rev. Dr. Elmore M. McKee, rector of St. George's Church; the Rev. Richard E. McEvoy, rector of St. Mark's-in-the-Bouwerie; and the Rev. Dr. Harold H. Kelley, superintendent of the Seamen's Church Institute. Among the signers were two Russian clergy, the Rev. Nicholas Gaefsky and the Rev. John K. Huk. The preacher was the Rev. Ernest R. Palen, minister of the Middle Collegiate Church.

Vandalism

What was described as a "wave of vandalism," but actually consisted of four serious incidents, disturbed New York religious leaders recently and aroused the police to extreme vigilance. St. Patrick's Roman Catholic Cathedral, on Fifth Avenue, opposite Rockefeller Center, was the first edifice attacked. The west doors were smeared with red paint, in a rough pattern of the sickle and hammer. Next, the Riverside Church, on Riverside Drive, adjacent to Union Theological Seminary, was daubed with red paint. Then the Jewish Theological Seminary, situated near Columbia University, had its main entrance doors defaced with shapeless blotches of paint of the same red. The most serious incident was the wrecking of the interior of All Saints' Church, Bayside, Long Island, very near New York City. No paint was used here, but books, altar ornaments, and parts of the organ were ruined. All the incidents were discovered at an early hour in the morning. No one had seen any of the perpetrators. No reason could be found for any of the acts.

It was revealed that the damage in All Saints' Church had been done by two 12-year-old boys, both of respectable families

and living in comfortable homes. They had no reason at all except mischief-making.

The Rev. Dr. Harry Emerson Fosdick, of the Riverside Church, said that he believed the smears on the doors of his church to be the work of children. Dr. Louis Finkelstein, president of the Jewish Theological Seminary, expressed the same opinion regarding the defacement of their doors, and declared that they attached no importance whatever to the incident. There was reason to believe that children were involved: the paint used was such as is found in paint boxes for the young, and the smears were at a low level, just about within the reach of rather small children. Who, or what, actuated the supposed children no one knew or conjectured.

The case was different at St. Patrick's Cathedral. Here it appeared more than likely that adults had been at work. The matter was taken seriously by all religious leaders in the vicinity. The officials of St. Patrick's made no statement, but other officials did speak. Notable among them was Bishop Manning. Preaching in Trinity Church on Ash Wednesday, according to his usual custom, the Bishop startled the large congregation by calling attention to the outrages in vehement terms. Bishop Manning said:

"Let me say here that any movement or propaganda to create division or ill-will among the people of our land, any effort to promote religious or racial prejudice among us, is unspeakably base, utterly un-American, and wholly un-Christian. The demonstration against some of the churches and synagogues which have occurred recently in this city could be committed only by ignorant fanatics. These deeds are puerile and futile, but they are a warning to us. They should remind us that those who commit these deeds are influenced by people cleverer than themselves, and should warn us to be more vigilant and more vigorous in our action against any individuals or groups who seek to foment racial or religious bitterness among our people, or to create suspicion and distrust between us and any of our Allies in this war.

"There are such individuals and groups in our land and it is their vicious and dangerous influence that we see in these recent and puerile and disgraceful demonstrations."

Army and Navy Commission Day

Bishop Manning has appointed Sunday, March 12th, as the day for making special appeals and generous contributions in the churches of the diocese of New York to the Army and Navy Commission. In an eloquent sermon preached in the Cathedral of St. John the Divine on February 20th, the Bishop lauded the work of the Commission, calling particular attention to the great significance of the work of the chaplains to the men at the front. As to the share of the needed funds from this diocese, the Bishop said:

"I hope that our great diocese will give not less than \$50,000, about one-ninth of the amount needed, and if all of us give our active help we can do this. There are

many great and urgent claims upon us but there is none more sacred than this one. I am asking therefore that on Sunday morning, March 12th . . . a special offering be made for this purpose in every congregation, large or small, in our diocese.

UTAH

Program for Youth Started at Convention

A House of Young Churchmen was organized at sessions of the annual convocation of the diocese of Utah at St. Mark's Cathedral, Salt Lake City, February 4th, 5th, and 6th. The object of the new organization is to bring young people into closer relation with machinery of the Church and the problems with which it is concerned.

"We should build up our resources from within, and we naturally ought to expect that our successors shall come in a large part from within our own borders," Bishop Moulton of Utah said. In a separate session the members of the young people's group elected their own officers.

Bishop Moulton, Dean Herald G. Gardner, and the Ven. William F. Bulkley stressed unity in parish plans in their addresses.

The Woman's Auxiliary held its convocation the second day of the convention. "The world is sick not because God has

failed, but because we have failed Him and each other," said Mrs. James A. Northrup, district president. She pointed out that detailed work of the members of the auxiliary has not increased, but members have increased their functions greatly. She cited the "adoption" of some Chinese children by the auxiliary. These children are being cared for in Chinese orphanages from funds provided by the members. She also commended members for increased missionary work, resulting from the war.

The convocation opened February 4th with a celebration of Holy Communion. The evening of February 5th Bishop Moulton invited the clergy to a dinner at the Alta Club, Salt Lake City. Bishop Rhea of Idaho was the special guest at the Saturday sessions.

ELECTIONS: Delegates to the provincial synod: Ven. W. F. Bulkley; Rev. Messrs. G. H. Argyle, H. G. Gardner; Messrs. C. P. Overfield, C. R. Van Winkle, F. Gregory. House of Young Churchmen: President, Anne Deffenbaugh; vice president, Carl Holst; secretary, Elizabeth Bader.

Combined Shrove Tuesday and Washington's Birthday Celebration

The fact that Shrove Tuesday and Washington's birthday fell on the same day this year presented an unique opportunity for a reverent as well as patriotic observance. The Woman's Council of the Church of the Good Shepherd, Ogden, Utah, and the Golden Spike Chapter of the

Daughters of the American Revolution cooperated by combining the annual Shrove Tuesday, United Thank Offering presentation tea of the former and the annual Washington's birthday program of the latter.

The Daughters of the American Revolution under the chairmanship of Mrs. J. G. Falck, an active Churchwoman, presented two vocal selections of colonial days. Mrs. Edna P. Wade, another Churchwoman, reviewed "The Settlement and Naming of Utah Counties," and the Rev. Darrell M. Farnham, pastor of the First Congregational Church, delivered an address on "George Washington, the Christian and Episcopalian." The program closed with the singing of the last verse of the National Anthem by all present.

On the Tea Table reposed a large replica of a "Little Blue Box" inviting all to deposit the contents of their own little blue boxes and such other offerings as they wished. When the contents were counted they were a trifle short of an even \$100.00, and that difference was made up by interested observers.

SOUTH FLORIDA

New Archdeacon of Negro Work

Bishop Wing has appointed the Rev. John E. Culmer, of St. Agnes' Parish, Miami, Fla., as archdeacon of Negro work in South Florida. He will have the supervision, under the Bishop, of all the Colored

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

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clergy and congregations in the diocese, while continuing as rector of his Miami parish.

The Rev. Mr. Culmer has spent his entire ministry in South Florida. When ordained by Bishop Mann in 1919, he was appointed to St. James' mission, Tampa, where he served until going to St. Agnes', Miami, in 1929. Here there has been a remarkable advance under his charge. This mission became a parish by action of the convention in 1943, when the Rev. Mr. Culmer was elected a deputy to the General Convention. There are now 20 congregations of Colored people in South Florida, served by eight clergymen, a total membership of 4,721, of whom 3,678 have been confirmed.

Bishop Wing said, "The magnitude of our Colored work in South Florida seems all the greater when comparison of statistics indicate it is numerically larger than the work reported in some of the continental missionary districts."

International Confirmation

When Bishop Tsu of Kunming, China, was in West Palm Beach, Fla., recently, the rector of Holy Trinity Church, Canon Turner, arranged with him for an emergency confirmation service. A young man of German descent was presented for confirmation to a Chinese bishop in an American church.

VIRGINIA

**Larger Population Results
In New Mission Field**

The rapid growth in population has changed large sections of the adjacent cities of Alexandria and Arlington, Va., into a mission field. Both of these cities have doubled in size in the last five years. Many new residential districts have sprung up where there is no church or where there is a very small one that was formerly a mission run by the students of the Virginia Theological Seminary.

To meet this need the diocese of Virginia has come to regard these urban areas temporarily as a missionary field of great opportunity. For the four-year period ending this year, the diocese appropriated for the development of this work \$63,000 to aid local congregations in paying salaries of clergymen, enlarging buildings, and erecting new ones. For 1944 the appropriation, including \$8,300 toward the building fund of the new Chapel of St. Clements, is \$23,868. St. Clement's is located in a new development where suburban dwellings are being erected to house more than 20,000 persons. A survey of the people who have recently moved into the section immediately surrounding the new chapel showed that 15% of them are Episcopalians.

The response on the part of the new and old congregations in Alexandria and Arlington has been very satisfactory. In addition to greatly increased budgets for current expenses and buildings, they have increased their quotas for the program of the diocese from \$10,000 in 1940 to \$17,000 in 1944. In the three-year period end-

March 5, 1944

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ing last year the number of communicants increased from 2,464 to approximately 3,400. Christ Church, Alexandria, with 984 communicants, is now the third largest church in the diocese.

In 1941 Emmanuel Church, Alexandria, received from the diocese \$2,155 toward its expenses and gave to the program of the dioceses \$405. Now Emmanuel is entirely self-supporting and has accepted a missionary quota of \$2,400. Other churches in both Alexandria and Arlington are showing similar evidences of increases in both communicant strength and financial support.

NEW MEXICO

Plan for Self Support Set Up At Annual Convocation

Steps toward making the district of New Mexico and Southwest Texas self-supporting were discussed at the 50th annual convocation, which met at St. Clement's Church, El Paso, Tex., February 8th to 10th. After Bishop Stoney had pointed out the necessary steps, the commission on diocesan status presented a series of motions destined to secure complete self-support in a period of 10 years. The commission also presented a motion to secure an endowment of not less than \$100,000 as part of the plan. These motions were enthusiastically received and passed.

The Bishop also received permission to inaugurate the "Bishop's Dollar." Each communicant will be asked to donate one dollar towards his salary, which is now being paid by the National Council. The amount asked for is \$500, and anything over that amount is to go to the Bishop's discretionary fund.

In his address Bishop Stoney deprecated the fact that the Church so often withdrew from contact with the working people and, while it advocated work among youth, did so little about it.

A new set of canons was presented to the convocation, and with a few minor changes they were adopted; but they must wait until next year to be finally ratified.

During the year two missions have been advanced to the status of parishes, St. Andrew's, at La Cruces, N. Mex., and St. James', in Clovis, N. Mex.

No changes in the district officials have been made, except that the Rev. R. S. Snyder, executive secretary, was elected program treasurer, and the Rev. Messrs. M. N. Twiss and W. G. Wright were elected to the council of advice.

OHIO

Honorary Canons

Bishop Tucker of Ohio officiated at the installation of four honorary canons at the end of Evensong on Septuagesima in Trinity Cathedral, Cleveland, Ohio. The newly installed canons are the Rev. Benedict Williams, rector of Trinity Church, Toledo, Ohio; the Rev. Dr. William R. Kinder, rector of St. John's, Youngstown; the Rev. George Selway, rector of St. Mark's, Toledo; and the Rev. John R.

Pattie, rector of the Church of the Ascension, Lakewood, Ohio. The sermon was given by Canon Williams. Dean Emerson presented the canons-elect and read the Litany, and Canon Peterson read the lesson.

PENNSYLVANIA

Church School by Mail

The work of the Church School by Mail, conducted by Miss Dorothy E. Kohl, under the Department of Christian Education, ministers to 100 families scattered through the rural areas of Chester, Delaware, Bucks, and Montgomery counties in the diocese of Pennsylvania. There are at present 275 children on the roll. During the past four years more than 500 children have been reached, and many of these have become members of near-by Church schools.

MASSACHUSETTS

Catholic Youth Work

The Rev. Peter Blynn, assistant priest at the Church of the Advent, Boston, has accepted the responsibility for Catholic Youth Work for the diocese of Massachusetts. He has formed an A.C.U. Youth committee whose members are as follows: Rev. Frs. Richard Cartmell, David W. Norton, jr., J. DeWolf Perry, Paul Wessinger, Howard J. T. Mueller, and Donald R. Woodward.

While the committee is essentially for the purpose of work among young people in the diocese of Massachusetts, the New England branch of the Clerical Union for the Maintenance and Defense of Catholic Principles has asked it to serve as its committee for young people.

The A. C. U. Youth committee has three aims: to cooperate with the existing excellent program for youth work of the diocese of Massachusetts, to work with the Servants of Christ the King, and to work with the provincial branch of the Order of St. Vincent.

April 16th was set tentatively for a provincial rally of the Servants of Christ the King and for all young people interested.

Eleven Courses Offered In Diocesan School

As a preliminary to the opening of the second semester of the Diocesan School in the Cathedral Church of St. Paul, Boston, on February 3d, an evening service in the cathedral was conducted under auspices of the diocesan Department of Religious Education on January 30th. The Rev. Ivor I. Curtis, dean of the school, read the service, and the Rev. Dr. Phillips E. Osgood preached on "Grown-up Religion for a Realistic Day."

In the school itself, 11 courses will be offered, with a laboratory course in week-day religious education given through the aid of an actual class from one of the adjoining boroughs. Another important course is a symposium on "The Churches

Today" where representatives of the Roman Catholic, Jewish, and seven non-Roman Churches, including the Episcopalian, expound their beliefs and practice.

New President of GFS

New president of the Massachusetts branch of the Girls' Friendly Society is Mrs. Arthur O. Phinney, wife of the Ven. A. O. Phinney, archdeacon of Lowell. Mrs. Phinney was elected at the annual meeting held on January 29th and succeeds Mrs. William Payne Roberts, wife of the Bishop of Shanghai. Speakers at the annual meeting were Mrs. Albion C. Ockenden of Northampton, in charge of Holiday Houses, and Miss Frances Arnold of New York.

TEXAS

New Church Started

A new church, to be known as the Church of the Good Shepherd, will be built in Austin, Tex., under the leadership of the Rev. Richard S. Martin, who resigned as rector of St. Paul's Church, Fayetteville, Ark., and student pastor at the University of Arkansas, to undertake the work.

Church services and church school have been held in a chapel fitted out in a store building, largely through the coöperation of St. David's and All Saints' Churches, and the realty company from which the space was obtained. The store is diagonally across from the corner on Exposition Boulevard and Windsor Road where the land for the church and parish house has been purchased. This is in a new residential section where there is no other church of any kind.

A petition (signed at a meeting held despite a record seven inch snow) was presented to the council of the diocese of Texas in January, and organization as a diocesan mission was authorized. Bishop Quin has appointed Starr Kealhofer, warden; Edgar E. Wrege, secretary; and Frank W. Moore, treasurer. Women's and men's groups have already met, and an active church is in prospect.

PITTSBURGH

Choir Festival

Eleven church choirs from the Ohio-Beaver Valley region united in an impressive choir festival on February 20th at 5:00 P.M. at St. Stephen's Church, Sewickley, Pa. So large a congregation assembled that chairs were placed in the aisles and narthex of the church.

The long procession of choirs led by many crucifers, flag-bearers, and acolytes made a gorgeous spectacle, climaxed by the massing of the colors before the high altar. The choirs were under the direction of Julian Williams, organist and choirmaster of St. Stephen's, and choral vespers were led by the rector, the Rev. Louis M. Hirshson. The organ prelude was played by Henry M. Daft, organist of All Saints', Pittsburgh, and the postlude by Mrs.

Frank M. Seymer, organist of Christ Church, New Brighton, Pa.

The congregation joined in the hymns with enthusiasm, and one anthem was sung by the junior choirs, "Come Together Let Us Sing," by Bach.

Bishop Pardue of Pittsburgh led the worship in an address on "Opening the Door to Christ."

It is the intention of the clergy, organist, and choirs of the Ohio-Beaver Valley to make this festival a notable annual event.

W. MASSACHUSETTS

Trinity Celebrates 150th Anniversary

Trinity Church, Lenox, Mass., commemorated in a most effective way its 150th anniversary with a service, December 20th, during which Bishop Lawrence of Western Massachusetts spoke of the past, present, and future of the parish and with a historical address by the rector, the Rev. Ralph Putney, which was interspersed with four tableaux representing scenes in the history of the church. These represented the first baptism in the parish, which took place in 1793, Fanny Kemble protesting against the quality of the church music in 1850, Debby Hewes Quincy decorating the old church at Christmas, 1858 and the first wedding in the present church, in 1890. The participants all wore original costumes of the period portrayed, loaned by friends of the parish.

On the evening of December 27th a dinner was held in the Brotherhood Club with 150 persons present. Greetings were sent to the two oldest members of the parish, Giraud Foster, aged 93, and Mrs. Henry White, 92. Various clergymen and members of the congregation gave brief addresses, and the choir led the diners in singing.

WEST VIRGINIA

Christian Leadership Training School

The city of Welch, W. Va., is blessed with a Ministers' Association which works harmoniously and effectively for the religious welfare of the community. Its latest successful undertaking was the sponsoring of a Christian Leadership Training School, which was held for two hours on each of five successive days, January 23d to 27th.

The purpose of the school was twofold, to train Church school teachers and leaders, and to give guidance in Christian home making. A subordinate but important purpose was interchurch coöperation, understanding, and friendship.

The Rev. Andrew B. Jones, pastor of St. Luke's Church, and the Rev. Don R. Brandon, pastor of the First Presbyterian Church, Welch, W. Va., were in charge of publicity for the school. Miss Esmah A. Orcutt, director of children's work for the Baptists of West Virginia, taught "The Home and Church Working Together in the Religious Nurture of Children." Argyl

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DIOCESAN

A. Knight, superintendent of Young People in the West Virginia Conference of the Methodist Church, taught a course called "Youth and Worship," and the Rev. W. B. Sullivan, D.D., regional director of religious education of the Presbyterian Church, taught "Guidance in Christian Home Making."

Fox Memorial Fund

Word has been received that the late Mrs. O. C. Fox, wife of the Rev. O. C. Fox, former rector of the Church of the Good Shepherd, Parkersburg, W. Va., has left in her will the sum of \$1,000 to be invested as the Fox Memorial Fund, the income of which is to be used for the work of the choir.

Camp for Church Boys

With the approval of Bishop Strider, a camp for Church boys is being promoted by the Rev. Wade Hampton, who will also be the director. The men of the Southern convocation have agreed to back the new venture with \$350.00. The camp will be located in the central part of the diocese of West Virginia, accessible to all sections.

MICHIGAN

GFS Celebrates 50th Anniversary

When the offices of the Girls' Friendly Society branch in Christ Church, Detroit, planned a special service to observe the 50th anniversary of the founding of their branch, they had no idea that it would turn into a gala occasion. However, nearly 300 attended the anniversary service on Sunday evening, February 20th, and Miss Margaret Wilson, director of the branch for the past 20 years, is sure that at least 200 were present at the reception in the Neighborhood House, next to the church, after the service.

The Rev. Francis B. Creamer, rector of Christ Church parish, was the preacher at the anniversary service. The Rev. Robert S. Whitehead, vicar of the parish church, was in charge of the service, and the Rev. David S. Agnew, vicar of Trinity Chapel, St. Clair Shores (also a part of Christ Church parish) assisted. A choir of 34 girls from the different groups of the branch (in the parish church, the Grosse Pointe Chapel and the St. Clair Shores Mission) directed by Arthur H. J. Searle, provided the music. At the service a Chancel Prayer Book and two accompanying books were presented to the church by the Girls' Friendly Society.

The Christ Church parish branch of the Girls' Friendly Society was organized on February 22, 1894, with Mrs. John Rumney as first president. At the present time there is a membership of 128 representing five different nationalities, and there are five associates.

A splendid offering, which will probably reach \$300 by the time all checks are in, is to be given to the fund for the enlargement of the lovely small chapel at Holiday House, Pine Lake, the summer holiday spot owned by the Girls' Friendly Society of the diocese of Michigan.

LONG ISLAND

Trinity Church Celebrates 100th Anniversary of Incorporation

Trinity Church, Hewlett, Long Island, celebrated the 100th anniversary of its incorporation on February 20th at 11 A.M. Bishop Larned, Suffragan of Long Island, was present as was the Very Rev. Allen Evans, former rector and dean of the Philadelphia Divinity School, also the Rev. Francis G. Urbano, rector of St. John's Church, Far Rockaway.

The actual date of incorporation of the parish was on February 14, 1844, the church having been established as a mission of St. George's Church, Hempstead, L. I., in the year 1836. The Rev. J. Reginald Moody, present rector, conducted the service assisted by the vicar, the Rev. George Benson Cox and the visiting clergy. Since its incorporation the parish has established two other parishes.

NORTH CAROLINA

Company's Gift to Churches In Appreciation of Services

In appreciation of services to the community the directors and management of the Edwards Company division of the Rogers Diesel and Aircraft Corporation of Sanford, N. C., have given a check for \$50.00 to St. Thomas' Church and to every other established church in Sanford. A letter from H. K. Smyth, vice president and general manager of the company, says, "The churches throughout the country in these troublous times are making a wonderful contribution with their spiritual encouragement in the cause of victory, and we at Edwards Company fully realize the fine work you are doing."

GEORGIA

Executive Council

At the meeting of the executive council of the diocese held January 25th, a budget of \$26,282 was approved. This being a small diocese in numbers and travelling difficult these days, instead of holding a two-day session, one for the departments and the other for the executive council, Bishop Barnwell called a meeting of the executive council at which each department was represented and taken up one by one as the condition and needs of each was discussed by the whole group. It gave each member of the executive council an opportunity to hear first hand just what each department was doing and to take part in formulating plans for the year. In his column, "The Bishop's Letter," published in the last issue of the diocesan paper, the *Church in Georgia*, Bishop Barnwell points out that the diocese has received the most liberal gifts in years. The diocesan assessments have been met by nearly all the parishes and missions and in a number of cases over-paid. But the Bishop stresses the need for clergy, more particularly in the vacant missions.

The Living Church

Schoolhouse Transformed Into Church

For more than 20 years the little congregation at St. Anne's Church, McPherson, Kans., in the charge of Capt. Ray W. Lewis of the Church Army, has been worshipping in YMCA rooms, private homes and funeral establishments. When the government took over lands adjacent to Salina, Kans., several country schoolhouses became available, and the congregation waged a whirlwind campaign netting \$2,000 to purchase one. The job of transferring this building 40 miles was a long and difficult task, but it was accomplished. The congregation completed the plan by transforming the old schoolhouse into a well-appointed church building in the colonial style. The grading and seeding of a lawn will be the spring project.

Dawn Patrol of Prayer

"The Dawn Patrol of Prayer," a morning prayer service at which the men and women in service from the parish are remembered by name, is held at 7 o'clock each week day morning at St. Paul's Church, Chicago.

"In these days when so many of our boys are flying or marching in dawn patrols at war, those of us at home might well join the Dawn Patrol of Prayer," explains the Rev. H. Neville Tinker, rector of St. Paul's.

"Prayer, especially when sacrificially made, is of inestimable value to our men and women at war and to our whole suffering world."

Christ Church Sponsors Library

The Men's Club of Fr. Brunton's parish, in Bradenton, Fla., sponsored a library last year for an isolated rural school in Gillette, Fla., having collected 750 books. A formal presentation of this library was made before the school children, teachers, and local residents. A wooden panel, carved by a local craftsman, gave the date of this occasion, with the name of the donor. This library has been used by the whole community, and the Men's Club has pledged to secure 750 additional books for it this year.

Lenten pence boxes are being used again in this parish, the contents to provide scholarships to enable for some of their young people to attend the annual diocesan camp this summer.

Mission Bell Commemorated In Hymn

★ A little bell in St. Paul's Mission, Port Townsend, Wash., at the entrance of Puget Sound, is memorialized in a hymn. The mission was built in 1865, and Captain J. W. Selden, of the revenue cutter, *Wyanda*, presented the church with a small, clear-toned bell, one of the conditions of the gift being that the bell should be rung on foggy days. Because there were no fog signals in operation, pilots had to navigate the Sound by dead

reckoning in bad weather. Many ships were saved from going on the rocks, and many lives from being lost, by the ringing of the little bell.

Ira D. Sankey, who was closely associated with Dwight L. Moody, the famous evangelist, was a passenger on one of the ocean steamships which had become lost in the fog. The ship was giving distress signals and was about to go aground when the sound of the church bell guided it into the harbor. On the rest of his journey to Seattle, Mr. Sankey composed a hymn which he called "The Harbor Bell."

Comet Canteen Run By Young People

A self-determining group is the Comet Canteen Club, started by the young people of Waupaca, Wis. The first step was the calling together of the organizing committee, which was composed of representatives from all of the service organizations and some of the churches of the city. The young people drafted the services of Mrs. E. M. Atkinson, Mrs. Irving Hansen, Mr. Merrill Hanson, and the Rev. C. B. W. Maddock to help them plan out the organization.

The members pay 25 cents a month as dues, and they elect from themselves a representative board of seven members, and two persons from the organizing committee to act as advisors. The members of this representative board are chairmen of the various committees in the club—the property committee, the membership committee, the committee on discipline (its special subcommittee of bouncers has never been called into action!), the finance committee, the concession committee, the music committee, and the hostess committee.

The Comet Canteen is open each day in the week, and also on Sunday afternoon and evening. It has at the present time two pingpong tables and one pool table, which has proved very popular with the girls. The advisors for the club think that it does not hurt the girls to know how to play these games.

Under the direction of Merrill Hanson three very successful scrap paper drives have made it possible for the club now to dispense with the 25 cents dues a month.

Since the organization is directly under the control of the young people themselves and since they painted all the furniture and are responsible for the club, there is hardly any vandalism. The advisors feel that a club of this sort is better than one given as a gift by a service organization or by the city. This is a club of their own, run by themselves, where they can "raise the roof" and have a good time without going to taverns.

Goal Reached

At the annual parish meeting of St. Paul's, Peoria, Ill., the rector, Bishop Essex of Quincy, announced that the goal of 1,000 communicants had been reached, with 1,003 now reported. There were 662 communicants when Bishop Essex became rector in 1925.

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SEMINARIES

Commencement at Sewanee

Bishop Maxon of Tennessee, chancellor of the University of the South, Sewanee, Tenn., stressed the three absolute qualities of a clergyman, simplicity, sincerity, and sympathy, in his commencement address February 7th. "Some preachers get more dust out of the pulpit cushion than light out of the text," he said, going on to exhort the students to keep the words of St. Paul before them, "I have kept the faith."

Seven theological students received their bachelor of divinity degrees that day in All Saints' Chapel at the University. They are: Grover Alison, jr., Richard Corry, Russel Daniel, Fred T. Kyle, jr., J. Alvin Kershaw, Roddey Reid, jr., and John E. Womack.

At the commencement exercises, which the faculty of the seminary, the students, and residents of the Mountain attended, "Rise Up, O Men of God" was sung as the processional. This was followed by a morning prayer, the conferring of the degrees, the singing of the alma mater, and the commencement address.

Bishop Kennedy Receives Honorary Degree

In a simple but impressive ceremony in the seminary chapel Bishop Kennedy of Honolulu, received the degree of Doctor of Divinity at the Church Divinity School of the Pacific on February 18th. The degree was conferred by Bishop Gooden, Suffragan of Los Angeles and president of the board of trustees. Prof. Everett Bossard was marshal and Prof. Randolph C. Miller read the service. Dean Henry H. Shires presented the candidate. Among those present were faculty members of all the seminaries in Berkeley, Bishop Parsons, and Bishop Lewis of Nevada.

Bishop Kennedy is in San Francisco, awaiting transportation to the missionary district of Hawaii.

Nashotah Visited by

Two Missionaries

During the weekend of February 26th and 27th the Missionary Society of Nashotah House was addressed by two distinguished missionaries from the Far East. The Rev. Henri B. Pickens, who has recently returned on the *Gripsholm* from the diocese of Hankow after spending some months in a Japanese concentration camp, spoke of the great migrations of the Chinese people that have been necessitated by the war and of the way in which the Church has faithfully gone with them into exile. He told the Missionary Society of the tremendous opportunities for a resurgence of Christianity in the new China after the war. He also spoke of the occasional fine contacts which have been made, even in war conditions, between missionaries in China and individual Christians in the Japanese army.

The following day the seminary was

visited by the Rev. John Dewhurst Bodger, who has been for 15 years in charge of one of the large missionary stations in New Guinea, and more recently sub-dean of the cathedral and a member of the legislative council of the colony. He spoke in high praise of the valuable service that has been rendered to the allied cause by the Christian natives of the island. His talk was not only a discussion of war conditions, however; it also contained a plea for better interracial understanding and for an awakened conscience of Christian peoples on behalf of the unevangelized.

DEACONESSES

New York Training School To Open in October

The executive committee of the National Conference of Deaconesses has announced a plan to re-open the New York Training School for Deaconesses in October, 1944. The committee has the consent and approval of the trustees of the school.

St. Faith's House, 419 West 110th Street, New York, where the school is located, is the oldest and largest of the training schools for women and has sent out deaconesses and other graduates wherever the Church has gone. It has been unavoidably closed for two years. Deaconess Ruth Johnson is the chairman of the Executive Committee and has been unanimously chosen as the new head of the training school.

COLLEGES

St. Paul's Polytechnic Institute Accredited a 4-Year College

At a meeting on February 19th the State Board of Education of Virginia approved the accrediting of St. Paul's Polytechnic Institute, Lawrenceville, Va., as a standard four-year college with authority to grant degrees in the following fields of education: elementary teacher training, business administration, secretarial science, and home economics. In a letter to the Rev. J. Alvin Russell, president of the Institute, Dabney S. Lancaster, state superintendent of public instruction, extended his congratulations upon the sound progress that has been made by St. Paul's Polytechnic Institute during his administration.

Dr. Bernard Iddings Bell Speaks At Madison, Wis.

The Rev. Dr. Bernard Iddings Bell gave a series of lectures sponsored by St. Francis House, the Episcopal student center at the University of Wisconsin, February 13th, 14th, and 15th. The first lecture, on "The Christian Doctrine of God," was in the form of a sermon at the Sunday morning service in Grace Episcopal Church. At this service all the parishes in Madison united. The second lecture, on

"The Christian Doctrine of Man," was held in the Wisconsin Union Theater that evening under the auspices of the University Religious Council. The last two lectures, on "The Christian Doctrine of the Church," and "The Christian Doctrine of Morals and Grace," were given in the lounge of St. Francis House the evenings of February 14th and 15th.

While in Madison, Dr. Bell also gave two radio broadcasts and spoke to a group of the faculty at a luncheon meeting.

Rector to Teach at Columbia

The Rev. Sydney A. Temple, jr., rector of the Church of the Mediator, New York, is to teach a course in Religion 1A at Columbia University, beginning with the March term. He is taking the place of Chaplain Stephen F. Bayne, jr., who is going into the Navy.

CONFERENCES

Revision of Catechism Recommended

At a recent meeting of the Church school teachers' association of Eastern Oregon, a recommendation was made to be forwarded to the proper authorities that a modern version of the catechism should be drawn up for use in the Church schools. It was felt that some much needed improvements could be made in the present office of instruction in line with the new catechism drawn up by the United Church in Canada, yet in no way detracting from the doctrinal teaching of the catechism.

Church Workers Discuss College Work at Sewanee Conference

The program of Church workers in the colleges of the province of Sewanee was discussed at a conference held in Tuscaloosa, Ala., February 15th to 17th. The conference, whose headquarters was the Foster House, Episcopal student center of the University of Alabama, was led by the Rev. Dr. Alden Drew Kelley, national secretary for college work.

In his first talk Dr. Kelley emphasized the fact that intensive work in reaching college students can only be done in small groups. After reviewing the history of the Church's work in colleges, he called attention to the fact that the Church is doing very little work in normal schools, junior colleges, Negro colleges of the South, and large colleges in metropolitan areas.

Chaplain Thorpe Bauer, coordinator of religious work among the Army Air Force trainees in the colleges within the Gulf Coast Command, strongly emphasized that the Church's ministry to men in the armed forces should be spiritual and not merely recreational.

In his second talk Dr. Kelley spoke of work among the different groups of college students. The chief function of the work with the small, faithful group, he said, was that of personal counselling and the deepening of their spiritual life, and it is from this group that leaders for the ministry and lay work of the Church should be

recruited. To this end he advised the support of vocational conferences, bringing to them only top-flight people. With the larger group the work is that of nurturing and maintaining their faith, whereas with the students and the community in general, it is the interpretation of the Church and her faith, and the extension of the Church. Finally Dr. Kelley outlined four philosophies of education, none of which is grounded in a Christian doctrine of man's destiny. He suggested that the Church speak forcibly with regard to the educational situation.

The next day, February 17th, the Rev. Curtis Junker led a panel discussion on ways by which the college educational program can be knit to the national Church's youth program.

Chaplain William Chase, a priest stationed at Maxwell Field, Ala., in a significant speech stated that the college chaplain is the last man who has a chance to educate youth in Christian convictions. He scored the Church for her indecisiveness in teaching the faith. He said that if the Army is to respect the Church, the Church's teaching must be definite, concise, and authoritative. In a word, the Church must make up her own mind and boldly teach her convictions.

In the afternoon Dr. Kelley spoke first on the complexion of the postwar college, pointing out that soon after the war campuses will be overflowing. Graduate, professional schools, schools of social work, women's colleges, and the rehabilitation of service men will account for this increase. He said that after the war many more junior colleges will be established, and the Church must be prepared to work in this new field.

He outlined some of the problems college pastors must face after the war, among which were these: there will be resentment and rebellion against the discipline of college life; there will be a real shift in ethical mores; there will be a lag in the social thinking of men coming from the armed services. Because of these problems, Dr. Kelley seemed to think, the college administrative authorities will more and more call on the Churches to work on the campus, and the Church must be ready to answer this call.

He gave a brief review of religious work in colleges, pointing out that in the beginning the emphasis had been non-denominational, largely through the influence of the YMCA. Next it became denominational with each denomination supplying its own student chaplain and student work. It is now entering a third phase, that of interdenominationalism, and he warned that the Episcopal Church will be able to enter into this interdenominationalism only cautiously and with proper safeguard for the sacramental life of her own students.

Dr. Kelley stated that religious workers have gained the confidence of college authorities and as a result are given an increased opportunity to work. There is a revived and growing interest in Bible study, he said, and there will be more emphasis on missionary education. Predicting that there will be an upward surge of student leadership and an increased

SCHOOLS

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THE LIVING CHURCH

interest in summer projects and work camps, he stated that the great emphasis of the Church for the next decade will be rural work, Negro work, and college work, and the task is to bring to the people more understanding of what the Church is really trying to do and thereby enlist their attention and support.

Dr. Kelley closed his portion of the conference by pointing out that a philosophy of education must be based on a doctrine of man, since education is to help man achieve his destiny and therefore must depend on the view of the nature and destiny of man.

In the evening a panel discussion was held on the subject, "Where Do We Go From Here?"

The Rev. James Stirling was chairman of the conference, and Miss Sara Clark served as secretary.

CLASSIFIED

ANNOUNCEMENTS

Died

BROWN, MARY Raymond, died at Oak Park, Ill., February 17th. Requiem held at Grace Church, interment at Oakwoods, Saturday, February 19th. Since 1902 a member of C.L.G. and since 1915 of Guild of All Souls. An Associate of Community of St. Mary, a devout and saintly woman. Rest in Peace.

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THE LIVING CHURCH

The Church's Youth In a Changing World

The Association of Leaders in Christian Education in the Province of Sewanee and diocesan chairmen of youth work held a conference on "The Church's Youth in a Changing World" at All Saints' Church, Atlanta, February 1st to 3d. The chairman of the association, Dean Elwood L. Haines, presided.

The Rev. Frederick H. Arterton, executive secretary of the Division of Youth of the National Council, gave an address on "The Challenge of the Times; a Frank Facing of the Situation that Confronts Us." Helpful workshops were held on "How Can Effective Youth Work Be Done in the Smaller Parishes and Missions," "How to Make Young People Sensitive to the Needs of the World Today and Especially in Communities in Which They Live," and "How to Make the Young People Feel They Are Really Important in the Life and Work of the Whole Church."

STUDY AND ACTION

Miss Frances Young, editorial and leadership training secretary of the Department of Christian Education of the

National Council, spoke on "Youth in Study and Action."

One of the important points brought out as a result of a symposium was that the rule of life is the heart of the Church's youth program. A panel on "Youth Developing a Prayer Life" was conducted by the Rev. James Stirling of Florida. Mrs. E. L. Haines, the Rev. Lincoln A. Taylor, Miss Rosalie Wilson and Dean Harold Hoag served on the panel.

The theme chosen for the 1945 meeting was "The Use of the Bible in Christian Education."

PUBLIC SCHOOLS

Council of Churches Opposes Tolerance Bill

The New York State Council of Churches has gone on record in opposition to the DiCostanzo bill which would require the state board of regents to provide courses in religious and racial tolerance for children over eight years of age in all public and private schools.

The bill is also opposed by the board of regents and the State Education Department.

DEATHS

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

William A. Brown, Priest

The Rev. William A. Brown, for many years rector of St. John's Church, Phelps, N. Y., died in his home in Ballston Spa, N. Y., January 21st. He retired from the rectorship in 1937.

The Rev. Mr. Brown was born in Ballston Spa, the son of Charles M. Brown and Emma Hutchinson Brown. He received his education at Troy Conference Academy, Poultney, Vt., the University of Vermont, the Drew Theological School, and the De Lancy Divinity School.

In 1912 he married Mabel E. Wooley. The Rev. Mr. Brown was ordained to the diaconate by Bishop Olmsted in 1917, and Bishop Courtney ordained him to the priesthood a year later. He had been at St. John's since 1918.

Burial service was held in Christ Church, Ballston Spa, N. Y., January 25th. His widow survives him.

Robert E. Randall, Priest

Word was received at the diocesan office in Detroit of the death of the Rev. Robert Edward Randall, retired priest of the diocese of Michigan, on February 15th at the home of a daughter, Mrs. Ernest Parrish, in Vancouver, British Columbia.

Mr. Randall was born in London, England, on December 15, 1870. He studied at Wycliffe College, Toronto, Ontario, and was ordained to the diaconate in 1913 and to the priesthood in the same year by Bishop E. F. Robins of Canada. He married, in 1891, Eliza Hester Burford, who died several years ago. Eight children

were born, of whom three still survive: Paul A. Randall of Lincoln Park, Mich.; Mrs. Parrish; and Mrs. Henry Phillips, of Merlin, Ontario.

From 1912 to 1923, Mr. Randall served as missionary-in-charge of St. Luke's Church, Fort Vermilion, Peace River, Alberta, and in 1924 he was rector of Trinity Church, Merlin. He came to the diocese of Michigan in 1925 as rector of St. Mark's Church, Marine City, and subsequently served as priest-in-charge of Emmanuel Church, Detroit. In 1930 he became hospital chaplain for the Detroit Episcopal City Mission, where he remained until his retirement in 1939.

Burial was at Vancouver, but it is planned, after the war, to remove the body to Marine City, where Mrs. Randall and a son are buried.

Mrs. George W. Ridgway

Mrs. George W. Ridgway, wife of the rector of St. Paul's Pro-Cathedral, Springfield, Ill., died February 17th after a brief illness and an emergency operation. Mrs. Ridgway had not been well for some time but was proceeding with her home and church responsibilities when taken suddenly ill.

She was the daughter of Bishop Gray of Northern Indiana and Mrs. Gray, who were both at her bedside when she died. Born in Deland, Fla., in 1907, she received her elementary education at Rhinelander, Wis., and Peoria, Ill. Her college education was obtained at Grafton Hall, Fond du Lac, Wis.

Mrs. Ridgway was an experienced newspaper writer as well as a tireless

DEATHS

worker in her parish, with the Red Cross, and as a volunteer nurse in the hospitals. She had a record of nearly 200 hours' emergency work in the hospital.

Bishop Gray recently was very seriously ill, but he recovered after many days of heroic treatment during which Mrs. Ridgeway was constantly at her father's bedside.

She has three brothers, one of whom, the Rev. Francis Campbell Gray is interned in a Japanese camp in the Philippines with his wife and three-year-old child. Another brother, Joseph Gray, is a major in the marines, and Lt. (j.g.) William Gray is stationed in Detroit. Also surviving are three children, Ann, Robert, and Teddy, and a sister, Mrs. William G. Peters.

Colonel Granville Sevier

Colonel Granville Sevier of Nashville, Tenn., died January 31st. Born in Sewanee, Tenn., he has always been interested in the University of the South and the Academy there. For many years he presented a sabre to the outstanding student of the year in the Academy.

He was a descendant of Valentine Sevier, brother of John Sevier, first governor of Tennessee. Colonel Sevier came to Nashville with his family after the death of his father, a Confederate colonel. After working as a reporter and later as managing editor of the *Old Nashville Sun* for several years, he became a captain in the Second Tennessee Regiment in the Spanish-American War. He later joined the regular army, serving in the Philippines, China, Cuba, and in France during the first World War. There he went from army to army studying methods in his capacity as brigadier general on the General Staff.

At his last post, Fort Shafter, Pearl Harbor, Colonel Sevier married Miss Marion Schenwald of New York. She died before the colonel's return to this country in 1932, when he retired because of failing health.

A brother of Colonel Sevier, the late Henry L. Sevier, was ambassador to Chile.

Colonel Sevier was noted for his many philanthropies in Nashville and throughout the country. He contributed large sums to the Joint University Libraries at Vanderbilt University and to the Univer-

sity of the South, the Community Chest, the Red Cross, and similar organizations. In his will he left a great portion of his estate to the University of the South.

The funeral was held in the Church of the Advent, Nashville, February 8th. Dr. Prentice Pugh officiated.

Mary Anne Thomas

Miss Mary Anne Thomas, oldest communicant of St. Stephen's Church, Ridgeway, S. C., and godmother of the Rt. Rev. Albert Sidney Thomas, D.D., retiring Bishop of South Carolina, died at her home February 18th at the age of 97.

She was the last surviving child of the 18 children of Dr. John Peyre Thomas. Her mother was Charlotte Henrietta Couturier. Born at Mt. Hope, S. C., November 16, 1846, she was privately educated by her sisters, Henrietta Eleanor Thomas and Emily Walter Thomas, who for many years conducted the Mt. Hope School. She was at Limestone College when the Civil War closed that institution. Her sister, Henrietta, was teaching there at the time in order to provide Mary Anne's tuition and board. They returned to Mt. Hope, where Mary Anne Thomas lived in the ancestral home until she moved into Ridgeway in 1918. She was a girl of 17 when Sherman's men visited Mt. Hope, and she had very vivid recollections of those hazardous days of invasion and hardship.

Miss Mary, as she was widely known, had long been the oldest resident of Ridgeway, widely loved for her warm and friendly personality and her dry humor and wit. She was a modest and retiring lady of the old school but exerted a strong influence over her many friends and several score nieces and nephews of four generations. She was a devoted member of St. Stephen's Church and, for some years, the oldest communicant of the diocese of Upper South Carolina.

Among the four generations of nieces and nephews who survive her are her godson, Bishop Thomas; the Rev. Harold Thomas of Charleston; John P. Thomas, jr., former dean of the University of South Carolina Law School; Dr. Eleanor Walter Thomas of Western Reserve University; Dr. Henry Thomas of Yale University, and many nephews in the armed forces.

Funeral services were conducted by Bishop Thomas and the rector of St. Stephen's, the Rev. J. N. Bynum.

Annie Louisa Cox Van Marter

Annie Louisa Cox Van Marter, 90 years old, a member of St. Martin's mission, Oakley, Kans., died January 3d. Mrs. Van Marter was an English pioneer who homesteaded in the far reaches of western Kansas near Grinnell in the early 1880's.

She lived until recent months on her homestead, where church services have long been held. It served as a center for a group of Churchmen now connected with the Oakley mission.

She was buried at Orion, Kans., January 10th.

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COMPETENT Parish and Rector's Secretary desires position on Pacific Coast in Parish or Diocesan Work. Experienced also in Educational and Administrative work. Highest references. Reply Box A-1854, The Living Church, Milwaukee 3, Wis.

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

RETREATS

QUIET EVENING for men: Saturday, March 11th, St. Clement's Church, Philadelphia, 5 to 9 P.M. Conductor, the Rev. John A. Schultz. Reservations for supper should be made through St. Clement's Church House, 2013 Ave-le Tree St.

RETREATS at St. Martin's House, Bernardston, N. J., for groups or individuals. For information apply to the Acting Warden.

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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Greek Relief

Anonymous	\$ 50.00
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CHANGES

Appointments Accepted

BEARDSLEY, Rev. ARTHUR H., formerly rector of Emmanuel Church, Shawnee, Okla., is now rector of St. George's Church, Texas City, Tex. Address: Apt. 3, 504 11th Ave., N., Texas City, Tex.

BLANDY, Rev. GRAY M., formerly rector of St. John's Church, Troy, N. Y., is to be rector of the Church of the Holy Cross, Houston, Tex., and St. Peter's Church, Pasadena, Tex., effective March 17th. Address: 710 Medina St., Houston, Tex.

CALEY, Very Rev. N. HERBERT, dean of the convocation of Germantown and former rector of St. Alban's Church, Roxborough, Pa., is now priest-in-charge of St. James' Church, Langhorne, Pa.

FRENCH, Rev. HORTON L., formerly rector of St. Mark's Church, Lake City, Minn., and priest-in-charge of Grace Church, Wabasha, Minn., and Christ Church, Frontenac, Minn., is now rector of Trinity Church, Excelsior, Minn.

GOERING, Rev. Dr. NORMAN D., formerly canon of the Cathedral Church of St. Paul, Boston, is to be rector of St. Michael's Church, Milton, Mass., effective March 12th. Address: 112 Randolph Ave., Milton, Mass.

HALL, Rev. REGINALD FOSTER, formerly assistant at St. Philip's Church, Laurel, Md., is now rector of St. Philip's.

NUGENT, Rev. LEIGHTON HOWARD, formerly rector of St. John's Church, St. Louis, Mo., for 20 years, is now rector of Trinity Church, San Francisco. Address: 2785 Jackson St., San Francisco.

PEYTON, Rev. W. PRESTON, formerly priest-in-charge of the Church of Our Saviour, Rock Hill, S. C., is to be rector of Epiphany Church and Grace Church, Arlington, Va., effective May 1st. Address: 1922 N. Quincy St., Arlington, Va.

ROSS, Rev. ARNOLD M., formerly vicar of St. John's, Sparta, Wis., St. Mary's, Tomah, and St. John's, Mauston, Wis., is now curate of St. Clement's Church, New York City. Address: 423 W. 46th St., New York 19, N. Y.

RUETZ, Rev. FRANKLIN J., JR., formerly priest-in-charge of the Church of the Good Shepherd, Houston, Tex., is now curate of Christ Church, Houston. Address: 1117 Texas Ave., Houston 2, Tex.

Military Service

The following Army chaplains were promoted from first lieutenant to captain:

ARNOLD, Chaplain WILLIAM E., December 10th.

BALDWIN, Chaplain JOHN S., January 21st.

BOARD, Chaplain FRANKLYN H., January 5th.

BROWNE, Chaplain SYDNEY J., January 26th.

GUBBINS, Chaplain JOSEPH W., January 1st.

HARDING, Chaplain RUSSELL E., January 5th.

HARDY, JOHN W., January 5th.

HARVEY, THOMAS H., January 24th.

MCNEIL, FREDERIC A., January 26th.

PETERSON, JOHN R., December 17th.

PRICE, WILLIAM P., January 22d.

REDDICK, GLENN S., January 22d.

TRUESDALE, CARL M., January 14th.

Resignation

JOHNS, Rev. FRANK R., has resigned as rector of St. Mary's Church, New York City, after

serving there for 22 years. New address: 1005 Emory St., Asbury Park, N. Y.

Ordinations

DEACONS

TENNESSEE—MEHDY WILLIAM ASGER was ordained to the diaconate February 20th in St. Ann's Church, Nashville, Tenn., by Bishop Maxon of Tennessee. He was presented by the Rev. Winfred B. Langhorst. The Rev. Dr. Fleming James preached the sermon. The Rev. Mr. Asger is to be assistant in St. Paul's Parish, Chattanooga, Tenn. Address: 305 W. 7th St., Chattanooga 2.

UPPER SOUTH CAROLINA—RODDEY REID, JR., was ordained to the diaconate February 16th in the Church of Our Saviour, Rock Hill, S. C., by Bishop Gravatt of Upper South Carolina. He was presented by the Rev. W. Preston Peyton. The Rev. David Yates Durham preached the sermon. The Rev. Mr. Reid is to be in charge of Grace Church, Anderson, S. C. Address: The Rectory, Anderson, S. C.

PRIESTS

OLYMPIA—The Rev. HOLT HUTTON GRAHAM was ordained to the priesthood January 27th in the chapel of the Church Missions House, New York City, with the Presiding Bishop officiating. He was presented by the Rev. Dr. George A. Wieland. The Rev. Dr. Frederick C. Grant preached the sermon. The Rev. Mr. Graham has spent four academic years as a student chaplain at St. Luke's Hospital. Since the fall of 1941 he has been assistant to the chaplain at Columbia University.

Correction

The prayer card plan described on page 23 of the December 26th issue of THE LIVING CHURCH had been in practice for two months, not for 10 months.



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!

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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; Noonday 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
Days: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.



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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.

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Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon

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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.

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St. Peter's Church, Lewes

Rev. Nelson Waite Rightmyer

Sun.: 11:00 A.M.

All Saints', Rehoboth Beach, 9:30 A.M.

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All Saints' Church, 7th Ave. & 7th St., Brooklyn

Rev. Nelson F. Parke, Rector

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

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Rev. Douglas Stuart, Rector
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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.
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Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Mon., Tues., Wed. & Fri.: 7:30; Thurs. 10.

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Rev. A. W. P. Wylie, Rector; Rev. H. J. T. Mueller, Assistant
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Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

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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.

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PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop
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Rev. Stanley V. Wilcox, Rector
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Weekday: Wed. 10 A.M.

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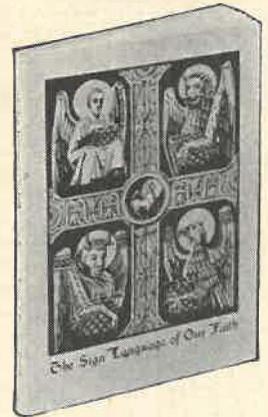
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