

The Living Church

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

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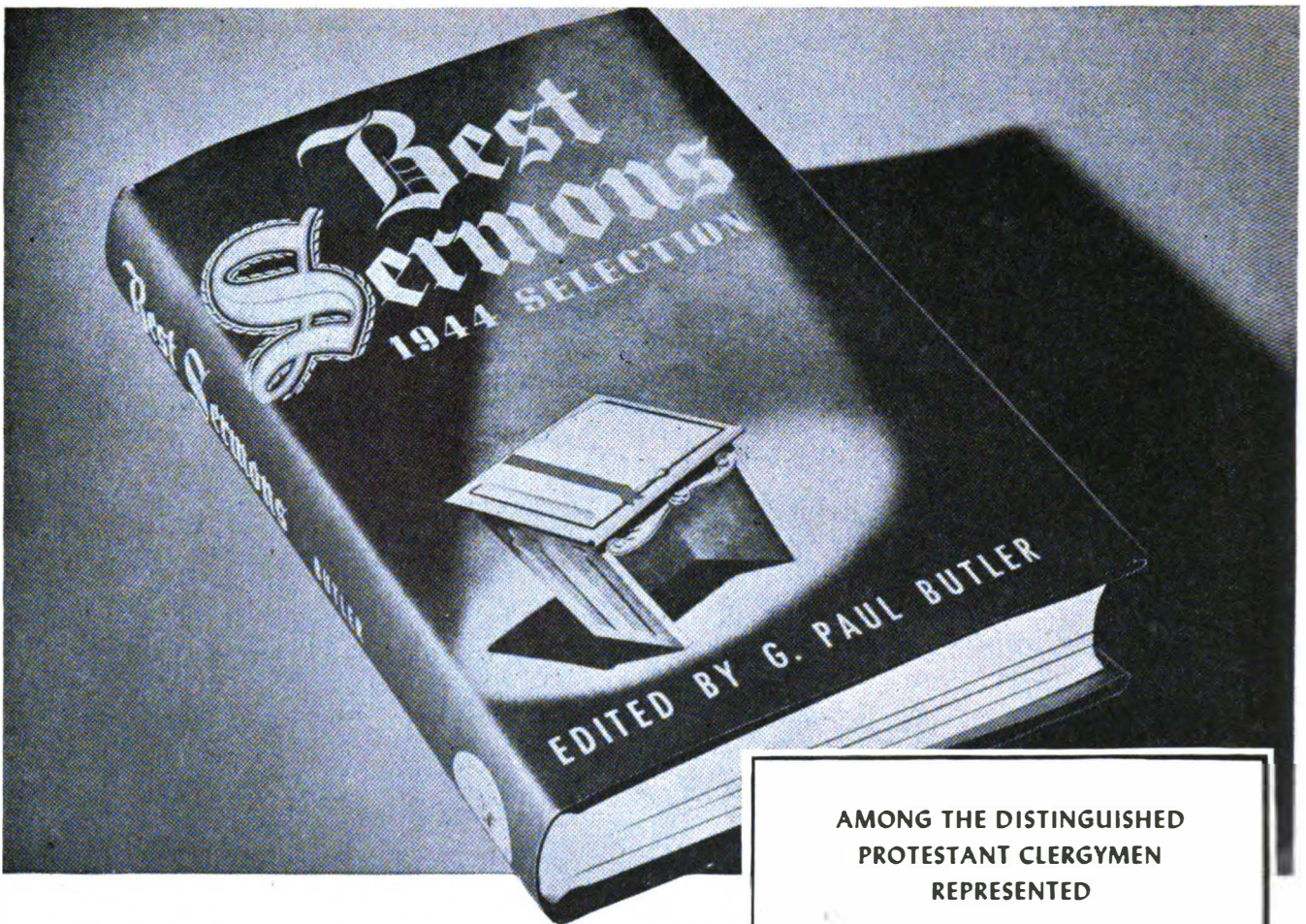
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After the War

TO THE EDITOR: Many thanks for publishing Fr. Bell's article "The Episcopal Church After the War." I have a special debt of gratitude as a Navy chaplain. The "message" is true and has badly needed saying, nor is it overdrawn as some people might think.

The lack of religion in the Armed Service is no doubt a reflection of the failure of the Church at home. In my battalion the Protestants, I mean the 15% minority who attend Church, have little conception of fundamental Christian belief. They simply were not taught.

I do not speak of Episcopalians in this connection. Of a crew of over 1,000 men I have not found one faithful Churchman! Two men have nominal connections, a third when he was young sang in a choir, and the wife of the fourth used to be an Episcopalian!

Members of my outfit will return home unchanged by their military experience. They are not combat troops. They have not faced death and have done no soul-searching. They are part of the vast number of troops who never get to the front line. Despite occasional lapses which in service, few escape, they will pick up family ties when they get home and carry on as before, a little the worse perhaps and scarcely any wiser for their part in the present war.

(Rev.) DONALD PLATT,

Chaplain, 17th Naval Construction Bn.

Compulsory Military Training

TO THE EDITOR: Will someone please explain why the representatives of the various religious groups have declared against the year of compulsory military training for peace-time? What religious issue is involved? Or, do they merely want to put us back to sleep until the shooting starts again? We tried unpreparedness last time and it didn't work.

If we try that again, there is going to be World War III within the next 25 years. The generation now being born will have to fight it. A large number of the present generation will live to see it and suffer its horrors. It is going to start on us Americans next time, to knock us out before we can get ready. It takes about a year to train an army—and we are not going to have the year to train it in, another time.

If we keep in training and well supplied with armament, boast that we are going to

fight whenever anyone wants to take us on, the next war is very unlikely to happen. If we had done that last time, this war would not have happened.

American isolationism is a menace to the whole world.

Our isolationist faction is behind this objection to peace-time military training. It is not a frontal attack. It is merely to delay until the country has forgotten a past danger and the ignorant will consider it unnecessary to be ready for another one.

God gave us a second chance; but we cannot expect Him to give us a third one.

Educationally, this year can be sandwiched in between high school and college. It would probably make maturer and more sensible collegians, as well as a healthier basis for collegiate work. The trainees I have seen home on furlough are greatly improved in weight, appetite, general health, and maturity of attitude, with a quiet self-confidence which they did not have before—and a sense of their own responsibility. This training is just as valuable for peace as it is for war. It may make a nation of grown-ups instead of one of irresponsible children. The United States has been a fundamentally childish nation, but now it is time we came of age and faced facts realistically.

At the beginning of this war we didn't. We were going to "let George do it" for us and preach moral platitudes to him while he was about it. We sat back and let our foreign markets be destroyed and our raw material sources be barred to us.

The result is that we shall have to rehabilitate the countries which our inaction let be devastated. We cannot sell where no one is able to buy. MARY CARNAHAN HILL, Felton, Del.

Church Pennant

TO THE EDITOR: With reference to the letters on the use of the church flag: may I draw attention to the fact that a church flag is not the church pennant.

The church pennant is flown over the national ensign during divine service on shipboard. It is a special signal to warn would-be guests that they will not be welcome at that time. That is because the ships people will be unable to fulfil the duties of host to guests without leaving service. The church pennant would be flown, the same church pennant design, for services of any religion and on ships of any nation. A church flag is denominational in character: there is no flag universally accepted by all religions. (The cross is Christian.) A federal law or established custom which applies to the church pennant does not apply to any church flag.

ROBERT SPARKS.

Hartford, Conn.

Editor's Comment:

While Mr. Sparks' point is correct, the fact remains that the Church pennant is the only one flown above the national ensign. The fact that non-Christians do not accept the Cross has no bearing, of course, on the conduct of Christians. The Cross is and must be superior to the flag, not because a lot of people follow it but because it represents God made Man, and His universal sovereignty as King of kings and Lord of lords. Whether the Church flag also represents divine sovereignty is perhaps arguable, but for any convinced Christian there can no argument at all about the Cross.

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STRICTLY BUSINESS

SAYS the Rev. Charles E. Fritz: "Recently I ran a small advertisement trying to get a certain book. All of my clerical friends and many of my lay friends greeted me right along with something like this: 'I saw your advertisement in THE LIVING CHURCH. What results have you had?'" A subscriber in Scarsdale, N. Y., also read the advertisement, and sent him the book.

* * *

FROM NEW YORK state came a contribution of \$1.00 to the Church Literature Foundation, with this comment: "A mite—but not a widow's."

* * *

DO YOU THINK a suburban priest works? Here's the dope on one: Services, 362; sermons, 215; visits, 260; articles written, 445; miles traveled, 29,076; attendance, 5,790; radio audience, 3,000,000. These are figures for one year. In 13 years they total up: services, 5,762; sermons, 3,823; articles written, 3,127; attendance, 64,408; miles traveled, 308,943.

* * *

ROBERT L. SEEKINS, JR.: "I received your form letter concerning restrictions on bundle plan users with fear and trepidation, thinking you might be considering cutting out your small users. This month we got 25 copies and sold 22. I am returning the three unsold. Many thanks for allowing us to continue to distribute your fine (the only fine) Church magazine. The copies are proving of great help to me in my work here, and you would cut off my 'third hand' if you took away our sale of a small bundle of copies each week."

* * *

BRONZE PLAQUES are difficult and often impossible to buy nowadays, but I hope readers know there is available a very fine plaque, in a variety of styles, made of simulated bronze. It provides a splendid substitute memorial marker.

* * *

THIS INFORMATION, marked urgent, comes to us from Mary Fawcett Company of Plainfield, N. J.: "Owing to the great shortage of linen and the urgent need for repairs and replacements, we advise all Altar Guilds to use worn-out vestments for the repair of others, and to cut up old albs, surplices, etc., for smaller pieces such as corporals, vells, purificators, and the like. Lightweight linens are almost unobtainable and even cotton is becoming restricted."

Leon McConery



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Leading a Discussion Period

WHEN several people talk together for a while, something happens. Not only does each person express himself (which gives him a certain pleasure and satisfaction), but he contributes something of value, his opinion, and perhaps some information. When all have spoken, a stage of assimilation is reached. Everyone gets something from the contributions of the others. Even the most opinionated is swayed, a little. The shy one finds his theory, his scrap of information, worth contributing.

But that is not all. Something new is created in a discussion time, even if not planned or anticipated, which could never otherwise have come into being. The result is not simply the total of all information and ideas; it is a new thing, the developed common mind of a group of persons acting upon each other. This is the great value of discussion, whether in classes, or committees, or in congresses. It creates something.

There are dangers. A discussion, even though you "stick to your subject," may degenerate into a mere expression of opinions. To go around the circle asking, "And what do you think about this?" may prove to be only the pumping of many empty wells. Very much depends on the skill and preparation and purpose of the leader.

TECHNIQUES OF THE LEADER

To see a skilled discussion leader drawing out everyone, developing a theme, injecting new material, then leading the talk into a profitable conclusion, may look very simple. But be not misled. This is one of the highest of the arts of teaching, and, along with story-telling and drill, an essential skill for teachers of any age of pupils. You can (and should) employ it from the kindergarten circle through the graduate seminar. Digest these rules, practice them for a while, and you will begin to enjoy exhilarating results.

1. Establish personal contact quickly; put them at ease. This applies especially to older groups, where the leader may be slightly self-conscious. Never speak about yourself, and never apologize for having accepted the place of leader; dive right in and be the leader. Make the first words attractive, vivacious. Plan your opening.

2. Next, pose a simple question, and ask for a solution. It should not be the main problem of the period, but one that leads toward it. Don't say too much yourself, but almost immediately point to individuals and ask, "How about it?"

The poor leader does it this way: "Now, I hope you'll all feel free to ask questions. . . . I'm new at this, you know. . . . I'm

just the leader. . . . I hope you'll all talk right up. . . ." Then he talks vaguely for another ten minutes, and still no one says a word.

Much better: The leader steps to blackboard, writes at top "Qualities Required in a Successful Missionary." Faces group, chalk poised. Looks in every eye—brief pause. Points to one person. "You start." Writes suggestions on board.

3. Now, with some community of feeling engendered, state the general purpose of this meeting or period.

4. Work to get several individuals talking, as soon as possible. Even disagreement, at this stage, is a lucky break, because it develops the topic.

INTRODUCE CONCRETE MATERIAL

5. About this step you must get beyond opinions and have some facts to chew on. Therefore, read short statement, or call for a few pre-arranged reports from individuals. "I had asked Mrs. — to look up some information on our subject. What did you find out?"

6. Have an agenda—memorized, or on a card—but don't reveal it too rapidly! The meeting must seem to take its own lead, to be spontaneous and original.

7. Let the meeting pursue any side-issues that arise, but, as leader, keep calling it back to your main objectives.

8. Have plenty of reserve ammunition—stories, anecdotes, cases, quotations, statistics. But don't use these unless necessary. Matter contributed from the group is often much more vital.

9. Note any outcomes that begin to arise. This is the "project" plan. "Perhaps we might look up. . . ." And ask your temporary secretary to make a note of it. Later, these may be worked up into a group activity.

10. Never antagonize, never argue. You are not to put over any theory or point, but to lead persons to vibrate to a theme. Sometimes the violent disagreement of one person will clinch most beautifully the right view for all the rest. You may win your one maverick later, or in private. After all, truth is not a voting matter, but one of discovery, realization, and assimilation.

11. Summarize toward the end, and get a few individuals to promise to do something before next time. If a secretary has taken notes, he can be asked to review, briefly.

12. Stop the meeting while it is still interesting. You want them to come back for more, don't you?

There are your Twelve Rules for Being a Great Discussion Leader. Make them your own: practice them intelligently and often.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.

SEPTUAGESIMA

GENERAL

THE PEACE

"Stepping Down"

The second study conference of the Churches on a Just and Durable Peace, held at Cleveland, January 16th to 19th, voted to support the Dumbarton Oaks proposals for an international organization. The final adoption of the report recommending this action was made without a dissenting vote, although a not inconsiderable minority of the delegates had grave misgivings about the proposed organization.

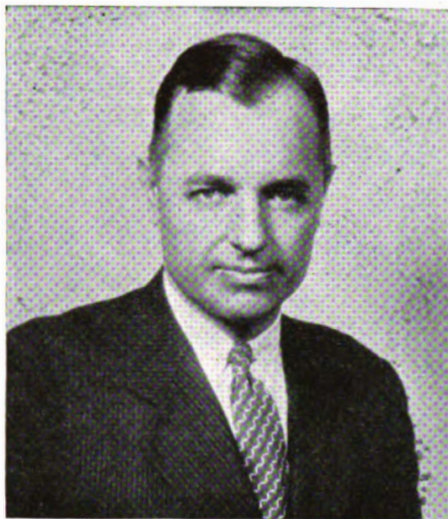
Nevertheless, there was overwhelming agreement among the 500 delegates, representing virtually every American Christian body of importance except the Roman Catholics, that the Dumbarton Oaks proposals offer the best possibility of a peaceful world order, and as such, should be supported by the Churches. The conference recommended nine "improvements" in the Oaks Plan to make the organization more just, more durable, and more acceptable to the Christian conscience.

The Oaks Plan, together with the other agenda of the conference, was studied in one of three preliminary memoranda prepared by Commissions under the chairmanship of Dr. Walter M. Horton and Dr. William E. Hocking. These memoranda, on Principles for Christian Action, Christian Standards in the Present World Situation, and a Program for Christian Action, were presented to the opening plenary session, held on the afternoon of the 16th. Then the conference divided into three groups to provide more opportunity for discussion. Unlike previous conferences of this character, all three groups discussed all three memoranda. The result, as might have been predicted, was a gain in general awareness of the problems discussed but a substantial loss in thoroughness of discussion.

Several major tensions ran through the conference. Isolationism was apparently not an issue of importance, but there was strong tension between the "idealists" and the "realists"—those who thought the Churches should hold out for a purer expression of Christian international principles and those who felt that the important thing was to develop something workable now.

CHRISTIAN GOAL

Memorandum 1 presented the tension between the Christian ideal and the politically possible in abstract terms, concluding that "It is the solemn duty of the Church to support proposals for world organization which, though they may not embody



MR. TAFT: Warned against "condescending approval" of Oaks Plan.

all that the Church seeks, and may even embody seeds of potential evil, yet hold the promise of development toward the Christian goal of a family of nations."

In group 2, of which Bishop Scarlett of Missouri was chairman, this statement did not go unchallenged. Harvey O. Yoder of California raised the distinction between distant ideals and moral laws, asserting that the latter have to be obeyed now if there is to be a just and durable peace. Dr. J. M. Dawson, Southern Baptist, commented, "I'm scared of a perfectionist attitude, but I'm equally scared of compromise and expediency." In rebuttal, another delegate asserted: "We will never

attain our ideals unless we take the next step. The Church owes people leadership in the next steps as well as in the ideals."

Dr. Kenneth S. Latourette pointed out that the conference could not commit anyone's conscience, saying, "Christians are honestly divided and are going to be conscientiously divided" on any political question. "The Church cannot speak as such on these questions."

Dr. E. Gordon Cisco of Canada asserted, "All of us compromise our ideals all of the time. The real question is how far we can step our ideals down."

Louis H. Washburn, Episcopal Church delegate from Philadelphia, pointed out that it is not necessarily compromise to endorse a step in the right direction, even though the step does not take us to the final goal.

The Rev. A. J. Muste, Christian pacifist leader and one of the protagonists of the so-called "idealistic" view, commented, "We are talking as if we had to convert a nation of idealists to the practical." The real problem, he felt, was to win the nation from a pagan reliance on force and selfishness to the Christian way.

Miss Ruth I. Seabury of Boston, Congregational-Christian, voiced a sentiment acceptable to both sides when she objected vigorously to talk about "stepping down" ideals. Bishop Scarlett agreed, saying that the only stepping down he contemplated was something like the "stepping down" of a high-voltage electric current to apply it to the business of lighting lights and running machinery.

When the specific merits of the Dumbarton Oaks plan came before Group 2, a new group chairman, co-chairman, and secretary were appointed while Bishop Scarlett and his fellow-officers retired to prepare the group findings on the principles for Christian action. (These findings were coordinated with the findings of the other two groups and worked into a report presented to a plenary session for adoption as part of a 3,000-word message to the Churches; a similar procedure was followed with the other two divisions of the conference's work.)

The chairman pointed out that these alternatives were possible: the group might reject the Oaks Plan entirely, accept it without modification, accept it if modified, and accept it but recommend changes. He asked for a show of hands as to whether anyone present would reject the plan entirely: no one favored this alternative.

After some discussion of the assets and liabilities of the Dumbarton Oaks Plan, Charles P. Taft, Episcopalian, rose and asserted with warmth that he feared the

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effect of a "condescending approval" of the proposal which might play into the hands of those who were interested in wrecking international cooperation. He moved the adoption of the statement from the preliminary memorandum: "These proposals mark a genuine and important step in the direction of world cooperation, and on that ground we recommend their united support by the Churches. . . . We understand that changes and modification may be made. . . . We believe that Christians must do everything in their power to effect such changes as will bring the proposals more in harmony with the ideals which the Churches have set. Our major concern is that Dumbarton Oaks proposals, which represent the tangible result from the first stage of formal international consultation will receive such support as to make certain that the next stage will follow.

"We are prompted to our support by a consideration of what the alternative to the Dumbarton Oaks proposals may be. We feel that if these proposals are rejected no world order and security organization of any kind will be possible for a long time to come. . . ."

Mr. Muste countered with equal vigor that the plan was not really an organization but a power alliance. Another speaker warned that the failure of the League of Nations was partly due to its failure to incorporate adequate moral standards.

SUBJECT PEOPLES

Speaking on this point, Dr. Channing Tobias, a great Colored Christian leader, placed great stress on the absence of any effort to bring freedom to subject peoples. "When I think," he said, "of the millions of India who are left out of consideration, and the other subject peoples to whom the plan offers no hope, I wonder if the price of an international organization which leaves these millions out may not be too high."

The Rev. Vernon Holloway, Congregational-Christian social action leader, pointed out that, even though the great powers were dominant in the organization, the plan provided a basis of collaboration between them with responsibility for the welfare of the smaller nations.

The Rev. John Nevin Sayre, Episcopalian, asserted that since the proposals were still in the tentative stage there was an interval during which the Churches had time to seek for improvements in the plan. He suggested that it would be poor strategy to make a final decision now to support it whether or not it would be improved.

Mr. Washburn asserted: "Looking down our noses at the Oaks Plan may work to the advantage of isolationists and imperialists. It is the only governmentally sponsored plan we have, and the alternative is not something better but no international collaboration at all."

Dr. Muste, quoting the March Hare and Dorothy Thompson, countered with, "Nothing added to nothing still equals nothing."

Mr. Taft's resolution supporting the plan was then put to a vote and carried by a strong majority.

The debate was similar in the other

two groups. The strongly internationalist section was considerably less satisfied with the plan than the rest, and it was evident that the political leadership of American non-Roman Christianity was passing to more conservative and practical-minded leaders than those of the past few years.

When the Oaks Plan came before the plenary session January 18th, the confer-



DR. JONES: Objected to great powers' domination of the world.

ence's statement was presented in the form of a draft of Section II of the conference's message to the Churches. The document stated (after minor amendments had been made from the floor):

"In the light of the Guiding Principles and the Six Pillars of Peace, we offer our appraisal of the Dumbarton Oaks Proposals and we call attention to certain related matters which we believe must be considered in connection with any international organization for world order and security. . . .

"A. The proposals are the only plan which governments have thus far evolved and therefore are the only available index to the extent of agreement which is now possible.

"B. They set forth certain purposes and principles essential to world order and peace.

"C. They provide for continuing collaboration of the United Nations, and in due course of other nations.

"D. They provide through the assembly for the periodic consultation of all member nations and for promoting cooperation in the interest of the general welfare.

"E. They provide in the Economic and Social Council for facilitating solutions of international economic, social, and other humanitarian problems and for coordinating international policies and agencies in this field.

"F. They provide, through the security council, for continuing consultation of rep-

resentatives of the greater powers and of selected lesser powers with a view to a peaceful settlement of disputes and the restraint of aggression.

"These proposals now stand at a formative stage and thus permit recommendations for improvement which will make them more acceptable to the Christian conscience.

"Accordingly, we recommend that the Churches support the Dumbarton Oaks Proposals as an important step in the direction of world cooperation but because we do not approve them in their entirety as they now stand, we urge the following measures for their improvement:

NEEDED IMPROVEMENTS

"(1) *Development of International Law*: The charter should anticipate the operation of the organization under international law and provision should be made in it for the development and codification of international law.

"(2) *Voting Power*: A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged by a predetermined body of international law.

"(3) *Amendment*: In order to permit such changes in the charter of the organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the security council.

"(4) *Colonial and Dependent Areas*: A special agency or commission should be established wherein the progress of colonial and dependent areas to autonomy, and the interim problems related thereto, may become an international responsibility.

"(5) *Human Rights and Fundamental Freedoms*: A special commission on human rights and fundamental freedoms should be established in addition to the economic and social agencies proposed under the economic and social council.

"(6) *Eventual Universal Membership*: The charter should clearly specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.

"(7) *Limitation of Armaments*: More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

"(8) *Preamble*: A preamble should reaffirm those long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere."

With John Foster Dulles, chairman of the conference, presiding, Methodist Bishop G. Bromley Oxnam of New York, president of the Federal Council of Churches, presented the report and moved its adoption.

Minor amendments were made from the floor (those that were accepted are incorporated in the above text). Delegates who remembered the excitement attending Dr. Charles Clayton Morrison's "The Church Is Not at War" at the Delaware conference, watched expectantly as he rose to raise a question. But it was only a point of verbal clarification.

A delegate asked whether the early membership of the defeated nations ought

not to be provided for. Bishop Oxnham pointed out that this was covered in Recommendation 6, and a delegate reminded the conference that the term "peace-loving states" of the Oaks Plan might be an embarrassing one to press since Japan had fought less wars than any of the other great powers and Germany less than most.

Joe J. Mickle of the Foreign Missions Conference objected to the term "more acceptable to the Christian conscience," but Bishop Oxnham asserted that the Christian conscience was just what was involved in Christian criticism of the proposals.

GREAT POWER DOMINATION

At this point Dr. E. Stanley Jones, beloved Methodist missionary to India and one of the great saints and mystics of the present day, arose to speak. Haltingly, he said, "I had intended to remain silent here, but I have been moved to speak. I could not live with my conscience if I did not do so.

"We have heard again and again the objection that this plan is really a military alliance of five nations with a padding of democracy behind it. . . . It looks as though five nations are ultimately going to tell the world what to do. . . . I don't believe that this arrangement will sustain the future.

"I have been moved to propose this amendment: 'The powers of the security council as now constituted should be considered as temporary during the period of transition. As soon as possible they should be transferred to the assembly.'"

(The security council consists of the five great powers with six representatives of the smaller nations. The assembly consists of all the nations, each of whom has one vote.)

The Hon. O. K. Armstrong, Southern Baptist, supported the motion "heartily." "We seem," he said, "to be freezing the *status quo* with all its terrible injustices."

After a moment or two there began to be calls for the question from the floor. No speaker came forward against the proposal, the supporters of the Oaks Plan apparently being confident that the preliminary work of the group discussion had settled the issue in their favor.

HARNESSED POWER

At last, however, those who knew the tremendous moral power of Dr. Jones, were relieved to see Bishop Oxnham step forward to the microphone.

"We are confronted," said Bishop Oxnham, "with the fact of power. It exists; it determines the settlement of international affairs. The question before us is not, Is power good or bad, but Can we bring power under control?"

"Does anyone here really believe that the power of the United States, the power of the British Empire, the power of the Soviet Union—their immense resources, their great armies and navies—can really be committed by the vote of any number of small nations? What we must seek to do now is to harness that power by linking it with responsibility. . . . I believe that the adoption of Dr. Jones' resolution would jeopardize the whole program."

Mr. Dulles then put the question. A

voice vote was inconclusive. The chairman then called for a show of hands. The ayes (favoring the Jones amendment) made a goodly showing. But the noes looked like a veritable forest of hands.

Adjournment time was at hand, and the question of the adoption of the entire section on Dumbarton Oaks was called for. It was adopted with no dissenting votes.

NINTH IMPROVEMENT

Feeling that perhaps the shortness of time had prevented some amendments from being offered, the conference leadership reopened the question of amendments to this report on the following morning. To meet the problem raised by Dr. Jones, the following amendment was proposed and adopted as a ninth desired improvement:

"(9) There should be provisions designed more clearly to protect the smaller nations from the arbitrary power of the great."

Dr. Jones objected that this statement was "too tentative, too halting. It is good, and I would vote for it by itself. But it does not meet the central problem of placing the future in the hands of five great nations." Nevertheless, no accepta-



BISHOP OXNHAM: "We are confronted with the fact of power."

ble substitute was proposed, and the statement was adopted.

The full text of the findings of the conference will be published in THE LIVING CHURCH as soon as it is available—probably next week. The entire report, especially Section 3, was recognized to be in need of editing to polish and clarify it, and this task was left to a committee. Next week's issue will also contain reports of other discussions at the Cleveland conference, especially those which centered about the issue of Christianity and the economic order. Here an even deeper cleavage existed among the delegates than in the sphere of international organiza-

Urge Inclusion of Religious Peace Pattern in Foreign Policy

Inclusion of the interfaith "Pattern for Peace" in the foreign policy of the United States was urged in a joint resolution introduced in the House of Representatives by congressmen representing the nation's three major religious faiths.

The "Pattern," issued by 146 Protestant, Roman Catholic, and Jewish leaders on October 7, 1943, consisted of a seven-point "declaration on world peace" that called for the establishment of a moral order based on justice and coöperation, buttressed by the use of "adequate sanctions" to enforce international law and to maintain peace.

Its seven points asserted that moral law should govern human relationship, the rights of the individual should be assured, oppressed peoples should be protected, the rights of minorities should be secured, an international organization should be created to maintain peace with justice, international economic coöperation should be fostered, and a social order based on these principles should be organized within each state.

After a lengthy preamble, the resolutions, all worded the same, said: "Resolved, That it is the desire and the will of the Congress of the United States that the following principles shall be adhered to as the basis for the establishment of peace and a just world order.

"Furthermore, the implementation of these principles shall be the object of this nation."

The three congressmen who submitted the measures were Charles M. LaFollette (R) of Indiana, a Protestant; Michael A. Feighan (D) of Ohio, a Catholic; and Samuel A. Weiss (D) of Pennsylvania, a Jew. It is expected that the joint resolution, which was referred to the House Committee on Foreign Affairs will be introduced in the Senate at an early date.

ANGLICAN SOCIETY

Annual Meeting

The American Branch of the Anglican Society held its annual meeting in New York City on January 18th, in the parish house of the Church of the Incarnation. The executive committee met first, the general meeting being held at 5:30 in order that members might come direct from their places of business. At 7:00, there was a dinner in a nearby restaurant. The extremely cold weather and the icy pavements and snow-impeded streets and highways kept the attendance down somewhat; but there was a surprisingly large attendance, notwithstanding. The honorary president, Bishop Oldham of Albany, was unable to be present, but the Rev. Canon Louis E. Daniels, for many years chairman of the extension committee and one of the most notable members, came from Oberlin, Ohio. The Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, president of the American branch, was present. The other officers were all able to attend: the Rev. Dr. J.

Wilson Sutton, vice president; the Rev. Charles E. Hill, secretary; Richard A. Zerega, treasurer. Also present was the Rev. Francis Blake, editor of the *News Sheet* of the American branch.

The principal speaker at the dinner was the Rev. Allen W. Brown, rector of Christ Church, Hudson, N. Y. Fr. Brown was appointed chairman of the extension committee. The most important discussion of the meeting was on ways and means of extending knowledge of the Anglican Society and increasing its work.

The objects of the Anglican Society are (1) to promote and preserve the Catholic Faith in strict accordance with the principles laid down in the Book of Common Prayer; (2) to uphold and appreciate the English Use (that is, that use implied implicitly and explicitly in the Preface and rubrics of the Prayer Book), both in rite and ceremonial. This use differs in many ways from the Roman Use.

FORWARD IN SERVICE

Representatives from First Four Provinces Met in Virginia

Diocesan Forward in Service representatives from the first four provinces met with Dr. Avery Mason and Fr. George Burrill at Roslyn, Richmond, Va.

Bishop Goodwin was on hand to welcome the men. Two days were spent in reporting the progress of the Plan of Action in the several dioceses and the Plan of Action for 1945-46 was presented and discussed. This was the first of four such conferences to be conducted within the next few weeks. It also was the first to bring the men from the northern and southern Atlantic coastal dioceses together, a move which the men hoped will be repeated. Fr. Fred Warnecke was in charge of hospitality for the group.

RELIGIOUS ORDERS

Fr. H. M. P. Davidson Professed in Oratory of Good Shepherd

The Rev. H. Martin P. Davidson was professed in the Oratory of the Good Shepherd at St. Stephen's Church, Providence, R. I., on St. Thomas' Day. Fr. Davidson is chaplain of St. George's School in Newport, R. I.

The Oratory of the Good Shepherd is an association of priests and laymen founded in England during the last war. It lives on a rule of prayer, maintains community life at its house in Haxwarden and has a number of mission priests in various parts of the British Empire and in America. Its center was for a long time at Cambridge, England, and its superior, the Rev. Wilfred Knox, is dean of Pembroke College, Cambridge.

American members of the Oratory belonging to the Cambridge Chapter include two who are professed: Rev. R. P. Casey of Brown University and St. Stephen's Church, and Fr. Davidson, and seven companions, priests and lay. These are, Rev. John Butler, St. Martin's Church,

Providence, R. I.; Rev. Charles Liggett, St. Luke's Church, Germantown, Pa.; Chaplain Donald Platt, USNR, 17th Naval Construction Battalion in the Pacific; Rev. Norman Pittenger, General Theological Seminary, New York; Rev. Otis Rice, rector of St. Luke's Hospital, acting chaplain of Columbia University and lecturer at General Seminary; Rev. Richard Sumner, Forest Hills, Long Island, N. Y.; and Robert Baker, Pharmacist Mate, USN.

Bishop Perry of Rhode Island is consultant of the American branch.

MISSIONARIES

Alaska and Panama Canal Zone To Get Addition to Staff

Much-needed additions to the staff of the Church's missions in Alaska and Panama Canal Zone are announced by the Appointment Committee of the National Council. Both of the appointments announced are seminarians who will go to their fields shortly after ordination.

Robert Paul Holdt, a senior at the Virginia Seminary, will be ordained in the spring and will be stationed by Bishop Bentley, probably at St. Mark's Mission, Nenana, Alaska. He is a member of the Church of the Messiah, Baltimore, and his past experience includes work as school teacher, truck driver, shipyard work, assistant to head of college in English Department, training of leaders for YPF recreation programs, and manager of Seminary Book Store. He is 22 years old.

David E. Richards, a senior at the General Seminary, will go to the Canal Zone after his ordination next summer. He will be in charge of St. Mary's, at Silver City, and St. George's, Gatun.

Mr. Richards was born in 1921. He is a member of St. Luke's, Scranton, Pa., was graduated from Lehigh University in 1942, and will graduate from seminary next May. He has served as a lay reader in a small mission, student assistant at St. Bartholomew's, New York, St. Stephen's, Port Washington, St. Thomas', New York, Epiphany, New York, and St. Peter's, West Chester. He received clinical training at Bellevue Hospital, New York.

RACE RELATIONS

Committee for Equal Justice For Mrs. Recy Taylor

Nearly 100 prominent persons from 19 states and the District of Columbia have joined a committee of sponsors for the Committee for Equal Justice for Mrs. Recy Taylor, it was announced recently by Miss Glenda Sullivan, secretary.

Purpose of the committee is to secure the prosecution under Alabama law of six white hoodlums who, on September 3d, kidnapped and raped Mrs. Recy Taylor, Negro wife and mother, at Abbeville, Ala. On October 9th the grand jury of Henry County considered the case, but refused to return an indictment despite the fact that

at least one of the assailants had confessed. On December 8th, Gov. Chauncey M. Sparks of Alabama promised "an investigation" but has not made any further announcement.

"The case of Mrs. Taylor is not an isolated one," the committee announcement said. "It is not merely the case of an individual crying out for justice. It is clear that the reason no attempt has been made by Henry County authorities to punish Mrs. Taylor's assailants is because they are White and their victim a Negro. This is a fight for all American womanhood. It is a fight for equal justice and for unity of all our people."

Among the prominent Church leaders on the Committee of Sponsors are Bishop Mitchell of Arizona; Very Rev. John Warren Day, dean of Grace Cathedral, Topeka, Kans.; Rev. Aubrey C. Maxted, Bay City, Tex.; Rev. Shelton Hale Bishop, New York City; and Rev. William H. Melish, New York City.

Leading educators who have joined include Prof. John A. Mackay, president of Princeton Theological Seminary; Prof. Royal Wilbur France of Rollins College; Prof. Elbert Russell, Duke University; Prof. Walter Rautenstrauch, Columbia University; Prof. Seba Eldridge, University of Kansas; Prof. Vida D. Scudder, Wellesley.

INDIAN WORK

79 Baptisms, 20 Confirmations, At Good Shepherd Mission

"The response of the Navajo people has gone beyond my expectations," reports the Rev. David W. Clark in announcing 79 baptisms and 20 confirmations in the past year. Fr. Clark said that the work at Ft. Defiance, Ariz., had gone on steadily with improvements as possible in the physical structure, including a new engine for supplying the mission's light, heat and refrigeration.

The Good Shepherd Mission, Fr. Clark said, is now the home of 40 Navajo Indian children and a center of evangelistic work for Navajo families who live in desert and mountain. The children attend government public schools during the school year, returning home for summer vacations.

RADIO

Religious Education Council Launches Radio Program

A five-minute dramatic broadcast of religious experiences of everyday people, entitled *Victorious Living*, has been launched by the International Council of Religious Education over more than 25 local stations in 13 states, it is announced by the Rev. Philip C. Landers, the council's director of public relations.

The program is presented six days a week for 39 weeks, Mr. Landers states, and it is expected that 200 stations in the United States, and some in Canada, will carry it by the end of 1945.

PHILIPPINES

"Pray for Us"

The first word from the Rev. Clifford E. Barry Nobes since his internment in the Philippines, has been received in THE LIVING CHURCH office. Sent on May 24, 1944, the message, confined to the 25 words allowed, read as follows: "All Northern Luzon missionaries send greetings to LIVING CHURCH FAMILY. We celebrate Mass daily. Native staff outside carrying on evangelistic medical work. Pray for us." Fr. Nobes indicates that his health is good.

HOME FRONT

Asks Special Sunday for Commission Offering

Bishops throughout the Church have been asked by Bishop Sherrill, chairman of the Army and Navy Commission, to set aside a special Sunday in February for an offering for the Commission's 1945 budget, which, as a minimum, will be \$400,000.

"With almost five hundred chaplains in service throughout the world," Bishop Sherrill said, "with the war effort greatly intensified in the East and in the West, the demands upon our funds are very great. We are spending at the rate of almost \$1,000 a day and we are not able to meet all the requests for help which come to us."

In 1944, Bishop Sherrill said, the Commission received gifts totaling roughly \$400,000, "but this year certain special gifts may not be repeated and this figure is a minimum, so I ask even more careful planning and effort than in previous years."

"When the people realize the need and the opportunity, they will give gladly and generously. We must keep the Church with our men and women in the service!"

Church Groups Study Transportation Rulings

Pending clarification of the government's request that all group meetings requiring the presence of more than 50 persons be eliminated after February 1st, religious bodies having conventions scheduled in 1945 are withholding a definite decision on their plans, a survey by Religious News Service indicates.

While Church leaders see no reason why inspirational gatherings should not conform to the new regulations, it is pointed out that it will be difficult to cancel legislative conventions, as these comprise the governing bodies of the denominations, and are required by Church law.

The *Presbyterian*, a weekly reaching members of the Presbyterian Church in the USA, declares that the government's appeal does not apply to the denomination's General Assembly "for the reason that the Assembly is not a convention, but the highest court of our communion and

an integral part of our corporate life and testimony as Presbyterians under our constitution."

A similar attitude was expressed by Church officials interviewed by Religious News Service. It was stressed that no one person or group of persons has authority to cancel meetings charged with the duty of legislating on the denomination's activities.

All Church groups are agreed that attendance at their conventions should be curtailed to an absolute minimum.

Many of the major Church bodies will not be affected by the government's ban, as their meetings are held on a biennial, triennial, or quadrennial schedule and are not due to convene this year. These include the Episcopal Church, Methodist Church, Congregational Christian Churches, United Lutheran Church, Missouri Lutheran Synod, American Lutheran Church, Norwegian Lutheran Church, Church of the Nazarene, Church of God in North America, Evangelical and Reformed Church, General Conference of Religious Society of Friends, African Methodist Episcopal Church, and several others.

Two of the largest gatherings listed this spring are those of the Northern and Southern Baptist Conventions, both mainly of an inspirational nature. It is thought likely that both will be cancelled, but official announcement will not be made until later.

JAPANESE-AMERICANS

Bishop Reifsnider in Twin Cities

Bishop Charles S. Reifsnider spent January 16th and 17th in the Twin Cities, conferring with those in charge of work among Japanese-Americans in that area, and keeping several speaking engagements.

On the morning of the 16th he met with members of the United Christian Ministry

to the Nisei, the Rev. Daisuke Kitagawa, executive secretary. Other members are the Rev. Francis Hayashi, Methodist; the Rev. Paul Nagamo, Baptist; the Rev. Shimpachi Kanow, Presbyterian, and Miss Martha Akard, Lutheran, for more than 20 years a missionary in Japan and now in charge of the Twin City Hostel for evacuees.

Bishop Reifsnider spent Tuesday afternoon and evening at Fort Snelling conferring with Nisei members of the armed forces stationed there, with Maj. Paul Rusch, formerly of Japan, and others in charge at the Fort.

At noon, on the 17th, he addressed the clergy of the Twin Cities, who were guests of Bishop Keeler of Minnesota for luncheon at the Cathedral Church of St. Mark, Minneapolis. That afternoon he spoke to approximately 300 Twin City Church women at a tea held in the cathedral, and at 6:00 made an informal address at an Evensong service at the cathedral. Participating in this service were clergy members of the United Christian Ministry to the Japanese Americans, and Dean Charles P. Deems. Three numbers were sung by the 250 members of the Nisei choir from Fort Snelling which was organized by Lt. Paul Yamazaki. His father, the Rev. John Yamazaki, who is in charge of work among the Nisei in greater Chicago, accompanied Bishop Reifsnider to the Twin Cities, and participated in the services and meetings at the cathedral. After the service, refreshments were served by the cathedral women.

On Christmas Eve, at 5:00 P.M., the Japanese-American choir broadcast carols for 15 minutes over the Northwest network; at 2:37 P.M. they were on the International Army Hour, joining with soldiers in Leyte, the Aleutians, Saipan, France, and Germany; and at 11:30 P.M. for 30 minutes they were on the Northwest network with Lieutenant Yamazaki reading the Christmas Lesson.



JAPANESE-AMERICAN WORKERS: Bishop Reifsnider (center) discusses Nisei problems with Miss Agard, Fr. Kitagawa, Fr. Yamazaki, and Miss Betty Bruce.

HAITI

Earthquake Causes Damage At Port-de-Paix

Word has been received of damage to The Church of the Innocents, Port-de-Paix, as the result of successive shocks of earthquake, the second week in January. There was damage also to the widely-known motor boat, *Eveque Carson*, which had been purchased by LIVING CHURCH readers to aid Bishop Carson in traveling about his district. The extent of the damage has not yet been learned but hope is entertained that all is of a minor character.

This parish of Holy Innocents is among the most active and locally influential of Haitian parishes, largely because of the founder of the mission, the Very Rev. Elie O. Najac, now the dean of Holy Trinity Cathedral, Port-au-Prince. The Rev. Antony Macombe, with the Rev. Georges H. Sterlin, deacon, is now in charge of the work. It includes a wide field which includes the near-by *Ile de la Tortue*, once the West Indian stronghold of pirates and buccaneers.

ENGLAND

Proposes Anglicans Confer With French Church Leaders

Dr. Geoffrey Francis Fisher, newly-appointed Archbishop of Canterbury, has proposed that a representative of the Anglican Church confer with Protestant Church leaders in France on matters of mutual interest.

The suggestion was made in a cable received in Paris by Pastor Marc Boegner, president of the French Protestant Federation, on the eve of his departure for Geneva to consult with officials of the World Council of Churches.

Church Plans Postwar Exchange of Clergymen

Postwar plans of the Church of England include a tentative proposal to appoint special canons for service abroad, with exchange clergymen from the Continent, the British colonies, and the United States taking over places in England. It is hoped that each diocese will be able to arrange one such exchange.

FRANCE

Basil Zenkovsky Appointed Dean Of Russian Seminary in Paris

Prof. Basil Zenkovsky has been appointed to succeed the late Sergius Bulgakov as dean of the Russian Orthodox Theological Academy in Paris. Dean Bulgakov died last July.

Exposed to the constant threat of political denunciation and kept under rigid

surveillance by the German police, the Academy's chief concern during the occupation was to preserve its existence as a divinity school and as a center of theological research.

This it did in spite of a serious teacher and student shortage. Many of its professors, on leave in various parts of Europe when the war began, were unable to return. Lack of travel facilities for prospective candidates greatly cut down the number of students.

In the 1943-44 period, the Academy's roster showed only ten students registered, two of whom were graduated. However, several students revealed such outstanding ability that they were looked upon as likely candidates for professorial posts.

An experiment was launched in 1942-43 when a group of students expressed a desire to prepare for the priesthood despite lack of preliminary training. Theological courses were organized, including a minimum program to equip students for practical church ministry. Public evening theological lectures, to which women were admitted, were also introduced.

Among the faculty not able to return are Archimandrite Cassian who was retained on Mount Athos and is still in Greece; and Prof. B. I. Sove who is retained in Finland being considered by the Academy as on vacation and unable to rejoin his post. Prof. V. V. Zenkovsky was arrested by French authorities the very day of declaration of war and interned in a concentration camp until November 1940. Prof. L. A. Zanders spent three months in a concentration camp after the German declaration of war on Russia.

YUGOSLAVIA

Orthodox Diocese Seeks Transfer to Russian Church

A move to transfer one of Yugoslavia's Orthodox dioceses to the jurisdiction of the Russian Church, believed the first plan of its kind affecting Orthodox churches in two friendly countries, was disclosed in Moscow by a delegation of Serbian Church leaders from Mukachevo, northeast Galicia, now under Russian occupation.

A petition is being made, the delegation announced, to the Holy Synod of the Serbian Orthodox Church, for permission to transfer the diocese of Mukachevsko-Priashvesky, once part of the old Austria-Hungarian empire, and a sore spot in central European politics, to the spiritual control of the Moscow Patriarchate.

In Moscow to secure support for the petition, the Serbian delegation was headed by Deputy Bishop Abbot Feofan Sabov. Other delegates were Archimandrite Alexei Koboluk, Archpriest Dmitry Beliakov, Fr. Johannus Korolovich, and Prof. P. V. Lintur.

Acting Patriarch Alexei has assured the delegation that the Russian Orthodox Synod favors the petition, which was signed by Abbot Feofan and 20 priests of

the Mukachevsko-Priashvesky diocese, and was declared to represent the wishes of all its Orthodox clergy. The petition is not expected to lead to definite action by the Russian Church until it has been approved by the Serbian Orthodox Synod.

High honors were paid the Serbian visitors by Russian Church and state officials during a three-day stay in Moscow.

Officially received by Acting Patriarch Alexei and other members of the Holy Synod, with whom they discussed church matters, the delegates also conferred with Georgi G. Karpov, chairman of the Soviet Council for the Orthodox Church.

The four clerical members of the delegation conducted memorial services at the tomb of the late Patriarch Sergius.

After their Moscow visit, the delegation left by plane for Kiev, to visit the Exarch of the Ukraine, Metropolitan Johannus of Kiev and Galicia.

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WORLD COUNCIL

European Church Relief Gets Under Way

The Department of Relief and Reconstruction of the World Council of Churches has now been set up in Geneva. Dr. A. Livingston Warnshuis, foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, declared. National Church committees representative of non-Roman groups, he said, have also been set up in France and Belgium to handle relief appeals.

Dr. Warnshuis described the machinery for administering aid to war damaged churches of Europe at a press conference following his return from England, France, and Switzerland where he studied problems of postwar relief and reconstruction on behalf of non-Roman churches of America.

Other national Church committees will be organized as continental Europe is liberated, Dr. Warnshuis said. Appeals for aid to individual churches will first be reviewed by national Church committees and later by the World Council's Department of Relief and Reconstruction. This department will then assign responsibility for providing relief to countries having reconstruction funds at their disposal.

In this country appeals for aid will be received through the newly-established Commission on World Council Services of the American Committee of the World Council of Churches. British churches recently formed a Committee on Relief in Europe which will function in a similar manner. Sweden, Switzerland, and Canada are in process of organizing parallel committees.

Pastor Alphonse Koerchlin of Basel, Switzerland, is chairman of the World Council's Department of Relief and Reconstruction. The new department will eventually embrace the functions of the existing Central Bureau for European Inter-Church Aid, Dr. Warnshuis said.

The Tenderness of Jesus

By the Rev. Laird Wingate Snell

WHEN we think of the tenderness of Jesus we naturally think first of His attitude toward women and children, how He gave new dignity to woman such as the world had never known, and new worth to childhood. We recall His indignation with the disciples when they rebuked mothers for troubling Him with their children, and said that if grown-up people only had the attitude of children towards His Kingdom there would be more hope for them. Then He took the children in His arms, laid His hands on them, and blessed them.

Was this laying on of hands just a formality, a mere symbol? It was not. Nothing that the Lord Christ ever said or did was formal or without positive spiritual content. Always it was real, with reality such as we sinners can never know save as a gift of God's grace. What He said and did was charged with the Spirit, was overflowing with the Spirit, and its overflow marked His every word and every expression of His face or hands. For He was in the world to baptize with the Holy Ghost, and through that baptism to save the world. So His hands laid in surpassing tenderness, longing, and love upon those children's heads brought them an inward gift, wrought within them a change, marked their souls with stamp divine; and all their life long God was nearer to them, more real to them, for the hands of Jesus laid on their heads in blessing.

Faith conditioned the receiving of gifts of God from Jesus' hands then, as it does from His hands in the Church's sacraments today. For the children, whether brought to Him for blessing or for healing, it was the faith of the parents. For the paralytic, borne of four, we are told it was the faith of the bearers that led Jesus to say, "Son, thy sins are forgiven," and then to heal his body.

Jesus cared first and most for healing of the soul. To bring men's souls into living touch with the living God was the burden of all His work and teaching. Read the Sermon on the Mount and note how the moment of all its lessons is, "that ye may be sons of your Father who is in heaven." "Ye therefore shall be perfect, as your heavenly Father is perfect,"—perfection possible only through perfected union of men's souls with God. Jesus, then, sought first to bring spiritual gifts to men; and we must believe that when He healed people's bodies He also brought gifts to their souls. This was the reason that He sought and asked for faith as the condition for His gifts.

With this necessity for faith in mind, it becomes plain that Jesus was moved by a great compassion on the one and

only time that He seemed to be harsh towards a seeker. The Syrophœnician woman was calling aloud to Jesus to cast a demon out of her daughter. The disciples asked Him to send her away, she was making such a disturbance. Jesus' reply pictured the actual situation: He was sent to Israel only, surely a disheartening word to the imploring mother. But Jesus must find an answer to the question, Was this woman, nurtured in paganism, able and ready for His gifts divine? Did she, that is, have the requisite faith? So He proceeded not only to find out what faith she had, but also to give her faith potency by challenging it. For faith attains its maturity and power through being expressed. If the woman could make due response, it would create as much as reveal the faith competent to receive His gifts, the loftiest richest gifts of infinite God now coming to earth through the incarnate Son.

She met the challenge: she would not be put away; she pushed through the surrounding disciples, drew near and fell at His feet with the simple cry, moving in its pathos, Lord, help me! Then the final test, as Jesus used the word of insult which the Jews employed for Gentiles. But I believe His eyes were glowing with a light divine, His face radiant with a smile of hope for her true response, and His voice revealing in its tenderness as He said, "It is not meet to take the children's bread and cast it to the dogs." The woman saw and understood, and met in full the challenge, "Yea, Lord, for even the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith, be it done unto thee even as thou wilt." And her daughter was healed from that hour.

Great faith had won, won not only a little daughter's restoration to good and normal life for the years of earth, but the opening of the woman's soul to the touch of the Spirit of holiness that should be untold blessing to mother and daughter for this world and the world to come.

As always, Jesus' words and deeds explain the ways of God to men. God has constituted man and man's relation to Himself and to the universe in such wise that the demand on faith is constant and inescapable. Every man who lives as a man and not as mere animal takes up the burden of faith every morning: faith in his fellows, faith in the future, faith in some ideal of perfection that ever calls forth his powers and urges his feet onward. Lacking faith, life comes to a standstill. Not a forward step is taken in any genuine work, as in true art, save on a positive faith. The same is true of science. For the man of science will follow his clues

and refuse defeat only because he believes in a cosmical unified rational order—a tremendous faith.

Jesus' discipline of the Gentile woman points us this truth: that a vast deal of the discipline of life is shaped and meted to us each one to this end, to be the precise challenge to faith that shall call it to expression, give it reality, and make it the open door for God's gifts. For all genuine faith, traced to its roots, proves to be faith in God. And faith in God carried to its rational ultimate becomes faith in Jesus Christ, "who is made unto us wisdom from God, and righteousness and sanctification, and redemption." And faith in Jesus Christ wide-opens the soul to the coming of God, is the soul's response to the silent motions of the Holy Ghost, is man's invitation to his Creator to complete His work, to take possession, to renew him, to sanctify him and use him.

Faith in God is the great crying need of the hour. A Church today full of members who were full of faith would be the invitation and opened door for such a work of God as Dr. Jacks envisages in the *July Hibbert*. It calls for quotation: "It may be that confusion here [following the war] will be the prelude, not, as many hope, to an improved order of the existing type, less disposed to violence and more efficiently policed, but to a new kind of order, as of the City of God, which hears no tramp of armies nor even the footsteps of the policeman on his beat. It may be that just when confusion is at its height and about to break out into conflict, the clamour will be hushed by the sudden trumpet-call to a new enterprise for humanity. . . . I mean, by the unexpected emergence of some commanding aim, of an over-arching purpose that would capture the imagination of the multitudes, drown their quarrels, override their disputes, make them ashamed of their former petty-mindedness and carry them forward on a tidal wave of magnanimous resolve to an end worth attaining by man. This may be too much to hope for and certainly is too much to count upon. But the like has happened before and will happen again, though none can predict the times and the seasons nor tell from what quarter the trumpet will sound."

Who can doubt that the unimaginable sufferings and the heroic endeavors of the present time, the depth of the one and the height of the other, the mingling of shame and glory, the tension and distress of the war-agony are the symptoms of a world in birth-pangs? But the birth of what? Perhaps of a great surprise. Meanwhile let us expect the unexpected, hoping for the best and on guard against the worst.

From Prophecy to Priesthood

THE CLEVELAND CONFERENCE on a just and durable peace was a worthy successor to the Delaware Conference. With representatives of virtually every major Protestant body, including Universalists and Unitarians, as well as local councils of churches and the important interchurch agencies; with some Old Catholic and Orthodox representation and a sizable group of members of the Episcopal Church, it spoke the mind of non-Roman Christianity in the United States clearly and forcefully. And the nub of its message was that the Dumbarton Oaks proposals for an international organization should be vigorously supported, although some changes should be made to accord more nearly with the Christian concept of a just and orderly world.

There were a number of important "side issues" of the conference, which we shall try to report next week when we hope to have the final text of the conference's message to the Churches. Among these might be mentioned a thoroughly Christian approach to matters of race relations, of subject peoples, of the treatment of Germany and Italy after the war. An important issue which remained unresolved but began to be dealt with more effectively was the problem of a Christian evaluation of the economic order. But support of the Great Powers' proposals for world organization was the focal point of the delegates' attention, partly because it was the practical issue upon which American Protestantism had to make a decision on a matter of principle. Does Christianity stand off from the affairs of nations, warning them with prophetic voice, "Thus saith the Lord"? Or does it also exercise a priestly function, subordinating its warnings of judgment to a practical task of healing, leading, and ministering?

It is possible, of course, to push the antithesis too far. Among Anglicans and other Churches with the deep historical roots of the Catholic tradition, the prophetic function has generally been considered as a normal one of the Church although its exercise is usually left to individuals. Among Protestant Churches during recent years the tendency has been to place the pronouncements of the whole Church upon the prophetic level and to leave the practical work to individuals acting as citizens. Neither type of ministry is ever wholly absent from the thought of any Christian or any religious body.

But the Cleveland Conference did represent a conscious and painful decision of the Protestant Churches to descend from the lofty heights of prophecy to the plain of practical service. The delegates met and faced the necessity of "stepping down" their convictions about absolute right and wrong to accomplish practical ends in a situation where good and bad are inextricably mixed.

Catholics are accustomed to distinguish between the visible Church and the Kingdom of God, and to recognize that the visible Church, although it is deeply enmeshed in historical situations, is sustained by the inner life of Christ. They look upon the Church as the fellowship of those who are being saved and upon society as in the process of being redeemed. They do not have the background of looking upon the Church as the company of the saved, called out from a world that helplessly awaits a catastrophic divine event, which lies behind so many of the inherited attitudes of Protestantism. Hence,

the struggle between absolute right and practical necessity, the fear of confusion of the functions of Church and State, the spurning of small steps in the right direction, are a little difficult for Catholics to understand. But the struggle is a real one for Protestantism.

It became even more evident at Cleveland than at Delaware that the Liberalism of contemporary Protestantism has in the past had its roots much more in secular soil than in religious. There has been a curious cleavage between theology and social thought, bridged only by moral exhortation and Utopian dreams. At Cleveland, both moral exhortation and Utopianism were found inadequate. Bishop Oxnam, a clear and fearless thinker, expressed the matter in these words: "We are confronted with the fact of power." That is not the kind of fact that American Protestantism has hitherto been ready to face. In the struggle between the "is" of Catholic thought and the "must" of Protestant thought, the "is" for the first time clearly dominated the mind of American non-Roman Christianity.

The older leadership was not by any means fully reconciled to this development. But it is here, it is dominant, and it has far-reaching significance for the future. For the only fully Christian reconciliation between "is" and "must" is found in the sacramental principle; its only perfect expression is in the Liturgy, where our imperfect and earth-bound selves are offered up in union with the perfect offering of our Lord, and whence from His real presence and outpouring of grace we draw nourishment to grow in the divine life. God eternally works in His world, by little and by little winning it to Himself; He makes use of homely and earthbound things as the channels of His grace; He dwells within us; and by the power of His indwelling He conforms us more and more to the pattern of our growth.

THE TURNING of American Protestantism from prophecy toward priesthood is of great significance. We believe it is even more important than the practical issue of support of the proposals for world organization; but the ability to think clearly and act effectively on this latter question will, we believe, have an immediate practical value which can hardly be overestimated.

The conference's action represented no careless and uncritical blessing of that which contains elements of danger and both practical and moral. The preachers are not presenting arms to the government, as too many of them did in the last war; they are giving sober and realistic support to a step which needs many more steps to bring it more in line with the will of God. Nine of these steps are indicated in the conference's report. In the words of Mr. Dulles' masterly opening address, "Collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals." The kingdom will not be brought in by exhortation but by long and difficult growth. The first step, in the field of international relations, is to provide a means of collaboration whereby power is linked to responsibility and decisions are subject to the moral judgment of mankind. Only if this first step is taken, can there be hope of progress.



Somewhere in the South Pacific.

DEAR FAMILY: Last week I wrote of my visit to Siota, site of the ruined native Cathedral of the diocese of Melanesia. This week let me tell you of my visit to the village of Venuha, also in the Solomon Islands, where the Church is very much alive.

We landed by dinghy from the mission launch—Fr. Edwards, half a dozen native seminarians, and myself. We were cordially greeted by the chief and a group of the men of the village, and a runner was dispatched to notify the native priest, who was working in the gardens at some distance from the village. Fr. Edwards was evidently very popular, for they all greeted him cordially with smiles and hearty handshakes. They were friendly to me, too, because I was a Marine, a Churchman, and a friend of Fr. Jim—three topnotch qualifications in their eyes.

The church was, as always, the largest and most impressive building in the village. It was of thatch, and would accommodate perhaps 200 people—more than the total population, which was about 140. Altar, pulpit, and lectern were carved of native mahogany, decorated with inlaid mother-of-pearl. It was a simple, dignified house of God, such as any community might be proud to have—though the architecture would look a bit strange on Main Street. While we were admiring it, the native priest arrived—an elderly kindly man dressed in a loin cloth and white shirt. He played for us on a wheezy old organ, probably discarded from some church about 1890 and sent out to the mission field. Several of the boys of the village, 7 to 12 years old, stood around, and at my request they shyly sang *Adeste Fideles* in their native tongue.

Next we toured the village, which was much larger than it had appeared from the sea, and shook hands individually with each of the men, women, and children. Most of them could not speak English, but they smiled in friendly fashion as Fr. Edwards translated my greetings to them. I visited several of their houses, finding them all remarkably neat and clean, as were the people themselves. The American influence was shown when I came to the water supply, which was contained in a standard Navy Lyster bag, properly hung and filled with fresh water.

We walked along the shore to the native cemetery, where the graves were carefully marked with wood crosses or (in the case of chiefs) with a stone cross, suitably inscribed. On the way back, the small boys demonstrated their skill at shinnying up a tall coconut palm, and then I had a game of catch with them, using a small coconut for a ball.

One of Fr. Edwards' candidates introduced me proudly to his wife and six months old baby. The infant was dressed in a tiny grass skirt for the occasion, but this unaccustomed finery was soon shed. Again I made friends with the baby, who rejoiced in the name of Mary Catherine. Father, mother, and baby made up such an obviously happy family, overjoyed at their reunion, that seeing it was a pleasure.

In the evening, back at St. Peter's College, the native candidates sang for me. They sang unaccompanied, taking their several parts, and their voices were rich and musical. Several familiar hymns were sung, both in their native language and in English. Then, to my surprise, they sang the *Kyrie* and the *Sanctus* from the *Missa de Angelis*, doing remarkably well with the difficult and strange music.

Before I left, I had the privilege of serving at the early Mass, which was in English for my benefit. They have a daily celebra-

tion at 6:30, sometimes in English, using the New Zealand Prayer Book, and sometimes in their own language, using a translation of the Book of Common Prayer. Fr. Edwards was kind enough to say that I served all right, except that I didn't ring the Sanctus bell with the unrestrained and prolonged vigor to which they are accustomed!

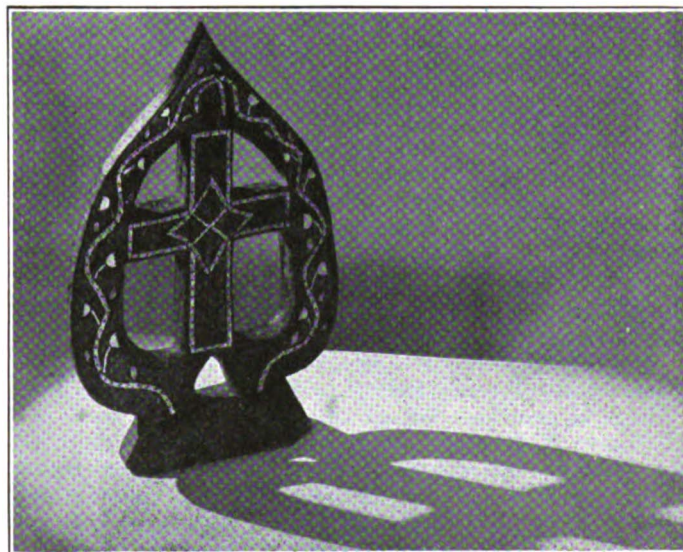
While at the mission, I learned some statistics about the Church in Melanesia. At the outbreak of the war, there were the Bishop (the same who has recently been visiting in the United States), 59 white priests and lay workers, and 62 native priests and deacons. In addition there were some 650 native teachers (or readers) and 140 members of the native preaching brotherhood, the "Retatsiu." Mission work was conducted in some 30 tongues, for the native languages and dialects differ from island to island. There were several preparatory schools for boys and girls, three junior schools for boys, and one for girls conducted by White Sisters, as well as the training school for clergy, St. Peter's College. Most of these were housed in small buildings built of native timber with leaf roofs, with tables and chairs home-made from kerosene cases and biscuit crates. (Today the influence of lend-lease is apparent in the college, where the desks are fashioned from American whisky cases contributed by the Navy officers' club near by.)

There was also a 64-bed hospital, with a resident doctor and nursing staff. This hospital, serving some 650 in-patients and 3,500 out-patients, continued its work through the Japanese occupation, and is still in operation, though without a resident doctor. Army surgeons who have visited it have unanimously praised its equipment and high standards.

Every village in the Christian communities has a church at its center, and the native priest ranks alongside the chief in the leadership of the people. The village teacher, too, is a powerful influence in the Christianizing of the people.

During the war, some of the schools and churches (like the Cathedral at Siota) have been destroyed, but most of them, especially in the interior, have survived. In many cases the people were able to save their church treasures from the Japs, and there were hundreds of villages in territory that the enemy never penetrated. Not a few American aviators, forced down in hostile waters, found their way to these villages and thence back to the safety of our own lines. They will not soon forget the treatment that they received at the hands of these Christian natives, whose fathers were head-hunters, if not cannibals.

Today the native Christians are scattered, many of them having been evacuated from coastal areas because of military



GUGULU WOOD CROSS: Presented to Captain Morehouse's home parish by Melanesian Churchmen.

considerations. But their priests have gone with them, both the native ones and some of the white missionaries. Others, compelled by Allied authorities to leave their mission posts temporarily, have now returned and resumed their interrupted work.

The Church in Melanesia is probably stronger spiritually today than it has ever been, but it is desperately poor in its material resources and equipment. And what effect the impact of Western civilization, in the form of thousands of soldiers and sailors suddenly placed in proximity to the simple natives, will have, remains to be seen.

Before leaving St. Peter's College, I was presented by the priest and his students with a handsome altar cross, hand-carved from gugulu wood (native mahogany) and inlaid with mother-of-pearl. The design was an unusual one, conceived by the native craftsman himself, the cross being surrounded by a border in the shape of a flame. Perhaps it was intended to symbolize the all-consuming love of God, with the cross of Christ at the center. I accepted the gift for my home parish—Christ Church, Whitefish Bay, Wis.—and promised to send them as a gift a crucifix with the reigning Christ, for one of their churches. If the little church at Tulagi, completely destroyed in the bombardment, is rebuilt, that would be a singularly appropriate place for it; for the church was dedicated to Christ the King, and the crucifix might serve as a memorial to the Marines and sailors who lost their lives there.

CLIFFORD P. MOREHOUSE.

The Collect

Purification

February 2d

"PRESENTED with pure and clean hearts." This should be the aim of our lives. Today's Collect shows that one of the helps to the achievement of this is obedience, even to small and seemingly unimportant details. There may be points in the law or plan of God for which we can see no particular reason and which we are tempted to ignore as of no value. In reality our part is to obey carefully and completely, studying if we will to discover the hidden reasons, but never waiting until we have worked out the reason before beginning to obey. We should be using the helps God gives us in prayer and frequent Communion to gain the strength and desire to root out all that can prevent us from being pure and clean of heart. With this even partially accomplished we will see more clearly the beauty and desirability of more complete union with God and with renewed intention press on to share fully in the joy of being in the divine Presence.

Sexagesima

February 4th

"WE PUT not our trust in anything we do." Is this true of us? Are we not apt to place too much confidence in ourselves and trust too far our own ideas and plans? Does not this account for mistakes we make and difficulties we run into? Today's Collect may well make us pause and examine ourselves as to whether we give enough heed to the promptings of the Holy Spirit, when He may be trying to save us from ourselves. Our own feelings or actions should not be the basis of our hope of salvation but complete trust in Christ. If we pray, fast, give alms, do deeds of charity, we are not to trust in them for salvation. Our trust must be in God's love and wisdom. Whatever we do must be for Him. Whatever we do must be His work. In the opening words of today's Collect we may see some new meaning for "Blessed are the poor in spirit."

Thank You!

WE RENDER hearty thanks to God and to His agent **THE LIVING CHURCH FAMILY**, for promptly and successfully raising the \$3,000 needed to support **THE LIVING CHURCH NURSERY SHELTER** for another year. Our 40 "under 5's" are thereby assured of the continued interest of the **FAMILY** in their welfare. And, safe from V-bombs and the difficulties of wartime life in London they will have continued opportunity for a normal childhood.

There are many more people who can be helped by **THE LIVING CHURCH RELIEF FUND**. First among these we would place prisoners of war, whom we can help through the War Prisoners' Aid fund of the international YMCA. Relief to China and Greece, assistance to Save the Children Fund in its work for European children, and the work of our own Army and Navy Commission are all in need of special gifts. Can you help? Please make checks payable to **THE LIVING CHURCH RELIEF FUND**, with notation as to the purpose for which the money is sent.

Message from the Philippines

WE HAVE seldom seen a message so packed with information as that from the Rev. Clifford E. Barry Nobes, sent last May from a Philippine internment camp.

It is heartening to know that from the spiritual powerhouse of the internment camp the life of the Church continues to flow out, as native leaders labor valiantly under conditions which must indeed be difficult. The development of an indigenous ministry was a project of top priority in the Philippine Church before the war, but because of social and educational problems only a beginning had been made. During the cruel days of the depression, the Philippine Church was unable to take advantage of many pressing opportunities because resources from the home Church were too scanty.

The day of liberation of Luzon appears to be very near, as General MacArthur's forces advance. In your prayers for the safety of the Philippine missionaries, do not forget to pray that liberation will find the home Church ready to support them adequately with men and money.

HEIGHT AND DEPTH

NOR think that love must ever be
 Mountain high in certainty;
 Who stands in an abyss of Love,
 Ringed with what he cannot prove,
 Abased in depth on depth of being,
 Sight beyond our human seeing,
 May know a truer thing than he
 Who sings in easy ecstasy;
 For God to whom the night and day
 Reveal Himself impartially
 Is depth on depth and height on height,
 Splendor of day and darkest night;
 Dark and light alike to Him
 Who dwells between the Cherubim.

VIRGINIA E. HUNTINGTON.

"Rector Wanted"

By the Rt. Rev. Wallace E. Conkling

Bishop of Chicago

MANY stories—very funny ones—can be told of those misguided men and women who advertised through matrimonial agencies for a life's partner. "Pathetic," and not "funny," would be the adjective that would seriously and more adequately describe the practice, the people who do it, and the results. From the objective observer, would come the somewhat cold and unsympathetic but none the less true comment, "They got what they deserved!"

Is the situation very different in the case of a parish which through its vestry advertizes for a life's leader, a rector? . . . To go a-wooing with alluring details of community prosperity, rectory comforts, with as many pianos to play upon as mood and location might direct, with many cheerful choir singers to lead the praises . . . and, of course, all this and more—with a good salary. One might query, "Why not add: 'All this and heaven too?'" (but perhaps that would be too much to expect!).

The situation in the Church which causes or permits such methods is not funny. It is terribly sad. And from what is known by bishops of the ever ready applicants for known vacancies, the result of the guileless lay committee that opens the door to these could be not funny—but tragic. Indeed they too, probably get what they deserve!

But we must not be merely negative in our treatment of a serious problem. It is commonly recognized that our clergy placement system is in need of much reform. But legislation alone will not bring in the millennium, or make people good, or conditions ideal. We must and can work together for better results even under present possibilities and directives. When the rectorship of a parish falls vacant the important task of the choice of a new rector falls upon the duly constituted vestry of the parish. This is probably the most important task ever before a vestry. Men should be chosen with qualifications for such an eventuality and not merely to have the roof repaired or the coal paid for. The parish should be deeply concerned over the choice of a new priest and this concern should be centered in the vestry as it proceeds to the important task. The bishop also will be deeply concerned. It will matter greatly to him whether a wise choice is made or not. If the selection is a happy one the parish will grow strong and take a helpful part in the life of the whole diocese. If the choice proves a mistaken one the burden of it will rest chiefly upon the bishop. The vestry will too often expect the bishop quickly to relieve them of their problem even though they may have acted with wilful, or careless, independence in calling the rector.

There have been bishops who have urged the wrong candidates, just as there have been vestries which have chosen

badly, on their own action, but in most cases greater success could certainly be reasonably expected when bishop and vestry meet and take counsel together.

RECOMMENDED ACTION

The following course of action is thus recommended. It is possible under present canonical provisions and though it will undoubtedly not guarantee mistakes in choice, it should go a long way to insure against them.

As soon as a cure falls vacant the bishop and vestry should meet together. It is desirable that the whole vestry should share in this and not merely a special committee, for the responsibility of choice ultimately rests upon the entire vestry. At this meeting primary consideration should be given to the *qualifications* desired in the priest to be chosen. The character and condition of the parish will determine these. It is better to determine, what kind of new leader is needed in the new leader and then to seek for one with such qualifications, than to begin with personalities and endeavor to make them the basis for choice.

Thus in conference, the bishop and vestry will first consider the qualifications of age, family, training, service, experience, special aptitudes, availability, etc.

The next stage of deliberation can then be entered, namely the consideration of particular clergy in relation to the standards or qualifications set up. Here the bishop may have several names to suggest and will give a detailed survey of the related facts. There may be other names suggested by the vestry. If so, it is well to have the bishop's initial appraisal of these. Often unpleasantness or difficulties would have been avoided if this had been done. After discussion, perhaps it may be possible to select at least three, or not many more than six, names for priority consideration and while these are under special advisement no others will be added except by the bishop's request or with his knowledge and approval. There is little use of a vestry wasting time and personal service and money to investigate a candidate who would not have received the approval of the diocesan from the beginning.

DETAILS TO CONSIDER

In making this selected list there will be many details to receive attention: Shall the choice include clergy both from within and outside the diocese? Certainly the answer to this should be affirmative. Where men in the diocese have proved themselves in service they most certainly should receive first consideration. It is not beneficial to the spirit and life of a diocese to have the vacant parishes always go to clergy from outside and to leave men who deserve larger opportunities, without advancement. Local clergy will sometimes suffer in being known too well and gen-

erally it is not possible to have the same intimate knowledge of those more distant. It should be remembered always that letters of recommendation are never an adequate substitute for personal knowledge and the opportunity to make appraisal first hand. However, it must be recognized that there may be no available priests within the diocese for a particular vacancy or that there may be another outside with special qualifications which can be sufficiently investigated. It is certainly often a good thing to bring new clergy into a diocese and thus to add vigor and freshness to the life of the whole Church family.

Sometimes vestries are loath to consider outside men because of possible expenses involved. This is understandable but should not be permitted to be a deciding factor. After all, the matter is of such importance as to warrant necessary expenditure. Undue and unwise economy here may prove expensive. It is possible for distant clergy to come for conference without great expense but when they do so they should be invited by the bishop, under whose license they are permitted to officiate while present in the diocese. Proper investigation should be made before issuing the invitation to insure a reasonable likelihood of favorable consideration. Another item of expense which makes vestries hesitate in calling a priest from a great distance is the cost of moving the household goods. In fairness it should be stated that many priests realize this and would be willing to carry their own share of this burden. A vestry should decide what it can set aside for such moving expense and simply state the amount as a maximum in any case, leaving it thus to the priest to consider in making his own decision.

Those under consideration for a vacant cure should not be invited to minister or preach in the vacant parish. Many of the best priests of the Church will not accept such invitations and so will be lost as possibilities. It is not only unsuitable that a priest should so be put upon "the auction block" but it is not a sound basis for right choice. Many priests will not present their true and best qualities under such conditions. Others who are less able may readily muster up one good sermon and not have ability to continue on such a high standard of quality! The provision of the Church which places the responsibility upon the vestry, rather than directly upon the whole congregation, is one which experience has tested and proved as wise. If about a dozen vestrymen cannot make an intelligent choice, there is little hope that a large congregation could do so. Every new candidate wins certain supporters in the congregation, for many reasons not always important, and often the last candidate (who may be the least fitted) will receive the call, and there will

Penitence and Ash Wednesday

We occasionally like to get at some of the seasonal things that need to be said, just a bit in advance of the proper season itself. We're thinking of Ash Wednesday already. We've been thinking about it for some weeks in fact, and its impact and its importance has so stirred us that we want to have one of our little talks with you about it.

Ash Wednesday is The Church's set day or season for expressing definitely to God, our sorrow, our penitence for the sins we've committed. It is the nearest that many Episcopalians get to The Confessional. For pure spiritual joy and satisfaction, they should go all the way,—but that is not the burthen of this chat.

We Christians need not look far about us to see sin and sinners galore, unrepentant, nonchalant rather, not at all concerned, quite definite in all that they do, and absolutely NOT interested in the way out of it. It goes on up from the local picture to the national picture, both political and personal, and from there it wings its soiled and ugly way overseas to all lands and climes. Sin, unrepentant, nonchalant, unconcerned, drags a deadly, tragic pall across the face and sunlight of God's otherwise truly lovely world.

The most effective medicine to be used on an unrepentant sinner is a terrific impact of deeply interested, consecrated Christian prayer. When Our Father in Heaven receives such an impact, it really acts as an impact upon Him, we truly believe, and it shakes Him, as impacts do, into answering those prayers, so to speak. Well, then, it seems to us that this coming Ash Wednesday can be made a truly thrilling day in all our churches if every one of us Episcopalians will come that day, beginning with the earliest Mass, and some of us be at every service that day, clear till the last service in the evening, and be there to pray, first in repentance for our own sins (many of us will have begun on Shrove Tuesday, the day before, with our personal con-

fessions), and then, definitely, and most important, the unregretted sins of our neighbors (watch your charity, right here!) those all about you in the community, your land, aye, and your world! PRAY, do you hear me, PRAY as you never prayed before, for you are up against the hardest nut to crack in all religious effort,—unregretted sin. But, IT CAN BE LICKED, and if every Episcopalian of every church in our land goes to church on Ash Wednesday, penitent for personal sins first, and urgent upon God for the sins of the world, I tell you that God's Grace will begin to flow into channels that least expected to experience it.

And we hope that some of you more squeamish Episcopalians will have grace and humility enough this year to begin that lovely symbolic practice that has stimulated The Faithful over the ages, that of accepting the mark of the sign of The Cross in ashes upon your forehead (otherwise why Ash Wednesday?) in significance of your complete realization of our certain deaths, (and judgment) and a right attitude concerning it.

And to you priests who have shivered about offering the Imposition of Ashes to your people, be it said that perhaps in this year of all years, if you simply and naturally notify your people that Ashes will be offered at all services on Ash Wednesday, it may surprise you how many will come forward. Everything must have a start.

And to the squeamish who fear that they may be led into Roman practices, just you tell us which of your present religious practices in your own church that your Roman brethren are NOT doing. Perhaps they are even excelling you in their use of the same practices you use and profess.

But, above all, make THIS Ash Wednesday memorable all over The Church! Just think,—we bearing in prayer the burden of the sin about us, and in Heaven, Blessed Jesus bearing it all to The Throne of God!

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always be some of the congregation who will never cease to regret that their choice was not called!

VISIT BY THE VESTRY

The best arrangement is for the vestry to visit the priest in his cure where they may not only hear him preach and conduct the service but also may see the condition of the property, the witness of the congregation as to numbers, evidence of instruction and their attitude toward the priest himself, as well as the way he manifests his regard for them. It is important also to ascertain the personal standing of the priest in his community. Since all this, of course, is more possible in the case of local clergy, this is an important reason why such choices are generally made upon a more intelligent and complete basis.

If it is possible, all members of the vestry should share in such visits, and not merely have to accept the testimony of a small committee. A workable plan is to divide the vestry into groups of three or four members each, these to visit different churches each Sunday for three or four Sundays in order; then when all have visited the list of parishes chosen, to meet together for conference and to plan the course of further action. Should a clear line of agreement at this stage be not possible, it may then be necessary to add other clergy names to the list. Unless there is general and strong agreement of thought toward one or two of those under consideration it would be wise to make a fresh start. But if so, this should be done after receiving the guidance and counsel of the bishop.

During the whole period, the members of the vestry would be greatly strengthened and guided, if they would meet together for corporate prayer, especially at the Holy Communion.

This may seem rather much to expect of busy laymen, but it should be kept in mind that it is far less than the burdens and difficulties to be faced by the vestry and the parish if they make a wrong choice of a rector. But it should also be remembered that no work of the vestry can bring such strength and joy, such happiness and peace to the people of a parish as the wise choice of a priest for the cure of souls.

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Previously acknowledged	\$ 60.80
Calvary Church School, Tarboro, N. Car.	30.00
Mr. and Mrs. Elias Ball	25.00
St. Andrew's Church School, Spokane, Wash. (Christmas Offering)	15.00
In loving memory of Mary Sproule Kline and Frances E. Locke	5.00
Mrs. Calvin W. Sherman	5.00
Miss Caroline B. Cooke	2.50
Miss H. E. Mahan	2.00
K. M. S.	1.00

\$146.30

Greek Relief

Miss A. R. Bateman	\$ 5.00
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Presiding Bishop's Fund

J. E. K. (This amount had been incorrectly credited to the Nursery Shelter)	\$ 5.50
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DIOCESAN

TEXAS

Bishop Quin Asks Council For Coadjutor

Bishop Quin of Texas has asked the diocesan council, meeting on January 24th, for a coadjutor. The executive board had previously recommended the action.

Increased work and demands upon the Bishop were given as the reasons for the request. The Coadjutor's special jurisdiction would be missions and aided parishes.

HONOLULU

Rev. Anson Stokes, Jr., Chosen Dean of St. Andrew's, Honolulu

The Rev. Anson Phelps Stokes, jr., rector of Trinity Church, Columbus, Ohio, has been elected dean of St. Andrew's Cathedral, Honolulu, and has accepted his election, according to announcement by Church headquarters. He expects to leave for Honolulu early in April.

Mr. Stokes has been in Columbus since 1937. Previously he had been associate rector of St. Mark's, Shreveport, La. He is 40 years old, and a graduate of St. Paul's School, Concord, N. H.; Corpus Christi College, Cambridge University, Yale, and the Episcopal Theological School, Cambridge. He also took work at Yale Divinity School, and spent two years traveling in Russia, Japan, China, India, and Palestine. He was ordained deacon in 1932, and priest in 1933.

He became chairman of the Department of Missions of the diocese of Southern Ohio in 1939, was a deputy to General Convention in 1940, is a member of the Forward in Service Commission and of the Joint Commission on Social Insurance for Lay Employees.

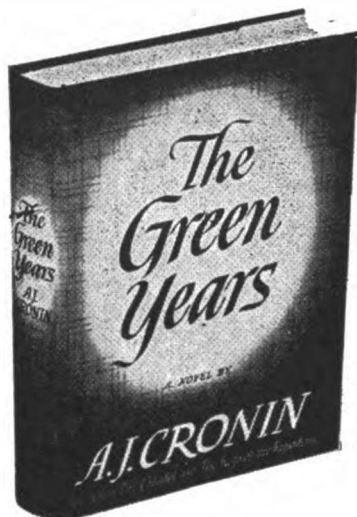
VIRGINIA

18 Parishes Made Fine Progress Toward Self-Support

Because of increased giving in the diocese of Virginia, the executive committee of the diocesan Missionary Society at its January meeting was able to increase a number of appropriations. These increases include \$1,500 for the General Church (\$500 more than the diocese was asked for), \$3,000 for the salaries of lay workers in the archdeaconry of the Blue Ridge, and \$500 for the American Bible Society.

Eighteen of the 35 parishes and churches of the diocese receiving aid from the diocesan Missionary Society in paying the salaries of their rectors have made notable progress toward self-support for 1945. The Chapel of St. Clement, Alexandria, leads. Late in 1943, the diocese appointed the Rev. Darby W. Betts as missionary to organize a congregation in a new development in Alexandria and to build a church. His salary and house rent had to be paid in full by the diocese. On Easter

January 28, 1945



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Sunday, 1944, the Chapel of St. Clement, built largely through money given by the diocese, opened its doors for its first service. In 1945 this Chapel is entirely self-supporting and has accepted a small quota for the missionary work of the diocese and General Church. This achievement is believed to have few parallels in the whole country.

Trinity Church, Arlington, where the Rev. A. C. Muller has been rector since 1942, continues to make outstanding progress. Three years ago this congregation was worshipping in a very inadequate building and could pay only \$750 toward its minister's salary. Since then the building has been remodeled and enlarged at a cost of over \$14,000. The parish is now paying \$2,500 toward the minister's salary and has accepted a quota of \$800 for the program of the diocese in addition to curtailing its indebtedness annually.

Other notable achievements were made by St. John's Church, West Point; Church of Our Saviour, Sandstone; Grace Church, Arlington; Grace, Stanardsville; Overwharton parish, Stafford; Christ Church, Brandy; Christ Church, Luray; Varina Church, Varina; Meade Memorial Church, White Post; Trinity Church, Charlottesville; and the churches in the cure of the Rev. Thomas D. Brown.

In the rural area, Madison parish in Loudoun County deserves special mention. In 1939, the diocese was contributing over \$1,200 per year toward its minister's support. Under the leadership of the present rector, the Rev. Paul E. Shultz, this

amount has been gradually reduced until now the parish is entirely self-supporting. In the archdeaconry of the Blue Ridge the cure of the Rev. Dewey C. Loving has increased its giving toward his salary by \$200.

Among the colored congregations the largest increase is at Meade Memorial Church, Alexandria, where the Rev. A. Myron Cochran is rector.

In some cases the diocese made a saving in its appropriation of the entire amount of the increase made by the parish. In other cases, it was felt that an increased salary was urgent and so the diocese matched the parish in accomplishing this. The net saving to the diocese is approximately \$5,000 per year.

UPPER S. C.

**Rev. J. E. Gilbreath Speaks
On Ministry to Servicemen**

The Rev. J. Earl Gilbreath, rector of Trinity Church, Clarksville, Tenn., and chairman of the Committee on Ministry to Men in Military Service for the diocese of Tennessee, was a guest of the diocese of Upper South Carolina during the week of January 15th.

At four district meetings on successive evenings he addressed large gatherings of clergy and laymen of the Church on this work, emphasizing the necessity of the ministry to the servicemen while they are away, and then after their return.

NEW YORK

Fr. Walenta Recovering

The Rev. Edmund Joseph Walenta, OMC, resident priest of the Convent of St. Anne, Kingston, N. Y., since September 1, 1941, was stricken on December 20, 1944, with a light stroke, caused by high blood pressure.

He is now rapidly recovering at the home of his son, E. J. Walenta, jr., in Irvington, N. J.

ALBANY

**Chapel at St. John's, Ogdensburg,
Consecrated**

On St. John the Evangelist's Day the new chapel of St. John's Church, Ogdensburg, N. Y., was consecrated by Bishop Oldham of Albany. The former chapel and the parish house were practically destroyed by fire in October, 1943. The chapel was restored by a gift from Mr. and Mrs. G. Frederick Jewett, of Spokane, Wash., in honor of their parents, Dr. and Mrs. W. Grant Cooper.

The new chapel is an adequate and lovely structure, notable for a series of stained glass windows, depicting the life and parables of our Lord, designed by the rector, the Rev. George A. Palmer, in collaboration with Joseph Mayer of the McLoughlin Studios. There is also a rose window, symbolic of the Holy Spirit.

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EDUCATIONAL

SECONDARY SCHOOLS

Kemper Hall, Kenosha, Wis., Celebrates 75th Anniversary

The first event in celebration of the 75th anniversary of the founding of Kemper Hall, Kenosha, Wis., was celebrated with Twelfth Night Revels, following the students' return from the Christmas holidays. This Epiphany party, included the colorful procession of the bringing in of the boar's head and golden apples; the singing of "The Twelve Days of Christmas" and the choosing of the Epiphany King and Queen by means of the bean and ring hidden in the Twelfth Night Cake. This cake, a mountain of white under the canopy of pine branches and lighted candles, was cut by the seniors and presented to the juniors. The party was given under the auspices of the Guild of the Holy Child. Jean Mouat of St. Paul's, Chicago, in whose cake the bean was discovered, was hailed as king, and Millicent Cooke of Trinity Church, Niles, Mich., who received the ring, was the queen. Miss Cooke's father, John A. Cooke, is treasurer of the Midwest Province of the Church, and the fact that he and Mrs. Cooke are of English birth added a bit of spice to the revival of the old English custom.

St. Peter's Masters Take On Extra Duties

The largest enrolment in the history of St. Peter's School, Peekskill, N. Y., coupled with the difficulty of getting help, have meant every staff member's taking on extra duties. No exception is Headmaster Frank C. Leeming who in addition to doing buying, training the dramatic club and choir, is often found in the kitchen lending a helping hand.

Mr. Kellar, Mr. Drake, and Fr. Geertis take the athletics, and Fr. Feringa plays for all services. The nurse helps out in the office. Because of the hard schedule of all of the masters, one of the boys has assumed the responsibility of running the library.

This year's 66 boys come from ten different states, and there are four from the District of Columbia, five from Iran, one from Germany, one from Czecho-Slovakia, and one from England.

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COLLEGES

Student Center to Become Community Youth Center

Emery Memorial House, which in former years served as a students' center at the University of Utah, is going to be operated by the recreational department of Salt Lake City as a youth center. The Church, however, maintains control of the property and will act in an advisory capacity in policy making.

St. Augustine's, Raleigh, Celebrates 77th Anniversary

The 77th anniversary of its opening was observed at St. Augustine's College, Raleigh, N. C., January 13th and 14th. At the annual anniversary dinner, attended by students, faculty, staff, and representatives of the national and local alumni bodies, President Edgar H. Goold acted as master of ceremonies.

Dean Cecil D. Halliburton spoke of the graduates and former students serving in the armed forces, noting that 98 graduates, 74 former students and two faculty members are known to have entered the services during this war. Of that number it was noted that 28 are commissioned officers. The service flag, presented in honor of the 174, contained one gold star in memory of Pfc. Fred. Robinson, reported killed in action on the Italian front last October.

The Rev. John W. Herritage, D.D., rector of the Church of St. Michael and All Angels, Charlotte, N. C., was guest preacher at the anniversary service January 14th. Dr. Herritage, a member of the board of trustees, was graduated from St. Augustine's in 1905.

Closing event of the celebration was a historical program presented by the Girls' Service League Sunday evening.

CONFERENCES

Dr. Bell in Chicago

On January 16th Dr. Bernard Iddings Bell, who is lecturing during Epiphany term at Seabury-Western, conducted an all-day conference for the bishops and clergy of the diocese of Chicago at St. Mark's Church, Evanston, on "How to Preach God in This Day." The subject was considered under five heads: What is the Christian Doctrine of God, The Philosophical Approach, The Devotional Approach, The Biblical Approach, and The Moral Crisis Approach.

Dr. Bell also lectured at the Art Institute of Chicago on January 26th on "The Art of Worship" and will deliver three public lectures on "The Doctrine of God" at the Adult School of Religion at St. Paul's Church, Kenwood, Chicago, on January 31st, February 7th, and 14th. He will also lecture on February 12th at St. James' Church, Chicago, to a diocesan institute of Church school administrators.

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ORGANIST AND CHOIRMASTER, available March 1st. Twenty-five years experience in New York metropolitan churches. Reply Box D-2932, The Living Church, Milwaukee 3, Wis.

EXPERIENCED Parish Priest, single, has reached retiring age. Desires to locate where extra help is wanted in Church Services, Church School, Clerical or Institutional work. Reply Box R-2934, The Living Church, Milwaukee 3, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions Wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

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

George Wesley Atkinson, Priest

The Rev. George Wesley Atkinson, rector emeritus of St. James' Church, Washington, D. C., died January 14th, at Vero Beach, Fla. The funeral service was held January 18th at St. John's Church, Charleston, W. Va.

Dr. Atkinson was born in Charleston, W. Va., July 23, 1873, the son of George Wesley Atkinson and Ellen Eagan. Educated in West Virginia Schools, the University of West Virginia, and Nashotah Seminary, he was ordained to the priesthood by Bishop Nicholson in 1901.

Dr. Atkinson served as assistant at St. Mark's Church, Philadelphia; and at the Church of St. Mary the Virgin, New York City; rector of St. Matthew's Church, Sunbury; and of the Church of Our Saviour, Montoursville, Pa.; assistant, St. Paul's parish, Washington; and rector of the Church of the Incarnation, Washington.

After the death of Mrs. Atkinson, Dr. Atkinson spent the winter season in Florida.

Roy Wallace Mason, Priest

The Rev. Roy Wallace Mason, retired priest of the diocese of Milwaukee, died December 30th after a long illness. Fr. Mason resigned as rector of St. Andrew's Church, Milwaukee, five years ago because of ill health. He had recently celebrated the 30th anniversary of his ordination to the priesthood.

Fr. Mason was born in Titusville, Pa., in 1880. He later moved to New York where he was graduated from the General Theological Seminary. Fr. Mason was the founder of St. Peter's Mission, Fort Atkinson, Wis., and also served the Church of Atonement, Chicago, and St. Augustine's, Rhinelander, Wis.

While he was a priest in the diocese of Fond du Lac, Fr. Mason was several times a deputy to General Convention. He also successfully undertook to interest the diocese in the furnishing for Bishop Weller of the huge Bishop's House in Fond du Lac.

Fr. Mason was a member of the Confraternity of the Blessed Sacrament, a member of the Guild of All Souls, and priest associate of the Sisters of the Community of St. Mary at Kenosha.

The Very Rev. Malcolm D. Maynard celebrated the Requiem Mass at All Saints' Cathedral, Milwaukee, on January 2d. Canon E. H. Creviston read the Burial Office and Bishop Ivins of Milwaukee, the Absolutions. Cremation took place at Forest Home Cemetery. The final committal will take place at Nashotah House, where Bishop Ivins will officiate.

Fr. Mason is survived by his wife, the former Jean Hamilton; two daughters, Mrs. Percy H. Houghton of San Diego, Calif., and Miss Jean Barbara Mason of Milwaukee; two sons, Rob Roy Mason and Hamilton Mason, both of Milwaukee; and a grandson, David Lawrence Houghton.

Percy A. Smith, Priest

The Rev. Percy A. Smith, former missionary in Japan, died January 19th at Yellow Springs, Ohio. Mr. Smith spent a quarter of a century in missionary service in the diocese of Kyoto, first as a professor of mathematics and later as a priest. He taught in the government college at Hiroshima from 1903 to 1912, studied theology under Bishop Tucker, then Bishop of Kyoto, and Bishop McKim, then Bishop of North Tokyo, and was ordained in 1914. He was a deep student of all things Japanese, and spoke the language as well as a native. He was an expert in Japanese phonetics for foreigners. Some time before his retirement, he had been transferred to the diocese of Osaka and worked with Bishop Naide.

Mrs. Douglas Hobbs

Mrs. Jeannie Dean Brown Hobbs died in Roanoke, Va., on November 23d at the age of 84.

Mrs. Hobbs was born October 31, 1860, in Canton, Ohio, the daughter of William Thomas Brown and Frances Helen (Hunt) and was reared in Warren, Ohio. She was married to the Rev. Douglas Irvine Hobbs, then the young assistant rector of St. Peter's Church, Germantown, Pa., in 1890.

Thereafter her husband served charges in Indiana, Arkansas, Pennsylvania, Texas, Kansas, Kentucky, Tennessee, Maryland and Florida. In December 1923 he accepted the rectorship of Trinity Church at Rocky Mount, St. Peter's in the Mountains at Callaway and St. John's in the Mountains at Endicott (now Ferrum), all in Franklin county in the diocese of Southwestern Virginia.

In 1933, Mr. Hobbs retired from the active ministry and he and his wife built a home in Salem, Va., where they lived until shortly before his death on October 25, 1943. Since that time Mrs. Hobbs has resided in Roanoke.

Mrs. Hobbs is survived by a son, Douglas Brown Hobbs, and two granddaughters in Pittsburgh.

Bishop Phillips of Southwestern Virginia, conducted the funeral service in St. Paul's Church, Salem, Va., on November 25th, assisted by the Rev. Frederick Griffith, rector. Interment was in the cemetery at Warren, Ohio.

CHURCH CALENDAR

January

- 28. Septuagesima.
- 31. (Wednesday).

February

- 1. (Thursday.)
- 2. Purification B. V. M.
- 4. Sexagesima Sunday.
- 11. Quinquagesima Sunday.
- 14. Ash Wednesday.
- 18. First Sunday in Lent.
- 21. Ember Day. (Wednesday.)
- 23. Ember Day. (Friday.)
- 24. St. Matthias, Ember Day. (Saturday.)
- 25. Second Sunday in Lent.
- 28. (Wednesday.)

CHANGES

Appointments Accepted

Evans, Rev. John J. priest in charge of the Taber-Bow Island, Grassy Lake, Vauxhall Anglican, Alberta, Canada, will become rector of St. Matthew's Church, Chatfield, Minn., and also priest in charge of Emmanuel Church, Rushford, and Trinity Church, St. Charles, on February 1st. Address: Chatfield, Minn.

Tyler, Rev. Barrett P., retired, of Rhinebeck, N. Y., became priest in charge of Christ Church, Savannah, Ga., on January 1st. He will serve until May 1st. Address: Whitney Hotel, Savannah.

Change of Address

The address of the Rev. Frederick J. Drew, since January 1st rector of Grace Church, Menominee, Mich., is 610 Ogden Ave., Menominee.

Ordinations

Deacons

Kentucky—Dana Ulmer Pierce was ordained deacon in Grace Church, Louisville, Ky., by Bishop Clingman of Kentucky on December 31st. He was presented by the Rev. William C. Seitz, S.T.D., who also preached the sermon.

Montana—Joseph William Turnbull was ordained deacon January 6th in the Chapel of St. John the Divine, Seabury-Western Seminary, by Bishop Daniels of Montana. He was presented by the Rev. V. E. Pinkham who also preached the sermon. The Rev. Mr. Turnbull will continue studying at Seabury-Western until June. Address: 600 Haven St., Evanston, Ill.

Priests

Alabama—The Rev. Conrad Myrick was ordained priest January 11th by Bishop Carpenter of Alabama in St. Andrew's Church, Birmingham.

Ala. He was presented by the Rev. John L. Jenkins and the Rev. Marshall E. Seifert preached the sermon. The Rev. Mr. Myrick who had been curate of the Church of the Advent, Birmingham, is now rector of St. Andrew's, Birmingham. Address: 1176 11th Ave. South, Birmingham 5, Ala.

Massachusetts—The Rev. Charles A. Parmiter, jr., was ordained priest January 14th by Bishop Sherrill of Massachusetts in St. Andrew's Church, Framingham. He was presented by his father, the Rev. Charles A. Parmiter of St. Alban's Church, Sussex, Wis., and the Very Rev. Charles L. Taylor, jr., preached the sermon. The Rev. Mr. Parmiter has been in charge of the Framingham parish since August 1st and is chaplain of the Cushing General Hospital there, as well as chairman of the diocesan Commission on Religious Drama and secretary of the diocesan Commission on Religious Education.

The Rev. Allen F. Kremer was ordained priest on January 21st in Emmanuel Church, West Somerville, Mass., by Bishop Heron, Suffragan of

Church Services near Colleges

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

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

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

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y. Rev. Gerald B. O'Grady, Jr., Chaplain Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M. St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass. Rev. Frederic B. Kellogg, Chaplain Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa Rev. Frederick W. Putnam, Rector Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M. Wednesdays: 7 & 10 A.M. H.C. in Chapel Holy Days as announced

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis. Rev. Killian Stimpson, Rev. Carl E. Wilke Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14 Rev. Lloyd W. Clarke, Rector and Chaplain. Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

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

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J. Rev. Horace E. Perret, Th.D., Rector Sunday Services: 8:00 & 11:00 A.M. Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C. Rev. R. Emmet Gribbin, Jr. Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill. Chaplain: Rev. Alan W. Watts Mass: 9 A.M. Sunday: 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif. Rev. Samuel Sayre, Rector Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla. Rev. H. Laurence Chowins, Vicar Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C. Rev. James S. Cox, Rector Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif. Rev. Richard Flagg Ayres, Rector Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex. Rev. Joseph Harte, Chaplain Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N., Wed. 10 A.M., Fri. 7 A.M.

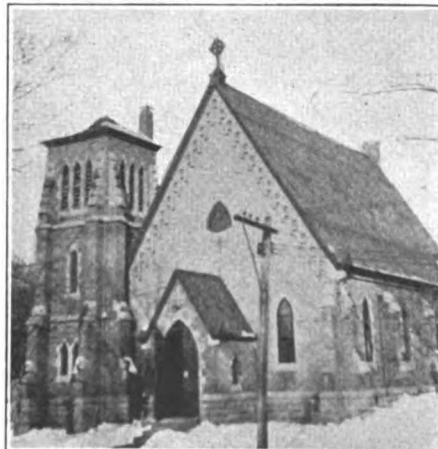
UNION COLLEGE—St. George's Church, Schenectady, N. Y. Rev. George F. Bambach, B.D., Rector Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30 A.M., E.P. 5 P.M.; Tues., Thurs., Holy Days: H.C. 10 A.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York Rev. T. J. Collar, Rector Sundays: 7:30, 9:45, 11:00 A.M. Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass. Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis. Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service) Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M. Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M. Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily



ST. PAUL'S CHURCH
AURORA, N. Y.

Massachusetts. He was presented by the Rev. Sherman E. Johnson of the Episcopal Theological Seminary, Cambridge, who also preached the sermon.

Newark—The following deacons were advanced to the priesthood by Bishop Washburn of Newark in Trinity Cathedral, Newark, N. J., on December 21st: The Rev. John Matthew Geene, Jr., presented by the Rev. Harold Hinrichs; the Rev. John Frederic Hamblin, Jr., presented by his father, the Rev. J. Fred Hamblin; the Rev. Harold King, Jr., presented by the Ven. William O. Leslie, Jr.; the Rev. Kenneth E. Mackenzie, presented by the Rev. F. Randall Williams; and the Rev. Warren Russell Ward, presented by the Rev. Charles L. Gomph. The sermon was preached by the Rev. George Rath, vicar of All Saints' Mission, Millington, N. J.

Depositions

Richey, Thomas, was deposed from the ministry at his own request on January 3, 1945, in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut for causes not affecting his moral character.

Wilson, John Thomson, was deposed from the ministry at his own request on November 30, 1944, in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut for causes not affecting his moral character.

Marriages

Joslin, Rev. Allen Webster, was married to Miss Evelyn Basto Fuller on December 27th in

St. Philip's Church, West Warwick, R. I. The Rev. Mr. Joslin became deacon in charge of St. Paul's Church, Conway, S. C., on January 15th.

Welch, Captain John, Church Army, and Miss Alberta Cochran, were married in Trinity Church Moundsville, W. Va., on December 31st.

Corrections

In the L.C. issue of January 14th, the Rev. John M. Nelson was listed at 2628 Main St. instead of at 2682 Main Street, Glastonbury, Conn. as is correct.

In the 1945 Annual, the president of the Standing Committee of the diocese of Milwaukee is the Rev. K. A. Stimpson, as listed on page 375. The listing on page 244 is incorrect.



CHURCH SERVICES



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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn, B.M.T. Subway, Brighton Beach Line to Church Avenue Station.

Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

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

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

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

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

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

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

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

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

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

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

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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

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

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

NEW YORK—(Cont.)

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

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

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

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

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

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

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Tues. & Fri., 7:30 a.m., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

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

Church of the Epiphany, Washington

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

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11

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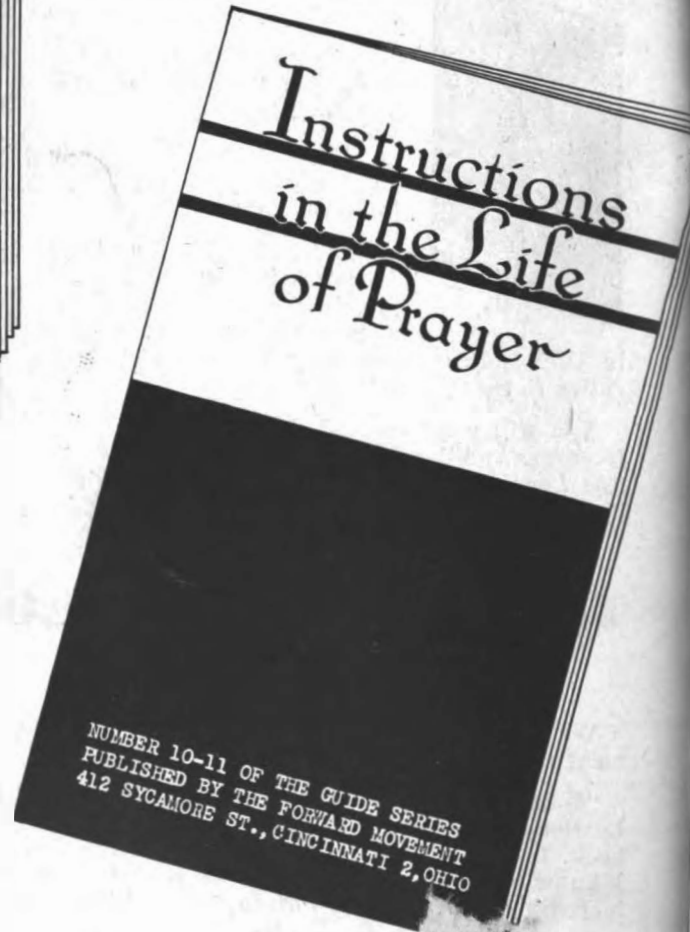
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