

The Living Church

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

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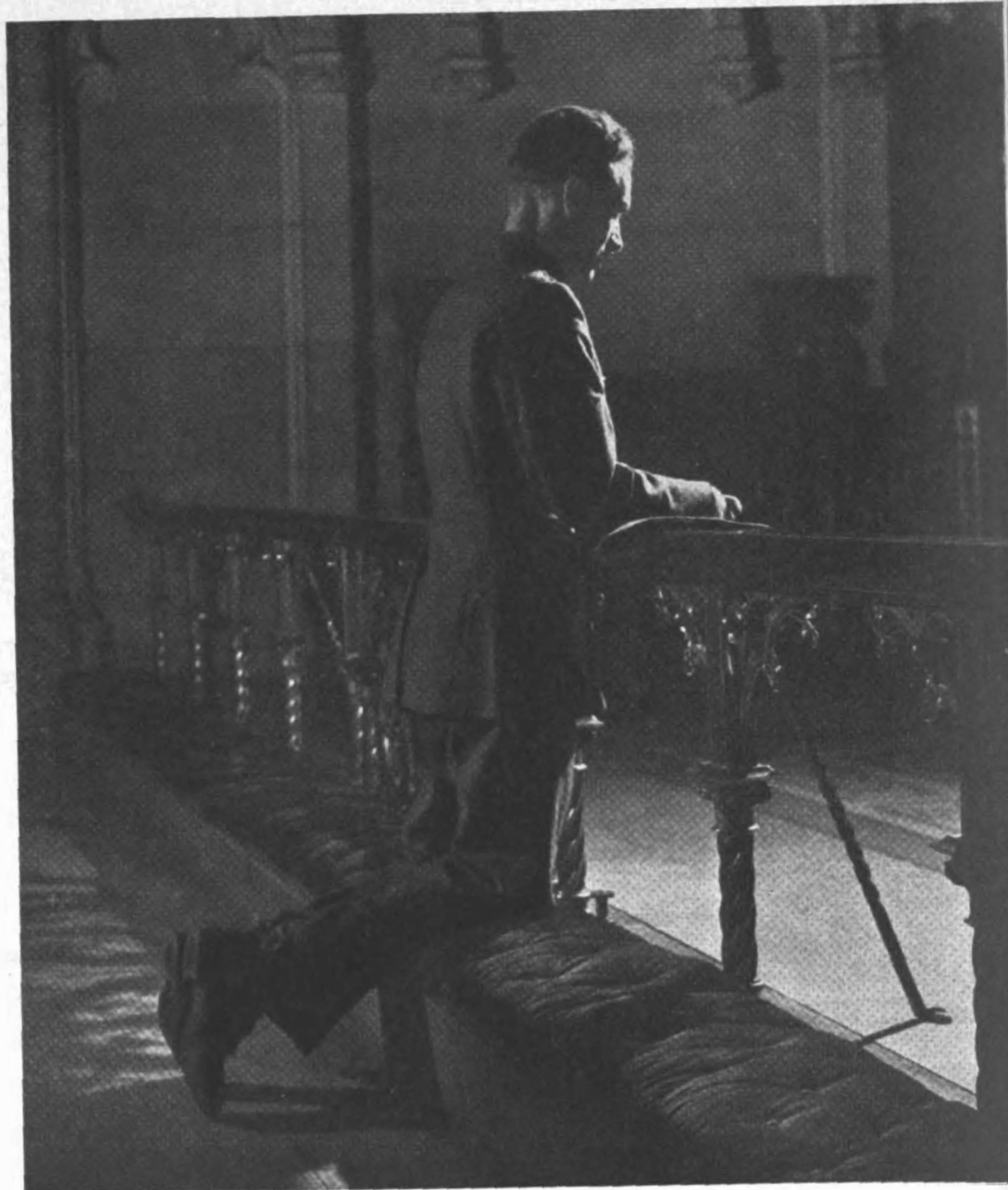
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SOLDIER AT PRAYER

Two noteworthy examples of the vitality of religious life in the army are given in articles from overseas in this issue (see pp. 9, 11).

LETTERS

Vote of Retired Bishops

TO THE EDITOR: I whole-heartedly approve of retired bishops' having no vote in the House of Bishops. I distinctly recall a statement made by Bishop William Lawrence directly bearing on this subject. The place and time I am not certain of, but I am under the impression that it was during General Convention at Denver in 1931. Bishop Lawrence was asked to express his opinion of some mooted question before the House. He declined, saying, "I think that those who are doing the Church's work should determine its policies." As we came out someone said to me, "I wish Bishop Lawrence had given us the benefit of his experience and wisdom." I answered, "He has given it." Now twelve years later that benefit has come to fruition in the motion made by Bishop Lawrence's son, the Bishop of Western Massachusetts.

When and if retired Bishops are able to attend General Convention, they should come as guests in the House of their friends; guests beloved for what they are and honored for what they have done throughout the years in the service of their Lord.

(Rt. Rev.) HUNTER WYATTBROWN,
Retired Bishop of Harrisburg.
Blue Ridge Summit, Pa.

Marriage

TO THE EDITOR: Some deputy [at General Convention] proposed the Church help break up soldiers' marriages. This ought to help morale of men at the front.

(Rev.) CHARLES G. HAMILTON.
Aberdeen, Miss.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE...Managing & Literary Editor
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pretty effectively killed the line of approach to this problem which the majority of the Commission had favored.

I was one of the signers of the majority report and also strongly supported the resolutions adopted by Convention. Had the adoption of those resolutions meant what the editor's comment seems to imply, I certainly would have fought them to the limit.

It is true that in supporting the resolutions Bishop Manning said he did so because they committed the Church to nothing. Bishop Sherrill immediately corrected him, saying that these resolutions committed our Church to achieving organic unity with the Presbyterians, and that anyone who did not sincerely desire *this* end—as contrasted with absorbing them—ought to vote against the resolutions.

In the House of Deputies Dr. Dun stressed strongly that these resolutions committed our Church to achieve organic union with the Presbyterian Church, USA, and that if anyone did not sincerely desire this he should vote against the resolutions. The resolution continued the Commission, with such changes as might be advisable. The 12 signers of the majority report indicated therein that they thought negotiations could be carried on successfully only if our Church stuck to the Lambeth Quadrilateral as its platform for unity, and only if it recognized the Presbyterian Church as being part of the Holy Catholic Church, which meant that it recognized its ministry as a real ministry of the Word and Sacraments and its Sacraments as a genuine means of grace. Any of the majority of the former Commission who might be reappointed would continue to hold these convictions and would construe the *continuance* of the Commission as an

Where Do We Stand?

TO THE EDITOR: In THE LIVING CHURCH issue of October 31st, in replying to a communication from the Rev. J. Randolph Field, the editor made a comment which might easily be misunderstood. The subject was the significance of General Convention's action on unity. He quoted *Time* and *Newsweek* as giving the best indication of what happened. He added correctly that Convention neither approved nor disapproved "Basic Principles." The net effect of his comment is that Convention

Christmas 1943

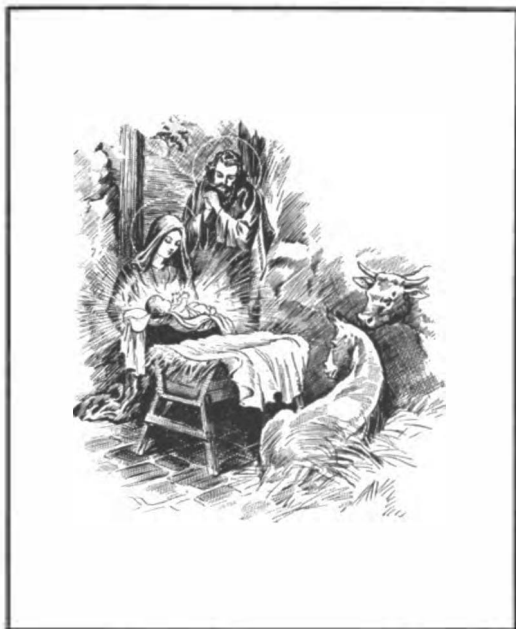
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endorsement of their view. He then urged anyone who dissented from these convictions to vote against the resolutions. He added that the Presbyterians had let us know that they could not unite on other bases; that we had no moral right to take up their time with negotiations which we knew could not succeed; and that therefore people who were unwilling to accept these bases for negotiation ought to vote against the resolutions. The unanimous vote of the House of Deputies for the resolutions which followed the speeches of Drs. Dun and Bloodgood presumably means that the House of Deputies, understanding the import of what Dr. Dun said, was willing to have Commissioners reappointed to negotiate on the assumptions he indicated. I am certain that no signer of the majority report would accept reappointment unless he felt that that was the meaning of Convention's action.

In view of this, I think the comment of *Newsweek* "The Protestant Episcopal Church last week resoundingly but politely killed its hope of union with the Presbyterian Church, USA," is quite erroneous.

(Very Rev.) ALEXANDER C. ZABRISKIE.
Alexandria, Va.

Service and Sacrifice

TO THE EDITOR: I have been waiting patiently for someone to come to the defense of Service Flags in your correspondence columns. I have heard other priests of the Church contend as Frs. Wolcott and Souder have done. "We are all in service to our country." That is true—even my small son who collects waste kitchen fats for the butcher. But only a legalistic mind will fail to distinguish between the depths of our service.

Is there no difference between the soldier fighting on the battle front and the civilian serving his country at home? I can think of several rather striking differences. The greatest, in material things, is about \$200 a month (with no way of striking for more). Another is the amount of sacrifice we are asking from each. The soldier is being asked to kill and be killed. He likes to do neither. He has been asked to give up his family, his loved ones, and to postpone his life plans and work to do a mighty unpleasant job for us that has to be done. The least we can do at home is show in some small way our appreciation of that devotion.

Now it is true that many not on the Service Flag are serving their country here at home. All of us are. But we are merely "making the torches." They carry them. The first is service. The second is sacrifice. Many

of them will not come back. They are the "saints" of today. For none of the early martyrs died for a more glorious cause with more sacrifice and devotion than they.

In talking to legalistic minds one day Jesus remarked: "These things you should have done and not left the other undone." Perhaps we should not call them "service flags," but "sacrifice flags." For they are a humble appreciation of what so many of us owe to so few.

(Rev.) DONALD P. SKINNER.
Bozeman, Mont.

United Rhode Islanders

TO THE EDITOR: The letter of the Rev. William J. Spicer in your issue of October 10th ascribing my friend Dr. Bell's sentiments on "Disunited Nations" to the influence of the State of Rhode Island, is absolutely mistaken. Dr. Bell speaks for himself, and not for Rhode Islanders. This little state has gone over the top in civic and military matters in this war, and only recently our governor put before a mass meeting in Providence the consideration of active participation in the problems of the post-war world. The last thing the we Rhode Islanders are guilty of is the spirit of isolationism. Dr. Bell is a magnificent Church leader and thinker, but his political views are another matter.

(Rev.) ALBERT C. LARNED.
Centerdale, R. I.

A Plea for Servers

TO THE EDITOR: Who has ever heard of a royal banquet without servants to wait upon the table and the Master of the Feast? Yet there are many of our churches where the Holy Communion service (commonly called the Mass) is celebrated by the priest alone "without benefit of servers" and consequently with a loss of decorum and dignity befitting such an act. It is no doubt true that in these abnormal days of chaos the ranks of servers where they are wont to function are depleted by the imperative call to service in our armed forces; but I submit that is all the more reason why younger lads should be drawn upon to fill such vacancies in order to maintain a seemly celebration of the Mass. There is however another angle to the functions and privileges of serving at God's altar—perhaps more important religiously than the above; and that, consideration of the "lay ministry" of those especially chosen to assist at Mass thus intimately. I venture to advance the thesis that, after some 60 years personally of this consecrated activity, there is no greater nor deeper influence for good in the lives of our Church's youth than the high privilege of taking part regularly and personally in assisting at the Incomparable Sacrifice of the Altar. I am quite confident that all who have been permitted to do so will bear witness to the truth of this statement. Since the topic upon which I have felt the urge to write you can scarcely be classed as controversial (no "Basic Principles" involved!), I hope you may find space for publication.

J. HARTLEY MERRICK.
Scarborough, Me.

Editor's Comment:

Mr. Merrick rightly emphasizes the value to boys and youths of serving at the altar; however, it should not be forgotten that this is a highly appropriate work for mature men. Why should not fathers of Acolytes in service substitute for their sons for the duration?

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- Rev. Frederick S. Fleming, D.D., rector of Trinity Church, New York
- Clifford P. Morehouse, editor (on leave) of The Living Church
- Jackson M. Bruce, Milwaukee attorney
- Clinton Rogers Woodruff, Philadelphia attorney
- Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago
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STRICTLY BUSINESS

OUR General Convention issues brought us more letters of comment that we could ever have hoped for. A great many persons—and particularly those not able to attend the Convention—wrote to say how grateful they were for the information our columns brought them. We, of course, were grateful for the opportunity of serving.

* * *

BRASS WARE and wrought iron—so far as church supplies are concerned—are still pretty hard to get hold of. A few dealers, however, do have some stock still on their shelves.

* * *

DURING the last few months the circulation of THE LIVING CHURCH has increased a great deal. Now Christmas interest is bringing it up; and after Christmas, Lent interest will help. I think that by Easter. Mary A. Mueller, our new circulation manager, will get the total up higher than a Church weekly has ever reached before.

* * *

THE LIVING CHURCH advertisers say they are getting better results than ever before. Part of this is due to increased circulation. I believe, but another part is certainly due to the fact the reader interest has been increased of late.

* * *

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Leon McConkey

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THE LIVING CHURCH

The Question Box

By
BISHOP WILSON



• *What authority, if any, is there for the use of blue Eucharistic vestments at a celebration before the high altar? Should the pulpit fall, etc., be of some other color?*

The use of different colors for different seasons and special days goes back to very early times but the particular colors so used were by no means the same in all places. The Christian Year was a matter of growth over many centuries. The sequence of liturgical colors followed the Christian Year but took much longer to reach a point of standardization. For instance, it was customary in England before the Reformation to use unbleached linen during the early part of Lent and red for Passiontide. Blue, the color of the sky, was often used for St. Michael and for some of the days dedicated to holy women like St. Anne and St. Mary Magdalene. The common sequence of white-green-violet-red-black which is in general use today is of comparatively recent date but its teaching value has been found to be so helpful that one hesitates to depart from it. Historically one might justify blue eucharistic vestments on certain occasions but they would strike most people as a parochial oddity. If they are used, the other hangings ought to match.

• *Are consommés and other scraps made of meat stock considered "meat" on fast days? Should one when invited out to a meal always decline meat if it is a fast day? Should one decline even if the clergyman at the table eats it?*

The purpose of fasting is self-discipline. The object is a reminder of our Lord's self-sacrifice. It might be accomplished in a dozen different ways. The most commonly accepted method is to abstain from animal meat on fast days or days of abstinence. The purpose and the object are the important considerations. Merely to follow the method is only a gesture. Generally speaking one should live up to one's rules but one should not be obnoxious about it. There may be times when a method may be shaded without losing a principle. The scraps and products of meat stock would normally be counted as "meat" but in these war days one cannot afford to waste food. It is difficult to give a straight "yes" or "no" answer to these questions. Usually when one is invited out to a meal one can keep within the ordinary rules without trouble. Sometimes it creates an embarrassing situation in which an excess of rudeness might only alienate people who ought to be attracted to our religious ideas. Meatless Fridays are the usual thing. If sometimes they don't work, some other kind of self-discipline might be substituted for that day. The absence of meat itself is a means to an end. I know

this answer will not satisfy some people but we do have to face realities especially in these war days.

• *Will you give the name of a book or books treating of Church and State in Russia during the past 20 years?*

I put this question up to Paul Anderson who is our best authority in the Episcopal Church on religious matters connected with Russia. He tells me the best book is *The Church and the Russian Revolution* by Matthew Spinka. This covers the period up to 1927 very well. There is nothing very satisfactory for more recent years but the best would be Timasheff's *Religion in Soviet Russia*, published last year.

• *Please explain the Absolution of the Dead. Why no such service in the Prayer Book?*

The Absolution of the Dead is simply that part of the Burial Office in which we offer our prayers for the absolving of the sins of the person departed as he or she enters Paradise. It may be by a simple prayer or by a more elaborate formula. It does not appear in the Prayer Book under this specific label but it is there in several of the prayers, notably in the Litany for the Dying and the prayer of Commendation. One thing our Church avoids is the prolonging of a funeral service. The Prayer Book already contains provision for the Eucharist, the Burial Office, the Litany for the Dying and a number of special prayers. It might be well if a special prayer of absolution, so named, were added but in practice the clergy are accustomed to use other additional prayers which are not printed in the Prayer Book. For instance a useful prayer for absolution of the dead is the following:

"Absolve, we beseech Thee, O Heavenly Father, the soul of . . . Thy servant, that being dead to the world (he) may live unto Thee; and whatsoever defilements (he) may have contracted through the frailty of the flesh, do Thou of Thy most merciful pardon and goodness wash away, through Jesus Christ our Lord. Amen."

• *Throughout the morning and evening services in the Book of Common Prayer pronouns referring to the Deity are never capitalized. What is the reason?*

This has always been so in all the Prayer Books and probably for two reasons. In the first place something like 90% of the language of the Prayer Book is taken directly out of the Bible and such pronouns are not capitalized in Holy Scripture. Also it might be said that the whole Prayer Book is an offering of worship to God and therefore such capitals are not required.

The Living Church

GENERAL

MISSIONARIES

War Years of a Deaconess

By ELIZABETH McCracken

Deaconess Julia A. Clark, who has been in China throughout the past five years, reached New York early in November, after a sea voyage of four months, preceded by a land journey in the Orient filled with perils. The deaconess, whose station was Yunnan, China, in the district of Hankow, spent the week of 2d to 9th November in New York City. On the afternoon of the 5th, she met with a few of her friends at tea in the Emery Room at the Church Missions House. In response to their questions, Deaconess Clark told them a little about the war years in China.

"Yes, I was several times in places which were bombed. Once or twice we were going from one station to another when the bombing corps came. The others left the car and went in the woods; but I would get under a tree that stood by itself. You see, the machine gunners, who began to shoot after the bombing, would not usually waste a shot at a single tree; they would shoot into a wood, expecting that a whole party might be there. Yes, I did realize that the gunners might see me, but they never did, or, if they did, they missed me when they fired.

"A bombing is rather like a thunder storm. The bomb you hear, like the thunder you hear, means that you are safe just then. You do not hear a bomb which hits. They would fly over a place, dropping bombs; then they would fly back, dropping more, and machine-gunning."

In speaking of her work, Deaconess Clark said that it included all sorts of things. She helped to siphon the liquid medicines from the huge containers into smaller receptacles for the hospital bases; she helped to carry the supplies to these hospitals; she helped in the nursing; she herself prepared the dead for burial. She told all this, and then she said:

"Perhaps some of you may be shocked when I tell you of another thing that I did. The clergy were hard pressed. Near the air bases, there would sometimes be over 100 aviators at the Holy Communion. One of the missionary bishops over there asked me to assist, I being a deaconess. I could only ask him to speak to my own bishop and to the other bishops. You see, the Church is all one Church in China—English, Chinese, American, all making one Holy Catholic Church. I told the Chinese bishop that I was an American deaconess, and that American deacon-

esses did not assist at the Holy Communion. And he said: 'You are a Chinese deaconess out here.' Everyone consented, so I thought it right to do what I was asked to do. I administered the cup. I thought that I would wear just a cotta, but they had me wear a surplice, and they insisted upon a stole. So I wore that also, over the shoulder as a deacon does.

INTERPRETER

"There were other ways in which I helped the clergy—they were so hard pressed. Then, I spoke Mandarin and the English Bishop of Hong Kong spoke Cantonese, so I would have to interpret sometimes for him. No one thought anything they had me do at all strange. They were used to me and I to them, and everyone was doing anything at all that would help anyone else."

Some of the things that Deaconess Clark did to help were associated with the deepest tragedy. She told of a letter brought to her one day, from a little girl 13 years old, one of the children of a missionary of a small American religious body. The letter said that the mother and one of the children had been killed, and the father shot, and ended: "Will you please come?" Deaconess Clark and the physician from the station went at once. It was as the child had written. The fam-

ily, both the dead and the living, were taken back to the station. The living children had seen the entire horror. Deaconess Clark spoke of what she had done:

"I had to prepare the bodies for burial. All I thought of was how I could make them look as they must look if the children were to see them again. It was absolutely necessary that they should see them again, in order that they might not remember their mother and the dead child as they had seen them first. I had a quantity of wild chrysanthemums and I put these in the arms of the little boy and the mother. Then I had a little hat of the dead child, and I put it on his head so that the wounds did not show. White is the mourning color in China, and blue. So I made a pall of white with a blue cross. Then I took the children in. The father lived long enough to see the children after we had him in bed at the station, all clean and comfortable. We took care of the children that were left. They did a great deal for us. They liked to help, and we needed help. The youngest one helped too, just by being so affectionate."

A question was asked about the voyage home. The vessel was convoyed all the way. Deaconess Clark was the only woman on board. The captain asked her to wear shorts and such a blouse as the

Religious Affiliations of Congressmen

The Washington Federation of Churches lists the following religious affiliations of United States senators and representatives:

Religious Affiliation	Representatives		Senators		Both	
	No.	%	No.	%	No.	%
Episcopalian	47	11	10	10	57	11
Roman Catholic	86	20	11	11	97	18
Methodist	72	17	21	22	93	18
Presbyterian	58	13	11	11	69	13
Baptist	50	11	10	10	60	11
Lutheran	16	4	2	2	18	3
Disciples	15	3	2	2	17	3
Congregational	14	3	7	7	21	4
Unitarian	6	1	1	1	7	1
Universalist	3	1	0	0	3	1
Christian Reformed	1	0	0	0	1	0
Evangelical & Reformed	1	0	0	0	1	0
Moravian	1	0	0	0	1	0
Quaker	0	0	1	1	1	0
"Protestant"	23	5	10	10	33	6
Jewish	7	2	0	0	7	1
Christian Science	2	0	1	1	3	1
Latter-Day Saints	2	0	2	2	4	1
No religious affiliation	4	1	4	4	8	2
Unknown	27	6	3	3	30	6
Total	435	100	96	100	531	100

sailors wore, saying that this would suit the conditions on the vessel better than the customary attire of a deaconess or of a woman in any walk of life. She agreed as readily as she had agreed to a surplice and stole. When Deaconess Clark went aboard, she weighed 86 pounds. "The food on the vessel was Navy food," she said, "and when I reached New York, I had gained 20 pounds."

The voyage took her into climates both hot and cold, and there were both rough days and smooth days. Deaconess Clark found ways to help on board ship. One of these was mending the clothes of the crew.

It was such a story as Deaconess Clark's friends had expected to hear. Some of them have had letters from her and have sent letters to her during the years of her absence. But to hear her story, in her quiet voice, as she sat once more as a member of the familiar company, was a memorable experience.

GFS

Mrs. Stephen K. Mahon Elected To Woman's Auxiliary Board

The national board of directors of the Girls' Friendly Society, at a meeting in New York, elected Mrs. Stephen K. Mahon of Toledo, Ohio, as its representative on the national executive board of the Woman's Auxiliary. Mrs. Mahon succeeds Mrs. Harold E. Woodward, who has served her full two terms on the board. Mrs. Mahon led the panel on The American Scene at the Triennial meeting in Cleveland.

Because one of the greatest problems of an organization working with girls is leadership, one full day of the board meeting was given over to leadership training. Miss Bernice Hess of the Girl Scouts of Greater New York discussed the Fundamentals in Leadership Training and the afternoon and evening was given over to workshops on worship, publicity, dramatics, and on how to use the study program unit, "United We Make America."

Mrs. Harold E. Woodward resigned as president, in order to be free for a different kind of work within the Society, and Mrs. William Walter Smith of New York was elected as acting president to fill the unexpired term. Mrs. Smith is a well known figure in the work of the national Girls' Friendly Society.

FINANCE

New Church Life Treasurer

Announcement is made by Bishop Davis of Western New York, president of the Church Pension Fund, of the election of Charles D. Dickey as treasurer of the Church Life Insurance Corporation. He is also treasurer of the Church Pension Fund.

It is also announced that Clarence G. Michalis and Leighton H. Coleman have been elected to the boards of directors of the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation. These elections filled vacan-

cies created by the deaths earlier this year of J. P. Morgan and William Fellowes Morgan.

ACU

Buffalo Conference

A clerical and lay conference on the Book of Common Prayer, under the sponsorship of the American Church Union and the Priests' Fellowship of the diocese of Western New York, was held in St. Andrew's Church, Buffalo, N. Y., on October 28th, with 23 clergy and 160 lay people in attendance.

Fr. Vivan A. Peterson, rector of St. James, Cleveland, and field secretary for the American Church Union, led the conference and presented the matter of Prayer Book principles in two addresses, covering the status of doctrine, discipline, and worship. Reviewing briefly the background of the Prayer Book, Fr. Peterson then proceeded to indicate the Catholic character of its doctrine, discipline, and worship.

Subsequent conferences will develop detailed consideration of the sacramental principle of the Prayer Book; of the doctrine of Holy Orders; a consideration of the Ordinal.

The conference closed with solemn Evensong, with the rector of St. Andrew's, the Rev. G. L. Graser, as officiant and Fr. Peterson as the preacher. He stressed those unchanging principles of the Catholic way of life that have equal validity for every age and which "need not be rigged or modified every 20 years to meet public opinion."

RACE RELATIONS

Massachusetts Committee to Investigate Disorders Enlarged

Governor Saltonstall's interfaith committee to study recent anti-Semitic disorders in Greater Boston has been enlarged by the appointment of Bishop Sherrill of Massachusetts and Chief Justice John P. Higgins of the Massachusetts Superior Court, a prominent Roman Catholic layman actively identified with the Knights of Columbus.

Announcement of the addition of the two new members to the five-man committee was made several hours after a statement was made public urging him to enlarge the committee with "more representative" members. The statement, signed by nearly 100 non-Roman religious and educational leaders, suggested that the enlarged committee "be granted powers and facilities to make a thorough study of the situation and to initiate a many-sided program" aimed to solve "not only the immediate problem of protection for minorities, but also the long-range issues involved."

The statement, made public by the Rev. Walton E. Cole, national chairman of the Intercultural Commission of the American Unitarian Association, revealed for the first time that a delegation of Church leaders had visited Governor Saltonstall

on Tuesday, October 26th, to present the petition and to urge immediate enlargement of the governor's committee, both from the point of view of greater non-sectarian representation and wider scope. A Jewish committee, representing the Central Advisory Committee, had earlier suggested that the governor's advisory committee be made more representative.

The group of non-Roman Churchmen who visited Governor Saltonstall included Bishop G. Bromley Oxnam, of the Methodist Church; the Rev. Dana McLean Greeley, president of the Boston area, Council of Churches; the Rev. Richard S. Emrich, chairman of the social action commission of the diocese of Massachusetts; and Mr. Cole.

THE DEAF

Elections

At the recent triennial meeting of the Conference of Church Workers Among the Deaf in Columbus, Ohio, the following deaf missionaries were elected to office: president, H. J. Pulver, Philadelphia; first vice-president, George F. Flick, Chicago; second vice-president, George Almo, Columbus, Ohio; secretary, A. G. Leisman, Milwaukee; treasurer, A. O. Steidemann, St. Louis.

The conference reaffirmed its faith in the sign language as the best means of conducting church services for the deaf and urged more religious instruction in residential schools for the deaf.

EPISCOPATE

Bishop Darst Returns

Bishop Darst of East Carolina, who has been in the mountains of North Carolina for several months for his health, has now returned to the diocese and is making regular visitations to the parishes and missions. The Bishop has almost fully recovered from his recent illness.

Bishop McElwain Honored

Bishop McElwain and Mrs. McElwain were honored on Sunday evening, October 31st, at a dinner in the parish house of St. Mark's Cathedral, Minneapolis, when Bishop Keeler, Coadjutor of the diocese, had as his guest 150 persons—members of the clergy, officials of the diocese, heads of diocesan institutions and schools with their wives.

The reception and dinner, as well as the service which followed in the cathedral at 8 o'clock, marked the 31st anniversary of the consecration of Bishop McElwain as Suffragan Bishop of Minnesota and a farewell to him as he retires December 31st at the age of 68 years.

Speaking at the dinner were the Rev. F. D. Tyner, president of the standing committee, who represented the clergy; Mrs. Kenneth G. Brill, president of the diocesan Woman's Auxiliary, who spoke for Church women; Frederick E. Jenkins, Faribault, and former headmaster of St. James' School who has known Bishop

McElwain since he was a student at old Seabury Divinity School and represented diocesan laymen; and Bishop Irving P. Johnson speaking for the episcopate. Bishop Keeler presided and presented both



BISHOP McELWAIN: Honored by diocese on his 31st anniversary.

the Bishop and Mrs. McElwain with gifts provided by those present.

Tributes were paid to Bishop McElwain's scholarship, gracious understanding, sympathy, and inspiration; with expressions of thanksgiving for all that his episcopate has meant to the thousands who have known him, of deep affection for him personally, and with hearty good wishes for many long years of happiness ahead. Bishop Johnson referred to Bishop McElwain in the House of Bishops as "the keeper of the canons, interpreting them to his less learned brethren."

The cathedral was completely filled for the service at which the anthems and hymns were the same ones used at the consecration of Bishop McElwain. Bishop McElwain took as his text for this farewell sermon, Hebrews 12:1, 2. He referred to the Bishops of Minnesota who had preceded him—Bishops Whipple, Gilbert, and Edsall—as "that great cloud of witnesses with which I feel myself surrounded tonight."

"People are not very patient these days," he said. "What patience really means is to have a capacity for vision and to work with might and main to make that vision come true, keeping one's eyes on Jesus, the author and perfecter of your faith. And the Lord Christ gave that vision to you—to go into all the world, teaching, preaching, healing and baptizing."

In conclusion he said: "Let the Saints be our inspiration. Let us take the task that they have handed down to us, and carry on. Jesus alone is the author and finisher of our faith. It is He who sets the goal, and gives us the patience to run the race that is set before us."

Bishop McElwain was graduated from Trinity College in 1899, and from old Seabury Divinity School, Faribault, Minn., in 1902. He was ordained both to the diaconate in 1902 and to the priesthood in 1903 by the late Bishop Atwill of Missouri whose son, the Rt. Rev. Doug-

lass H. Atwill, D.D., now Bishop of the missionary district of North Dakota, he later helped to consecrate.

After ministering to four parishes in Missouri, in 1905 he returned to Seabury as instructor in Old and New Testament. He was elected warden of the school in 1907 and dean of the Cathedral of Our Merciful Saviour, Faribault, in 1907.

In 1912 he was elected Suffragan Bishop of the diocese to assist the late Bishop Samuel Cook Edsall, who was consecrated in the Cathedral at Faribault on October 30, 1912, the only Bishop of Minnesota ever to be consecrated within the diocese. On the death of Bishop Edsall in 1917, Bishop McElwain was elected diocesan.

In 1933 he was called to fill the Bishop Whipple Chair in Pastoral Theology at Seabury-Western Theological Seminary, Evanston; Western having been merged with Seabury Divinity School that year. In 1935 he was elected dean of the seminary, which position he now holds.

Of the Minnesota clergy who participated in Bishop McElwain's consecration, only two are still active in the diocese: the Rev. Dr. A. E. Knickerbocker and the Rev. Frank Zoubek, the latter having been master of ceremonies. Two who are retired, the Rev. Dr. Francis L. Palmer, and the Rev. Dr. F. F. Kramer, were also present. Among the guests at the dinner was Bishop Irving P. Johnson, and it was he who was the speaker at the Church Club Dinner given in honor of Bishop McElwain after his ordination on October 31, 1912. At that time Bishop Johnson was rector of Gethsemane Church, Minneapolis.

Bishop Quin's 25th Anniversary

A congregation of Episcopalians from all parts of the diocese of Texas overflowed the Music Hall in the Houston Coliseum October 31st to hear Bishop Quin preach his own 25th anniversary sermon. He was consecrated Bishop Coadjutor of Texas October 31, 1918, after having served as rector of Trinity Church, Houston, for two years.

Bishop Quin quoted St. Peter's words, "Why look so earnestly upon us, as though by our own power or holiness we have made this man to walk?" as his text, saying, "I claim no credit to myself for whatever has been accomplished in these years, save as I was able to lend myself to God for His purpose, done by God's power." He chose to preach his own sermon, he explained, "rather than turn it over to someone else who might tell the whole truth."

Clergy of the diocese who officiated in the service were among those who had served the longest under Bishop Quin.

They included the Rev. S. Moylan Bird, senior priest of the diocese; the Rev. Gordon M. Reese, the first white man to be ordained by Bishop Quin; the Rev. J. W. E. Airey; and the Rev. Charles A. Summers.

The formal inauguration of the Quin Foundation was observed in the service. The amount of the fund, raised by popular subscription in the diocese and at present totaling approximately \$54,000, had been presented to Bishop Quin at the informal party in the Rice Hotel October 29th.

The young people of the diocese honored Bishop Quin at the party with the presentation of a fund to assist in theological education and with a "Life Recruit Flag" bearing crosses representing 32 young people who have entered into full-time religious work under him. Bishop Quin, in accepting the flag, announced that he had at the present time the names of 26 more young people, many at present in the armed forces, who intended to study for the ministry or other full-time religious leadership.

Mrs. Quin was also honored at the Friday night party, when she was presented by the women of the diocese with a six-piece sterling silver tea service. The Houston Rotary club had presented Bishop and Mrs. Quin the preceding day with a silver water service at a program honoring the Bishop's long service to the club and the community.

During the week-long observance of the anniversary, noon-day services were conducted in Christ Church, where Bishop Frank Smith of the Methodist Church preached on Monday, and the Rev. Dr. Charles W. Sheerin of Washington, D. C., spoke the other days.

When Bishop Quin was consecrated there were 34 parishes, 29 missions and



BISHOP QUIN: He quoted St. Peter: "Why look so earnestly upon us?"

CHURCH CALENDAR

November

14. Twenty-first Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving. (Thursday.)
28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)

5171 communicants. At present there are 46 parishes, 35 missions, and 18,373 communicants. Harris county, in which Houston is situated, has naturally shown the greatest growth. In 1918 there were four parishes and missions; today there are 16.

INDIA

Proposed Division of Dornakal Diocese

By the REV. GEORGE B. SHRIVER

At a meeting of the standing committee of the Dornakal diocese on September 30, 1943, a proposal was made to divide the diocese.

The proposal is to start a small "missionary diocese" of 30,000 people with the present assistant Bishop, the Rt. Rev. A. B. Elliott, as diocesan. The areas to be handed over will be the Khammamett and Dummagudem missions, both C.M.S. missions. This plan must be approved by the General Council of the Church of India, Burma, and Ceylon, which takes place in February, 1944, at Nagpur.

It is also proposed to appoint a new assistant bishop and to redivide the diocese again in the near future. The new assistant bishop will be an Indian.

The size of the Dornakal diocese, 225,000 Christians, is the reason for the division. It is also hoped that other assistant bishops in India will be made diocesan bishops with new dioceses assigned to them. Two of these bishops are Indians and it is hoped that they may soon receive full diocesan status. Bishop Azariah of Dornakal is the only diocesan Indian Bishop. He was consecrated 32 years ago. The feeling is strong in Dornakal that the Indian episcopate should be built up to meet the new status of Indian nationhood which all feel is sure to come.

The standing committee also discussed the question of Church union. Extreme sorrow was expressed at the rising opposition abroad to a cause "that would so obviously strengthen the Indian Church to meet problems that India is soon to face."

NORWAY

Imprisoned Primate Observes 60th Birthday

Bishop Eivind Berggrav, imprisoned primate of the Norwegian Lutheran Church, observed his 60th birthday October 25th, but Quisling authorities refused to permit relatives or friends to visit him.

The only concession made was to permit close relatives to send telegrams of congratulation.

Bishop Berggrav's physical condition continues to be good. He was recently taken under heavy guard to visit a dentist in Oslo.

RUSSIA

Urge Soviets to Permit Distribution of Bibles

Hope that the Soviet government will permit the British and Foreign Bible Society, the American Bible Society, and kindred organizations to resume distribution of Scriptures in Russia was ex-

pressed by the Council of the World's Evangelical Alliance in London in a resolution which hailed recognition of the Russian Orthodox Church.

ITALY

German Occupation Hampers Appointment of New Bishops

The German occupation makes it impossible for Pope Pius XII to appoint new bishops throughout a great part of Italy, the London *Universe*, Roman Catholic weekly published in London, comments.

Germany's recognition of the illegal government of Benito Mussolini also hampers the Pope, the weekly states.

An oath of loyalty to the king cannot be taken by bishops north of the front line of the Fifth and Eighth Armies, the *Universe* asserts, adding it is doubtful whether the Holy See will make nomina-

tions as long as the Germans remain in occupation.

"This would bring into the open," the Church paper states, "the conflict between the Holy See and Germany inherent in Germany's recognition of Mussolini's illegal government while the Holy See continues to recognize Badoglio's government. An open conflict would become necessary if the Germans remain in control."

CHINA

Occupational Forces in Hongkong Plan Controlled Church Alliance

Japanese occupation authorities in Hongkong are planning to enroll all religious denominations in a church alliance under their control, according to information reaching Stockholm from headquarters of the Scandinavian Buddhist Mission in South China.

The report comes from the director of the mission, Prof. K. L. Reichelt, who has been confined in a hospital and has hitherto not been able to send word to friends at home concerned over his safety.

A Japanese pastor named Okado was installed at Hongkong at the beginning of the year to direct the "new order" among the churches there, the message says.

The church alliance, which will be set up in all the Hongkong districts, demands that each church group be loyal to the Japanese authorities, but permits the denominations to preserve their individual confession, rituals, and organization.

ENGLAND

Wife of London's Bishop Is First Woman to Speak in St. Paul's

For the first time in its history, a woman has been permitted to speak in St. Paul's Cathedral, London. The honor is claimed by Mrs. Geoffrey F. Fisher, wife of the Bishop of London, who gave a lecture in the cathedral crypt on Do Parents Count?

Mrs. Fisher advocated a long-term policy of education for parenthood and an immediate policy to help parents, including young men and women coming back from the war.

Urge Reorganization of Sword of Spirit on Diocesan Basis

Reorganization of the Sword of the Spirit movement on a diocesan basis was urged in London in a resolution adopted at its annual meeting.

Supporters of the resolution stated that in some dioceses, where the movement was not under diocesan control, it was regarded with some suspicion and suffered from misunderstanding.

The Sword of the Spirit, a Roman Catholic organization, was formed by the late Cardinal Hinsley in 1940 to promote international reconstruction along Christian lines.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,863.70
In Memory of Gertrude R. Cushman	25.00
Woman's Guild, St. Matthew's Church, Kenosha, Wis.	25.00
Mrs. F. G. Munson	15.00
Elias Ball	10.00
Miss Alice C. Chase	10.00
Mrs. Frank H. Chase	10.00
Mrs. C. E. Dimick	10.00
Mrs. R. L. Lodge	10.00
Mrs. Edgar B. Phelps	10.00
Mrs. Gerald Powell	10.00
Woman's Auxiliary, Church of St. Luke and St. Peter, Saint Cloud, Fla.	10.00
Comunion Service Offerings, Sumter, S. C.	5.00
Emmanuel Parish Church School, Lancaster, Wis.	5.00
F.	5.00
Miss Gertrude B. Hanifu	5.00
Mr. and Mrs. John B. Knight	5.00
Miss Marian S. Puffer	5.00
St. Andrew's Sunday School, Scotia, N. Y.	5.00
Miss Vera P. L. Stebbins	5.00
Rev. E. M. Weller	5.00
Mrs. Frederick M. Kirkus	3.00
Rev. B. F. Thompson	3.00
Miss Caroline B. Cooke	2.50
Rt. Rev. Walter H. Gray, D.D.	2.00
Miss Katharine B. Clark	1.00
	\$2,065.20

Shelter Christmas Fund

Mrs. Richard P. Kent	\$ 5.00
Abraham B. Schwartz	5.00
Women's Bible Class, St. Luke's Cathedral, Orlando, Fla.	5.00
	\$ 15.00

China Relief

Miss Alice C. Chase	\$ 5.00
Miss Marian Puffer	5.00
	\$ 10.00

Greek Relief

Miss Alice C. Chase	\$ 5.00
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War Prisoners Aid

Previously acknowledged	\$1,342.69
Mrs. Wellborn C. Phillips	6.00
	\$1,348.69

ARMED FORCES

Episcopal Fellowship At Peterson Field

Grace Church, Colorado Springs, Colo., has sponsored the Episcopal Fellowship among the men and women stationed at Peterson Field at that city. This is a brief story of the Fellowship, taken from *Wingspread*, the official paper of the Field:

"During November, 1942, Robert Ryan, Medical Detachment to the 19th Photo Squadron, started the Episcopal Fellowship, with the sanction and backing of Chaplain John E. Myers jr., for the purpose of getting together all members of the Episcopal Church on the air base. Since there was no Episcopal chaplain on the base, Sergeant Ryan made arrangements with the Rev. Ernest Richards, curate of Grace Church, to come out to the base on the second Sunday of each month to celebrate the Holy Communion at 7:00 A.M. in the base chapel. Since then the Fellowship has met every Wednesday evening, with four to six members present, and on Sunday has been holding vesper services at 5.30 P.M. Everyone on the base is welcome to attend the meetings and services.

"In view of Bob Ryan's leaving the air base, Cpl. V. C. Neville-Thompson was elected chairman of the Fellowship during the last of May, 1943. During the past few months the attendance has jumped

from six to twelve members. As the membership grows, the work among the members becomes more interesting. The Fellowship has had frequent entertainments, to which the chapel choir and other personnel of the base have been invited. These entertainments have been held in the Parish Hall of Grace Church, Colorado Springs."

Each member of the fellowship receives the following certificate: "This certifies that, in obedience to the promises made in confirmation, has, as a member of the Episcopal Fellowship, sought to work for Christ and His Church while at this field." This certificate is signed by the chairman. The insigne of the Fellowship is a Latin cross, superimposed upon wings, and bears the lettering: "Episcopal Fellowship: Peterson Army Air Field" and carries the name of the member with his Squadron or Company.

RELIEF

Government Asks Church Help To Clothe Liberated Peoples

The active coöperation of Churches of all communions in collecting discarded clothing for the liberated peoples abroad is being sought by the salvage division of the War Production Board.

The Federal Council of Churches has sent a memorandum outlining the plan to all local councils of churches and min-

isters' associations in the country. The role of the local church in the campaign, which is scheduled for the week of November 22d to December 4th, is to serve as a collecting depot to which the people of the community will bring their contributions of outgrown or outmoded clothes.

The essential points in the plan, as projected in the Federal Council's memorandum, are as follows:

1. The purpose of the campaign is to secure the largest possible amount of discarded and out-moded clothing (also rags) to help clothe and rehabilitate the people in the liberated countries abroad and also to supplement relief work at home.

2. The campaign will be conducted intensively during the week of November 22d to December 4th inclusive.

3. It has been suggested to all local "salvage committees" (of which there are 16,000 in the country) that they invite local churches of all denominations to provide space in their buildings during the week of November 22d to December 4th as collection depots to which people are asked to bring their materials. Each church coöperating in the program should designate persons who will be responsible for receiving the clothing and sorting it in accordance with certain instructions.

4. The local church should work out its plans in coöperation with the local "salvage committees" which have been appointed on a community basis by the War Production Board. In communities in which there is no such committee a co-operating church should get in touch with the salvage committee in the nearest city.

5. Up to 10% of all clothing collected in any community may be distributed in that community under arrangements approved by the local salvage committee. The purpose of this proviso is to prevent the national plan from competing with local community needs. The 90% of clothing which remains will be picked up from the churches by duly designated dry-cleaners, who will be responsible for cleaning the clothing and shipping it to the Defense Supplies Corporation, a government subsidiary.

6. Rags collected may be retained by the church which is serving as a collecting agent and be sold to local dealers. The funds thus obtained may either be used by the church for its own purposes or contributed to some charitable undertaking agreed upon by the church and the local salvage committee.

Each local church is urged to designate one of its organizations, such as women's society or men's club, to be responsible for its part in the program.

PACIFISTS

Test Cases on Compulsory Labor

With the aid of the American Civil Liberties Union, several conscientious objectors are starting test cases on the right of the government to exact compulsory labor without pay, it is reported by Religious News Service.

African Confirmation

By LT. COL. WALLACE I. WOLVERTON,

Chaplain of the African-Middle East Wing Air Transport Command.

FAINTLY the pulse of African drums broke the hush of the evening. The Anglican Bishop in cope and mitre stood at prayer before the altar in the chapel of a British General Hospital. Three barefooted African attendants in red cassocks stood with him, one holding the processional crucifix, another, the crosier, while the third tirelessly fanned His Lordship with a black plumed fan.

After a minute of silent supplication the bishop's cope and mitre were removed, one of the black trio placed an African stool at the chancel steps, and the bishop was seated.

It was an unforgettable picture; the frail, saintly apostle of Christ, flanked by the sturdy red and black figures, while the fan resumed its vigorous beating. Seventeen fever-ridden years had left the missionary gaunt and weak. The fan, as many of us knew, was not a dramatic touch, but necessary because of his weakened condition. Others without this knowledge soon forgot the fan, as their attention was seized by his words of saintly wisdom to the candidates for confirmation. They will never forget those words, clear, well pointed, shorn of all orna-

ment, compelling — instructing them how to keep close to Our Lord. "Think about Him; talk to Him; do something for Him."

The English rite was varied a little to allow me to present the American candidates; so both the British chaplain and myself spoke the words from the American Prayer Book, "Reverend Father in God, I present these persons to receive the laying of hands." He presented three, and I three. Each group comprised a nurse and two soldiers. The American candidates, who had been given instruction by Chaplain Alfred T. Johnston, were Second Lieutenant Ruth Faith Morris (ANC), Sergeant Joseph Davidson Herron, and Private Howard Merrill McGrath. When they return to the States, they will bring Confirmation certificates signed by a prelate of the Church of England. American rectors will examine their credentials with interest and, I am sure, satisfaction.

The Seven-fold Gifts came to these young Americans in the heart of Africa. They will never forget; and they will know better than most of us the significance of the Anglican communion.

Relations With the Anglican Communion

By the Rt. Rev. James DeWolf Perry, D.D.

Bishop of Rhode Island

FOR a report on relations with the Anglican communion I shall confine myself to a few questions as to the nature of these relations and to their bearing upon those that we would have with other communions. The time may not have come for answers to the questions. They have occurred to me in attempting to view clearly the place of our Church in the whole ecumenical movement. I suggest them hoping that they may help to clarify the way of approaches to unity in directions that are now, or in the future may be, under consideration.

Unity is a comprehensive word. In our quest of it have we given sufficient thought to the degrees in ecclesiastical relations? They would seem to range all the way from substantial identity, to uncertain attitudes of one Church to another. May I venture to suggest five such degrees of unity:

- (1) Identity
- (2) Full communion, with its consequences
- (3) Mutual recognition and its implications
- (4) Unity sought through reconciliation of differences
- (5) Coöperation between unrelated bodies.

To begin with the first of these, identity: May not relations between the

¶ *Important questions as to the co-ordination of the Church's approaches toward unity with the rest of its ecclesiastical relations are asked by Bishop Perry in this brief but significant memorandum. It was prepared for the consideration of the Presiding Bishop's Advisory Council on Ecclesiastical Relations.*

American and other branches of the Anglican communion be regarded as union within one spiritual and ecclesiastical family? May it be assumed that this relation is derived from a common origin, not from agreements reached through concordat or legislative action? Do the Christian faith, orders of ministry, liturgies, and sacraments, constitute a bond which though permitting differences, holds the constituent bodies together in a corporate entity unbroken so long as the heritage persists? In what ways then will this union which we share help to determine the degrees of unity between ourselves and other Christian communions? Will the nearest of these be full communion between Churches whose origin is different but whose content of faith, orders of ministry, and interpretation of the sacraments are substantially the same? Are we right in believing that union achieved between those of different race and language, but of the same conception of faith and worship, opens avenues to the realization of world-wide Christian fellowship?

Approximating inter-communion and preparing for it, will not the next degree in unity, the third, be the mutual recognition by two communions of their equally

valid orders of ministry and their essential agreement upon the sacraments? Such recognition without full inter-communion is the present relation of the Anglican

Incident in the Day of a Chaplain

By WARRANT OFFICER HAROLD NICHOLAS

"I will go unto the altar of God . . ."

WE HAD bumped along in a command car for over an hour, passing tent camps, motor pools, hospital units, tank battalions, water points—and were now approaching the area where the chaplain had been requested to hold a division-wide celebration of the Holy Communion. A quarter of a mile away in the center of the vast plain, the fair white linen of the Holy Table gleamed in the early evening light. Suddenly a group of medium tanks to our left spat flame, the car trembled, and the whine of shells passing almost overhead made the driver and myself squirm uncomfortably. "Sort of reminds me of the days up at the front when they weren't just practicing," Father Jones observed complacently, "Let's keep going," and we bumped along again almost under the noses of the guns.

"O send out thy light and thy truth that they may lead me . . ."

Our congregation was already arriving, coming across the plain on foot or in jeeps, singly or in small groups, and gathering before the tiny altar. The simple preparations were quickly made; the bread, and water and wine, carefully placed on the empty ammunition box which served as our credence table. Simple things indeed with which to perform so great a mystery—and yet no more simple than the miracle of faith which was bringing us together for our common offering of praise and thanksgiving. With an expertness born of experience, Father Jones donned his old, well-worn chasuble, gave it the last minute tug and pat, and we were ready.

"Almighty God, unto whom all hearts are open . . ."

Great churches and cathedrals have towering reredoses as inspiring as the artistry of man can devise, but the background to which we raised our eyes was impressive beyond anything of mortal design—a great expanse of rolling plain across which the evening shadows were already creating a soft pattern of light and shade, while in the distance the mountains, frosted over with fleecy clouds, were beginning to

glow with rose and gold. A dull rumble far off in the hills marked the beginning of a night problem.

"Come unto Me all ye that travail and are heavy laden . . ."

Peace settled upon us as the Holy Eucharist continued—forgotten were weary hours of marching and training; gone were the specters of loneliness and fear that walk the lonely bivouacs at night, as the quiet beauty of simple words humbly spoken brought a new consciousness of the Everlasting Arms eternally beneath us. Above the horizon, a series of parachute flares stabbed the softness of the twilight with vivid greens and reds, sank slowly to earth, sputtered and went out. The gunfire faded in the distance and the air itself seemed heavy with expectancy as the priest, with lowered voice, began "For in the night in which He was betrayed. . . ." The olive-drab figures kneeling on the ground were motionless in the awe of the moment.

"The peace of God which passeth all understanding. . ."

It had been a long day for the Father Chaplain, with its usual quota of duties and problems to be met and solved; plans for a new chapel to be built—the case of a soldier perplexed by troubles at home—perhaps a hurried trip to a hospital to find one of "his boys" white-faced with pain—perhaps a visit to the disciplinary barracks to try to help a soldier, sullen, held under serious charges—services to be arranged, reports to be submitted, confessions to be heard. But there was no trace of weariness in his voice as he turned to pronounce the final blessing, only joy and thankfulness for another opportunity to fulfill the great commission, "Feed My sheep!"

Yes, it had been a glorious day, the chaplain observed as we bounced along the rough road on the way back—"I must write Father — tomorrow that one of his boys made his Communion tonight—then I must be sure to. . . ." His voice trailed off into the darkness, and we knew that already he was exploring ways in which to make one 24-hour day do the work of two, or devising some strategem to be in two places at once.

communion with the Eastern Orthodox Church as represented by the Holy Synod of Constantinople.

Will the next, the fourth, degree in the relation between two Christian bodies be agreement between them based upon statements of faith, orders of ministry, forms of worship and administration of the sacraments, expanding or modifying for mutual acceptance their former doctrines and usages?

UNION WITH PRESBYTERIANS

If this describes in brief the approaches to unity between the Presbyterian and Episcopal communions, the question immediately rises, in what degree, and in what form, will that unity be sought? Will there be expected union in the fullest sense? If so, what will be the relation, if any, between the proposed united Church and the Anglican communion on one hand or the Presbyterian communion on the other? If such complete union is not contemplated, will the approaches result in more than bridges of convenience for explorations across well determined boundaries?

Is there not a necessary choice between a union so comprehensive, yet confusing, and the fifth degree of relationship found

in more complete understanding and close coöperation between Churches who have no reason to consider union? In other words, is not wholesome adherence of a Church to its own vocation and tradition, and an equally wholesome attitude of respect for other Churches, a desirable objective of movements toward unity until ground shall have been prepared, as by the World Conference on Faith and Order and the World Council of Churches, for organic union?

Again, would not the proposed experiment of union with the Presbyterian Church prove to be an exception inconsistent with the policy of federation among all other Protestant bodies?

Arguments for and against proposals of unity on their several merits have no place in this report. Is not the essential question for us, how the present proposal for unity affects relations within the Anglican communion? This is a blood relationship likened to that which our Lord describes between Himself and the members of the Church; a relationship of branches to the vine drawing their nourishment from the parent stock, finding therein union. Short of such union, shall not the several Churches strive to cultivate the spirit of unity in the bond of peace?

exchange for his monetary offering, he may be allowed to play havoc with the meeting. And often all his money may not be worth it.

Chairmen, again, are sometimes chosen only on account of their importance in the local scheme of things, and no question is asked of their chairman-like aptitude. I remember addressing a meeting in an English town, on behalf of the Industrial Christian Fellowship. The chairman was a local ecclesiastical dignitary. To my horror and embarrassment, he told the audience that they were to be addressed by Fr. Peck, of the Indian Christian Fellowship, and he was sure that the account of my work amongst the people of India would interest all my hearers. I have never been within thousands of miles of India. There is no such thing as an Indian Christian Fellowship. When I spoke, I ignored India and spoke of the work of the Industrial Christian Fellowship in England. I have often wondered what the chairman thought about it. The good man had not even taken the trouble to find out what the meeting was about; and I certainly think a chairman should do that.

I have mentioned tact as one of a chairman's necessary qualifications. I have a clear memory of one chairman who failed in this respect. I was living in Newcastle-upon-Tyne, and one afternoon I received a message informing me that the principal of Armstrong College, who was to have lectured that evening in a neighboring town, had fallen sick. Would I take his place? I consented to do so. The chairman of the meeting proved to be the local mayor. He introduced me in the following manner: "Ladies and gentlemen, we were expecting the principal of Armstrong College, but he is ill, and we have a substitute. We were expecting butter, and we have got margarine. But I am told that people can grow to like margarine as well as butter."

Some of these stories I told to my friends, the two priests and the journalist. But the prize went to one of the priests, my friend Fr. Worledge, vicar of the well-known Church of St. Barnabas, Pimlico. He told us of an experience of his uncle, Canon Worledge, who was chancellor of Truro Cathedral. The Chancellor once went to address a meeting in Penzance. The chairman was a local tradesman of some importance who, as he drew toward the end of his introductory speech, turned to introduce Chancellor Worledge to the gathering. But some confusion must have arisen in his mind. "Ladies and gentlemen," he said, "I have now much pleasure in asking our distinguished guest, *Cardinal Wolsey*, to address you."

But, as I say, chairmanship is improving. I owe a great debt to the scores of modest, efficient, kindly, and humorous men and women, priests, business men, politicians, scholars, and working folk who have introduced me to audiences. A good chairman is a source of strength to a speaker. A bad chairman is a blight upon everyone present. But if anyone finds himself thrust into the position, protesting his incapacity yet unable to escape, I know of no better rule for him to follow than that so often advocated in the English North Country. "A chairman should stand up, speak up, and shut up."

The Problem of the Chairman

By the Rev. William G. Peck

I WAS sitting the other day with two priests and a famous journalist, enjoying half an hour of good talk, when somehow the conversation turned to the topic of public speaking. And, not surprisingly, we soon found ourselves concerned with the hoary problem of "the chairman." The journalist appealed to me. "You," he said, "have had more experience of chairmen than any of us. I should think you could tell some tales." I could. I did. And when I had left them, I began to turn over the matter in a more analytical frame of mind.

I believe that chairmanship is improving—at least in England. Of the chairmen of other countries, I have not much up-to-date knowledge. Chairmanship is one of those arts which may, to the superficial observer, seem easy, but which require native talent for their successful practice. Half the trouble about chairmen has arisen because those responsible have urged or permitted men to occupy the chair, to whom nature has denied the specific and necessary gifts.

I am thinking of the chairmen of public meetings, where a lecture or a speech is to be given. My remarks do not apply to chairmen of shareholders' meetings, committees, or smoking concerts in British public-houses. These are different species.

I am prepared to maintain that a born chairman, in the meaning of the word now defined, is a man who can preside successfully at almost any sort of public meeting. He must have dignity, tact, humor, and the power of self-repression. He must have enough intelligence to understand the essence of the subject which is being presented, but it is not in the least necessary

that he should be an expert on any subject. The choice of a chairman is altogether misguided, therefore, when it falls upon a man whose qualifications are irrelevant to the real demands of the task.

It is a mistake to suppose that a person who occupies the chair at a public lecture must necessarily know as much about the subject as the lecturer. It is a worse mistake to suppose that he must talk at length about the subject, whether he understands it or not. I have suffered under both errors. How many times have I sat upon a platform waiting to deliver my lecture, while a too well-informed chairman has ruthlessly discussed my subject. I have wilted and drooped, as the minutes passed, hearing all my carefully collected facts and arguments being set forth at length, while my mind scratched and scrambled round trying to think of other things to say when my turn came. Deflated and depressed, I have found only one emotion filling my consciousness—a black and bitter hatred of that very able chairman. But perhaps even worse, to a kindly and sensitive lecturer (like myself) is the behavior of the chairman whose knowledge is quite inadequate, whose opinions are all obsolete or fantastic, but who nevertheless persists in talking about the subject of the lecture. Whether the lecturer subsequently announces directly that the chairman is a fool, or completely ignores him and goes on to lay him out flat without mentioning him, the situation is difficult.

Sometimes a man is appointed chairman of a meeting because he is believed to be wealthy, and it is hoped that he will come down with a handsome contribution. In

Beginnings of World Order

ISOLATIONISM is a thing of the past. That is the significance of the Moscow Declarations and the overwhelming vote of the Senate in favor of the Connally resolution on post-war policy. That the great world powers recognize the futility of attempting to conduct their foreign affairs in jealous isolation is a fact of first importance for the welfare of the world.

The Senate has recorded its conviction that free and sovereign nations must take part in a general international organization to maintain peace, and the representatives of Britain, the USSR, China, and the United States have declared that their governments recognize the necessity of establishing such an organization at the earliest practicable date. Further, they have pledged their governments to "joint consultation" (but not necessarily agreement) on matters of international import, and have promised to achieve agreement and act together on all matters relating to the surrender and disarmament of the powers with whom they are at war.

While this declaration is somewhat less in scope than the principles on which the League of Nations was set up, and far less than what is sought by the representatives of Christianity, it has the advantage of expressing the historical realities of the moment in purely factual terms. The world is one. The world community exists, and the only question about it is whether it shall be a disorganized, fiercely competitive community; a community of domination by a few; or a community of coöperation and mutual rights. Since the world is faced with the fact of interdependence, all those who are not living in the political past will take heart that the representatives of the great powers have agreed to make some effort toward mutual consultation, and recognize the need for a general international organization to assist in maintaining the peace of the world.

To be sure, as far as any international moral principles are concerned, or the establishment of any body of really effective international law, no nation has made any commitments; and all have, by means of the word "sovereignty"

expressly reserved to themselves full freedom of action for the future. If the post-war international organization is to be effective, some way will have to be found to bind the nations more firmly than this. Unless all nations' interests can be overridden in the paramount interest of the world community by appropriate organs for the creation, application, and enforcement of international law, no international organization would be much more than a debating society.

PERHAPS the most significant declaration emerging from the Moscow conference is on a subject on which religious groups in this country have in general maintained a somewhat embarrassed silence: the declaration by the heads of the three nations that perpetrators of atrocities will be brought to justice. The United States, the United Kingdom, and the USSR pledge their forces to seek out war criminals and hand them over to the nations in which their crimes were committed for punishment according to the laws of those nations; and further, to punish war criminals whose crimes "have no particular geographical location" by "joint decisions of the governments of the Allies." We trust that this will be implemented by the formation of an Allied Court which will proceed according to established rules of judicial procedure.

We are indebted to an unpublished paper by Nicholas Vinner for calling our attention to the fact that the essence of the federal penal power granted by the constitution of the United States is this: that the federal government is not empowered to impose punishments on states, as such, but only on individual citizens who refuse to recognize federal law. This judicial principle is the keystone of the arch upon which the federal power is built. The League of Nations, it will be recalled, was built on precisely the opposite principle. Its economic sanctions were applied against whole states, and the ultimate military sanctions were similarly applied. The obvious result was to lump all the inhabitants of states against which sanctions were applied into a general punishment in which the innocent suffered with the guilty, and the whole complex of national forces and interests was made an enemy.

If (for example) the persecution of racial and religious minorities had been an international offense for which individuals were answerable in an international court, Hitlerism would have lost one of its chief political weapons. Or if the Nazis had elected to defy international law on this subject, the enforcement of the law against Hitler and his fellow-gangsters would have been approved and assisted by many Germans. But since the only punitive powers of the League of Nations were penalties against nations as such, the Nazi leaders had nothing to fear—and future Nazis would have nothing to fear from a new League based on the same principle.

One of the reasons why sanctions were so seldom and so feebly invoked in the between-wars period was the recognition by the leaders of law-abiding nations that such penalties were morally dubious, indiscriminately punishing the innocent with the guilty, and that they tended to unite the nation affected behind its anti-social leadership.

When the new League is erected after the war, we feel that the principle of individual trial and individual punishment should be given chief place in its judicial power. Un-

Today's Gospel

21st Sunday After Trinity

"EXCEPT ye see signs and wonders ye will not believe." On what is our faith based? There are trying times and spiritual dangers ahead for us if we are living by habit rather than faith. If we come to church because it has become a custom, without thinking of what it means to share in the worship of God; if we come to our Communion because everybody else goes up, without realizing what we are taking; if our prayers come by rote, without any thought of our words; we are not acting on faith or because we truly believe. We need to study our faith, we need to have our belief deeply rooted in our lives so that when trouble comes our faith will strengthen and carry us through. As we make our Communion let us renew our belief in this sign and wonder of the bread and wine become the Body and Blood of Christ and ask His help that we may truly believe.



Washington, D. C.

DEAR FAMILY: Accumulated work at Marine Corps Headquarters during my absence at General Convention, and on a short leave thereafter, have necessitated a temporary suspension of this column. I hope to resume it on a regular basis next week. Meanwhile, I pass on to our readers this editorial comment from a military student publication, as affording an interesting side-light of the views of many of our more thoughtful young people on religion in the armed forces.

CLIFFORD P. MOREHOUSE.

"WHEN THE CHIPS ARE DOWN . . ."

[Editorial comment in *Take Off*, a weekly publication of the enlisted men of the 58th College Training Detachment, Massachusetts State College, Amherst, Mass.]

We were inspired to write this article after receiving a visit from an Army air pilot who has just returned from the South Pacific after 58 engagements with the Japs. In one engagement he dropped five miles before pulling his rip-cord, which is still a record, and we asked him what his thoughts were when death seemed imminent. His revelation did not differ from those most of us have heard before as applying to the doughboy. His thoughts were of God.

His experiences were indeed no exception but rather the rule, when any soldier advances so close to solving the mysteries of life and death. Yes, men in the front lines do get down on their knees in supplication to the Supreme Being, for they find that all man and all his material works are hopeless in the approaching rendezvous with death. Spiritual strength is essential in a good soldier. The modern parable of Capt. Eddie Rickenbacker and the seagull should not be forgotten. In some of us religion is latent, in some it is predominant, but from front line reports of this war, it is universal. The fox hole, like the parachute, eliminates the atheist and the agnostic.

Why then the need of our spiritual leaders or our weekly or daily practices of religion? Well, their teachings enable us to approach more perfectly that last rendezvous with a real sorrow for our sins and a prayer for forgiveness or help.

The falling pilot or the fox-holed doughboys suddenly realized the impotency of man-made things. That unobtrusive member of our armed forces in the training camps, the chaplain, grows in importance as the soldier nears the battlefield. He offers a solace that no other earthly being or thing can provide for the man in battle—hope for the hereafter.

questionably, some means whereby each nation can be assured that its citizens receive a fair trial in such an international court must be provided, and many, many problems of procedure, statute, and politics must be solved before the court could function properly. Yet the principle is certainly one that commends itself as a way to solve the conflict between national sovereignty and world responsibility.

A primitive foreshadowing of this orderly process of law is to be found in the proposed method of dealing with war criminals; perhaps the precedents thus established will have great significance for the future. It is unfortunate that the announcement is phrased in such vengeful, rather than judicial terms, and particularly unfortunate that many of the criminals are to be handed over to their victims rather than an international court. Yet the fact of individual responsi-

bility for international crimes is clearly declared. Eventually, it is to be hoped, a more civilized judicial procedure will be adopted.

Where Do We Stand?

WE CALL attention to an important letter in this issue from Dr. Alexander Zabriskie, a member of the Commission on Approaches to Unity. Dean Zabriskie feels (and perhaps rightly) that our editorial comment on a letter from the Rev. J. Randolph Field, while correct as to fact, may tend to give a wrong impression as to the action of General Convention on the approaches toward union with the Presbyterians.

In our comment, we referred to the judgment of skilled secular journalists as an objective source of information on this controversial subject. It happens that the religion editors of *Time* and of *Newsweek* are both laymen of the Episcopal Church. Both of them appear to favor the unity proposals. Both of them personally attended General Convention. Both of them concluded that the vote of the Convention was a failure to adopt the position of the members of the Church who favored the majority report of the Commission on Approaches to Unity. Their language in reporting this conclusion was, as Dr. Zabriskie points out, somewhat exaggerated, although in justice to *Newsweek* it should be pointed out that the sentence which Dr. Zabriskie disapprovingly quotes ended with the qualifying phrase, "at least until after the war."

This subject is one in which nuances and shades of meaning take on great significance, because of the strong feelings and convictions on both sides. No one-sentence comment could possibly tell the whole story of what happened at General Convention, and we did not feel that the comments quoted from *Time* and *Newsweek* did so. We quoted them rather as a corrective for journalism which tends overmuch to report along the lines of its enthusiasms. It is incorrect to suggest that one side or the other won a victory or a mandate, not only because neither side did, but because the very reason for the existence of the agreed resolutions was that both sides decided that a legislative victory over the other would be an undesirable thing.

If Dr. Zabriskie, Dean Dun, and the other members of the Commission had wanted the Convention to adopt the majority report of the Commission, to signify its general approval of "Basic Principles," or to "face the implications" of the majority report as the majority resolution originally asked, the legislative means was open to them. Instead, they supported, and supported "strongly," a course in which the whole Church could move forward together. *They did not support their own report. They supported a substitute for it.* They did so because Christian charity and love of the fellowship that is the Protestant Episcopal Church moved them to do so.

Equally strong support was given to the substitute resolutions by those who had heartily disagreed with much of the Commission's work. All agreed on continuing the Commission "with such changes as may seem advisable," precisely because the Commission had decided to adhere to the principle of moving forward only on a basis of substantial unanimity within the Church. It cannot be said that the resolutions as adopted "commit" the Commission to any one line of approach more than to another. It cannot even be said, perhaps, that they commit the Commission to continued adherence to the principle of unanimity on which it won its unanimous vote

from the House of Deputies; although if it were to desert that position it would forfeit the unanimous support which it now enjoys. The Commission, being a negotiating body, necessarily must act with a measure of independence until it is ready to lay the results of its negotiations before the Convention.

We do not feel that the only possible line of approach is one which would remove the Episcopal Church from the ranks of the Catholic communions which together compose about three-fourths of Christendom. If, after careful and prayerful study it became evident that such a basis was the only one on which our Church could unite with the Presbyterians, it would become our manifest duty to withdraw our declaration of purpose and confess failure. But the Commission has a number of different possibilities before it. It may conclude that the "Basic Principles" with minor revisions offer the only hope of common ground with the Presbyterians, and decide to recommend them as the best course to pursue, or to refuse to recommend them and let the effort lapse. It may, on the other hand (and we hope it will), conclude that other approaches to the Presbyterians would be possible, based upon more adequate recognition of the gifts which the Holy Spirit brings to each Church in separation.

To us the idea of "absorbing" the Presbyterians is not nearly as repugnant as Dr. Zabriskie suggests. The process must, of course, be mutual. Episcopalians, in turn, must be "absorbed" by the Presbyterians—or rather, both must be absorbed more fully into that great stream of life-giving grace which animates the mystical body of Christ. Of course, it is a great deal more difficult for us all to become more Christian than it would be for us all to become more easy-going. Of course, facing the differences in the spiritual life of the two Churches will be a delicate task, often causing pain and rehashing old controversies. Of course, there will be many difficulties of language, of personal and institutional pride, of habit and custom. All these things are avoided by the unbasic "Basic Principles," which aim at Church union the easy way. Yet in the long run it may turn out that the hard way is the only way.

The Shelter Christmas Fund

OUR annual campaign for the support of the nursery shelter children is meeting with its usual generous response from THE LIVING CHURCH FAMILY. Of the \$4,000 objective \$2,000 is already in hand. Since the major objective is being achieved, we may think now of the other annual fund raised for the children—a fund particularly dear to the heart of our editor-on-leave: The Shelter Christmas Fund, whereby the children are given a Christmas party and a worth-while present from their friends in America.

We are setting an objective this year of \$200 for the Christmas Fund. This comes to about \$5.00 per child, and is enough to assure a real party and a real present. Any amounts received beyond this sum will be applied to the general support fund.

For the benefit of the many new readers of THE LIVING CHURCH who have joined the FAMILY during the Convention period, we must describe this notable project which the subscribers undertake each year. THE LIVING CHURCH NURSERY SHELTER, Barton Place, Exeter, England, is a residential nursery for children under 5, maintained by the Save the Children Federation in coöperation with the British government and THE LIVING CHURCH. The children are not orphans, but members of families whose normal homelife has

been sacrificed to the requirements of total war. Fathers in the armed forces of our British ally, mothers in war work, are unable to give their little ones the constant attention and care they need. Especially during the terrible days of the Battle of Britain, when London was being subjected to unending attack from the air, children were brought to the shelter in pitiful condition—thin, tired, nervous, likely to scream at the slightest unusual sound. A few had actually suffered nervous breakdowns. Under the loving care of Miss Halstead and her co-workers at the Shelter, the little ones have been nursed back to health and good spirits. When they pass the age of 5, they "graduate" to their homes or to places where they can attend school, and room is made for another "under-5."

Bombs are seldom dropped on English cities these days—though it sometimes happens—but the shelter is still doing a work of great importance for the future of England and for the bodies and souls of little children. In quiet country surroundings, with skilled and loving leaders, the children are able to grow and enjoy life as children should. Barton Place, with the other shelters operated by Save the Children Federation, is an island of peace in a sea of total war.

Will you help to maintain it?

Checks should be made payable to THE LIVING CHURCH Relief Fund, and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation as to the purpose for which they are intended.

LORD, PREVENT AND FOLLOW US

LORD, go before—
 Give us Thine hand;
 We're passing through an unknown land,
 Strange shapes besiege on every hand,
 Fresh problems rise to understand,
 New joys to prove, new griefs to stand—
 Lead Thou the way Thy love has planned—
 Lord, go before.

Lord, follow us—
 Past sins appear
 To draw us back; and creeping near
 Old griefs come murmuring in our ear;
 Past errors haunt us with a sneer—
 Lord, close us in; guard van and rear;
 Safe in Thy might, we dare not fear—
 Lord, follow us.

So, gazing upwards to Thy face,
 Our steps adjusted to Thy pace,
 And led by Thee from place to place,
 O Lord, prevent us with Thy grace
 And follow us.

MARY L. LOOMIS.

BOOKS

JEAN DRYSDALE, EDITOR

Life in Bible Times

DAILY LIFE IN BIBLE TIMES. By Albert E. Baley, pp. xx-360. Scribners. \$3.00.

Here is one of those delightful and accurate books about life in Bible times which will please both scholars and lay people. Professor Bailey does not write the story of the actual excavations (as does Professor C. C. McCown in *The Ladder of Progress in Palestine*, Harpers; \$3.50), but attempts to reconstruct the story of the life itself in terms of geography and behavior. One hundred twelve illustrations and four maps help the reader to visualize his descriptions. He begins with prehistoric times, gives a vivid picture of Abraham and his descendants, and carries the story through to Christian Rome in the first century. Some of his stories are imaginative reconstructions, but most of them are purely factual, backed by archeology and Biblical research. This book and the one by Professor McCown should be read together, and it does not matter which is read first. Dr. Bailey tells the story that arises from the study; Dr. McCown tells in detail the stories of the actual excavations (from an archeologist's point of view) and then points cautiously toward conclusions. These two books should do much to arouse the same enthusiasm that met George Barton's *Archeology of the Bible* many years ago.

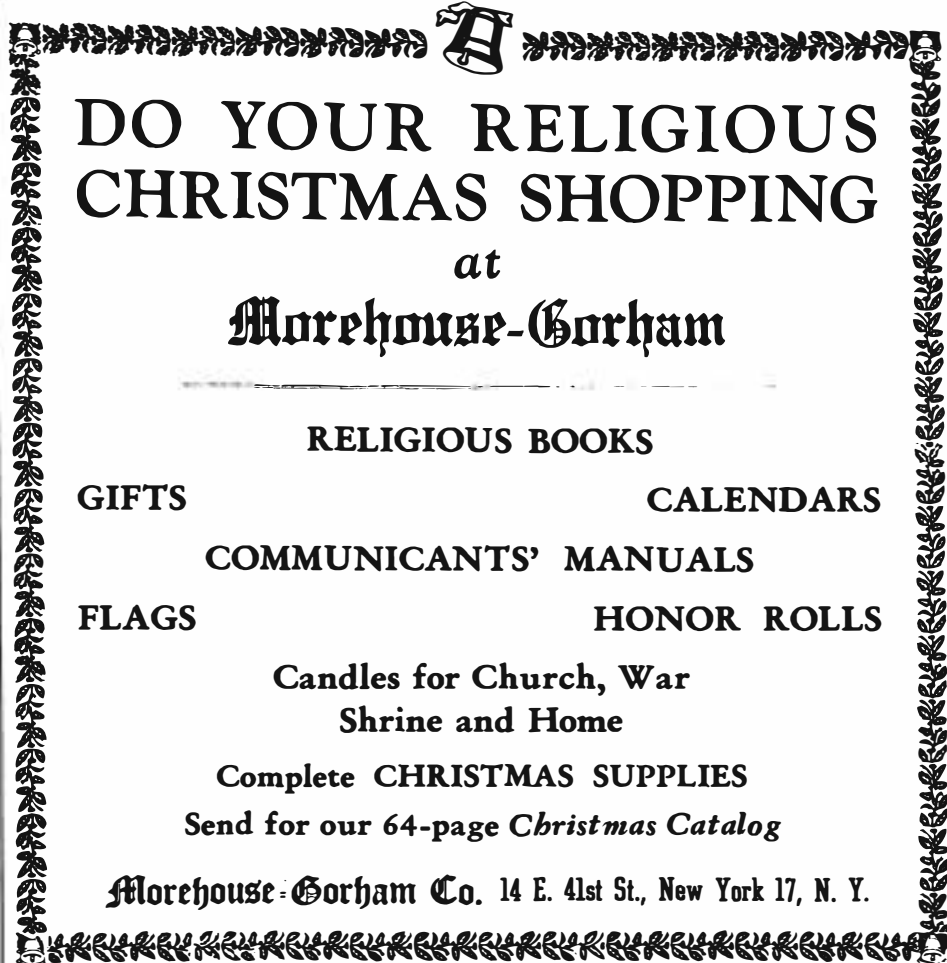
RANDOLPH CRUMP MILLER.

Realistic Exposition

THE PROBLEM OF PAIN, by C. S. Lewis. The Macmillan Company. New York, 1943, 148 pp., \$1.50.

There will be those whose enjoyment of the subtle insights in C. S. Lewis' *Screw-tape Letters* will recommend to them any book written by this brilliant anti-naturalistic fellow of Magdalen College, Oxford. His *Problem of Pain*, although different in treatment from the "Letters," is no less wise and, despite the subject, is fascinating reading. This is a layman's translation of orthodox Anglicanism into terms at once attractive to those who demand contemporary explication of that greatest of all difficulties in believing in a good God . . . and the relevance of the Christian religion to man's pain and frustration. God's omnipotence, as well as His goodness; man's fall and his wickedness, as well as the nature and interpretation of his pain . . . even pain as it has to do with animals; hell and heaven . . . all these closely related problems have been given fresh, penetrating and realistic exposition.

Within less than 150 pages the author anticipates the usual objections to Christian truth, but adds many others which he has found in his wide experience among anti-Christian naturalisms of the day. Old and new attacks are given fair, frank, and adequate presentation . . . but his criticism of them is both novel and successful. He is especially skillful in his use and understanding of myth and symbolic truth;



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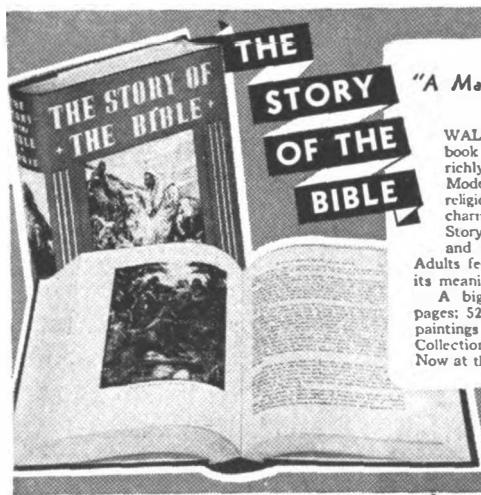
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however, he defends the historic character of Christianity without those too-frequent mistakes made by certain orthodox writers through excessive zeal and oversimplification. Quite frankly, the reviewer would be hard put to it to suggest any book which revitalizes the conventional treatment of systematic theology better than this small volume. Theology, philosophy, anthropology, history, and whatever may pertain thereto, seem to be his natural field of interest. Above all he is not "technical" in the usual and unfortunate sense of the word. Specialists in each of the foregoing disciplines will agree, however, that he is technical enough to know his way around; technical enough to be untechnical for ordinary reading tastes.

Revelation, free-will, supernaturalism, morality, penitence, sin, love, and other subjects under naturalistic attack are seen in new light. The usual, popular and impressive assaults upon Christian truth suffer from Mr. Lewis' extraordinary analysis of them. Sentimentalism both within and outside the ranks of piety is shown for what it is worth. Lewis, unlike Chesterton at times, can employ paradox and analogy, without strain to either of them. Even what he considers his own pure speculation carries with it reality and conviction.

Lastly, any reader of this little book will find himself under a new conviction of sin and well on to the high path of a new "conversion." F. H. O. BOWMAN.

Post-Liberal Christology

THE HISTORIC MISSION OF JESUS. By Cecil John Cadoux. Harper and Brothers, New York, 1943, xxiv+376 pp. \$3.00.

Dr. Cadoux is an eminent Congregationalist scholar and vice-principal of Mansfield College, Oxford. He previously held the "liberal" view of Christ's mission which reduced the eschatological element in His teaching to a minimum, but has, as he says, been forced to change his mind and admit that the eschatological sayings are genuine.

The book consists of a critical examination of the pertinent synoptic sayings, arranged by topics. Each chapter has prefixed to it a brief statement of the author's conclusions, which are then developed. Dr. Cadoux follows implicitly the four source hypothesis of the late Canon Streeter. For form criticism he has little use; practically every saying appearing in Mark, Q, L and M is taken at face value. The result is an attempted synthesis between the "liberal" view of Jesus, which viewed Him as foreseeing the Jewish war and attempting to forestall it by preaching love and brotherhood, and the eschatological view, according to which He believed the end of the age to be near at hand.

According to Cadoux, the "filial" consciousness of our Lord was a more important factor than the Messianic. He was the loving and intimate Servant of God who felt strong concern for human beings,

both as individuals and as social groups. He appeared as an authoritative teacher and prophet who claimed men's allegiance as their rightful Lord. He claimed to be Messiah, but not in the usual sense of that word, and with Messiahship He coupled the Son of Man and Servant concepts; in other words, Mark's view is accepted. The greatest difficulty in this view is mentioned but unfortunately is relegated to a footnote on p. 101.

The book is primarily for scholars. It collects all the necessary material and so can serve as a starting point for further studies, especially since the author reviews and criticizes the theories of dozens of experts. SHERMAN E. JOHNSON.

Cheer and Encouragement

LIVE LOVE AND LEARN. Joseph Fort Newton. Harper and Brothers. \$2.00.

In this latest collection of Dr. Newton's "chats" on "Every Day Living" we find 200 heart-to-heart talks, each of them based on true-life situations which came to his attention.

This former pastor of the great metropolitan Tabernacle in London, and present rector of the Church of St. Luke and Epiphany in Philadelphia, possesses to a quite unusual degree the happy faculty of writing with sympathy and understanding about human problems.

Live Love and Learn is everything that a book written with its avowed intent should be.

Phrased in language such as "he who runs may read"; abounding in common-sense; disclosing on every page a real comprehension of the doubts and difficulties, the hopes and fears of humanity; utterly devoid of pious cant and sickening sentimentality; this book will help all who read it to go about the great business of living, cheered and encouraged by its message. E. AINGER POWELL.

Books Received

Henry Ponsonby by Arthur Ponsonby. Macmillan. \$3.75.

The Snowden-Douglass Sunday School Lessons by Earl L. Douglass. Macmillan. \$1.50.

Splendor of Sorrow by Eddie Doherty. Sheed & Ward. \$1.50.

Prayer for these Times by Harry G. Post. Coward-McCann. \$1.75.

Anglican Evangelicalism. Edited by Alexander C. Zabriskie. The Church Historical Society.

The Russian Enigma by William H. Chamberlain. Scribners. \$2.75.

The Broken Circle by Carl G. Doney. Revell. \$1.75.

Concerns of a World Church by George W. Buckner, jr. Bethany. \$1.25.

The Problem of India by R. Palme Dutt. International Publishers. \$2.00.

Exiled Pilgrim by William Hubben Macmillan. \$2.00.

Choose Ye This Day by Elmer G. Homrighausen. \$1.50.

The One Story, The Life of Christ. by Manual Komroff. Dutton. \$2.50.

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NEW YORK

100th Anniversary of Grace Church, New York City

Grace Church, New York City, celebrated its 100th anniversary on Sunday, October 31st. Bishop Manning was the preacher and the Rev. Dr. W. Russell Bowie, the only former rector now living, was in the sanctuary with the Rev. Dr. Louis W. Pitt, the present rector. There was special music, and a large congregation filled the beautiful church. Many descendants of the earliest parishioners were present, together with new members of the parish, whose first church home it is.

Bishop Manning dwelt on the notable history of the parish, which grew from a chapel of Trinity Parish, established in 1808, into the great parish from which have come four of the most distinguished bishops of the Church: the Rt. Rev. Dr. Jonathan Mayhew Wainwright, Provisional Bishop of New York; the Rt. Rev. Dr. Nathaniel Bowen, third Bishop of South Carolina; the Rt. Rev. Dr. Henry Codman Potter, seventh Bishop of New York; and the Rt. Rev. Dr. Charles Lewis Slattery, eighth Bishop of Massachusetts. Bishop Wainwright was the great-grandfather of General Jonathan Mayhew Wainwright, who commanded the American forces during the last days of the Battle of the Philippines and is now a prisoner of the Japanese.

Bishop Manning also warmly commended to the people their present rector, saying: "I congratulate you most of all upon the way in which the parish is increasing in strength and carrying forward its work under the leadership of your beloved rector, Dr. Pitt. May God's grace and blessing be with you and your rector and help you to make this parish more and more a power for Christ in this community and in the lives, hearts, and homes of all whom you can reach."

St. Thomas' Church Receives Legacy

Miss Anne Depew Paulding, niece of the late Chauncey M. Depew, whose will has been made public, left \$25,000 to the Maintenance Fund of St. Thomas' Church, New York City, and two-tenths of the residue for the Chauncey M. Depew Memorial Fund of that parish. Miss Paulding was a devoted member of the Church.

St. Paul's Chapel Celebrates 177th Anniversary

In commemoration of the 177th anniversary of St. Paul's Chapel, Trinity Parish, New York, the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, preached a sermon on October 31st, saying "St. Paul's Chapel stands here today in its original structure and continues to shape the lives of the people who come into it, a place where they find present the

divine Ruler of all men, the only Lord and Master of their lives."

The Rev. Robert J. Gibson, vicar of St. Paul's Chapel, was the celebrant of the Holy Communion. He blessed a set of purple vestments in memory of the late Rev. Dr. Joseph P. McComas, who was vicar for 20 years.

MICHIGAN

"Normal School"

Since the setting up of the convocational plan in the diocese of Michigan at the last diocesan convention, a number of projects have been carried out in the various convocations.

The most recent has been a progressive "normal school" for the training of Church school teachers in the West Side Detroit Convocation. The convocation is composed of the following parishes and missions: St. Christopher's, St. James', St. Martin's, St. Timothy's, and Redeemer, Detroit; St. John's, Howell; St. John's, Plymouth; and the key parish, St. Paul's Memorial Church, Detroit. The Rev. James G. Widdifield of St. Paul's Memorial Church is dean of the convocation.

Many of the congregations in this convocation are small, and therefore it is felt that the enrollment of 60 persons in the normal school was very good. The school was held on five Monday evenings, and met each time at a different church.

One of the happiest features of the program was that the clergy in the convocation had opportunity to meet each week for a discussion of mutual problems and their solutions, with the result that already a strengthening of the program in some of the parishes and missions is becoming apparent.

St. Luke's Day

Difficulties encountered through food rationing and transportation made necessary a new type of observance of St. Luke's Day this year in St. Luke's Hospital and Home for the Aged, in Highland Park, Mich. However, the change met with general favor and may be continued even after these difficulties are no longer present.

Instead of an afternoon meeting with tea served afterwards, there was a festal celebration of the Holy Communion in the Chapel of St. Luke's Home at 10 A.M. With Bishop Creighton as celebrant, assisted by the Rev. Wm. C. Hamm, president of the Detroit clericus, which sponsored the observance; the Rev. George Backhurst, the Rev. Lawrence E. Midworth, and the Rev. John L. Knapp. The assisting clergy visited and communicated the sick and bedridden on the three floors of the hospital after the chapel service.

The October meeting of the Detroit clericus had been called to meet at St. Luke's Hospital to hear reports on the General Convention by Bishop Creighton and the clerical delegates. More than 40

The Inconveniences Of Religion

Why is it that so, so many Episcopal churches never think of having a daily Eucharist? That's easy. It's *not convenient*—whatever and all that that means.

Why is it that EVENSONG has been so badly attended that most city churches have had to cut out that lovely Office of the Church? It is *not convenient* for the Faithful (?) to attend a second service on Sunday.

Why is it that in over 50% of Episcopal Churches the early service on Sunday is so wretchedly attended? It is *not convenient* to get up, fast, and lose so much sleep by getting out so early.

Why is it that our Church Schools are always begging for teachers and many parents, who really *could* teach, simply won't. It just *isn't convenient* to get out early and to put in an evening beforehand preparing a lesson. (If it weren't for the love of Our Lord, those who do teach would get bloomin' fed up trying to teach other people's children the things their own parents find so inconvenient to do.)

So, we have a whole catalog of the inconveniences of our religion, don't we? No, only to SOME people. To others those so-called inconveniences are their *opportunities* to show their Lord and Saviour how much they love Him, how frequently they want to come to meet Him in His House, and how definitely they want to serve and follow Him, and want to be known as being in the same Fellowship with Him.

How did this "inconvenient" sort ever get into the Church, anyway? Communion is communions, and scheduled services are services, and Church Schools are schools where children are taught how *not* to be moral rats and wolves, aren't they? There isn't *that* much difference in churchmanship that these essentials can be brought up as arguments. Does it mean that many were slipped in in too easy confirmations by careless, lazy priests who wanted to make a showing without any work? Does it mean that once confirmed the soil of their souls and lives was never tilled again by parish priests in reasonably frequent personal and spiritual ministrations? Or is it that in the Episcopal Church one can "get away with murder" (to use the vernacular), and no one will ever bring you to boot?

Whatever of these causes may be the truth, methinks we need some fine-tooth combing of our parish lists in these days to come. We should let those who fail to make their two annual communions and pay \$5.00 per annum to the church, be notified that they are no longer communicant members of their former church and that for futher information they should "please go see the Bishop."

The men coming home from war-service, which was also inconvenient but beautifully carried out, will have little time for alleged Episcopalians who simply can't serve Our Lord and His Church because it *isn't convenient*.

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of the clergy were present, most of them coming early to attend the service in the chapel and meet the officials and residents of the hospital.

The Detroit Episcopal City Mission, under the supervision of the Rev. David R. Covell, L.H.D., customarily furnished the chaplaincy service for the hospital. The mission made a gift of 60 combined Prayer Books and Hymnals in time for their use on St. Luke's Day.

Mortgage Burning

Bishop Creighton of Michigan is a constructive individual who normally, if he saw an important document going up in smoke, would make every effort to save it. However, twice on Sunday, October 24th, he stood calmly by without the flicker of an eyelash and watched important documents burn to a crisp, representing the last vestige of debt on two Detroit parishes, St. Matthias' and Emmanuel Church.

Both churches were consecrated that day, St. Matthias' in the morning and Emmanuel in the evening.

CHICAGO

Consecration of St. Christopher's, Oak Park

The result of a year's concerted effort to remove all debt on the property of St. Christopher's Church, Oak Park, Ill., was the consecration of the church by Bishop Conkling of Chicago on November 7th when W. H. A. Johnson, senior warden, on behalf of the vestry and congregation presented to the Bishop the instrument of donation of all parish property.

After the service of consecration, the rector, the Rev. Dr. Scambler celebrated Holy Communion, assisted by the Rev. John S. Cole, rector emeritus, who served the parish from 1922 to 1932. At the same service the new canopy over the altar, a memorial to the late Caroline Walker, was blessed.

St. Christopher's was organized 31 years ago by the Rev. B. I. Bell, then assistant at Grace Church, Oak Park. Other rectors who have served the parish are: the Rev. D. A. Schaifer, the Rev. Hedley Cooper, and the Rev. A. E. Johnstone.

At the service of consecration the choir sang the special anthem "Except the Lord Build the House," written for the occasion by the choirmaster and organist, William Lahey.

WYOMING

State of the Church

The 1944 edition of *The Episcopal Church in Wyoming*, is off the press. This is the third volume of a fascinating record of a fast-developing missionary district. The book is published by the Wyoming Committee on the State of the Church, of which the Rev. Dudley B. McNeil is chairman, and the declared purpose is to

provide a volume that "will give to you an up-to-date knowledge of the Church at work in this romantic but important western State; and that it will entertain and thrill you with its informal account of the adventures and experiences of the missionaries who worship and work among the cowboys, sheep-herders, oil men and coal miners, railroaders and ranchers, trappers and forest rangers, in this deep West, as well as in the towns and cities of solid foundation and aspiring destiny."

The 114-page book, bound in heavy paper and well illustrated, tells such facts as that seven years ago the district had 34 occupied and used, and 13 apparently dead churches, today there are 58 churches, all active, and in addition regular services are held in ten other places; church buildings are under construction in two places, and money is being raised in two other places, for church buildings.

The book, *The Episcopal Church in Wyoming*, gives a detailed historical sketch of the Church in that district; much information about Wyoming itself which is not known by most people; description of work in all Church centers throughout the district; information about the Indian work of the district; description of the institutional work done under district auspices.

EASTERN OREGON

Deputy Reports Convention On Radio

Dr. T. M. Barber, who was the lay deputy from Eastern Oregon at General Convention, gave a comprehensive review of the work of the convention over station KWRC, Pendleton, Ore., during the weekly broadcast of the Episcopal Church Devotional Hour. He also spoke on the same subject to the congregation of the Church of the Redeemer, Pendleton, and it is planned for him to address some of the outlying missions.

WEST VIRGINIA

125th Anniversary

Sunday, October 31st, marked the 125th anniversary of St. Andrew's Parish, Charles Town, W. Va. The commemoration was made by a corporate Holy Communion at 11 o'clock, with the rector, the Rev. C. C. Tarplee as celebrant and preacher.

St. Andrew's was formerly a part of Norbourne Parish which embraced three counties in West Virginia (then Virginia) and the northern counties of Virginia—Zion Church, Charles Town, sprang from historic St. George's Chapel, located near several old Washington homes. The ruins of the chapel still stand and is a favorite spot for visitors to the historic homes near by.

It became evident that the growing community of Charles Town and the increase of communicants required a separate parish and St. Andrew's was created. In 1815 the Rev. Benjamin Allen came as first rector and was succeeded by the Rev.

Benjamin B. Smith who was later elected the first Bishop of Kentucky.

During the rectorship of the Rev. Dr. Alexander Jones, a larger church was erected and in 1848, just prior to completion, it was destroyed by fire. Salvaging what remained, a new church was erected and used for the first time in 1850. The same church stands today and is the parish church for a wide missionary work.

As a result of intense missionary effort, St. Phillip's Church (Negro), with the Rev. R. L. Gordon as present priest-in-charge, was established; St. Andrew's-on-the-Mountain, of which the Rev. Temple G. Wheeler is now priest-in-charge; and St. Paul's Church, Millville, served by the rector of Zion Church, are flourishing examples.

The first Bishop of West Virginia, the Rt. Rev. George W. Peterkin, was elected at a council convened in Charles Town. His successor, Bishop Gravatt, was rector of Zion Church at the time of his election.

Presiding Bishop Tucker was baptized in Zion Church and his parents are buried in the historic churchyard surrounding the church. Bishop Gravatt and his wife are also buried in the churchyard. The names on the old stones of the cemetery are of people who are noted for contributions to the religious and secular life of America in days past.

Twelve men have become priests of the Church from the parish

MASSACHUSETTS

Paying Off the Mortgage

Paying off the mortgage has been the proud achievement of several Massachusetts parishes and missions, including All Saints', East Lynn, where W. Leighton Burgess, lay reader, is in charge; St. John's, Fall River, the Rev. Cuthbert Pratt; St. James', New Bedford, the Rev. Shirley B. Goodwin; and St. Andrew's, Edgartown, the Rev. Carlton N. Jones.

PARISH LIFE

YPF Handles Black-out Service

The citizens of Winn, Me., (pop. 600), have always been desirous of cooperating in the local black-out tests, but no one did anything about it until the Young People's Fellowship of St. Thomas' Episcopal Church suddenly saw the answer to the local situation. They knew they could organize a blackout warning service, which would not only benefit the community, but would also give adequate expression to their desire to render Christian service.

After several preliminary meetings they called upon the officials of a near-by town to help them organize their civilian defense unit. Fingerprints were taken and arm-bands were issued to more than 25 young people. The local conditions were studied and the whole area was divided into districts, and messengers were assigned to each district. Although the Rev. Arthur M. Cooper of the Penobscot missions has been appointed town coordinator for civilian defense, the young people carry on without much assistance.

Citizens of Winn are no longer ashamed when people from other towns speak about their local defense organizations, and they point with pride to the YPF and say, "In our town that is all taken care of by the Episcopal young people."

"Double-Duty Bonds"

Christ Church, Pittsford, N. Y., is another parish that is buying Series F and Series G War Savings Bonds. These are called "Double Duty Bonds"—purchased to share in the winning of victory and to hasten the end of the war and also to share in the winning of the peace by enabling Christ Church to be prepared and equipped to meet the opportunities that will come to the parish in the period of re-adjustment after the war. Total amount of bonds purchased to date amounts to

\$1600. The parish house is inadequate to meet the demands made upon it, as the Church School has grown from 48 to 107, and the number of communicants from 142 to 247 in the past six years. The Rev. Ernest F. Scott is rector.

"One for the Record"

"That's one for the record," said the Rev. Frederick P. Hurd, rector of St. Mary's Church, Springfield Center, N. Y., "as I have never known anything like that to happen before in my 20 years of ministry," commenting to the Bishop upon the fact that the Eastern Star Lodge couldn't get a quorum and disbanded for the evening when Brothers George and Gouverneur of the Brotherhood of St. Barnabas spoke at his church. Bishop Oldham replied, "That is a matter of record. I have run into such meetings often on my visitations, and I think this is the first time the Church has won out." People from surrounding parishes also helped make this a record attendance.

One of the brothers made an address to the children of the week-day Church school, which has an enrollment of 50 and has doubled its teaching staff. There is an Angelus service every evening in St. Mary's Church, and on rare occasions when the rector is not there the children who attend regularly carry it on themselves. There are always prayers for peace, for those in the armed services, for the United Nations and for the bishops and other clergy.

Broadcast

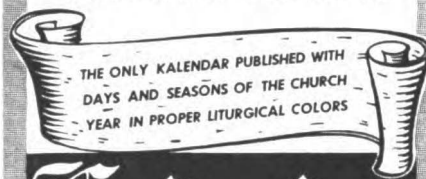
St. John's Church, Lafayette, Ind., tried out the plan of broadcasting the entire late service on a local station on Sunday mornings last spring and it worked out so well that beginning this fall plans have been made to continue each Sunday throughout the winter and spring.

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SEMINARIES

Matriculation At the General Theological Seminary

In accordance with the custom of many years, All Saints' Day was Matriculation Day at the General Theological Seminary, New York City. Twenty-six students signed their names in the book, pledging themselves to maintain the standards of life and work in the seminary. Of these 13 were juniors or members of the first-year class; one was a middler, seven, graduate students; and five, special students.

The day opened with a memorial celebration of the Holy Communion, at which founders, benefactors, and former faculty members of the seminary were remembered by name. At Evensong, the matriculation sermon was preached by Bishop Nichols of Salina.

Theological Students Trained For Post-War Reconstruction

If post-war reconstruction in war-ravaged lands is to be accomplished effectively, religion must have a share in it, and this means training corps of rehabilitation specialists among Church workers. Dr. Arthur L. Swift, jr., of the Pacific School of Religion, Berkeley, Calif., told Religious News Service in an interview.

Dr. Swift is director of the School's Program of Training for Post-War Rehabilitation, under which courses of study for post-war workers have already been started in cooperation with two neighboring schools, the Church Divinity School of the Pacific and the Starr King School for the Ministry (Unitarian).

"The post-war training program," Dr. Swift stated, "was undertaken with the expectation that religious groups will be among private agencies permitted to cooperate in reconstruction work after army rule in occupied territories has been replaced by civilian administration, and the urgent need for clothing, shelter, and medical services yields to the less hurried demands for social rehabilitation."

The training course first got under way, he explained, when a small group of theological professors and students met in Berkeley a year ago and decided that the Churches must be fully prepared for their reconstruction job. They were convinced that the Churches should begin to select and train men and women who would be competent to handle the many problems which reconstruction will present.

"Two areas—China and Central Europe—were chosen for their future efforts," Dr. Swift said. "After collecting sufficient funds for a year's experiment and organizing a teaching staff of qualified experts, we opened our course here during September with a co-educational enrollment of 27 graduate students, many with training in seminaries and a majority with some years of practical experience in Churches or with Christian groups."

Asked to describe the courses of study

laid out for the post-war workers, Dr. Swift said:

"The courses cover six periods of eight weeks each, and are designed to give the students the kind of training that will make them immediately useful in the various rehabilitation areas.

"Several hours each day are dedicated, for instance, to language study. Enough language must be mastered to make it possible for workers to converse readily in the countries in which they will be working.

"A second major emphasis is placed upon the history and culture, customs and social organizations, religious traditions and practices, and the political and economic structure of the country each group of students is to serve. A course is offered on international relations so as to place the chosen country in its proper setting among the nations of the world and to show its part in international efforts at political and social reconstruction."

Asked what facilities for field workers are available to "condition" the trainees by bringing them into actual contact with rehabilitation problems, Dr. Swift replied that the defense communities around Berkeley provide experimental laboratories where theories can be tested and proved. The students are averaging 10 or 12 hours a week in field work in community cen-

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ters and playgrounds in Richmond, West Oakland, and San Francisco, he asserted.

Questioned as to the emphasis placed on the proper place and function of religion in post-war rehabilitation, Dr. Swift said:

"Well, for one thing, we are searching for a faith adequate to the task ahead. We are studying the Old and New Testaments and our students are re-discovering the Bible as an authentic, essential, and living book. We are drawing inspiration from the witness and experience of the Church throughout the centuries and are finding in a philosophy of supreme values a theology for today.

"We give attention to methods of worship, to the resources in devotional literature, to Christian techniques in situations of conflict, and to the embodiment and communication of the power of religious faith through personal and social living and through movements for social rehabilitations."

Summing up his experiences as director

of the Pacific School's training program, Dr. Swift assured the interviewer:

"Our program is exacting and strenuous, but it is proving to be both workable and rewarding."

COLLEGES

University of Omaha Offers Course for Layworkers

The University of Omaha, Omaha, Neb., for the first time in its history, is offering classes for lay Church workers.

Courses include the work and duties of the Church usher, public relations for the Church, religious symbolism, music in the Church, financing of Church organizations, and the study of the Old and New Testaments.

Members of the executive committee of the new Church school advisory board include Bishop Brinker of Nebraska.

DEATHS

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

Carroll E. Harding, Priest

The Rev. Carroll Everett Harding died on October 18th, at the Church Home and Hospital, Baltimore. His funeral was held in the Church of the Epiphany, Govans, and was conducted by Bishops Edward T. Helfenstein, Noble C. Powell, and the Rev. George F. Packard. Burial was in the Govans Presbyterian Cemetery.

Mr. Harding was born in Machias, Me., on August 23, 1860. He was ordained to the diaconate and priesthood in 1885 by Bishop Neeley, and served parishes in Maine, Ohio, and Maryland. Most of his ministry was in Maryland. He was rector of the Church of the Epiphany from 1898 to 1918, and was elected Honorius Rector in 1939.

Douglas Hobbs, Priest

The Rev. Douglas Irvine Hobbs died in a hospital in Roanoke, Va., on October 25th, at the age of 83. Mr. Hobbs was born at Jonesville, Va., March 9, 1860, attended Kenyon College and Bexley Theological Seminary and the Philadelphia Divinity School. He was ordained deacon in 1888 and priest in 1889 by Bishop Dudley.

During his long life in the ministry Mr. Hobbs served as assistant at St. Peter's, Germantown, Pa.; rector of Trinity Church at Logansport, Ind.; dean of Trinity Cathedral at Little Rock, Ark.; rector of St. Mark's Church at Johnstown, Pa.; and the Church of the Holy Cross at Paris, Tex.; archdeacon of the diocese of Kansas; rector of Grace Church, Winfield, Kans.; St. Paul's Church at Henderson, Ky.; St. Barnabas at Tullahoma, Tenn.; St. Luke's at Church Hill, Md.; St. Luke's at Live Oak, Fla.; and St. James' at Perry, Fla.

His last charge was in the diocese of

Southwestern Virginia, where he was rector of Trinity Church, Rocky Mount, and the two Franklin County Missions, St. Peter's at Callaway and St. John's at Ferrum, from 1923 to 1933. On his retirement from the active ministry in 1933 he and his wife built an attractive little home in Salem, Va., where he spent his declining years.

Funeral services were conducted at St. Paul's Church, Salem, on October 28th by Bishop Phillips of Southwestern Virginia, assisted by the Rt. Rev. Robert Carter Jett, D.D., retired Bishop, and the Rev. Frederick Griffith, rector of St. Paul's. Interment was on October 29th, in the family plot in Warren, Ohio.

Mr. Hobbs is survived by his widow, who was Miss Jennie Dean Brown of Warren, Ohio, now residing in Roanoke; a brother, John R. Hobbs of Clay City, Ky., one son, Douglas Brown Hobbs of Pittsburgh, and two granddaughters.

Mrs. Mary J. B. Schultzberg

Mrs. Mary J. B. Schultzberg, aged 87, widow of the Rev. A. F. Schultzberg, for many years rector of Calvary Memorial Church, Saginaw, Mich., died on October 23d at the Adams Convalescent Home in Saginaw.

Born Mary Brenton in Brooklyn, N. Y., Mrs. Schultzberg had served as organist both in St. Ann's Church, Brooklyn, and at Calvary in Saginaw. She leaves her cousin, Mrs. Walter Taylor of Wilmington, N. C.; a sister-in-law, Mrs. Mary E. Carlson; and two nieces, Mrs. Maja May Hess, and Miss Ruth Charlotte Carlson, all of Chicago.

The funeral was held on October 26th at Calvary Church, with the Rev. B. H. Crewe, Mr. Schultzberg's successor, officiating. Burial was at Oakwood Cemetery in Saginaw.

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CHANGES

Appointments Accepted

ALLEN, Rev. J. ETHAN, formerly rector of the Church of the Good Shepherd, Allegan, and vicar of All Saints', Saugatuck, Mich., has resigned the rectorate of the Church of the Good Shepherd, but continues as vicar of All Saints' on a full-time basis. Address: 419 St. Joseph Street, Saugatuck, Mich.

APPLEYARD, Rev. REGINALD T., formerly rector of St. Luke's Church, Ypsilanti, Mich., is now rector of St. John's Church, Preston, Ontario.

BARNDI, Rev. WILLIAM P., formerly rector of the Church of the Epiphany, Independence, Kan., is now rector of St. Paul's Church, Fort Fairfield, Me.

BETTS, Rev. DARBY W., formerly rector of Whittle Parish, The Plains, Va., is now civilian chaplain of Parkfairfax-Fairlington Development, Alexandria, Va. Address: 1761 Preston Road, Alexandria, Va.

BOWEN, Rev. DAVID W., formerly chaplain of Episcopal City Mission, New York, N. Y., is to be priest-in-charge of All Saints' Church, Mariners Harbor, Staten Island, New York, N. Y., effective January 1st. Address: 331 Manhattan Street, Pottersville, Staten Island, New York, N. Y.

COVELL, Rev. CHARLES VAN O., formerly rector of St. Thomas' Church, Orange, Va., is to be rector of St. Peter's Church, Ashtabula, Ohio, effective January 1st.

COX, Rev. LLOYD A., formerly vicar of St. John's Church, Williams, Ariz., is now rector of Christ Church, Sausalito, Cal.

HENRY, Rev. M. GEORGE, formerly rector of Calvary Parish, Tarboro, N. C., is now rector of Christ Church, Charlotte, N. C., a new mission recently established. Address: 2742 Picardy Place, Charlotte, N. C.

JOHNSON, Rev. THEODORE T., formerly assistant of Pro-Cathedral of the Nativity, Bethlehem, Pa., is now rector of the Church of the Reconciliation, Webster, Mass., and Grace Church, Oxford, Mass. Address: 5 N. Main Street, Webster, Mass.

KING, Rev. LEON C., formerly missionary of the diocese of Wyoming, headquarters, Dixon, Wyo., is to be missionary of St. Mark's Mission, Durango; St. Paul's Mission, Mancos; and St. Barnabas Mission, Cortez, effective December 1st. Address: Durango, Colo.

KLINE, Rev. REAMER, formerly rector of the Church of the Good Shepherd, Nashua, N. H., is to be rector of St. Mark's Church, New Britain, Conn., effective the first of the year.

LIVINGSTON, Rev. V. LOUIS, formerly canon of St. John's Cathedral, Spokane, Wash., is now priest-in-charge of St. John's Church, Toledo, Ore.

MADISON, Rev. JAMES F., formerly rector of St. Michael's Church, Milton, Mass., is to be rector of St. Paul's Church, Holyoke, Mass., effective December 1st.

RODDA, Rev. E. THOMAS, formerly rector of St. Peter's Church, Tecumseh, Mich., is now rector of St. Thomas' Church, Trenton, Mich.

SEEKINS, Rev. ROBERT LINCOLN, JR., formerly rector of St. Peter's Church, Mantoloking, N. J., is to be rector of St. Mary's Church, Warwick, R. I., effective December 1st. Address: 358 Warwick Neck Ave., Warwick Neck, R. I.

SHUTT, Rev. PHILIP LESLIE, formerly priest-in-charge of Calvary, Lombard, and St. John's, Naperville, Ill., is now priest-in-charge of Holy Trinity Church, Belvidere, Ill.

SIMMONS, Rev. BERTRAM E., formerly vicar of the Church of the Redeemer, Salmon, Idaho, is to be vicar of Trinity Church, Rupert, Idaho, and St. James Church, Burley, Idaho, effective November 15th. Address: 906 6th St., Rupert, Idaho.

SUTTON, Rev. FRED P., formerly rector of St. Luke's Church, Westville, N. J., is to be rector of the Church of the Good Shepherd, Shelton, Conn., effective November 15th. Address: 186 Coram Ave., Shelton, Conn.

URBAN, Rev. JOSEPH T., formerly priest-in-charge of St. Mary's Church, Clementon, N. J., and rector of the Church of the Atonement, Laurel Springs, N. J., is to be rector of the Church of the Advent, Cape May, N. J., effective November 15th. Address: 612 Franklin Street, Cape May, N. J.

Military Service

BELFORD, Rev. LEE, formerly rector of St. Mark's Church, Brunswick, Ga., has resigned to become a chaplain in the U. S. Navy.

KELLERMANN, Rev. JOSEPH L., formerly priest-in-charge of St. Paul's Church, Murresboro, Tenn., has resigned to become a chaplain in the U. S. Army. His temporary address is: Chaplain's School, Harvard University.

KIRSCH, Rev. RUSSELL O., is on leave of absence from the staff of St. Clement's Church, Philadelphia, Pa., to become a chaplain in the U. S. Army.

PEOPLES, Chaplain (1st Lt.) JOSEPH W., JR., is now stationed at the Nashville Army Air Center, Nashville, Tenn. Mail forwarding address remains the same: 214 Way-Lin Manor, Lansdowne, Pa.

READ, Chaplain (1st Lt.) FRANCIS W., has been promoted to Captain. His present address is: Hq. 7th Medical Bn., APO No. 7, c/o Postmaster, San Francisco, Calif.

SMITH, Rev. C. DOYLE, has resigned as rector of St. Mark's Church, Havre, Mont., to enter the Marines. He will take six weeks of primary training at the Marine camp in San Diego before being transferred to the Chaplains' Corps.

WARD, Rev. ARTHUR B., has resigned as rector of St. James' Parish, Lewistown, Mont., and is now at the Navy Chaplains' School, Williamsburg, Va.

Resignations

CRAIG, Rev. WALTER G., has resigned as rector of St. Peter's Church, Hazelton, Pa., because of ill health.

MCANERN, Rev. ERNEST, has resigned as rector of St. Mark's Church, Anaconda, Mont., to accept secular work in California.

POWLES, Rev. DR. PAUL L., has resigned as rector of Trinity Church, Martinsburg, W. Va., because of ill health. Address: Martinsburg, W. Va.

RUTTER, Rev. G. M., has resigned as rector of Christ Church Parish, Meadville, Pa., effective November 15th. Fr. Rutter will be in Florida for several months before resuming active parish work. Mail addressed: c/o the Rev. V. A. Peterson, 5607 Whittier Ave., Cleveland, Ohio, will be forwarded.

TAYLOR, Rev. FRED C. has resigned as vicar of Christ Church, Jerome, Ariz. Address: Bontonia, Calif.

Changes of Address

LONGLEY, Rt. Rev. HARRY S., D.D., formerly at 1103 Main Street, Davenport, Iowa, is now at 3510 Staunton Avenue, Charleston, W. Va.

FOLMBSRE, Rev. GRANT, formerly at Fontana Dam, N. C., is now at Welch Cove, N. C. He is in charge of all the religious activities at the Fontana Dam Project of the TVA, working under the direction of the National Council Committee on War Work.

Ordinations

PRIESTS

CENTRAL NEW YORK—On October 30th at St. John's Church, Ithaca, N. Y., the Rev. RICHARD FRANCIS HENDERSON was advanced to the priesthood by Bishop Peabody of Central New York. He was presented by the Rev. Condit N. Eddy, and the Rev. Reginald E. Charles preached the sermon. The Rev. Mr. Henderson is to be priest-in-charge of Epiphany Church, Trumansburg, N. Y., and Christ Church, Willard, N. Y. Address: Trumansburg, N. Y.

KANSAS—On November 4th, at St. Timothy's Church, Iola, Kan., the Rev. ARTHUR H. BRIZINGER was advanced to the priesthood by Bishop Fenner of Kansas. He was presented by the Rev. Joseph Scott Young, and the Rev. Dr. Paul S. Kramer preached the sermon. The Rev. Mr. Brizinger is to be priest-in-charge of St. Timothy's Mission, Iola, and Calvary, Yates. Address: St. Timothy's Church, Iola, Kan.

LONG ISLAND—On November 5th at the Cathedral of the Incarnation, Garden City, L. I., New

CHANGES

York, the Rev. ALGER L. ADAMS was advanced to the priesthood by Bishop DeWolfe of Long Island. He was presented by the Rev. Samuel D. Rudder. The Rev. Mr. Adams is to be assistant at St. Philip's Church, Brooklyn, N. Y. Address: Dean Street and Troy Avenue, Brooklyn, N. Y.

LOUISIANA—On October 24th, at St. Stephen's Church, Innis, La., the Rev. EDWIN LEE CONLY was ordained to the priesthood by Bishop Jackson of Louisiana. He was presented by the Rev. Lee G. E. Stevens, who also preached the sermon. The Rev. Mr. Conly is now priest-in-charge of St. Stephen's Church, Innis, La., and connected mis-

Greenville: St. Barnabas' Mission, Jenkinsville, and St. Simon's Mission, Peak, S. C.

WESTERN MASSACHUSETTS—On October 31st at St. John's Church, Williamstown, Mass., the Rev. GORDON HUTCHINS was ordained to the priesthood by Bishop Lawrence of Western Massachusetts. He was presented by the Rev. A. Grant Noble. The Rev. Mr. Hutchins will act as assistant to the rector of St. John's Church, Williamstown, Mass.

DEACONS

LOS ANGELES—On October 22d at St. Mark's Church, Pasadena, Calif., WAYNE PARKER was ordained to the diaconate by Bishop Stevens of Los Angeles. He was presented by the Rev. Stephen C. Clark. The Rev. T. Raymond Jones preached the sermon. The Rev. Mr. Parker is to be assistant at St. Paul's Church, San Diego, Calif.

LOUISIANA—FRANK WALL ROBERT was ordained deacon by Bishop Jackson of Louisiana on October 18th at St. James' Church, Alexandria. He was presented by the Rev. William S. Slack, D.D. The Rev. J. Hodge Alves preached the sermon. The Rev. Mr. Robert will be deacon in charge of Trinity Church, Natchitoches, and St. Paul's Church (Mission), Winnfield. Address: 105 Amulet Street, Natchitoches, La.

RHODE ISLAND—On October 24th at the Cathedral of St. John, Providence, R. I., JOHN HOWARD EVANS was ordained to the diaconate by

Bishop Perry of Rhode Island. He was presented by his father, the Rev. Irving Andrew Evans. The Rev. Dr. Percy L. Urban preached the sermon. The Rev. Mr. Evans is to be assistant at St. Stephen's Church, Pittsfield, Mass.

SOUTHWESTERN VIRGINIA—On October 27th at St. Mary's Church, Bluefield, Va., CHARLES O'FERRALL THOMPSON was ordained to the diaconate by Bishop Phillips of Southwestern Virginia. He was presented by the Rev. Edward W. Hughes and the Rev. Devall L. Gwathmey, D.D., preached the sermon. The Rev. Mr. Thompson is now rector of St. Mary's Church, Bluefield; Christ Church, Pearisburg; and Christ Church, Pocahontas. Address: 101 Logan Street, Bluefield, Va.

WEST MISSOURI—On October 28th at Grace and Holy Trinity Cathedral, Kansas City, Mo., MACK E. LEABO was ordained to the diaconate by Bishop Spencer of West Missouri. He was presented by the Rev. James Joseph. The Rev. William P. Barns preached the sermon. The Rev. Mr. Leabo is to be deacon-in-charge of Trinity Church, Lebanon, Mo.

Lay Workers

TWIGGS, Miss EMMA, formerly in charge of the organization and administration of young people's work and the Church School at St. Paul's Church, Augusta, Ga., is now a missionary, doing the same kind of work at St. Paul's Church, Fredericksted, St. Croix, Virgin Islands.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW YORK—Cont.

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

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

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

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

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

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

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

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

WASHINGTON

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

Church of the Epiphany, Washington
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