

The Living Church

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

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THE RT. REV. CHARLES F. BOYNTON
New Bishop Coadjutor of Puerto Rico
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14 East 41st Street

New York 17, N. Y.

The
Man
of
Alaska

Peter Trimble Rowe

By

The Rt. Rev. Thomas Jenkins, D.D.

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January 1944 Publications

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Dean Charles Emery Byrer

TO THE EDITOR: The obituary notice of the death of the late Rev. Dr. Charles Emery Byrer, dean of Bexley Hall, was incorrect in stating that he was a graduate of Kenyon College [L. C., October 24th].

Stowe's Directory ascribes both his B.A. and M.A. degrees to Otterbein University. Having been his classmate through a portion of his undergraduate and all of his postgraduate years I can affirm the correctness of the Directory.

The dean was a faithful student and diligent reader. When a parish priest, he was in his study before breakfast. The newspaper consumed but few of his precious morning minutes.

All through his ministry he was conscious that his vocation was due to prayer. He has told me that before he was born his mother prayed that he might enter the Gospel ministry. His conversion to the Church from United Brethrenism was due to reading history, and in particular the writings of Professor Philip Schaff, the great German American scholar, and professor in Union Seminary.

✠ THOMAS JENKINS.

Port Orford, Ore.

Retirement of Bishops

TO THE EDITOR: The last General Convention approved finally a constitutional amendment reading as follows: "Upon attaining the age of 72 a bishop shall tender his resignation from his jurisdiction." It is not at all improbable that, in time to come, the adoption of this provision may come to be considered epochal. During the whole period prior to the last Convention when a bishop of a diocese was consecrated there was delivered to him the unrestricted power to determine whether or not he should ever offer his resignation and whether the diocese should be permitted to secure a coadjutor or a suffragan. As pointed out in a previous article [L. C., October 3d] this system made the bishop the sole judge of the needs of the diocese in the matter of episcopal supervision and leadership, and of his own ability, unaided, to meet those requirements, always with the risk, greatly increasing with advanced years, that too many bishops would resolve both questions in accordance with their own wishes, as some, in the past, undoubtedly have. To protect the Church from this danger the House of Bishops in 1940 introduced the above constitutional amendment which is now in effect. Consequently,

from now on bishops attaining 72 years will have to submit to the judgment of their brother bishops whether or not they should continue to hold their tenure.

One result would be a complete change of atmosphere, in the House of Bishops, when it is a matter of passing upon one of the compulsory resignations which will, from time to time, be presented to the bishops. Neither a bishop nor a rector has a right to give up his position and its obligations. All either can do is to submit his resignation, which, in the case of a bishop, must be accepted by the House of Bishops, and in the case of a rector, by the vestry. Heretofore, every resignation of a bishop has come before the bishops as the voluntary act of the bishop, asking to be permitted to give up his jurisdiction and stating the reasons for his action, and the question has always been whether or not he should be permitted to give up the high office for which he was consecrated. Now some of the resignations will come up as something the bishops who offer them were compelled to tender, but which they may frankly state they hope will be refused! Such will pose a very different and more difficult question to be decided, the issue being whether the best interests of the diocese and of the Church will be served by allowing the bishop to continue in office, or by retiring him.

The canon provides that a bishop shall send his resignation to the Presiding Bishop, who shall without delay, notify all the other bishops and also the standing committee of the bishop's diocese, in order that the standing committee may, on behalf of the diocese, be heard either in person or by correspondence upon the subject. This provision will prove exceedingly useful when compulsory resignations come up for consideration because, while a bishop attaining 72 is compelled to tender his resignation the bishops are not compelled to accept it, and what they ought to have in order to decide the matter is first hand information as to conditions within the diocese. In some cases, as described by the standing committee, conditions may be such as to make acceptance of the resignation eminently wise; in other cases the desire in the diocese may be that its bishop should be permitted to serve some years longer; in other cases the standing committee might report that there was no necessity of the bishop resigning if he would consent to the election of a coadjutor or suffragan, to which he had been refusing his assent.

The House of Bishops must either accept or refuse to accept. But there is nothing to prevent the bishops having an understanding with the bishop presenting a compulsory resignation, such as that he will, if it is not accepted, consent to episcopal assistance in the diocese, or that he will undertake to present his resignation again two or more years hence, if it is not accepted.

The constitutional amendment will thus make relief possible for dioceses in which may exist some of the deplorable conditions freely described in the debate in the House of Bishops, if the bishops who have become mentally or physically incapacitated reach the age of 72. But where the bishop is under that age there will still be no relief from intolerable conditions until some future convention adopts remedial measures.

One matter in connection with the retirement of bishops did not receive the attention it should have and must. In secular systems for the compulsory retirement of officers at a certain age provision is always made for their retiring on pension. In the case of bishops compelled to retire at age 72 the amount to be received as pension from the Church Pension Fund is now and probably always will be very inadequate. The present

The Church Literature Foundation

needs to be remembered in your special gifts and in your will.

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Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire.

Rev. Frederick S. Fleming, D.D., rector of Trinity Church, New York.

Lieut. 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.

Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.

Linden H. Morehouse, president of Morehouse-Gorham Co., New York.

Bishop Wilson is president; Bishop Ivins, vice-president; Mr. Bruce, secretary; and Leon McCauley is field representative.

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

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STRICTLY BUSINESS

THE REV. B. W. Saunders of the Church of St. John, Burlington, Wis., wrote on December 23d: "The copies of the Christmas issue requested by me in person at your office yesterday arrived this forenoon, and I wish to express my appreciation both for getting them at all under present conditions, and for the promptness with which they were sent.

"These copies will be distributed, one to each family here, at the close of our Midnight Mass tomorrow night. . . . I cannot imagine a better or more suitable form of personal Christmas Greeting for me and Mrs. Saunders to give our people.

"I am especially gratified, too, for this opportunity to put so good an issue into every home, because I am well aware what an excellent teacher and supporter THE LIVING CHURCH is in establishing more firmly the full Catholic Faith and Practice."

* * *

I HESITATE to write what might be judged "scare copy," but since I've just been visiting some of the Church decorating houses, I've had concrete evidence of how bad the stock situation really is. One large supplier of cruets, for instance, had just six silver cruets on hand, and no more to come. Long ago he turned to glass cruets, and now even those aren't coming through. He has only half a dozen left. And this situation is typical of many houses. The obvious conclusion is that Churchmen who plan to buy for early Lent and for Easter had better get busy at once looking around for a supplier. The earlier they order the better chance they'll have of securing the material.

* * *

APPRECIATION and exasperation seem to run in cycles, so far as magazines are concerned. Of late we've been in a cycle of appreciation—letters from readers saying how well they like THE LIVING CHURCH now. I hope we can keep readers in that mood, for it is what makes them tell their friends about the magazines. And when a reader tells his friends about our publication, we get new subscribers.

* * *

THE CHURCH LITERATURE Foundation is about to put on a non-spectacular campaign to raise endowment funds. I'll have more information on this for readers next week. What the Foundation is, is explained in an advertisement on page 3 of this issue.

Leon McCauley

Director of Advertising and Promotion.

LETTERS

minimum allowance for a bishop is \$1,500 yearly, and it will be several decades before a bishop retiring at 72 will receive more than the minimum. The amount is based upon the number of years he has been included in the Fund and his average salary over his whole ministry. The greatest number of years a bishop retiring at 72 can ever be in the Fund is 48, and it will not be possible for a man to be that long in the Fund until the Fund itself is 48 years old, which will not be until 1965. A bishop that long in the Fund would be entitled to a pension of 55% of his average salary in the ministry, and it would take an average salary of over \$4,500 to earn him as much as \$2,500, so that that amount is probably as large a pension as any bishop retiring at 72 will ever get, and few will get that. In the case of a bishop retiring at 72 in 1944 it would take an average salary over his whole ministry of about \$4,500 to earn him anything more than \$1,500. So that figure will be both the minimum and the maximum for many years for most bishops retiring at 72. It is clear that to force a bishop to retire and try to live on \$1,500 a year would be brutal. This will be a matter which the House of Bishops will have to take up with the standing committees of the dioceses whose bishops tender their resignations. But the bishops should be backed up by a canon making it the duty of such dioceses to provide an appropriate addition to the amount given by the Church Pension Fund.

(Rev.) FRANCIS C. HARTSHORNE.

Bala-Cynwyd, Pa.

Marriage and Divorce

TO THE EDITOR: I was glad to see the letter of the Rev. Mr. Rightmyer on the marriage canon. I had read the report of the Commission for the revision of the marriage canon, when it appeared in THE LIVING CHURCH and from then on followed the various discussions and letters which appeared on the subject.

It was disturbing to find the number of clergy and even bishops who favored what they termed a liberal canon, as one bishop is reported to have said: a canon which would enable them to help the youngsters who come to them after the war.

It would seem that the usual failure by those who have had first hand experience with divorce, to profit by that experience and avoid it in the future would be a sufficient factor to determine that no good would result, if the Church licensed divorce or the remarriage of those who had been divorced. We see all around us that a divorce by parents is almost sure to later be followed by the divorce of several, if not all of their children in later life. We probably all know of families where there have been divorces for several generations or the same individual divorced two or three or even more times.

I am a layman but to me it seems, that the position or standard of the Church (the body of Christ) on any question of right and wrong, should be fully determined by Christ's teachings on the subject. True, many do not live up to the Christian standards of marriage. But this is true of Christ's teachings on every other subject. Is it any more proper or right for the Church to accept the world's standard of marriage than to accept its standards on other questions?

The Church can, and often today does help individuals whose marriage has been unsuccessful. But is there any more reason for licensing the remarriage of divorced persons, than there would be for licensing theft or other wrong doing? On other questions the Church tells us to continue the struggle and overcome our faults. Yes, Christ forgave sinners but they were told

to sin no more; their wrong doing was not licensed.

Christ criticized the scribes and pharisees, not because their standards were too high but because they put ritual, burnt offerings, and tradition above real virtue; because they worshiped God with their lips but taught the commandments of men. Would not the suggested marriage canons be very much of this nature? M. L. DRURY.

Chamberlain, S. D.

Books About Russia

TO THE EDITOR: Dr. Bernard Iddings Bell strongly recommends that your readers read the book entitled *The Russian Enigma* by W. H. Chamberlain. May I suggest that if your readers really wish to understand the "enigma" they also read a few other books. I very much urge all your readers to read the book by Dr. Hewlett Johnson, dean of Canterbury, called *Soviet Power*, also a book called *Russia Without Illusions* by Pat Sloan and also the last book written by Beatrice and Sidney Webb called *The Truth about Soviet Russia*.

I rather think that if these books are read that it will be seen that there is no enigma at all about it. (Rev.) EDWARD G. MAXTED.

Warrington, Fla.

Prayer

TO THE EDITOR: The article by the Rev. Stephen Webster [L. C., November 28th] and the comment by Sophie R. de Meissner [L. C., December 26th] were both very interesting.

It is surely true that all prayers are answered in some degree here and now, and that no situation, even if it turns out unhappily, is as bad when we have prayed as it would have been without our prayers. Both writers claim we should pray. At least we shall gain courage, and perhaps much more.

Fr. Webster however should receive our thanks for writing so sympathetically of those who pray, and still do not seem to have the answers that they deserve.

I think that what troubles some of us is that our whole minds are, and naturally, so filled with the idea of the tragedy of death that the Christian faith with its assurance of everlasting life is simply not real enough to give us the help it could. We need to try to realize, difficult as it is, that our faith gives us the right of counting on the reality of that life. We need to learn the lesson not only of Gethsemane—but also of the Resurrection.

ETHEL R. MURPHY.

Hibbing, Minn.

The Living Church

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(On leave for service with U. S. Marine Corps)
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SECOND SUNDAY AFTER THE EPIPHANY

GENERAL



THE CONSECRATION: (Left to right) Bishops Gardner, Colmore, Ivins, and Burton lay apostolic hands on Fr. Boynton.

EPISCOPATE

Fr. Boynton Consecrated Coadjutor of Puerto Rico

On Sunday, January 2d, Fr. Charles Francis Boynton, formerly priest in charge of St. Andrew's Mission at Mayaguez, Puerto Rico, was consecrated Bishop Coadjutor of Puerto Rico at St. John's Cathedral in Santurce, P. R.

The procession, consisting of the Bishop-elect; the consecrator, Bishop Colmore; the co-consecrators, Bishop Ivins of Milwaukee and Bishop Gardner of New Jersey; Bishop Burton of Nassau and the Bahama Islands; the attending presbyters, the Rev. John Levo, of St. Paul's Church, Frederiksted, St. Croix, Virgin Islands; and the Rev. Lorenzo Alvarez, of St. Andrew's, Mayaguez; and other Church officials who took part in the ceremony, moved through the garden of the Cathedral and into the church directly at 10 o'clock.

As the missionary district of Puerto Rico and the Virgin Islands is bi-lingual, the service was in Spanish and English. The sermon, delivered by Bishop Gardner was in English. At the close of the sermon he turned to the Bishop-elect and emphasized,

in as dramatic an address as had been heard in the Island, the duties and the pitfalls of the office of bishop of the Church. "Be a Father to your clergy," said Dr. Gardner. "Remember always that you are the center and the *one* to whom all your flock may turn when they need help."

Dr. Gardner also mentioned that he had known the Bishop-elect over many years and that their lives and the lives of their families had crossed so often that they were almost as one family.

After the sermon the co-consecrators stepped down from the dais and received the Bishop-elect from his attending presbyters. They led him to the Consecrating Bishop and presented him for consecration.

After the presentation, the testimonials of Bishop Boynton's ordinations as deacon and priest of the Church and the report of his election to the office of bishop coadjutor by the House of Bishops at the last General Convention of the Church were read.

After a period of prayer by the Bishops, assembled clergy, and the congregation and the reading of the Litany, the Bishop-elect was examined in certain articles by the consecrator and found worthy to fill the office to which he had been elected. Next the *Veni Creator Spiritus* was sung,

the Bishop-elect donned the remainder of the episcopal habit and the consecrating Bishops performed the imposition of hands, with the words: "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God. . . ."

Bishop Boynton was presented the Bible and his episcopal ring.

HOLY COMMUNION

Then followed the service of the Eucharist during which Bishop Boynton and his immediate family received the Bread and Wine—his first participation at the Lord's Supper as a Bishop of the Church.

At the close of the service Bishop Boynton donned his cope and mitre, and, holding his staff, blessed the congregation with the age-old benediction—" . . . and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always."

The *a cappella* choir of St. Andrew's Mission, Mayaguez, sang the *Missa Marialis* setting to the Eucharist, as well as several appropriate anthems during the service. The Rev. Donald F. Gowe, M.D., director of St. Luke's Hospital, Ponce, P. R., was organist and precentor.

Other officials of the ceremony were: the Rev. Canon Bruce Reddish, chaplain to the consecrator; the Rev. Reus Garcia, reader of the Litany; the Rev. Antonio Villafañe, deputy registrar; the Rev. Ward DeBeck, master of ceremonies; the Revs. Canons John Swinson, Julio Garrett, and Aristides Villafañe, readers of the testimonials; the Rev. Frs. Hubert



BLESSING THE BISHOP-ELECT'S HANDS: In preparation for his ministry.

Pigott, J. Pastor Ruiz, Lauro Pauza, Ramon Cortez, and Ramon Quinoñes, bearers of the episcopal vestments and instruments; Chaplain E. R. Shannon, Lieutenant, USNR, and George Kretzinger, flag bearers; the Rev. Frs. Victor Rivera and Rafael Pagan, servers; and the Rev. Frs. Luis Meyer, Francisco Reus Froylan, and Domingo Villafaña, crucifers.

The pectoral cross, presented to the new Bishop Coadjutor, was the gift of Bishop Colmore of Puerto Rico and the Virgin Islands and was the one presented to Bishop Colmore upon his consecration 30 years ago.

The episcopal ring and pastoral staff were the gifts of the people of the missionary district of Puerto Rico and Virgin Islands. The ring was a copy of a famous 13th century French episcopal ring. The staff was of beautifully polychromed, native mahogany.

Bishop Boynton's cassock, cope, mosesta, and mitre were the gifts of his friends and family. Most of the vestments were made by hand by his wife in preparation for the ceremony.

A reception for the new Bishop and his family was held at the Guild Hall of the Cathedral Sunday afternoon and the visiting Bishops were also on hand to meet the guests.

VISITOR

Missionary from Papua Confers With the Presiding Bishop

Armed with letters of commendation from General Douglas MacArthur and General Edwin D. Patrick, the Rev. John D. Bodger, M.C.L., has arrived in New York and conferred with the Presiding Bishop about missionary work of the Church of England in Papua. He is diocesan chaplain to the Bishop of New Guinea and sub-dean of the cathedral there. General MacArthur made possible transportation to the United States, and wrote: "May I take this opportunity to express my deep appreciation of the services that you and your mission performed in assisting the armed forces in Papua and to wish you every success in your tour in the United States."

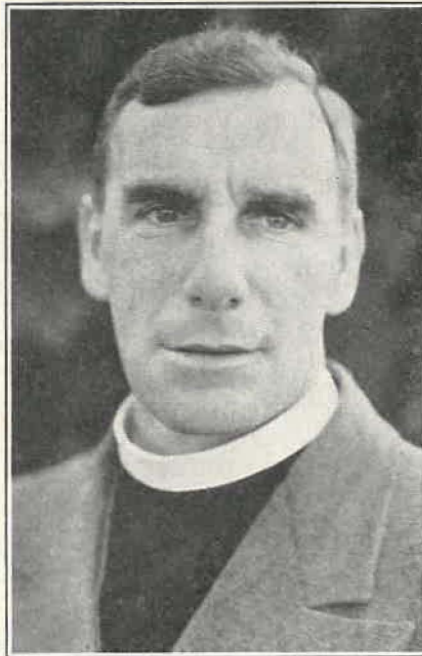
Senator Henry Cabot Lodge, who met Fr. Bodger in Australia, says, "He has accomplished great things there, and serves the whole community as doctor, engineer, counsellor, and priest. His knowledge of the country is unsurpassed and has been of great value to American personnel who are stationed in that difficult land. He has extended hospitality to many American soldiers." Fr. Bodger will, while in this country, visit a number of Church centers to tell of the work in his field, which is under the Australian Board of Missions and which has received aid from the Aid to British Missions funds raised by the Church in the United States. In that connection Senator Lodge says, "There is no one in a better position to acquaint the families of our boys in the Southwest Pacific with the actual conditions under which they are living and fighting. I am sure they will all be en-

riched by hearing what he has to tell."

John Dewhurst Bodger is a native of England, 42 years old, of boundless energy and engaging personality. After his father's death when he was two years old, he was educated at the Royal Infant Orphanage and at Kings School, Peterborough. Out of school for a year, he worked in an aircraft factory 12 hours a day, doing his share in World War I.

Victor Ludorum at school in 1919, he took an active part in sports and scouting activities. He participated in the Scout Jamborees at Olympia in 1920 and Wembley in 1924 and in 1934 was chaplain on the Adriatic Scouters and Guiders Cruise with Lord and Lady Baden-Powell.

Fr. Bodger's theological and missionary training, a comprehensive course which in-



FR. BODGER: Assisted American soldiers in New Guinea.

cluded such subjects as medicine, surgery, printing, pedagogy, and carpentry, was received at St. Augustine's College in Canterbury from 1920 to 1924. Since he was too young to be ordained after passing his general ordination examinations, he returned to college for another year, spending most of it in hospital work. The Rev. Fr. Bodger placed highest in the bishop's examination for deacons and was ordained in 1924. He confesses that in England he had charge of two parishes and spent his "spare time at soccer for the Northampton Nomads, hockey for Northampton Town, and Rugger for Northampton 'Saints.'" During his last year in England he took a special course in tropical medicine at Livingstone College.

The young missionary left England in 1928 to join the New Guinea Anglican Mission in Papua. He visited all the mission stations there and after a short time at Boianai was transferred to Dogura to take charge of St. Paul's School and to do pioneer work in the mountain district. During the next 14 years he opened nine out-stations. St. Paul's School, Fr. Bodger

tells with some pride, is the first school in Papua to gain Standard V certificates in government examinations conducted by an inspector from Queensland.

Among his many activities were the inauguration of inter-mission sports, assisting in building the Cathedral of SS. Peter and Paul at Dogura, and the organization of the Jubilee Festival of the Mission in 1941. The Governor General of Australia appointed him non-official member representing Christian Missions of the Legislative Council of the Territory of Papua.

Fr. Bodger describes his war work modestly, "Teleradio station at Dogura; assisted troops in locality in variety of ways, hospital, hospitality, rescue work, guides, construction of two air strips, establishment of outposts, chaplaincy work, welfare work, etc." This is his first furlough for five and a half years and first home leave for ten years. He has visited his brother, the rector of St. Cuthbert's, Montreal, and will later pay a visit to England before returning to his field.

ACU

Priests' Institute

The Priests' Institute, sponsored each year by the American Church Union, will be held at Kent School, Kent, Conn., from the evening of June 20th through noon of June 24th. The general subject will be "The Priestly Life in the Twentieth Century."

The Rev. C. Edward Hopkin, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., will lecture on The Priest as Watchman, a consideration of present day ideologies in relation to the unchanging faith. The Rev. Charles A. Clough, rector of St. Mark's Church, Augusta, Me., will discuss the subject, The Priest as Messenger, a consideration of the preparation and methods necessary to the priest's prophetic office; and the Rev. Dr. Edward S. White, rector of the Church of the Redeemer, Chicago, is to speak about The Priest as Steward, a consideration of the "minor sacraments" and the pastoral office.

Daily meditations will be conducted by the chaplain, the Rev. Edward H. Schleuter, vicar of St. Luke's Chapel, New York City. Details regarding the institute can be obtained by clergy from the registrar of the Priests' Institute, Box 8, Mount Sinai, L. I., New York.

B. ST. A.

New Field Secretary

The Brotherhood of St. Andrew announces the appointment of William Ross Baley, jr., of St. James, Langhorne, Pa., as field secretary. Mr. Bailey is particularly well qualified for this position having been director of a senior chapter of the Brotherhood and counsellor of a junior chapter, as well as having served as an officer of the Pennsylvania Diocesan Assembly. As a member of the extension committee of the assembly he has had

much experience in the organization of new chapters.

He is a vestryman and lay reader, and has served as field commissioner of the Boy Scouts of America. This past summer he cooperated with the Rev. Waldo D. Parker in holding services at Camp Jamaica, Tullytown, Pa., where were encamped some 300 Jamaicans brought to Pennsylvania as farm workers. He is married and has three children.

Mr. Baley is now visiting active Brotherhood groups in the army camps, as well as civilian chapters along the east coast.

YOUNG PEOPLE

500 Students Attend Meeting in Wooster

The planning conference on the World Mission of the Church, sponsored by the Commission on University Work of the Council of Church Boards of Education, of which the Rev. Dr. Alden Drew Kelley is chairman, the National Intercollegiate Christian Council, the Student Christian Movement of Canada and the Student Volunteer Movement, brought 500 students to the College of Wooster, December 28th to January 3d. Students attending represented Church student movements, and student YMCA and YWCA in the United States, the Student Christian Movement in Canada, and the Student Christian Movement in Mexico. In addition in these, representatives from 17 other countries attended.

ANGLICAN REPRESENTATIVES

Dr. Alden D. Kelley explains that the Episcopal Church is one of the sponsoring agencies and that 12 undergraduates were present as official Episcopal Church representatives. Also that two seminarians and some foreign students, as well as representatives from Canada, were parts of the Episcopal-Anglican group. The Episcopal-Anglican group held a corporate Communion, with Dr. Kelley as celebrant, and the Rev. V. S. Sathyianadhan, Anglican priest of Ceylon, assisting. From Canada, the Rev. Canon L. A. Dixon, general secretary of the Missionary Society of the Church of England in Canada, attended and participated in the Conference. From the National Council, Dr. Kelley, the Rev. A. Ervine Swift and Miss Ellen Gam-mack, attended.

The conference was intended to present to students the work of the Church overseas and at home, and types of vocation open to young men and women, together with consideration of Christian answers to world problems, and the place of the individual in the program of a pioneering Church.

CHURCH CALENDAR

January

- 16. Second Sunday after the Epiphany.
- 23. Third Sunday after the Epiphany.
- 25. Conversion of S. Paul (Tuesday).
- 30. Fourth Sunday after the Epiphany.
- 31. (Monday).

January 16, 1944

CHINA

Something for the Boys

"I was with Mrs. Y. Y. Tsu in Kunming just before I left," writes an American business man recently returned from free China. "They are great people and your Church is doing a great piece of work for our boys in Kunming." Mrs. Tsu has remained in Kunming with the children while her husband, assistant Bishop of the diocese, is in the United States.

An illustration of the "work for our boys" is contained in a letter from Arthur J. Allen, resident in Kunming as mission treasurer for work in free China. "We had two majors coming for dinner last



REV. GILBERT BAKER: *It looked like a pumpkin pie.*

night," remarks Mr. Allen, "and we had made a chocolate pie for them out of a package of Ration D, and they never showed up. But we enjoyed the pie. Desserts were eliminated when prices began their ultra-violet jumping, and now never appear except on very extra occasions."

The Church center in Kunming, where the Rev. Gilbert Baker is priest in charge, is doing all it can under present economic handicaps, to offer hospitality. "After the service last night," writes Mr. Allen, "we retired to the back court and had tea. Our house had made 50 doughnuts. The Bakers got their English-trained cook to try what he thought was a pumpkin pie, and it did look it. We hope we can put on some simple sort of meal here for eight or ten of the men each week. They seem to appreciate so much a little touch of home.

"A young Chinese from the infantry school was baptized before the service last night. Transportation is increasingly difficult so not many can get in but those who do come enjoy it. The service is a very homey affair. It brings the boys into touch with the Church, and also with some fine Chinese. Singing, incidentally, is atrocious, for it seems the English—and Gilbert is English—do not use any tunes

that any American never heard before. Last night he had the nerve to try some chants. The ones chosen had never been heard by anyone there except Gilbert and two boys of the Friends Ambulance Unit. I might say that even those who were there still can say they have never heard them."

Chinese Government Aids "Orphaned Missions"

The Chinese government will henceforth give a one hundred per cent supplement to funds raised abroad for "orphaned missions." Under the exchange regulations the government had perviously given a 50% supplement to funds coming into China for normal mission work and a 100% supplement to relief funds for famine areas.

The increased supplement was requested by a Chungking church committee which is working with missions cut off from their home base because of the war.

The move was hailed in Church circles in Chungking as "further evidence of the generous and sensible attitude which the Chinese government has taken towards Christian missionaries who are nationals of enemy countries."

Church Life Continues In Most Fought-For City

After standing unharmed through five years of bombing, explosions, fighting, and fire, the church at Anyuen in central China has been badly damaged by ants. They quietly devoured the main beam of the ceiling, which collapsed, ruining one end of the church. The people have had to leave it unrepaired for the present, building a wall to make the remaining part of the church usable. This was reported when the Rev. Newton Liu of Trinity Church, Changsha, visited there.

Anyuen is a former coal mining center where the mines were blown up when invasion seemed certain. The town is almost deserted now. Among those who are left only eight families are Christian but Mr. Liu had 10 communicants for the early service. Several of the people, including some of the Christians, managed to start a little spinning and weaving business, and the Christians have given part of their earnings to the church as "thanksgiving for the good business."

Mr. Liu's name is familiar to many as the priest in charge at Changsha, which has been the most fought-for city in central China. It was Mr. Liu who postponed a confirmation for two hours—but only for two hours—because bombs fell so near the church that the debris had to be cleared out of the way before the service could take place. The church is of stone, but the school and other mission buildings have been burned and all of Mr. Liu's books destroyed. In writing of this disaster to a friend in the United States, the one book he asked for was a concordance. Early in the war he sent his family off to the West, five days by truck, sampan and on foot. He and the Rev. Thomas Hu have stayed on through everything. Con-

stantly active in relief work, for a time they were helping the local committee to feed 8,000 refugees a day, many of whom were homeless and had no bedding and not enough clothes.

Between battles Mr. Liu ventures out to see how other missions are faring. On this latest expedition, when he went to Anyuen, he visited six towns, traveling a little by train and sampan but mostly on foot. Rain compelled him to hire a sedan chair for one stretch of 30 miles at a cost of \$185.00 in local currency, so the next 30 miles he walked. At each place, clergy and Churchpeople were astonished to see him as the highways are far from safe. Returning to Changsha he resumed, among other duties, his visits to patients at the British Red Cross Hospital and committee work on care for the blind and on the ever-present problem of relief.

Bishop Tsu Urges Foreign Missions Provide Pastors, Not "Experts"

The foreign missions enterprise must provide more "consecrated preachers and pastors" and fewer "experts," Dr. Y. Y. Tsu, Anglican Bishop of the missionary district of Yunnan-Kweichow, China, declared in Chicago when addressing the opening session of the 50th annual Jubilee convention of the Foreign Missions Conference of North America.

Sixty denominations of the United States and Canada, sponsoring 122 mission groups, were represented at the meeting. "We don't want experts in China," Dr. Tsu declared. "Of course, we will welcome a few acknowledged authorities in education, religion, and science, but China will produce her own experts in every field." He said young Chinese theological students have already expressed concern to him over the possibility that large numbers of experts may be sent to their country.

Dr. Tsu expressed his country's gratitude for American aid to China during recent years and declared that despite war, suffering, and poverty, the Chinese Church is "still forging ahead."

Hua Chung College

"We are doing everything possible to reach our non-Christian students with the Christian message," says a letter from Hua Chung College at Hsichow, which is near the Burma border of free China. The college, a refugee from Wuchang in central China, has a growing reputation in the vast undeveloped province of Yunnan. Little missionary work has been done there in past centuries, and Christians are few; so there are many non-Christians at the college.

Expense and the extreme difficulty of travel have hindered students from coming from the Church's two secondary schools in free China. One, at Tsingchen, would be 400 miles in a straight line by air if there were any way to fly, and much more than that by foot or by such scanty means of riding as may be available. The Church's other secondary school is at Maolin, twice as far away. Other middle schools besides the Episcopal Church's are

affiliated with the college, but the same difficulties apply to them. Even so, the college, which has never aimed at high numbers, has 160 students this year.

As a part of the extra-curricular religious instruction, the students hear a weekly talk on some religious subject and then meet to discuss it in four groups, each with a faculty leader.

A depleted faculty has placed extra burdens on every one. President Francis Wei has had to assume 11 lectures a week. He says he takes his work as recreation from his administrative duties.

DENMARK

Kaj Munk, Anti-Nazi Clergyman, Found Murdered

The Rev. Kaj Munk, militant anti-Nazi clergyman and Denmark's leading playwright, has been found murdered in the woods near his home at Vedersoe, on the west coast of Jutland, an authoritative report from Stockholm states. The crime is believed to have been committed by Danish Nazis, according to Religious News Service.

This belief is based on statements by witnesses that four men pretending to be officials raided the clergyman's home and were seen shortly afterwards hustling him into a car. The party drove off rapidly in the direction of the forest of Silkeborg, in Jutland, where the bullet-ridden body was discovered the following morning. Silkeborg is the headquarters of General Herman von Hannecken, commander of the German occupation forces.

News of Kaj Munk's murder has profoundly stirred the Scandinavians. The dead churchman was widely known throughout the Scandinavian countries for his fearless attacks on the Nazi "new order." A number of his widely-popular plays dealt with anti-Nazi themes.

The Danish clergyman had been arrested by German occupation authorities and confined in a Copenhagen prison early last September, but was released about two months later. He was expected to preach in Copenhagen's Holy Ghost Church on the Sunday following his release but was prevented from doing so by German officials and subsequently returned to his parish in Jutland. There he is said to have continued preaching sermons criticizing the occupation regime.

Kaj Munk was the author of an underground pamphlet entitled *Three Sermons*, an attack on Nazi racial teachings, which was widely circulated throughout Denmark. Long before the Nazi invasion of Denmark, he was writing plays and preaching sermons against the racial and military doctrines of Nazism.

His most famous work was the play, *He Sits at the Melting Pot*, which condemned racial persecution. Another play, *Victory*, was critical of Mussolini's Abyssinian campaign. In 1941, Munk produced a play named after one of Denmark's anti-Nazi leaders, Miels Ebbesen, which was banned by occupation authorities. Others of his noted plays are *Cant*, *An Idealist*, and *The Word*.

Born 45 years ago, Kaj Munk was a

disciple of the famous Bishop Nikolai Frederick Severin Grundtvig, founder of the Folk High School in Denmark, in whose honor the Grundtvig Church in Copenhagen was built.

One of Kaj Munk's last defiant gestures was his refusal to obey a Nazi edict to cease prayers for the persecuted people of Norway. Writing last September, he declared, "I feel bound to my Norwegian brothers because they are . . . brothers in the faith. They fight for the ideals that I, too, have sworn to fight for. If, for fear of men, I should sit as a passive onlooker, I should be a traitor to my Christian faith, to my Danish mind, and to my clergyman's oath."

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches and member of the executive committee of the World Council of Churches, speaking of the Rev. Mr. Munk as the "latest of the courageous spirits in the Church who have paid the price of martyrdom for their fearless resistance to the demands of National Socialism," said, "This brilliant young Danish clergyman-dramatist will be remembered as one of the leaders in the Danish Church who did most to keep alive the true Christian witness since the Nazi invasion of Denmark."

ARGENTINA

Compulsory Religious Instruction

The decree issued by the government of Argentina making the teaching of the Roman Catholic religion compulsory in all primary and secondary schools was described in Roman Catholic quarters in this country as "a move that has been foreseen for some time."

Excepting only children whose parents ask that they be excused from regular religious classes and who will be given "moral instruction" instead, the establishment of religious instruction had been increasingly urged by Argentine Roman Catholic leaders since the provisional government under General Pedro P. Ramirez was set up following the overthrow of the Castillo regime on June 4th last year.

The decree on religious instruction is a complete reversal of policies followed since enactment of a law in 1884 which specified that religion could be taught in the schools, but only outside normal school hours. In actual practice, no religious instruction has been given in the secular schools of Argentina in the past 60 years, except in some states where local legislation to permit this practice was adopted.

Under the arrangement announced by the Ramirez regime, religious teachers will be appointed by the government, subject to the approval of the ecclesiastical authorities, and textbooks used must be endorsed by Church and state authorities.

Roman Catholic groups for decades have sought to have religious instruction in the schools, but in recent months the movement became concerted throughout the country. Especially active in this connection was Bishop Leopoldo Buteler of Rio Cuarto.

ARMED FORCES

No More Chaplains Needed

Word has been received from the Army and Navy Commission of the Episcopal Church that the Church's quota of chaplains in the Army is full, and the quota is much more than full in the Navy. Therefore, there is no urgent demand for more chaplains in either branch of the service. The Commission will notify the public through the Church papers in case either Army or Navy makes further demands for chaplains.

Large Gift Received

The Army and Navy Commission has received a gift of \$10,000 from George Frederick Jewett of Spokane, Wash., who is a member of the chapter of the Cathedral of St. John the Evangelist in Spokane.

Mr. Jewett was a deputy to the last General Convention from the missionary district of Spokane. The money was given through the Cathedral of St. John the Evangelist to be credited to the gift from the missionary district of Spokane.

Cecil County's Representation

The Cecil County Episcopal Coöperative Parish of which Capt. J. Warren Albinson, D.D., is rector, is represented in the armed forces by 103 men, four women, and one dog. Of these 73 are in the Army, 30 in the Navy, two in the Marines, two in the Wacs, and one in the Wags. There are 25 commissioned officers, two warrant officers, 20 non-commissioned officers, and 60 privates or seamen. The Wag was an abandoned, nervous, half-starved puppy that wandered to the rectory doorstep and developed into a fine police dog. Word has been received that it is making a good soldier.

National Council Officer

Joins Navy

William Lee Richards, known all through the Church as National Council officer in charge of Parish Aid, has enlisted in the Navy, and will start work shortly in the SRU (Ship Repair Unit).

Mr. Richards joined the Council staff in 1936 as a general secretary in the old Field Department, later becoming its acting executive secretary. When the former Field and Publicity Departments were consolidated, he took up his present work, traveling widely throughout the Church, meeting local leaders and counseling on parish and diocesan problems and opportunities. In the four years during which he was engaged in this work, he has worked in 23 dioceses, and in hundreds of parishes, from coast to coast.

Mr. Richards is a graduate of Union College, Schenectady, N. Y., and before coming to the National Council had a wide experience in promotional and field work as merchandising expert. His interest in Church work has been continuous

since he sang in a boys' choir. His father, Frederick B. Richards, L.H.D., has long been known for activity in various societies for social welfare. On his mother's side, Mr. Richards' grandfather, great-grandfather and great-great-grandfather were Moravian missionaries in the West Indies, where the schools they founded remain, and where other records show an activity reaching back over 200 years.

The National Council is granting Mr. Richards a leave of absence and Council officers express the hope that he may return immediately after his release from the Navy.

PHILIPPINES

Internment

¶ *Bishop Gray of Northern Indiana and Mrs. Gray received the following letter from their son, the Rev. Francis Campbell Gray, who with his family has been interned in the Philippines for the last 18 months.*

Dear Mother and Father,

Jane, Francis, and I are all well. We have been interned with about 500 other civilians for about fourteen months. We have not heard from you although we know you have tried.

The camp work here is divided up, with each one carrying an allotted share. My work since we came in has been with the kitchen crew. For the first six months I was helping with the cooking, but since then have had charge of the vegetables, receiving them when they come from town, weighing them out and delivering them to the women who prepare them, and supervising the actual preparation, then getting them in to the cooks. Camotes, gabi, pechay, sitao beans, potolo, ubi, amargoso, and sigudilla are some of the weird vegetables you have never heard of, and, in season, we also get those you know, potatoes, carrots, tomatoes, onions, peppers, etc. For a camp this size we naturally handle them in the hundred pound batches and more.

I live with 10 others, mostly cooks, in a room at the end of the men's barracks. Jane and Francis are in the next barracks to ours, one given over to women with small children. We are allowed to see one another at any time during the day, and at night between supper and 9 p.m., are allowed to play games, bridge, chess, and the like, together in the mess hall, which along with the main kitchen, is on the ground floor of the barracks where Jane and Francis live. There is one other barrack in which women and older girls are housed. Then, too, we have a good hospital, staffed by doctors and nurses chosen from interned civilians of those professions.

We are allowed a daily Mass, which is said by the Anglican priests in rotation, so that I am able to hear Mass daily and to say it once every nine days.

Francis, three years old now, weighs 42 pounds, and is all over the camp and into everything. The Sisters of St. Anne have Sunday School class for the children every

week to which he goes. Jane joins me in love to you and all the family. You are constantly in our thoughts and prayers.

Devotedly,

Cam.

HOME FRONT

Business Firms Sponsor Day

Of Prayer Advertisement

Forty-seven business firms in Fayetteville, N. C., joined in placing a full-page advertisement in a local newspaper, calling attention to the National Day of Prayer services sponsored by the Fayetteville Council of Churches.

The advertisement included the proclamation of President Roosevelt setting aside the day for prayer and gave the complete program for the interdenominational services sponsored by the Fayetteville Council.

Chapel for New Housing Projects

Building priorities have been granted to the Episcopal Church in Virginia by the War Production Board for the construction of the first chapel to serve the new Parkfairfax and Fairlington housing developments, the chapel of St. Clement. It is expected that construction will require only a month, and that the first services will be held early in February. The Rev. Darby Wood Betts has been named chaplain.

A religious, social and educational program is being worked out. Mr. Betts said that only the sanctuary will be consecrated, and the rest of the building will be available for varied types of educational and recreational activities. Proposed organizations listed by Mr. Betts include the men's and boys' choirs, which are already functioning at services in the Immanuel Chapel at Virginia Theological Seminary, a planning council, young people's group, discussion forums, Woman's Auxiliary, Church school, day nursery, recreation committee, Cub Scouts, and Girl Scouts.

Surveys in Philadelphia

Two extensive surveys are being sponsored in Philadelphia among industrial workers in Federal housing projects. At Bartram Village, in the parish of the Church of the Atonement, the rector, the Rev. Alexander Rogers, is coöperating with the diocesan War Commission. In this housing project Miss Mary J. Pyburn, a student at the Philadelphia Divinity School, is gathering small groups of children together in private homes, as a nucleus for a Church school which may later gather in the parish house. In the convocation of North Philadelphia, Dean Shryock has had Paul Washington, also a divinity school student, complete a survey of the Weldon Johnson Homes. There were found 35 Church families who no longer retain contact with former parishes. Efforts are now being made to have them transferred to near-by parishes.

Our Debts

By the Rev. John W. Gummere

Acting Chairman, Joint Commission on Church Debt

IT IS not recorded that Sisyphus ever succeeded in pushing his stone over the mountain top but in his endeavors to bring it to the summit he must have been driven by some deceptive demon who had persuaded him that the joy of seeing it roll down on the other side would prove a rich reward for all his labors. Our guess is that if success crowned his efforts, he knew in his heart that the uphill job was far the more interesting of the two experiences and that in retrospect the days when Aeneas pitied him as a crackpot were in reality the more satisfying.

That we suspect reflects to a certain degree the feeling of a little group of lay-

small undertaking but there were many who helped, and none more so than THE LIVING CHURCH without the constant support of which this movement would have made far less progress.

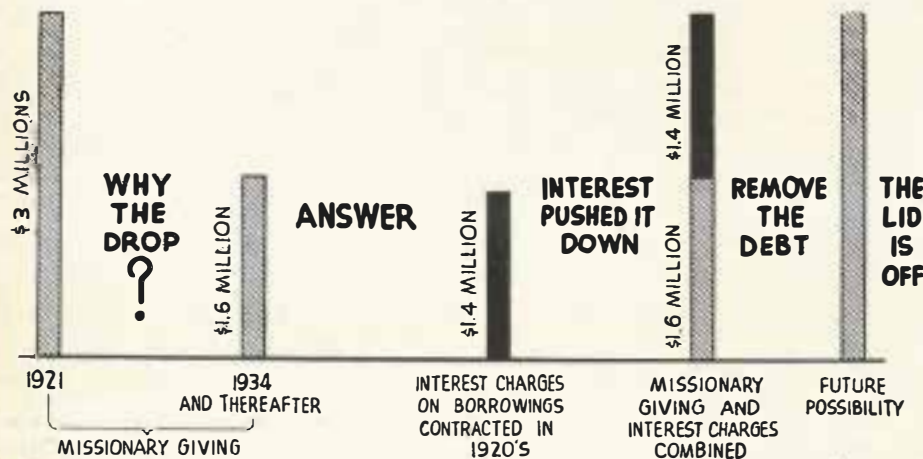
So it came about that it could be reported that between January, 1940, and the same month in 1943 the people of the Church had given for debt reduction the sum of eight and a half millions of dollars. They had matched their earlier gifts with which they had established the Pension Fund. Indeed they have gone even further for the rate of debt payment continues throughout this year so that it is extremely likely that the debt which stood at 23½

them to clean off every cent of it. It is now or never. The banks are fed up with their experiences in church loans. The churches don't play fair. They want us to carry them indefinitely and when we treat them like normal businessmen, then they cry. We had a loan on a synagogue and after a while they paid no attention to their interest. We began to put on the pressure and finally had to foreclose. The next day when I went down to my office, what do you think I found? They had picketed my bank!

It is easy enough to laugh at his discomfort but to do so is simply to blind the eyes to a moral issue. Take the case of a parish that decided that it needed a nice new parish house. How was it to get it? The vestry said, "Let's borrow the money," so down to the bank they went. The banker looked on them as reliable citizens. He knew that they represented a church which stood for what he called spiritual things and, while he did not go to church much, he believed that churches were a good thing for the community. So he made them a generous loan not with his own money but with that for which he was accountable, and the parish house was built. As security he held the first mortgage. Also, though he did not at first grasp the fact, he held the bag. After a few years a depression having set in, he asked for a reduction of the principal of the loan. Did he get it? You can guess the answer. Then the interest payments fell behind. When it was too late he got tough. He insisted on a meeting with the congregation at which he cut loose with all the moral indignation of a Savanarola. That bunch then heard a sermon that was definitely along spiritual lines, but what was the answer to it? "You can take the building and pay taxes on it." They had him and they knew it. But they had him at a price and the price was the fair name of religion in all the countryside roundabout.

We need not go into the sequel. Sufficient be it to say that that happened ten years ago and it is going to happen again unless this blessed opportunity of the immediate present is snatched. There is yet ample means in the possession of generous church members to wipe out these debts, but their numbers are diminishing and will progressively do so as taxation increases and investment yield declines. It is indeed now or never.

Of course there are always those who can be relied upon to say that this is not the proper time to pay the debts. Under present circumstances they point out that all our spare money should be going into war bonds and stamps, but they overlook the fact that both the President and the Secretary of the Treasury insist that personal and corporate debts should be paid as a guard against future contingencies. It can readily be seen that if we pay our creditors the latter will then be in a better



INTEREST CHARGES during the 1930's almost cut the missionary budget in half.

men and clergy who during the last eight years have been going up and down the highways talking about our debts. Theirs was an up-hill job but one by one the synods, diocesan conventions, and finally General Convention itself listening to them did what they asked. Little by little their idea took hold. The Church became debt conscious. It passed restrictive canons on debt creation and this very action only served to increase that consciousness. Inevitably there followed a debt paying movement that was so sweeping and so general that the odd thing about it is that its accomplishment is so little realized.

Twenty-five years ago under the leadership of Bishop Lawrence the Church came to see that it owed its clergy a pension system. The battle was to get it to recognize the obligation. Once this was done, eight and a half millions were forthcoming. A millstone which had hung around clerical necks had been cut away and a grand time was had by all.

In the beginning of our endeavors the same sort of problem faced the Committee on Church Debt of the province of Washington and later our Joint Commission. The missionary work of the Church was being strangled by interest requirements. The task was to get the Church to see this and to pay off its debts. It was no

millions in 1940 will be in the neighborhood of 13 millions as we enter 1944. Even as this is written the word comes that four parishes in Massachusetts and two in Michigan have become debt free and by so doing have of course encouraged others to do likewise.

GUIDANCE

During that three year period poor old Sisyphus rolled his stone over the mountain top and now as it goes down end over end on the other side he is having a hard time to keep up with it and guide it in the right direction. But guide it he must for otherwise the chief objective of his labors will be lost.

That purpose is twofold: (1) to arouse the Church to a Christian reaction in the face of an immediate obligation so that (2) the underprivileged and the unevangelized need no longer suffer because of its extravagance during the 1920's. Let us look at these each in their turn.

Not long ago a New York banker asked me in the presence of a group whose opinion I valued how much debt I thought the Church should now carry. My answer was not true to my real convictions. I feared to be thought a fanatic and so in a spirit of compromise I said five or six millions. Not at all, he replied, go back and tell

position to buy the bonds, and thus both ends are attained in the process.

MISSIONARY GIVING

We now turn again to the connection between debt and missionary giving, that idea which has motivated the whole movement and without which those who have been associated with it from the beginning could never have been interested.

The facts are as plain as a pike staff and may be stated briefly.

In the 1920's our people were giving for all Church purposes about 35 millions a year, of which three millions went to the National Council for missionary work.

Then we were bitten by the desire for the embellishment and expensive equipment of all kinds which everybody else was after. Parochial pride and rectorial ambition were involved. The result was that the amount of the debt at that time was increased by the borrowing of a further 20 millions. On the latter the interest rates varied from 6% on the Atlantic seaboard to 8% in the southwest. This item consequently increased our maintenance budgets by \$1,400,000. All went

easily until the end of the decade. Then came the crash. Decreased offerings called for the paring of expenses and the cutting of salaries. The standard of missionary giving however could have been maintained if it had not been for this comparatively new interest burden. By 1934 our gifts to missions had declined \$1,400,000 and were down to \$1,600,000. The decrease was exactly the cost of the interest charge.

In other words we were making our valuable friends in the Orient and elsewhere pay the carrying charges on our loans. This we did simply by withholding from them the assistance upon which they had come to count and paying it instead to the banks. Sometimes we didn't even do that, but in any event our Chinese missionaries were out on a limb. Never a word of complaint came from them. They just pulled in their belts and carried on. Now to a large degree, we have seen the error of our ways but that is not enough. Restitution is required. In their hour of need we let them down. The honorable amend is overdue and can be made.

We have paid 10 millions of the debt

and, even though in the meanwhile interest rates have dropped, this means an annual saving of \$500,000. Some of this is already pouring back into the missionary work which is its proper channel. As time passes, more of it will. But all of it must.

Perhaps if you have read this far you are saying to yourself they'll never put that over. We ask you most earnestly to brush such a thought aside. It is a curious fact about this movement that time and again in the course of its development someone has invariably risen to say the same sort of thing about certain of its more difficult phases and yet invariably the obstacles have been overcome. The whole idea is so true and so just and has so much common sense that it simply can't be beaten. We know that there is a greater power behind it than can ever have been exerted by the feeble arms and brain of Sisyphus. That power will not be denied.

Nevertheless we need your help. You can best render it by bringing the idea to the attention of your rector and vestry and by letting it be known that we could use space in diocesan papers to the advantage of everyone.

Can Prayer Turn Aside a Bullet?

Second of Three Articles on War-Time Prayers

By the Rev. William M. Hay

CAN an American prayer turn aside a German bullet? I say the answer is Yes, it can. I don't say it will, but it can.

There is no chance in the universe. Chance is just a name for our ignorance of some of the causes which produced an event. And I should not like to live in a universe where chance could, even sometimes or someplaces, take charge, where even a sparrow could fall outside of divine knowledge or a hair of your head could go unnumbered. Nothing can appear more chancy, erratic, fluttery than the staggering flight of a butterfly. Yet every movement is the result of a balance between wing-spread, air currents, body weight, plus its desire to move to the red flower on the wall. When we can *measure* these same forces we can make an airplane—we just can't measure them in the case of the butterfly. Law runs through everything, and both God and we depend upon it for the operation of the universe we know.

A bullet obeys certain known laws. So does the head it hits. And if the two come together the man is dead. If some change occurs in either case, the result is different. If, for instance, the man who has been lying behind a stone, suddenly wills to put another idea into operation and starts for a foxhole, (all under law), that particular bullet (already on its way, under its own laws) will still follow its predetermined path, but the head will not be there. Or, the shooter may change his aim, or the wind may shift, or the sun shine out—all in conformity with one law or another—and the bullet and the head will not meet.

In all that, you have inflexible law, but

you have also a variable element, the human will, which is moved by incalculable thoughts and wishes. And human will can, within certain limits, interfere with natural laws, not by breaking them, but by using them, by causing one to override another. My idea is to move a stone; my idea moves my will and I move the stone by using other laws that are in some sense superior to the law of gravity. The latter law remains in force all through the operation, but I move the stone, nevertheless.

Can God be moved by human plea? Most certainly yes. Christ was so moved, and He reveals the Father. We can easily "ask amiss"; and God's answer is not always in terms of our plea, as a wise mother does not grant automatically a child's every demand. But that our prayers are not automatically answered in the terms of our plea is not because God cannot, but because He will not. If even we have power (limited, I admit) over natural laws, a power greater today than a century ago by increased knowledge, how shall we deny to the Creator, whose are all the laws, their maintenance, their interaction, their final purpose and secondary aims, the ability to exercise unlimited control over them and their operation? To deny Him that ability is to assert that He is not superior to His own creation. So I argue that God *can* answer our prayer for A's safety, if He will.

Does this seem to demand God's interest in concerns too small for Him to bother with? There is nothing too small, says science, which finds the reign of law and intelligence everywhere, in the vast and in

the infinitesimal. After all, the big is made up of the small.

Our Lord did not answer always with a yes. There were many blind, many lepers whom He did not heal, many widows' sons who were not raised. It is undeniable that cures are wrought at Lourdes—that is, if any trust at all is to be placed in human testimony; and if no trust, we have no New Testament—yet of a hundred who go there, in an agony of desire, of hope, of trust, only one, or one in a thousand, goes home healed or even helped. Yet Alexis Carrel, physician and scientist, testifies: "I have seen a cancerous sore shrivel to a scar before my eyes."* Why is one taken, and another, scores and hundreds of others, left? Why, in the last war, was K. (young, clever, prayed for) killed after less than six weeks in France; while N., released from prison on August 3d, enlisted on August 4th, was in France the whole four years without even a toothache, and came home the same scalawag he was when he went away?

"THY WILL BE DONE"

It is a mistake to think that if A. and the bullet meet head-on, that means A. was not in God's care, and that your prayers were useless. Not at all. First, God knows best what is best for all concerned. Even Christ prayed "if it be Thy will," and so should we. Second, death has

*"We organized little prayer meetings in the evening and morning. Frankly and humbly we prayed for deliverance. Then we prayed for food. If it wasn't for the fact that I had seven witnesses, I wouldn't dare tell this story, because it seems so fantastic. But within an hour after prayer meeting a sea gull came in and landed on my head."—*Capt. Eddie Rickenbacker.*

to come sometime—today merely by a little anticipates “some” day. Third, is the addition of years here the sole proof of God’s favor? The survivors of the *Titanic* disaster praised and thanked God for their deliverance from the treacherous sea, and they were quite right, too. But are we to say of the hundreds who drowned in the icy waters that night that they were outside of the providence and care of God, abandoned, forsaken, and forgotten; that salvation to a few more years here is the only salvation; that God, Who marks the sparrow’s fall, heeds not the human life snuffed out, the loved one who comes not home at war’s end but lies in an unmarked grave under an alien sky? Are any skies alien to Him? Are any graves unmarked by Him?

For some, affections cool as years pass and interests change. And some parents take the attitude, “Well, A. is out of our responsibility now; we can do nothing about it; let the big lumnox look after himself.” And we must not forget those who hope with all their heart that their particular A. will never come back.

Others have so strong a feeling that all that happens is foreordained, that “what is to be, will be,” that “if the shell has A.’s name on it, there’s no escaping it,” that any attempt to interfere, especially by use of notoriously useless praying, would be a waste of thought and breath—far better just to sit and worry. But man has never accomplished anything by that attitude—neither cured a disease nor built a bridge nor reaped a harvest. Man is not meant to acquiesce, but to master his world. Here is the truth—nothing, absolutely nothing, happens that is unwilled, either by God’s will or man’s will; not even a sneeze, because God or man or both set the conditions that produce the sneeze. A sneeze is as much under inflexible law as a blockbuster. There just is no chance, no “fate,” no Kismet, no “had to be.”

I am anxious about those people who have, under present stresses, laid hold on prayer. What are they to think when the telegram comes, as it must to many, to say that A. was killed in action? What are we to say to them? Here are a few thoughts that may help.

1. You must pray on the basis, “Thy will be done.” This does not mean that you should not importunately express your desire—you should. But it means you must adjust your will to God’s will, not vice versa.

2. God’s will is always a good will. His will is that not *any* harm should come to any of His creation. It is man who wills harm.

3. God does not override man’s freedom. If you ask How can God be sovereign and govern all things, while there exists this erratic and incalculable element, man’s free will? This cannot be explained—look up “antinomy” in the dictionary. We know both elements are true; but we cannot, as yet, synthesize their seeming contradiction.

4. God knows your A. and all about him, better than A. knows himself.

5. God knows what is to be, the boy’s safe return, or—the telegram.

6. But God’s foreknowledge does *not* mean fore-ordination. But, you say, how can God foreknow that which will not

happen? The answer is—God knows not only what will be but also what *may* be, not only the actual but the contingent. For a man (*e.g.*, your boy) is *free* at every instant to change his action, to step this way or that, to turn down this path, to run or to stop running. And God is never caught by surprise. He foresees all that *will* happen on this new path, as well as all what *would have* happened on the former path.

7. Now if God is moved by your prayer, it is not beyond the power of imagination to see how, amid all these contingencies, it would be possible for supreme Intelligence (exercising sovereignty) to influence (without coercing) A.’s will, and other wills (or even the weather or the food or a toothache) to bring about the answer you want.

8. But, *can* God be moved thus by your prayer? Yes. But would that not mean that the Unchanging has changed? No. It means that you have changed, you have prayed, prayed “availingly”; and so the whole chain of events that was proceeding before your prayer (a chain known to

God, foreknown to its final link) becomes an entirely different chain of events (equally foreknown to God to its last link). “Becomes” here means that God as it were incorporates into His sovereign government your will as a co-operative element. He wills what you will, because your small will somehow now fits in with His large purpose.

9. And suppose the telegram comes after all? Well, there is not much that can be said at that moment, when irrevocable loss is first faced, when grief is fresh. We have all to learn, sooner or later, that life is not an endless June. We discover that it is indeed true that the whole creation groaneth and travaileth together in pain—perhaps all that had passed us by till now? Even our Lord came to know the crown of thorns, the piercing spear. The telegram lines you up in the ranks of the multitudes who weep their unavailing tears. Jesus wept, too. But remember—what is, is not what God has wanted, but what man has willed. Don’t blame God.

[NEXT IN THE SERIES: *The Bullet and the Martyr’s Crown.*]

BOOKS

JEAN DRYSDALE, EDITOR

The Pastor’s Wife

THE SHEPHERDESS, by Arthur Wentworth Hewitt. Willett, Clark & Co., Chicago. \$1.75.

Many books have been written on pastoral theology, but almost none on the duties of the pastor’s wife. And how important her duties are! For it has often been said that a clergyman’s wife can either make him or break him—and she frequently does. Very welcome therefore is *The Shepherdess*, by Arthur Wentworth Hewitt. This book deals intelligently, interestingly, and with great understanding, with the problems of the pastor’s wife. Here are some of the chapter heads: “The Shepherdess as a Lover,” “The Shepherdess as a Helpmeet,” “The Good Shepherdess,” “Economics of the Manse,” “Patience in a Parsonage,” “The Care of a Shepherdess.”

This book is very frank and to the point. The chapter on “The Shepherdess as a Lover” is an excellent treatment of married love, much more practical than the usual euphemistic generalities pronounced on the subject.

There are sprightly touches of humor in the book, coupled with good sense. “Don’t show up your husband in company for an ass. He may be an ass, but don’t you be the one to say, ‘Let us bray.’” “I asked one of my advisers wherein the pastor’s wife differed in her public relations from the other women in the parish, and the answer was, ‘The minister’s wife can’t get mad and quit as others can.’ This may be fortunate; she has so many more occasions for doing it. So many more privileges, too, when all goes well.”

The last chapter on “The Care of a Shepherdess” is for the pastor to read. Its precepts, if followed, would make for happier clergy wives and families. “Be very tender with your shepherdess. If she asks guidance, help her; but when she

doesn’t, be careful how you assume to be overlord of her intuitions. God sometimes speaks to you. Be wise enough to realize that sometimes also He may like her company even better.”

It would be a real help if every parson’s wife would read this book. It would help her to avoid some common, but important pitfalls, and it would also comfort her in her anxieties. A timely book either for newly married clergy wives, or for “old hands” at the job!

WILLIAM PAUL BARND'S.

Pioneers of Truth

THEY WORK FOR TOMORROW by Robert M. Bartlett. Association Press. Revell. Pp. 144. \$1.50.

Fifteen of the people of this country who are representative of present thought are here described by the author, who has evidently personally interviewed most of them—Herbert H. Lehman, Pearl S. Buck, Wendell L. Willkie, Gladys Talbott Edwards, Cordell Hull, Louis Adamic, Charles P. Taft, Pitirim A. Sorokin, Henry A. Wallace, Philip Murray, William H. Kilpatrick, Charles E. Wilson, John Foster Dulles, Mordecai E. Johnson, Igor I. Sikorsky. Their thoughts and feelings on democracy and the application of democratic principles to the affairs of the world are presented. What they are doing to create a better world order, their particular contributions to that order as revealed through their writings and speeches are described. The author in the foreword describes these 15 people as defenders of thought and as pioneers of truth.

This slim volume is easy to use and should be useful for all who are at times called upon to dispense biographical information about these important people.

The Sixth Front

WORLD WAR II is so vast in the scope of its military operations that World War I, by comparison, appears to have been merely a sample. Before many weeks have passed, there will be forces engaged on three European fronts and in Asia, totalling several times the numbers engaged a quarter-century ago. Our military leaders all agree that 1944 is a year of decisive action; and it is clear that the preponderance of offensive power has shifted to the United Nations.

On the "fifth front"—the interior struggle in each of the warring nations between the forces of freedom and the forces of oppression—the United Nations also hold a growing preponderance of power. Naziism is in full retreat everywhere in the world.

But there is still another front in this total war. It is the economic front. During the First World War this front received comparatively little attention in America. Indeed, that war imposed no such strains on the economic life of the United States as this one. But in France and Germany, as well as in smaller European countries, the winning or losing of the military battle was made almost inconsequential by the economic disaster that followed. One of the important reasons why Germany turned to Hitler was that Germans could not make a living without him. One of the important reasons why French morale in World War II was so thin was that Frenchmen had little confidence in the political-economic structure of their own nation. Even in the United States, the war brought a marked rise in prices and a sizable readjustment of the economic life of the nation which finally resulted in a well-nigh permanent depression of the farming community.

Our government has shown itself well aware of the importance of the economic front in this total war. Many measures have been taken to put brakes on the inflation of prices and wages, to distribute equitably goods of which the shortage is acute, and to siphon off dangerous excess purchasing power by taxes and war bonds. The measures have

not, of course, been perfect, and pressure groups have found ways to circumvent many of them in greater or less degree. It apparently is not generally understood that this "gold-bricking on the home front" is as dangerous to the welfare of the nation as shirking military duty. One group considers another's efforts to corner a larger share of the national income as "unpatriotic." But there is singularly little awareness within each group of the fact that it is sabotaging the economic front by its own activities.

The groups that contain the readers of THE LIVING CHURCH, no doubt mostly clergymen, "white collar workers," and business executives, have probably benefited less than most from war-time economic changes. They may be proud that this is so, for it means that they are making a greater contribution to the war effort.

IN THE next few weeks, our national leadership is calling us to a most important battle on the economic front—the fourth war loan drive. The success of this drive is as important to the future of the nation as any single battle at the fighting front. For the current purchasing power of the nation as a whole *must* be turned in larger measure to paying for war goods and services, if our economic position is not to deteriorate seriously. To the present, the war has been successfully financed very largely by voluntary loans. In many respects, it would be sounder economic practice to finance a larger portion by taxation; but applying increased taxes equitably is such a difficult task that Congress has not dared to attempt it. Instead, we are being asked to tax ourselves, by our purchase of more war bonds, with the promise that (in effect) those who tax themselves more heavily now will be taxed more lightly after the war.

For it must be clearly kept in mind that one thing and one thing only can really pay for the war—taxes. War bonds will have to be paid for out of future taxes. Those who are buying war bonds now will have just as high taxes after the war as those who are not; but the bond-holding group will be repaid, with interest, for their part in winning the battle of the economic front. In effect their total obligation to the government will be their taxes minus their war bonds (and interest).

Many readers of THE LIVING CHURCH are already making a real economic contribution to the war, by the mere fact that their compensation during the period has not increased. Yet, it is not only patriotism but practical shrewdness for them to increase their war bond purchases. Not a few readers have benefited considerably from the war-time economic changes. Theirs is a special responsibility to defer increased spending until after the war, by putting a larger share of their income into war bonds. Occasionally one reads of direct gifts of money to the government—but unfortunately such gifts are rare. Yet anyone who makes such a gift is doing an act of heroism on the economic front, as fine in its degree as military service above and beyond the call of duty.

No less an authority than General Eisenhower has asserted that we can win the war in 1944—but that doing so will require tremendous effort. We can also win the war against inflation; but this too will require tremendous effort. All of

Today's Epistle

Second Sunday after Epiphany

"GIFTS differing according to the grace given us." Grace, the power of God is *given* us. God does not give blindly but purposefully. There is a work for each of us to do for God, and He gives us the necessary grace. This we are to nurture and use in God's service. Learn what your gifts are and how to make the best use of them. Set yourself to do God's work. Be content if your gift calls for effort in a humble capacity. We are all parts of one body and even lowly functions are necessary to keep the body alive and healthy. Remember that gifts differ. That rules out jealousy because what one person accomplishes he is doing with God's gift and another who has a different gift will be working out something else because he is using God's gift to him. Pray for wisdom to use your gifts aright, in accordance with God's plan.

us must buy more war bonds than we can afford. It is surely the least we can do, to give concrete evidence of our gratitude for the sacrifices of the men at the fighting fronts, and to help make sure that their sacrifices will have not been in vain.

The Christmas Fund

THE SUM of \$150 was cabled to THE LIVING CHURCH Nursery Shelter a few days before Christmas, being the contributions of readers to the Shelter Christmas Fund. In due course, we hope to tell in just what way the money was used, as in past years. We are grateful indeed to our readers for their kindness in remembering our forty little British wards at Christmastide.

An additional sum of three pounds in English money (about \$12) was forwarded by mail. While there was little chance of its arriving before Christmas, we are sure that Miss Halstead will be able to use it for some little "extra" for the children when it does arrive.

Contributions to the general Nursery Shelter Fund continue to come in, although we are still some distance from the \$4,000 goal. As the forces of the United Nations gather in Britain to launch the promised all-out attack on the Continent, it is all the more important that such institutions as THE LIVING CHURCH Nursery Shelter continue to care for children under 5 for whom normal home life is impossible under the conditions of total war. It is not unlikely that, as the main base of Allied operations against Germany, London and other British cities will again be bombed. In his desperation Hitler may even turn to poison gas or other horrible devices. Let's keep our little British friends safe and well by our wholehearted support of the nursery shelter!

Debts and Building Funds

AN ARTICLE in this issue by the Rev. John W. Gummere describes the thrilling story of the movement to liquidate Church debt. While many individuals and institutions have helped in the campaign, credit must primarily go to Fr. Gummere himself for providing the drive and mapping the strategy which have led to the remarkable result described in his article. It is believed that current Church debt is some ten million dollars less than the debt of ten years ago.

A judicious use of borrowing power by the Church is not, of course, to be condemned. It must, however, be used wisely, by persons who not only have training and experience along those lines but also can apply their experience to Church financial affairs. (For it is one of the great mysteries of psychology that practical businessmen are often incredibly impractical vestrymen.) The recommended canon on Church debt, already adopted by 22 dioceses, recognizes this principle and provides an effective means of putting it into effect. It is to be hoped that this canon will be adopted by many other dioceses; 1944 is a good year to give attention to the matter, for this year it will not be in danger of being sabotaged by representatives of parishes nourishing over-expensive building schemes.

We urge readers in dioceses which do not yet have such a canon to write to Fr. Gummere at P. O. Box 63, Charles Town, Jefferson County, West Virginia, for information and advice on debt restriction. The adoption of such a canon in every diocese will help to put the Church on a sound financial footing as few other things could.

At present, Church building projects are at a standstill, except in defense areas where new building is urgently

needed to take care of new congregations. Money is cheaper than it has ever been. The Church is to be congratulated that it has a Church Debt Commission able and ready to make use of the situation for the liquidation of debts.

However, many parishes are already planning for needed postwar expansion. It would be wise for such parishes to do what some have already done—conduct a campaign now for money to be spent at some time in the future. An excellent way of conducting such a campaign would be to tie it up to the war bond drive, not only because to do so gives a topical and patriotic note to the campaign, but also because it is a genuine service to the national cause. Every cent set aside for postwar expenditure by the purchase of war bonds is a shot fired in the war against inflation today—and against depression tomorrow.

Not a few Churchpeople feel that they are already buying as many war bonds as their postwar financial needs will require. If it is pointed out to them that they can purchase U. S. Savings Bonds, Series F or G, for the Church, they may well be keenly interested in this way to help both the nation and the Church. Information on these issues is available from the U. S. Treasury Department, and no doubt local war bond representatives will be glad to give advice and assistance on such a campaign.

The payment of old parish and diocesan debts is equally helpful in the war against inflation. Incentives for the reduction of debt were included in the (now outmoded) victory tax, and one of the first federal anti-inflation moves was the tightening of credit restrictions. Like war bond buying, private debt reduction is a patriotic enterprise, tapping off the excess purchasing power which endangers the national economy.

The present time is a great opportunity for the Church, both to liquidate old debts and to accumulate funds which will obviate the necessity of new ones. The crippling interest charges of recent years should never be saddled upon the Church again. As the graph with Fr. Gummere's article shows, these charges for a time were almost equal to the entire current giving of the Church for missions. Is your parish taking full advantage of its opportunity? If so, let your L. C. correspondent know, and we shall try to have a news item about it, especially if there is some unusual feature of the campaign which other parishes might use.

The American Council and the Radio

IT IS announced that the American Council of Christian Churches is to be given a portion of the Blue Network's "Protestant" time for religious radio programs, the time being deducted from that formerly allotted the Federal Council of Churches as the representative of all non-Roman Christianity.

The American Council represents Churches with a combined membership of some 800,000 souls, including Fundamentalist offshoots from the Baptist, Presbyterian and Methodist Churches, as well as an "Old Catholic" body which is not recognized by Rome, Constantinople, Utrecht, or Canterbury. The doctrinal basis of the American Council affirms among other things the full truthfulness, inerrancy, and authority of the Bible, placing this doctrine on a par with "the holiness and love of the one sovereign God, Father, Son, and Holy Spirit" and "the true deity and sinless humanity of our Lord Jesus Christ."

In its own words, the American Council is "militantly pro-gospel and anti-modernist." It is also militantly opposed

to the Federal Council of Churches which it attacks as "the very citadel of modernist unbelief in America."

If it were not for its ill-considered and factually inaccurate attacks on the Federal Council, coupled with a refusal to deal with Churches which hold Federal Council membership, the American Council would seem to be a rational and even needed development. It is our own opinion that Fundamentalism is a lost cause. But, lost or not, it retains its following, not only among the communions in the American Council, but also among many of the communions in the Federal Council. Fundamentalism is still a force, good as well as bad; and it is proper for such a force to have its organs of expression.

On the other hand, the attaching of inaccurate labels to other groupings of Christians is no part of Fundamentalism's task. The historic Christian Faith is not repudiated by the rest of American Christendom, nor by the organs of Christian coöperation. It is true that there is little of saving faith in the Federal Council's doctrinal basis. To expect to find it there is a misconception of the Council's function. The Churches themselves are the bodies concerned with preaching the gospel, and the Council is merely an organ for united action on matters where united action is feasible.

Some Modernists, of course, do belong to the Federal Council; but Modernism is not so extraordinarily winsome a doctrine that orthodox believers need to fear contact with it. Is Fundamentalism utterly lost in the intellectual field and reduced to the weapons of isolation and unconsidered abuse?

If the members of the American Council have found that they have so little in common with their 25,000,000 fellow-Christians whose Churches belong to the Federal Council that no organized coöperation with them is possible, well and good. They do not have to belong, and it is reasonable for them to have a separate organization and separate radio time. But the American Council would do better service and get a more attentive hearing from the public if it attacked Modernism, Communism, and Pacifism directly instead of attributing these bogies to an organization which does not happen to hold them. It is foolish propaganda to belittle one's own cause by creating 25,000,000 imaginary opponents.

Afterthoughts

THE FIRST NUMBER of the revived *Nashotah News*, quarterly newsmagazine for the alumni and friends of Nashotah House, has come to our desk. It is an unusually attractive and interesting publication of its kind and will be welcomed by a wide circle of readers.

We hope that in the next issue the editors will explain why faculty wives have such extraordinary wardrobes. They report: "Among the missing garments destroyed in Cooney's recent disastrous fire were four suits, one tuxedo, various trousers, two cassocks, and two dresses (belonging to faculty wives)." Or do they mean to say that seminary professors can't even call their trousers their own?

"A HEAVY FOG that blanketed Milwaukee and half of Wisconsin Tuesday and caused numerous traffic deaths, one of which was fatal, is expected to lift early Wednesday" (*Milwaukee Sentinel*).

Says Livy: "It must have been especially thick in the *Sentinel* news room."

"THE VERY STONES SHALL CRY OUT"

THEY are crying,
They are crying in the night.
After all the bawling and the falling,
After the loud shock
And the lurid light,
After we have pulled away the dying,
The smitten stones, disjointed rock from rock,
Are crying,
Are crying.

"Why did you leave it to us to speak at last
Against injustice and stupidity?
You of the ready brain and the steady eye
For seeing and for studying the past,
Was the supposedly red
Pulsating heart then uninflamed and dead
That you must leave inanimate bone of stone
To say what we have said
In tottering torment now sprawled out alone?"

"Injustice! Injustice, deadly fruit of greed
For property and ease,
For ease and power!
Why did you leave its condemnation for a tower
To shriek, collapsing with calamitous speed,
Till, even as we lie
Scattered and mute, our desolate mute cry
Goes up to tell how in injustice all men die?"

"In Warsaw, in London,
In many a shuddering town;
In the unmerciful light
Of day, in the no longer silent night,
We go down
We go down,
With shout on shout,
'What has brought this thing about?
What has laid us where we lie?
What must ruin all it wrought
With its mind's immensity?"

"In Hamburg, in Naples,
In town on stricken town,
We go down,
We still go down,
Grumbling as we crumble,
Calling as we fall,
And crying in final muteness as we lie
What no cacophony of sophistry can smother—
How in injustice man will always die
And not one stone be left upon another."

THE STONES' LAST WORD

DO NOT try to rebuild with us in the old style.
Leave us alone.
Let us lie where we fall,
Our mortar crumbling and our bodies broken;
But crying still the thing you might have spoken,
And acted, in the satisfied smug silence; spoken while
There was yet time:— of justice, justice for all.
Do not rebuild with us. There must be new stone,
And ardent new hands, and the pioneer elation
Of young minds unafraid of untried creation.

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CONNECTICUT

Conference on New Hymnal

Eagerness to make use of the 1940 Hymnal was expressed by the clergy and laity who attended the conference on the new hymnal recently held at the Berkeley Divinity School, New Haven, Conn. Dr. David McKay Williams, organist and choirmaster of St. Bartholomew's Church, New York, was leader of the conference.

The conference opened with a lecture on The Background and Make-up of the Hymnal of 1940 which was followed by general discussion. A service in the chapel preceded supper in the school refectory. The evening was spent singing new hymns under the direction of Dr. Williams.

WESTERN NEW YORK

New Dean

The Rev. Edward R. Welles, formerly rector of Christ Church, Alexandria, Va., has been elected dean of St. Paul's Cathedral, Buffalo, N. Y. He succeeds the Very Rev. Austin Pardue, whose consecration as Bishop of Pittsburgh is scheduled for January 25th.

SPRINGFIELD

Two Former Ministers Confirmed

St. Paul's Pro-Cathedral parish of Springfield, Ill., has presented for confirmation two former Protestant ministers during the past year. They are the Rev. Thaddeus B. Epting, who for over 30 years has had a successful ministry in the Lutheran Church, and the Rev. Charles Shike, who has done most able missionary work for 15 years in the Methodist Church, though more recently engaged in lay-religious-educational work, which he will pursue in the future. Mr. Epting is now lay-reader of the parish under the direction of the rector and has passed his examinations for the diaconate. He will be ordained according to the canonical requirements.

Three classes, totaling 20 adults and two children, were prepared and presented during the year. The Rev. George W. Ridgway is the rector of the parish.

PENNSYLVANIA

Winter Conference

The Department of Christian Education of the diocese of Pennsylvania will conduct a winter conference on the lines of a typical summer conference in the Church of the Holy Trinity, Philadelphia. The general theme, Christian Action on World Order, will be discussed during five Tuesday nights, beginning January 18th. The sessions will start with the chaplain's devotions from 7:15 to 7:35, conducted by the rector, the Rev. Dr. E. Frank Salmon. The Rev. O. Fred Nolde, of the committee on the Basis of a Just and

Durable Peace; Otto T. Mallory, author of *Economic Union and Durable Peace*; Dr. Laurence Foster, director of the Pennsylvania State Temporary Commission on Condition of Urban Colored Populations; and Dr. William Draper Lewis, director of the American Law Institute, will be leaders in this series.

Bishop Hart of Pennsylvania is to conduct a course each evening exclusively for vestrymen. Other courses and instructors will include, The New Testament in Modern Speech, the Rev. Edmund B. Wood; Methods for Church School Teachers, Miss Margaret Culley; Altar Guild Work, Mrs. Sumner H. Cross; Doctrine, Dr. E. Frank Salmon; The Bible, Dr. Nathanael B. Groton; Prayer as Power, the Rev. J. Jarden Guenther; Christian Ventures in Living, Mrs. Alfred Madison Chapman; An Introduction to Our New Hymnal, the Rev. Frank Damosch, jr.; and Teaching Methods, Mrs. C. Stanley Rogers.

Pre-Lenten Quiet Days

During the Pre-Lenten season a series of Quiet Days has been planned by the Devotional Committee of the Woman's Auxiliary of the diocese of Pennsylvania. Dates, locations, and conductors are as follows: February 3d, St. John's, Lansdowne, Rev. Dr. Charles E. Tuke; February 8th, Church of the Good Shepherd, Rosemont, Rev. William P. S. Lander; February 15th, St. Paul's, Overbrook, Rev. John S. Stephenson, jr.; February 19th, St. James' Chapel, Philadelphia, Rev. John K. Shryock.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,920.19
Mrs. C. E. Scorer	30.00
Church School, St. Philip's in the Hills, Tucson, Ariz.	25.00
"G. Anonymous"	25.00
Rev. Henry E. Spears	15.00
Trinity Chapter, Daughters of the King, Trinity Parish, Seattle	13.83
Children of Grace Church School, Ellensburg, Wash.	7.00
Edith M. Clark	5.00
Rev. W. R. Haynsworth	5.00
In memory of M. F. R.	5.00
Alice G. Kendig	5.00
Mrs. Kenneth P. Moore	5.00
Church of the Redeemer, Craggy, N. Car.	5.00
Miss Caroline B. Cooke	2.50
Mrs. S. B. Parish	2.00
	\$3,070.52

China Relief

Eleanor A. Fraser	\$ 5.00
Mrs. Bohun B. Kinloch	5.00
Mrs. Kenneth P. Moore	5.00
	\$ 15.00

Greek Relief

Mrs. Kenneth B. Moore	\$ 5.00
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War Prisoners Aid

Previously acknowledged	\$1,410.69
Mrs. Kenneth B. Moore	10.00
Mrs. Bohun B. Kinloch	5.00
	\$1,425.69

Goal for 1944

Bishop Hart of Pennsylvania has proclaimed as a goal for 1944 that every communicant of the diocese of Pennsylvania should try to bring at least one person for confirmation during the new year. The first step towards this goal is to make it a matter of prayer; second, form the habit of telling someone each week about some interesting service or meeting or event in the parish; third, do all in one's own power to make the parish the best possible by giving generously of time, thought, and talent, as well as money, to make the work of the parish effective.

He tells of one parish in the diocese which, although it was without a rector, presented a class of 35 candidates for confirmation last year. They still have no rector; but they have another class in preparation. "May the same spirit grow steadily in all of our parishes in 1944."

CHICAGO

St. Matthew's Increases Pledge To Missions

"If priests and their vestries want to accomplish things badly enough, they can be accomplished," said Stewart A. Cushman, commenting on the recent Every Member Canvass in St. Matthew's Parish, Evanston, Ill. "During the years that we have been stressing missions we have always been able to take care of our parish needs and have in seven years increased our mission giving from \$670 to \$3,600. During that time we have paid off a \$27,000 mortgage, have put thousands into renovating the rectory and the parish house, and have continually increased our rector's salary."

The canvass at St. Matthew's showed few large givers but a high percentage of the parish pledging. Of new pledgers who are either newly confirmed or new to the parish, 58 pledged and all but 15 of them pledged to missions. Of those who had been pledging previously but have not formerly pledged to missions, 51 this year made a pledge for the red side. There were also 77 increases on the mission side from old pledgers. This makes a total of 171 families who are either giving to missions for the first time, or giving more.

St. Matthew's now has 327 persons pledging on the parish side and 246 pledging on the mission side.

SOUTH CAROLINA

Churches Urged to Act In Prison Scandal

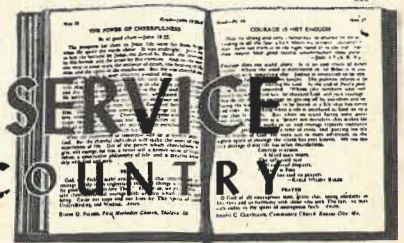
An appeal to Church congregations to press for action against officials responsible for scandals in the state's penal institutions has been made by Bishop Thomas.

The Bishop's plea is contained in a letter to the Charleston *News and Courier*, in whose columns a suggestion was previously published calling for some ut-

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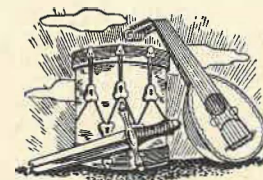
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THIS LETHARGY

Over a large part of the Episcopal Church, except in spots which stand out in sharp relief, one hears the talk from priests and lay-people that there's something the matter with The Church. The fervor has almost gone; there is no such thing as those left behind bolstering up the work in honor of and in place of the Service men and women, whose presence used to pep us up so. The financial givings are shameful when our potentiality is studied. Our communions (especially the daily ones) have *not* increased, and in many cases have decreased. Where and what is the trouble? Is it with our Priests, or with our people? It is probably just a bit more the fault of our Priests, for it is through them that most of our religious inspiration comes, or does *not* come, from God.

All of our Priests have not been especially inspiring in the past. Let's face that fact and get it over with. Whether it's because they are too prone to become "Ecclesiastical Technicians" and pay more attention to the mechanics of services than to the souls of those services and the souls of their people—well, we reckon each parish knows the answer to that.

Why aren't we having more parish missions? There are plenty of priests who could be found for missionaries. Why do we have so little evangelism except in spots? Why isn't there a consistent, continual, systematic effort to bring in new people? What's become of the old zeal for souls and the old fire of the spirit which our priests used to have and display? Why, my goodness, today, if you'd take the collars off a lot of our priests, no one would ever see any other ear-marks of priesthood about them. Honest!

And now for us lay-folk—even if in spots some of you are stuck with dud priests, there is such a thing as the love for Our Lord transcending even the burden of going through that sad experience until the better day comes. After all, the Church is God's,

not just ours, and *God knows what He is doing*. Maybe God wants us to show Him what real loyalty is. Maybe we aren't giving of our means till it hurts. Maybe if we all came in deep contrition to our Confessions, our Confessors might be the more moved to better Confessions on their own part, and to become better confessors, and to murmur more frequently to us after absolution, as some good priest-souls do, "Pray for me, too, a sinner." (We love to hear a Priest say that to us in the Confessional.)

And, prayer, *prayer*, PRAYER! Prayer on the part of both priests and lay-people. Cottage prayer-meetings, maybe, and a reversion, we hope some time to some form of mid-week service where prayer will be wont to be made. Holy Hour could be in more churches than it is now. Said Evensong, or Compline, with a meditation, might suffice for others.

If we want to get out of "This Lethargy," God knows we can. Let us both,—priests and lay-folk, frankly face our own quite evident shortcomings, refrain from any recrimination one of the other, audible or mental (and especially of poor "Us" for these plain words), and then get on our knees for some grand, good, old-fashioned praying, and before we know it, "This Lethargy" will be merely as a bad dream, our zeal will infuse new people, and will loosen both our hearts and pocket-books. We'll raise in entirety both our Parish and Diocesan budgets. We'll build a new and modern "281," and we'll probably be able to afford an Archbishop.—seeing that little England sports TWO!

But, seriously, we've SUFFERED through all this, attended too many dopey meetings which were all just soaked with "effectlessness," heard too many tales from near and far, and the futile inquiry as to what, oh what, was the matter with The Church.

You know NOW, don't you? And you know the way out, don't you? Well, then, GET AT IT!!

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N.B.—Don't let anyone be so silly as to imagine that any of the above is aimed at any one particular person, parish, or group within The Church. The thing is too wide spread for that, and we don't work that way. Besides, the very writing of the above has started such soul-searchings within ourselves that we will be utterly miserable until we have faced them fairly and cleared them up.

terances by bishops and ministers in connection with alleged "crimes" by penitentiary officials.

At the last session of the general assembly, charges were made that many officials of the state penitentiary at Columbia and the state reform school for girls had been guilty of scandalous irregularities with inmates. Several officials, including the heads of both institutions, resigned as a result of the investigation.

"We welcome the recognition of a power in the Church by the call in public print for some utterances by the 'bishops' (and other ministers) in connection with the penitentiary scandal," Bishop Thomas wrote.

He called on the coming legislature to "do something drastic to cure this horrible sore on the body politic, something more than investigations and reports," and urged also that every citizen write to his senator and representative "not merely asking, but demanding, such action."

"If there was more direct cooperation by the laity with the clergy through the friendly approach of the former to the latter in consideration of public issues," Bishop Thomas stated in his letter, "more opportunities might be pointed out, realized, and seized by which the Church could use its influence more effectively for the public welfare."

NEW YORK

Canon Sparks Points Road To Durable Peace

"Never in the world's history have such gigantic forces been organized and set in motion with the single idea of overcoming evil," said the Rev. Canon Thomas A. Sparks, January 2d, at the Cathedral of St. John the Divine in New York City. "Many plans are now being made for a bright and shining new world," he further stated, "but plans are not enough unless made workable by a strong men of good will. They are false prophets who predict victory without cost and ease without effort. There will be pain, loss, disappointment, and sorrow, in 1944 as there have been in 1943. But we can also see the light of God overcoming evil."

Canon Sparks stressed the fact that men and women must actively substitute good for evil if the new year is to lead to a durable peace. "The only alternative to a city of God, in which men can dwell together in peace, security, and brother-

COMING EVENTS

January

- 16, 17. Convention of North Texas, Lubbock.
- 18-19. Convention of Western Michigan, Grand Rapids; Mississippi, Jackson.
- 18-20. Convention of West Texas, San Antonio.
- 19. Convention of Tennessee, Chattanooga.
- 21-23. Convention of Mexico, Guadalupe, Mex.
- 24-25. Convention of Texas, Beaumont, Tex.
- 25. Convention of Haiti, Port au Prince, Haiti.
- 25-26. Convention of Pittsburgh, Pittsburgh, Pa.
- 26. Convention of Alabama, Birmingham; Louisiana, New Orleans; Maryland, Baltimore; Michigan, Detroit; San Joaquin, Dallas, Dallas, Tex.
- 26-27. Convention of Arkansas, Little Rock; Dallas, Dallas, Tex.
- 26-28. Convention of Florida, Jacksonville.

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hood," he said, "is the jungle full of wild and ravenous beasts bent on civilized man's destruction . . . for evil in the world we must substitute good. Let us unite ourselves to all men and women everywhere who are willing to make this their object and above all to unite ourselves to God. Let this be our plan and hope as we enter the New Year of 1944."

NORTHERN MICHIGAN

Good News

Good news from Northern Michigan reached the National Council in the form of a letter from Bishop Page, saying "Things here seem definitely on the up-swing."

Bishop Page looks forward hopefully to real development in the year 1944. Indications of the intention to go forward cited by the Bishop are: "Sault Ste. Marie has pledged an increase of approximately 90% on the red side; Marquette about 63%; Iron Mountain, 400%; Calumet, 400%; Manistique, 300%, which would give an increase in those places alone of about \$2,000."

"While this sum may not seem large to you people," Bishop Page concludes, "it looks pretty big to us. At any rate it indicates that the diocese is on the move and in the right direction."

WESTERN NEBRASKA

New Rectory Purchased

Communicants and friends of St. Stephen's Church, Grand Island, Neb., have purchased a new rectory at 916 Division Street, and named it Beecher House as a tribute to retired Bishop Beecher's 33 years of service in the district. The Rev. and Mrs. E. C. Rorke gave a reception for the Bishop and Mrs. Beecher on January 2d, in the new residence. Two hundred members and friends of the parish were present.

ROCHESTER

150th Anniversary

Zion Episcopal Church in Avon, N. Y., the oldest Episcopal parish in Western New York, celebrated its 150th anniversary November 14th. The rector, the Rev. Donald C. Ellwood, reviewed the history of the church at the 11:00 o'clock service, and Bishop Reinheimer of Rochester preached at the 7:30 P.M. service. Others assisting in the evening service were the Rev. Charles B. Persell jr., a former rector of Zion Church, now of the Church of the Epiphany, Rochester, and the Rev. Norman A. Remmel of St. John's Church, Mount Morris, N. Y. A reception for the Bishop and clergymen was held in the parish house following the service.

During the rectorship of the Rev. Charles B. Persell jr., extensive improvements were made to the church. A new floor, new heating plant, and new pews were installed. A new chancel in memory of the late Charles Butler Madara,

rector of Zion Church from 1932-1937, was built. New memorial windows were installed in the chancel and in the nave. A service of re-consecration was held by Bishop Reinheimer on September 13, 1940.

The organization meeting of the Assembly of Younger Churchmen of the diocese of Rochester was held in Zion Church in November, 1938, and since then, three of the five annual conventions have been held in this historic parish. The present rector is LIVING CHURCH correspondent for the diocese of Rochester.

CENTRAL NEW YORK

Church Messenger

Subscription List Increased

When the January issue of the *Church Messenger*, monthly magazine of the diocese of Central New York, goes into the mails, it will be sent to 4,417 paid subscribers in quite startling contrast to the 227 paid subscribers of September, 1943, only for three months previous.

Credit for the phenomenal increase in paid subscriptions to the paper goes to the Rev. Ralph E. Hovencamp, rector of Grace Church, Cortland, N. Y., circulation manager, who has energetically pushed a subscription campaign in diocesan parishes.

This month's paid circulation figure is the largest in the history of the magazine, which is entering its 117th year of continuous publication. The paper, actively supported by Bishop Hobart, began in 1827 in Auburn, N. Y., with the Rev. Dr. Rudd, rector of St. Peter's, Auburn, as editor.

The *Church Messenger* ranks among the oldest religious journals in the United States, not only of the Episcopal Church but of any religious body.

The Rev. Frederick W. Kates, rector of Christ Church, Oswego, is the present editor. Members of the diocesan department of promotion and publicity are associate editors. The November issue was a special pictorial number commemorating the 75th anniversary of the organization of the diocese.

SOUTH FLORIDA

Young People's Service League

Revises Constitution

At the annual convention of the Young People's Service League of South Florida, held November 25th and 26th at Camp Wingmann, a division of youth was organized under the Department of Christian Education, with separate groups for young people 9 to 15 years old, 14 to 18, and 18 to 25. The entire diocesan organization has been simplified, and projects have been adopted in the five fields of service through the Church Seasons. The Rev. William L. Hargrave, of Fort Pierce, was reelected director of the League, Morton O. Nace, of Tampa, executive secretary, and Fred W. Williams, of Miami, president.

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DEATHS

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

Edwin Johnson, Priest

The Rev. Edwin Johnson, retired, died January 3d, in Samaritan Hospital, Denver, after an illness of five months. He was 83 years of age.

Funeral services were held on Wednesday, January 5th, at St. Martin's Chapel, Denver. Bishop Ingle officiated, and was assisted by Denver clergy.

Mr. Johnson was born in England. He was graduated from the Seabury Divinity School, Faribault, Minn., in 1888. He ministered at various times in California and New York, but chiefly in the diocese of Colorado, where he was vicar at St. Andrew's, Manitou; St. Andrew's, Cripple Creek, and for some eighteen years, until his retirement about ten years ago, at St. Barnabas', Glenwood Springs.

His wife died several years ago. He is survived by two daughters, Miss Helen Johnson and Miss Harriet Johnson, and a son, Edwin Johnson, jr.

Joseph Fenner Mitchell, Priest

The Rev. Joseph Fenner Mitchell, a retired priest of the diocese of Virginia, died December 13th in Newport News, Va. The Rev. Mr. Mitchell was born in Franklinton, N. C., January 9, 1853. He was educated at the Christian College, Franklinton, and the Bishop Payne Divinity School, Petersburg, Va., being ordained deacon by Bishop Whittle in 1889 and priest by Bishop Randolph in 1896. In 1874 he married Susie A. Winston. The Rev. Mr. Mitchell served at St. Stephen's Church, Petersburg, from 1889 to 1897, afterwards serving at St. Paul's, Newport News; Meade Memorial, Alexandria; and St. Mary's Church, Berryville, Va. He retired in 1923.

Henry H. Pittman, Priest

The Rev. Henry Herbert Pittman died January 1st at Trinity, Newfoundland, where he was born in 1863, the son of William and Mary Pittman. The Rev. Mr. Pittman received his A.B. and M.A. degrees from King's College in Nova Scotia. He married Mary Agnes Sinclair Tremaine in 1897 and was ordained deacon in 1889 and priest in 1890. The Rev. Mr. Pittman was rector of the Church of the Good Shepherd, Elizabethtown, N. Y., from 1908 until his retirement in 1933.

Stephen Osborne Southall, Priest

On Friday, December 10th, the Rev. Stephen Osborne Southall, a retired clergyman of the diocese of Southern Virginia, died at his residence at Amelia Court House, Va.

The Rev. Mr. Southall was the son of the late Dr. Philip Francis Southall and Eliza Goode Southall. He was born at the family home, Woodstock, in Amelia County, Va., May 15, 1858. He attended Kennore School in Amherst County, Va., and was a graduate of the University of

Virginia and the Virginia Theological Seminary.

In 1889 he was ordained to the diaconate by Bishop Whittle and in the following year was advanced to the priesthood by Bishop Randolph. He was a member of the Virginia Historical Society. Prior to his retirement several years ago, he had served as rector in various parishes, all in the state of Virginia.

The Rev. Mr. Southall was a brother of Mrs. Thomas R. Hardaway of Amelia and of the late Judge Robert Goode Southall and the late Dr. Philip P. Southall. In addition to his wife, Pride Wood Southall, he is survived by three sons, Lt. Stephen O. Southall, jr., USA; Valentine W. Southall, Commonwealth attorney of Amelia County, and Robert G. Southall, III, now in the Yukon Territory.

The burial was from Christ Church, Amelia, with the Rev. Morton Townsend, minister-in-charge, officiating.

John F. A. Merrill

Judge John Fuller Appleton Merrill of Portland, Me., formerly chancellor of the diocese of Maine for a number of years, died January 2d of pneumonia at the Maine General Hospital, aged 77 years. Born in Portland February 10, 1866, the son of Col. Charles B. and Isabella L. (Little) Merrill, he was a graduate of Portland High School, Phillips Andover Academy in 1885, Yale University in 1889 and Harvard Law School in 1892.

Mr. Merrill was appointed judge of the Portland Municipal Court in 1911 and

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THE LIVING CHURCH

DEATHS

served until 1915, when he was appointed district attorney for Maine, continuing in that office until 1922. He was appointed special assistant to the United States attorney for the Maine district in 1923. In 1937, he was made jury commissioner for the United States District Court. He also was at various times a member of many organizations, including the Maine Senate in 1907; the Portland Common Council, Board of Aldermen, and School Committee; the City Hall Building Commission; the Police Examining Board; the Cumberland Club, Portland Yacht Club; the Cumberland Bar Association, and the American Bar Association.

Judge Merrill served as treasurer of the old Eastern Argus Publishing Co., receiver of the First National Bank of Portland, and trustee of the Children's Hospital.

The funeral was held January 5th at St. Luke's Cathedral, of which he was a member. He is survived by his wife, Elizabeth Goddard Merrill. Interment was in Evergreen Cemetery, Portland.

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EDUCATIONAL

SEMINARIES

Theological Education Sunday

"The need for more clergy is acute," says Dean Evans of the Philadelphia Divinity School, in commenting on Theological Education Sunday, January 23d, "and it will be even more so in the post-war years. Let us seek to strengthen our theological schools now so that they may be the more able to serve the Church and the country in the future."

Offerings for theological education in 1943 amounted to \$48,179.30 from 1,622 parishes. In 1942 the total was \$33,009.91 from 821 parishes.

Dean Shires of the Church Divinity School of the Pacific lists four reasons why the Church will make use of Theological Education Sunday to demonstrate its interest in the work of the seminaries and enlarge its support of theological education:

"1. Our congregations are intelligent, and wherever we have presented the work of training men for the ministry we have found a quick appreciation of the fact that the fortunes of the Church largely depend on the caliber and education of the clergy.

"2. The Church always follows in large measure the leadership of the General Convention because of its proved capacity for leadership, and because, perhaps, of its very reputation for conservatism. While some may be impatient with its conservatism, at least they feel that it never acts without mature conviction. (General Convention in 1940 established Theological Education Sunday.)

"3. The seminaries have never been more conscious of the necessity for standards of education or more eager to perform their educational functions. This is an earnest of what the Schools will do when they are adequately supported.

"4. When the great body of our clergy are aroused to the necessity of any Church project their leadership is largely determinative. Their interest in the ministry and in the maintenance of the standards of education can always be counted on."

SECONDARY SCHOOLS

Rehabilitation Project

A Federal rehabilitation project has been set up at St. Paul's Polytechnic Institute, Lawrenceville, Va., one of the American Church Institute schools.

The men who are being sent to St. Paul's under government auspices are veterans who have been in service and who have been released on account of physical disabilities. They are eligible for instruction in various fields from professions to trades and industries. So far St. Paul's has been authorized to instruct some interested in auto mechanics and tailoring. In time it is hoped that all the trades will pass the federal standards.

J. T. Thornton, vice-president of St. Paul's, says that this institution is one of the first, if not the first, to qualify for such instruction.

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized Junior school. *Catalog on request. Address Box LC.*
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under Sisters of St. Anne
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Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$700.
FOR CATALOG AND VIEW FOLDER, ADDRESS:
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Offering a balanced program of sound scholarship, physical and spiritual training in a friendly atmosphere. Episcopal. Founded 1884. College Preparatory and General Courses; also 6th, 7th, and 8th grades. For catalogues, address:
Ophelia S. T. Carr, Head, Davenport, Iowa

St. Margaret's School

Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Limited enrollment. For illustrated catalog, address: Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Virginia.

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$850.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address.

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

DeVEAUX SCHOOL

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A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

For information address THE HEADMASTER

SEMINARIES

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

CHANGES

Appointments Accepted

CALLAHAN, Rev. CORNELIUS L., formerly vicar of St. John's Church, Green River, Wyo., and Garden Church, Eden, Wyo., is now vicar of Little Snake River Missions, Dixon, Wyo. Address: St. Paul's Rectory, Dixon, Wyo.

CLAYTOR, Rev. EDWARD M., formerly rector of Grace Church, Waycross, Ga., is now rector of Christ Church, Augusta, Ga.

BAYLE, Rev. WILLIAM FARGO, formerly rector of St. Stephen's Church, McKeesport, Pa., is to be rector of the Church of Our Savior, Dubois, Pa., effective February 1st.

DUNPHY, Rev. WILLIAM H., Ph.D., formerly connected with the student chapel at Northwestern University, Evanston, Ill., has been associate rector of St. Mark's Church, Philadelphia, since December 18th. Address: 1625 Locust St., Philadelphia.

HINTON, Rev. DANIEL C., has been appointed to the clerical staff of the Cathedral Shelter and Church of the Epiphany, Chicago. Address: 1810 W. Jackson Blvd., Chicago 12.

JOHNSON, Rev. R. BARCLAY, formerly curate of Grace Church-on-the-Hill and chaplain on the staff at the Bishop Strachan School, Toronto,

Canada, is now vicar of St. Christopher's Church, Boulder City, Nev.

LEACHMAN, Rev. CHARLES T., formerly rector of Christ Church, Eureka, Calif., is now rector of St. Luke's Church, Woodland, Calif. Address: 515 Second St., Woodland, Calif.

LUKAS, Rev. C. B., formerly rector of the Church of the Holy Communion, Buffalo, N. Y., is to be a chaplain on the staff of the Detroit Episcopal City Mission.

PATTON, Rev. J. LINDSAY, D.D., formerly rector of St. Mark's Church, Berkeley, Calif., is to be rector of Grace Church, Colorado Springs, Colo., effective February 27th.

VINCENT, Rev. ZACHARY TAYLOR, formerly rector of St. John's Church, Deadwood, S. D., is now vicar of the Chapel of the Transfiguration, Moose, Wyo., and St. John's Church, Jackson, Wyo. Address: St. John's Rectory, Jackson, Wyo.

WEAVER, Rev. VERNON A., formerly rector of St. Paul's Church, Warsaw, Ill., is now rector of Holy Trinity Church, Manistee, Mich. Address: 406 Second Street, Manistee, Mich.

WILLIAMS, Rev. PAUL F., formerly priest-in-charge of Christ Church, Greenville, N. Y., Trinity Church, Rensselaerville, N. Y., St. Paul's, Oak Hill, N. Y., and visiting priest of Calvary

Church, Cairo, N. Y., Gloria Dei, Palenville, N. Y., and Trinity Church, Ashland, N. Y., is now vicar of St. Stephen's Church, Pearl River, N. Y., and All Saints' Chapel, Valley Cottage, N. Y. Address: 51 John St., Pearl River, N. Y.

Military Service

MCNEIL, Rev. WALTER, formerly vicar of St. John's Church, Jackson, Wyo., the Chapel of the Transfiguration, Moose, Wyo., and chaplain of St. John's Hospital, Jackson, Wyo., is now at the Army Chaplain School, Harvard University, Cambridge, Mass.

PETERSON, Chaplain JOHN C. R., on leave of absence from Grace and St. Peter's Parish, Baltimore, Md., has been promoted to Captain, U. S. Army. Address: 64th Station Hospital, APO 395, c/o Postmaster, New York City.

Ordinations

PRIESTS

EAST CAROLINA—The Rev. JOHN H. BONNER, JR., was ordained to the priesthood by Bishop Darst of East Carolina in St. Thomas' Church, Ahsokie, N. C., December 21st. He was presented by the Rev. John C. Grainger. The Rev. Stephen



Church Services near Colleges



ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11 A.M.

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.
Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, 11 A.M.; 7:30 P.M.
Thursdays: 1st and 3d: 7:00 A.M.; 2d and 4th: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne, Jr., Chaplain
Sundays: 9, 11, 12:30
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

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

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in charge.
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

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

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

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



TRINITY PARISH, IOWA CITY, IOWA

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Sundays: 8:30 H. C.; 11 Service and Sermon; 8 P.M. Prayers and Organ Recital.

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

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chownis, Vicar
Sundays: 8, 9:30, 11 A.M. Others as announced.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain.
Sunday Services: 8, 9:30, 11 and 6 p.m.
Weekdays: Wednesday 10 a.m., Friday, 7 p.m.

UNION COLLEGE—St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WILLIAMS COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening-song 7 P.M. Weekdays; Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

CHANGES

Gardner preached the sermon. The Rev. Mr. Bonner will continue to serve St. Thomas', Ahoski, N. C., St. Mary's, Gatesville, St. John's, Winton, St. Barnabas', Murfreesboro, and St. Peter's, Sunbury, N. C.

SOUTHERN VIRGINIA—The Rev. MORTON TOWNSEND was ordained to the priesthood January 6th in Emmanuel Church, Powhatan, Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. Edwin R. Carter, D.D. The Rev. James W. Morris, D.D., preached the sermon. The Rev. Mr. Townsend is to be rector of churches in Amelia and Powhatan Counties, Va. Address: Powhatan C. H., Va.

TEXAS—The Rev. A. BALFOUR PATTERSON, JR., was ordained to the priesthood in St. Paul's Church, Freeport, Tex., November 24th by Bishop Quin of Texas. He was presented by the Rev. John E. Hines. The Rev. Richard S. Watson preached the sermon. The Rev. Mr. Patterson is rector of St. Paul's Church, Freeport, Tex.

The Rev. FRANKLIN JAMES RUETZ was ordained to the priesthood December 21st in the Church of the Good Shepherd, Houston, Tex., by Bishop Quin of Texas. He was presented by the Rev. John E. Hines. The Rev. J. W. E. Airey preached the sermon. The Rev. Mr. Ruetz is to be rector of the Church of the Good Shepherd, Houston, Tex.

WEST VIRGINIA—The Rev. WILLARD I. KILE

was ordained to the priesthood January 3d in St. Paul's Church, Elm Grove, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. R. A. Reister. The Rev. G. A. P. Jewel. The Rev. Mr. Kile is to be priest-in-charge of St. Paul's Church, Elm Grove, W. Va. Address: Elm Grove, Wheeling, W. Va.

DEACONS

LONG ISLAND—HAROLD GEORGE HULTGREN was ordained to the diaconate January 1st in the Church of St. Alban the Martyr, St. Albans, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Harry J. Stretch, who also preached the sermon. The Rev. Mr. Hultgren will continue his training at Nashotah House, Nashotah, Wis.

LOS ANGELES—FREDERIC DITTMAR was ordained to the diaconate January 3d in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, by Bishop Stevens of Los Angeles. He was presented by Dean F. Eric Bloy. The sermon was preached by Bishop Gooden, Suffragan of Los Angeles.

MILWAUKEE—KENNETH HANSEN was ordained to the diaconate on the third Sunday in Advent in St. Luke's Church, Racine, Wis., by Bishop Ivins of Milwaukee. He was presented by the Rev. Alex Simpson, who also preached the sermon. The Rev. Mr. Hansen will continue his studies at Nashotah House, Nashotah, Wis.

RHODE ISLAND—HILLMAN ROOT WIECHERT was ordained to the diaconate January 6th in the Cathedral of St. John, Providence, R. I., by Bishop Perry of Rhode Island. He was presented by the Rev. Harold R. Hutton. The Rev. Dr. Richard S. M. Emrich preached the sermon. The Rev. Mr. Wiechert is to be minister in charge of Trinity Church, London, Ohio.

Marriages

HOYE, Rev. F. ORLO, was married to Miss CATHERINE MARY STEIGER at St. James' Church, Minneapolis, Minn., on November 16th by Bishop Keeler of Minnesota, assisted by the Rev. Geo. F. Huefner. The Rev. Mr. Hoye is in charge of the churches at Waterville, Waseca, and Janesville, Minn.

Births

Born to the Rev. ROY PETTWAY, vicar of St. Timothy's, Atlanta, and Ascension, Cartersville, Ga., and Mrs. PETTWAY, a daughter, MARTHA LOUISE, at Crawford W. Long Hospital, Atlanta, January 2d.

Corrections

The address of the Rev. S. G. SANCHEZ is 1954 Washington Blvd., Chicago 12, Ill., not Maywood, Ill.



CHURCH SERVICES



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

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

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

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

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

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

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.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

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

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

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

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

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif 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

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
Rev. Wm. H. Dunphy, Associate Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong & Devotions, 4; Daily: Mass, 7:30. Also Thursdays and Saints' Days, 9:30 A.M.; Evensong, 5:45 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

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



Pin-up picture for the man who "can't afford" to buy an extra War Bond!

YOU'VE heard people say: "I can't afford to buy an extra War Bond." Perhaps you've said it yourself . . . without realizing what a ridiculous thing it is to say to men who are dying.

Yet it is ridiculous, when you think about it. Because today, with national income at an all-time record high . . . with people making more money than ever before . . . with less and less of

things to spend money for . . . practically every one of us has extra dollars in his pocket.

The very *least* that you can do is to buy an *extra* \$100 War Bond . . . above and beyond the Bonds you are now buying or had planned to buy.

In fact, if you take stock of your resources, and check your expenditures, you will probably find that you can

buy an *extra* \$200 . . . or \$300 . . . or even \$500 worth of War Bonds.

Sounds like more than you "can afford?" Well, young soldiers can't afford to die, either . . . yet they do it when called upon. So is it too much to ask of us that we invest more of our money in War Bonds . . . the best investment in the world today? Is that too much to ask?

Let's all BACK THE ATTACK!



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The Living Church

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