

The Living Church

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



Sifford.

The Bullet and the Martyr's Crown

William M. Hay

Page 16

INSTALLATION OF BISHOP KEELER

Minnesota's historic 87th convention, the first since the reunion of the diocese with the diocese of Duluth, elected Bishop Kemerer as suffragan, witnessed the installation of Bishop Keeler, and adopted a new constitution and canons. (See page 7.)

PUBLISHED BY

Morehouse-Gorham Co.

14 East 41st Street

New York 17, N. Y.

The
Man
of
Alaska

Peter Trimble Rowe

By

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

Right Now Episcopalians all over the country are reading this thrilling story-biography of the first Episcopal Bishop of Alaska.

Bishop Rowe spent forty-six years as a missionary in Alaska.

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January 1944 Publications

The Promises of Christ and other Sermons
by Frank E. Wilson, D.D., *Bishop of Eau Claire*

From the prolific pen of Bishop Wilson has come another outstanding opus. This is a book of sermons from which anyone, who reads them, will receive spiritual energy. These *Promises of Christ* are actually dissertations and are beautifully written. Chapter X is entitled, "The Cross Speaks" or *Meditations on the Seven Last Words*. Clergymen and Lay Readers will find this book especially helpful. Price, \$2.00

Spirit of Flame: A Study of St. John of the Cross
by E. Allison Peers

Too few of us know anything about *St. John of the Cross*—who he was, when he lived, how he lived, his writings, when he died and why he is known today as a saint. SPIRIT OF FLAME is a scholarly book of 159 pages and succeeds admirably as an introduction to the person and work of *St. John of the Cross*. Price, \$2.00

A Commentary on the Holy Communion
by Wm. Tate Young

This is truly a helpful book. It will help anyone who will take the trouble to read it, to understand, appreciate, and love the sacred service of the Holy Communion. The book begins with The Lord's Prayer ("Our Father, Who art in heaven"—followed by a commentary on this phrase) and progresses right through the complete service of Holy Communion, concluding with the Blessing. A real "find" for teaching purposes. Price, \$1.50

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A Refreshing Book

TO THE EDITOR: May I call to attention, and especially to the attention of the clergy, a little book entitled, *The High Church Tradition** by the Rev. G. W. O. Addleshaw, vice-principal of St. Chad's College, Durham.

This book is of special interest at this time when the most vital need of the Episcopal Church, and of the whole Anglican communion, is a strengthening of the spirit of unity in our own life as a Church by the deepening of belief in the plain teachings of our Prayer Book as to the reality and meaning of the Holy Catholic Church of Christ.

In his book of less than 200 pages, Vice-Principal Addleshaw brings into view the spiritual vision and power of those great Seventeenth Century Divines, Hooker, Andrewes, and the others, whose writings are studied far too little among us, and in doing this he brings into view the marvellous spiritual riches given to us in the Prayer Book, of which some of us today seem to have small realization. One of the many moving quotations is from that truly believing and noble evangelical Charles Simeon who declared that "the finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them."

This book reminds us that in our Prayer Book we have that Divinely Inspired Worship of the Holy Catholic Church which meets the true spiritual need of our age and of every age. It reminds us that if we are truly to appreciate and use the Prayer Book we must realize that it is not a mere collection of services but a Liturgy in the deep spiritual and practical meaning of that word, a Liturgy which those great Anglican Theologians understood and which they held to be "incomparable" not merely, or primarily, because of the majesty and beauty of its language but because of the Divinely-given spiritual, and practical truth which it enshrines and expresses for us.

This is a truly refreshing book. It is scholarly, true to history, liberal in the true meaning of that much abused word, and loyal to the faith of Christ "as this Church hath received the same." And it shows the vital relation which the Prayer Book holds to that present-day movement of the Spirit known as the Liturgical Movement.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

New York City.

Nazi-like Propaganda in "Comics"

TO THE EDITOR: On Sunday, December 26th, a number of the newspapers throughout this country carried a comic strip entitled "Little Joe" that stands as one of the most cowardly and revolting thrusts that I have ever seen against a group of racially-different people in this country. In it a good-hearted American housewife is pictured sending Christmas presents to some near-by "Jap internees." In return she receives from them a large present that explodes on being opened. Moral: these "Jap internees" are "awful, inhuman beasts," and "Japs jest don't understand kindness."

If the Post Office Department is canceling mailing rights to *Esquire* for not holding to its original intention, similar rights might well be denied to the syndicate that circulates this cruel Nazi-like race propaganda under the label of "comics." It is not comic. It is tragic, sordid, and sadistic—set before the children of this country on the morning after Christmas.

As an American just back from 10 months'

* Ryerson Press, 1942. \$2.50.

internment under the Japanese Army in the Far East I object to this type of wholesale race smearing. In our Internment Camp we had a number of petty official and personal obstructions, but there was always one thing that helped us to keep our heads high as Americans. It was that we believed we were better men because our country stands for a tradition of democracy and *fair play*, a land in which men and women, risen from the oppression and prejudice of older lands, have toiled and sweated together to create a mighty, throbbing nation. The roll of any army or navy group, any factory, any school, bears family names from a score of different countries and races—Clark, Cohen, Duffy, Inouye, Wong, Orapello, Hermann, Harterian, Mischenko. As an American I rejoice at the mixtures—and grieve at the separations.

Another deplorable part of this Christmas-inspired comic strip is that the vast majority of child readers will make no distinction among "Jap internees," as Japanese subjects, Japanese long-since naturalized as American citizens, and second- or third-generation Americans of Japanese parentage. Although the FBI has designated the dangerous people in the camps and has dealt with them accordingly, the average youngster reading this story will condemn all of the internees, and also quite naturally, those who are not living in camps. There is nothing in the comic strip story to suggest differences in guilt, or that many are actually guilty of nothing. For taking advantage of the child's inability to discriminate between guilty and innocent, between bad-intentioned and well-intentioned internees, the motive behind this little story is the deliberate stirring up of hatred against an entire people, many of whom are decent, God-fearing citizens of the United States. When things as foul as this are fed to American children, it is time for us to turn some of our attention from the re-education of the children of Europe to that of our own. And to pinch off the evil at its root.

Finally, the existence of race hatred in the United States is one of the most potent political weapons that Tokyo possesses in trying to mobilize both the Japanese and the other peoples of East Asia. Folks in this country would be very much surprised to know how many of our American sins appear today in the Japanese-controlled newspapers in East Asia. When we see how hard our country is working to turn out the materials of war, it is indeed amazing to watch Tojo's political ammunition being manufactured and handed over to him for nothing. Therefore, it is about time that we in this country recognized that our enemy has been openly on the loose all over the world since September 18, 1931—not just since December 7, 1941—and that there are Japanese in East Asia who think so too. If comic strip artists like the creator of "Little Joe" must eat, can't they find jobs more in keeping with our country's real needs? We do not need to hate races and whole peoples. We do need to "hunt out and destroy" political, economic, military, and spiritual gangsterism.

WATSON HADLEY.

New York, N. Y.

P.S.—I am using the above pen-name because part of my family is still living in Japanese-Army-controlled East Asia.

Editor's Comment:

We make an exception to our rule against pen names in our Letters column because the writer's family is still in a Japanese internment camp. His letter merits special attention because of that fact. Those who stay at home and draw cartoons are the haters.

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STRICTLY BUSINESS

ROBERT L. MILLER writes: "I notice in the *Strictly Business* column . . . that you are wondering about the number of books purchased by readers of THE LIVING CHURCH. Perhaps I'm not an 'average' reader, as far as books are concerned, for, being a librarian, I have a very special interest in them. But I think it quite safe to say that my book purchases per year average about forty titles, both old and new.

"And speaking of old books I have a suggestion — for whatever it's worth. Could you not persuade some enterprising used-book dealer to advertise in your classified columns, giving a list of the more interesting titles, instead of merely stating that he has theological books for sale? I think it might well repay a dealer. You no doubt know religious books, either new or old, are seldom met with in any quantity except in the largest cities. In Buffalo, for example, no book store, with the exception of the local dealer in Roman Catholic supplies, has any stock of religious books, and most book dealers seem to think that Bibles and Prayer Books are all that interest an Episcopalian."

* * *

FROM Mary R. Johnson of Kingston, N. Y.: "Some of the books I buy are turned over to the war book drives after they have been read, so I do not remember exactly how many have been bought through the past year, but I can recall twenty-eight. This is in answer to your request in THE LIVING CHURCH."

These two replies are typical of those coming in since I asked how many books a year our readers buy. Apparently those readers buy many more books than do the readers of general magazines.

* * *

VERY shortly there will go out to all readers of THE LIVING CHURCH a little booklet describing the Church Literature Foundation, its set-up and its purpose. The Foundation is a very important organization, and I therefore trust that each reader will be willing to give fifteen minutes to running through the booklet. Any reader who wants more booklets for distribution in his parish, may get them by writing me at 14 East 41st Street, New York 17, N. Y.

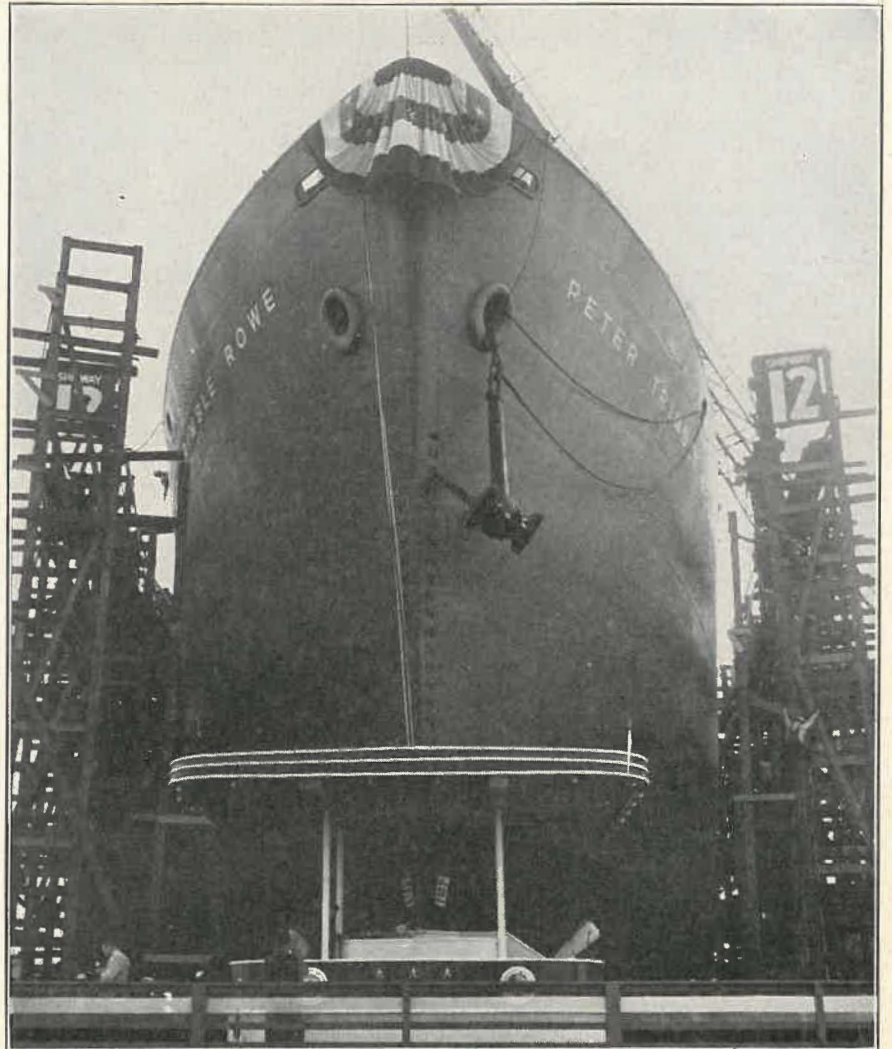
* * *

SOON I leave for the Midwest. On the way I hope to visit a good number of stained glass and church furniture houses, and to get some idea of the situation in those businesses.

Leon McCauley

Director of Advertising and Promotion.

The S. S. "Peter Trimble Rowe"



LIBERTY SHIP: Two bishops took part in the ceremonies attending the launching of the S.S. "Peter Trimble Rowe," named in honor of "the Man of Alaska" who brought the liberty of Christ to the frozen north.

By the Rt. Rev. THOMAS JENKINS, D.D.

AMONG several matters that I would have liked to put in *The Man of Alaska*, but all of which came to hand after the book was on the press, is the accompanying picture and description of the launching of the steamship *Peter Trimble Rowe*. The project was little known outside of the building company and the Maritime Commission at Washington, else some others who are interested might have been there for the launching. However the occasion was graced and dignified by the presence of the Bishops of Oregon and California, the latter acting as chaplain and speaker of the occasion. Bishop Block paid a glowing tribute to the distinguished missionary bishop, extolling the part he had played for 46 years as the spiritual and exploring leader in Alaska's civil and religious life.

The ship was sponsored by Mrs. Charles L. Wheeler, wife of the acting

president and executive vice-president of the McCormick Steamship Company. The launching took place on November 4th.

The director of public relations of the company wrote me "It was a beautiful launching ceremony and the memory of the late Peter Trimble Rowe will be kept alive always, for this ship is but a symbol of the fine life of accomplishment which is recorded for all future generations to read.

"We of this shipyard are truly proud that one of our liberty ships should bear his name."

As there was no moaning of the bar when the good Bishop put out to sea, so there was nothing but pride at the launching of the sturdy vessel that is to bear his name to the four corners of the earth. And may that good ship enter all its harbors with like serenity and security with which Peter Trimble Rowe entered his final port.

THIRD SUNDAY AFTER THE EPIPHANY

GENERAL

FORWARD IN SERVICE

Special Observances

Special observances which key with the Forward in Service calendar are as follows: Race Relations Sunday, February 13th, designated by the Federal Council of the Churches of Christ in America; Brotherhood Week, February 20th to 26th, designated by the National Conference of Christians and Jews; and Brotherhood Month, February, 1944, designated by the Federal Council.

The National Council and Forward in Service have suitable study material for these observances, as well as for study of race relationships and related problems, at any time during the year.

The Christian Doctrine of Man

Indications point to the wide use of radio during Lent in discussion of the Christian Doctrine of Man. This is the emphasized topic for Forward in Service during the Lenten period, and it is introduced to radio listeners by a pre-Lent broadcast on the Episcopal Church of the Air, February 20th, 10-10:30 A.M., EWT, by the Rev. Dr. C. Avery Mason, executive secretary for Forward in Service. The broadcast will be carried by a long list of stations of the Columbia Broadcasting System.

Forward in Service recently suggested that radio could be of help in emphasizing its various study and activity themes, and already there has been a significant response. Bishop Loring of Maine writes that he believes "the alert clergy" will follow the suggestions received concerning



FR. BURRILL: *New assistant secretary of Forward in Service.*

Lenten emphasis on The Christian Doctrine of Man.

A rector of an Indiana parish explains that his morning services are broadcast by a local station, and says "I shall be glad to cooperate as I can with the splendid idea of emphasizing The Christian Doctrine of Man."

Other assurances that radio broadcasts will tell of the Forward in Service theme have come from Minneapolis, Minn.; Springfield, Mass.; Providence, R. I.; Burlington, Vt.; Wyoming; Ohio; Baltimore, Md.; Parkersburg, W. Va.; Watertown, S. D.; Phoenix, Ariz.; Atlanta, Ga.; Maine; Auburn, N. Y.; and other places.

New Assistant Secretary

The Rev. Gerald F. Burrill has accepted appointment by the Presiding Bishop to be assistant secretary of Forward in Service, and will take office February 1st.

Mr. Burrill has been rector of St. Paul's Church, Bronx, New York, since 1935, and for the past three years has been president of the Board of Religious Education of the diocese of New York.

As we go to press word is received of the death of Canon Winfred Douglas on January 18th. Details next week.

FINANCE

Report on Use of Aid To British Missions

A statement showing disposition of the £17,250 sent as Aid to British Missions in 1943, has been received by the Presiding Bishop from Canon J. McLeod Campbell, general secretary of the Church Assembly.

The distribution of the American gift was largely to specific areas of missionary work, such as Dornakal, India, South China, Egypt, the West Indies, and South Rhodesia. Gifts were made to eight of the English missionary societies, including the S.P.C.K., J. & E.M., C.M.S., and in addition, to the Missions to Seamen, the Melanesian Missions and to those doing overseas work under the Episcopal Church of Scotland.

INTERCHURCH

World Day of Prayer

Binding every continent of the war-torn world together in a fellowship of intercession, the United Council of Churchwomen will sponsor the World Day of Prayer on February 25th, the first Friday of Lent. The national committee, of which Miss Margaret T. Applegarth is chairman, feels increasingly the need for "disturbing every Christian in every community on earth, since God will work out His purpose for mankind through such very human folk as ourselves and we dare not fail Him." The theme of the program is

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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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The Living Church

Established 1878

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

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(On leave for service with U. S. Marine Corps)
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

"And the Lord Wondered That There Was No Intercessor."

Four enterprises will benefit from the World Day of Prayer offering. They include aid to Christian colleges for girls in India and China, aid in publishing Christian literature for lands where it is scarce, work among migrants and sharecroppers, and religious education among students in government schools for American Indians.

Reports of the World Day of Prayer observed last year have come from all over the world. An account coming from Johannesburg, South Africa, said, "It was an inspiring sight to see all those black women, showing by costume or badge to which church she belonged—red flowers, Methodist; heavy fur caps, Ethiopians; other denominations in blue, lavender, etc."

The Chinese Christians made the Generalissimo's prayer their own, "Bless the Japanese people—we fight for their freedom, too. Save us from hate—for hate lives on! Help us to love with Thy forgiving heart of love."

This prayer comes from Sona Bata, Belgian Congo: "Savior, owner of the Broom of grace, come and sweep our hearts, preparing them for the entrance of Thy word."

From Wellington, New Zealand, comes word of the delight of the Maori women in holding a sunrise service, knowing that they and the Fiji women are literally the first to participate in the World Day of Prayer on Friday.

United States observances have grown from 2,000 in 1938 to 10,000 in 1943. Nationals in this country planning to participate include German, French, Scots, Canadian, Japanese, Zulu, Greek, Hollander, and missionaries from China, Burma, Siam, Malaya, India, Egypt, Algeria, Africa, and Alaska. Peruvians, Bolivians, Colombians, Puerto Ricans, and Spaniards, have mailed petitions from their homelands.

Plans and suggestions for the observance of this day may be obtained from the Bookstore, 281 Fourth Avenue, New York 10. The materials include a handbook (10 cents), a program of worship (\$2.00 for 100), and a poster (2 cents).

LEGISLATION

Gillette Bills Seek Protection Of Religious Minorities

Prevention of the publication of any matter criticizing or holding up to contempt religious and other minority groups is sought in legislation, sponsored by Senator Gillette of Iowa, pending before the new session of the 78th Congress.

Protection of religious groups is contained in two bills—S. 592 and S. 594. The first would make it unlawful to publish or circulate printed matter concerning a candidate for election to Federal office which would be "of fraudulent or scurrilous character tending to incite hatred against any religious sect or creed hatred against any race."

The other legislation, S. 594, applying to the same political forces, would re-

quire the disclosure of the persons or groups issuing "published matter which exposes, or tends or seeks to expose, to public hatred or contempt any group or class of persons, comprised or including persons who are citizens of the United States or subject to the jurisdiction thereof, because of race, religion, descent, or nationality."

The bill would also establish an "Office of Minority Relations," within the Department of Interior, which would be authorized to investigate the activities and connections of such persons and groups. This Minority Relations office would be headed by a director, to be appointed for a term of five years at an annual salary of \$8,000, by the President, from a list submitted by the Smithsonian Institute. The remaining personnel would be selected in accordance with the civil service laws. Under the bill, authorization is given for the appropriation of \$500,000 for this office.

The function of the Office of Minority Relations would be to "secure and compile" the information and bring it to the attention of "institutions and organizations, public and private, which are prepared to analyze and expose such matters or the activities and connections of the persons responsible for it; and make public the data so acquired."

Penalties provided in the bill for violation of its provisions are a fine of not more than \$10,000, or imprisonment for not more than five years, or both.

MISSIONS

Good Will of Natives Attributed to Missionary Work

By MARION Q. WIEGMAN

★ "Are you going to kill us when we get ashore?" fearfully asked one of the two American aviators who were being rescued by a Papuan native.

"No," replied the native. "We are taking you to a mission station."

"Is there a white man there?" asked the man with hope in his voice.

"No, it is my father's station. He is a priest."

This story was told by the Rev. John D. Bodger, sub-dean of the Anglican Cathedral at Dogura, New Guinea, at the Foreign Missions Conference last week in Chicago. Most of the fighting last summer in New Guinea was done in the Anglican mission sector on the northeast coast around Dogura. It was in the schools in the 15 mission stations of this area and in the Cathedral School at Dogura that many of the boys now aiding the allies were educated.

These natives have taken a positive personal interest in the allied victory, Fr. Bodger said. They have carried stores and ammunition almost to the front line and have rescued wounded and carried them on stretchers for days across the mountains. They have built runways for allied planes. They have gone out in their boats to search for survivors of plane crashes.

When two men, torpedoed on the *Lex-*

ington in the Coral Sea, managed to make their way to Rossel Island, they were fed and cared for by the natives until they could be transported by plane to a hospital. It was on this same island 60 years ago that 300 survivors of the shipwrecked French ship *St. Paul* were kept and fed by the natives only to be removed one or two at a time for the native feasts.

The good will of the natives today is the result of the policy of the government and of the missionaries, the Anglicans and the others, which had as their goal the best interests of the natives rather than their exploitation.

The beautiful cathedral at Dogura, on the fringe of the jungle at the base of the Owen Stanley mountains, was built by volunteer native labor. Parties of native workers came from all over the district to offer their labor for three months at a time.

Of the 15 mission stations in the district, four have been wiped out completely by the Japanese. Many others have been destroyed but are carrying on their work farther back in the jungle. At the Cathedral School the day has been cut in half so that the boys are available to work as carriers and guides.

At Dogura, also, the rest house has opened its doors to the Australians and Americans whose base is just eight minutes' flying time away across the mountains. Here hundreds of the men have come for a brief taste of civilization after days and months in the jungle.

Fr. Bodger, who is returning to England on leave, is in the United States to bring to the parents and relatives of the American boys news of the country in which they are now living and fighting.

"If the missionaries had not gone to New Guinea 50 years ago," says Fr. Bodger, "there would be many more hundreds of families who are bereaved today, and Port Moresby would surely have fallen."

MUSIC

Prize Competition For Organ Composition

Announcement is made of a prize competition for organ compositions under the auspices of the American Guild of Organists, open to any musician residing in the United States or Canada. This prize, offered by J. Fischer & Bro., will consist of \$100 plus royalty, to be awarded to the composer of the work which in the opinion of the judges, and the publisher, best fulfills the requirements of practicability for use as service or recital music. It is hoped that the composition will not exceed five or six minutes in length. The winning composition will be played at the Spring Festival of the A.G.O. in New York City during the week of May 14, 1944.

The manuscript, signed with a *nom de plume* or motto, with the same inscription enclosed in a sealed envelope containing the composer's name and address, must be sent to the American Guild of Organists, 630 Fifth Avenue, New York 20, N. Y., not later than March 1, 1944. Return postage should be enclosed.



Jules A. Guillo.
DEAN PARDUE: To be consecrated on St. Paul's Day.



BISHOPS KEELER (left) AND KEMERER: They made Church history.



Consecration Order Taken For Bishop of Pittsburgh

The Presiding Bishop announces that he has taken order for the consecration of the Very Rev. Austin Pardue, D.D., Bishop-elect of the diocese of Pittsburgh.

The service will be held at Trinity Cathedral, Pittsburgh, January 25th (Conversion of St. Paul), at 10:30 A.M. The Presiding Bishop will be chief consecrator.

Co-consecrators announced are Bishop

Brinker of Nebraska and Bishop Davis of Western New York.

Dean Pardue will be presented by Bishop Mann, retired Bishop of Pittsburgh, and Bishop McElwain, retired Bishop of Minnesota. The sermon will be preached by Bishop Bennett, Suffragan Bishop of Rhode Island.

Attending presbyters will be the Rev. Arthur B. Kinsolving, Pittsburgh, and the Rev. Harold L. Bowen, Evanston, Ill. The Rev. Robert D. Crawford of Omaha will read the Litany, and the Rev. John H. Fitzgerald will be registrar.

Reunited Diocese Elects Bishop Kemerer Suffragan

In the opening session of the 87th annual convention, held in St. Mark's Cathedral, Minneapolis, January 13th and 14th, the Rt. Rev. Benjamin T. Kemerer, D.D., was unanimously elected Suffragan Bishop of Minnesota. A suffragan bishop had been requested by Bishop Stephen E. Keeler because of extent of diocesan work resulting from the history-reunion of the diocese of Duluth with Minnesota. The Suffragan Bishop-elect retired as Bishop of Duluth in December, 1943, after having served as diocesan since 1933.

In his opening address, Bishop Keeler called for a more vigorous prosecution of the Church's missionary work throughout the state; for a complete fulfillment of "that which the General Church has a right to expect from such a diocese as Minnesota," and for an intensive recruiting of young men for the ministry, especially in view of the present shortage of clergy.

On the evening of the 13th Bishop Keeler was installed as fourth Bishop of Minnesota by Bishop Frank A. McElwain in an impressive ceremony witnessed by approximately 1,000 persons. Other bishops participating in the service were Bishop Irving P. Johnson, retired Bishop of Colorado; Bishop Douglass H. Atwill, president of the province of the Northwest, who spoke on the office of a bishop; Bishop Kemerer, who handed to Bishop Keeler the pastoral staff, saying: "We place in your hands this pastoral staff of the former diocese of Duluth, in recognition of the office which our Church has bestowed upon you, and in acknowledgment as well, of our readiness to support and be led by you"; and the Presiding Bishop, who preached the sermon.

The most solemn part of the service, outside of the actual installation, was

AFTER CHRISTMAS

LORD, now let thou us depart in peace,
For we have heard
Thy angel choir, we have seen thy light,
We have received thy Word.

Lord, now let thou us depart in peace
Our dazzled way
To home or shop or fold—the lightened task
Of every day.

Lord, now let thou us depart in peace,
Having tasted here
Salvation of the Love which walked our earth
To cast out fear.

Lord, now let thou us depart in peace
To a world at war,
And with the sword He brought fight well the ills
Of men He perished for.

Lord, now let thou us depart in peace,
Though dark the sky
And still again. The radiance shall not cease
In us, nor the song die.

DOROTHY LEE RICHARDSON.

when about 50 persons, representing official bodies, diocesan organizations, schools, and institutions; missionaries, Boy Scouts, Church school pupils and youth advanced to the altar rail at the call of the president of the standing committee, and pledged for themselves and those whom they represented, loyalty, devotion, and support in the new diocesan leadership.

SIGNIFICANT STEP

This was the first convention after the reunion of the two dioceses, which Bishop Tucker in his sermon referred to as "a significant and historic step; an example of the unity Christians must exhibit to the world if it is to be lifted out of sin and sorrow." Bishop Tucker stated that this is the first time in the history of the American Church that two independent dioceses had united.

The offering amounting to \$362 was designated by Bishop Keeler for the Army and Navy Commission. The historic service closed with a great note of rejoicing in "Glorious things of Thee are spoken" and "Lead on, O King Eternal."

Bishop Keeler, Coadjutor since 1931, automatically became diocesan upon retirement of Bishop McElwain in December, 1943.

The convention adopted a new constitution, enlarging the standing committee and bishop and council. They adopted a total budget of \$88,982, including a pledge of \$18,000 to the General Church, and adopted a resolution also allocating to the General Church all special gifts, the children's Lenten offering, and any amounts received over and above regular parish pledges.

Approximately 500 clerical and lay delegates attended the two-day session; the largest convention in the history of the diocese, necessitating dividing delegates for the convention dinner between the cathedral and a near-by hotel.

ELECTIONS: Trustees of Seabury-Western Theological Seminary, Rev. Russell K. Johnson, E. H. Foot; secretary, E. R. Coppage; treasurer, J. M. Hannaford jr.; standing committee, Rev. Messrs. D. W. Thornberry, L. W. Hallett, J. S. Higgins, F. D. Tyner, C. H. Gesner, M. Bailie; Messrs. G. A. N. King, W. B. Webb, H. C. Cook, J. W. Thompson, J. A. MacKillican, D. Harries.

Consecration of Bishop Walters Of San Joaquin

Elected to become the second Bishop of the missionary district of San Joaquin by the House of Bishops at the 1943 General Convention, the Rev. Sumner Francis D. Walters was consecrated in St. James' Cathedral, Fresno, Calif., on January 6th by the Most Rev. Henry St. George Tucker.

Assisting the Presiding Bishop were Bishop Sanford, retired Bishop of San Joaquin, and Bishop Stevens of Los Angeles, who acted as co-consecrators. Others who joined in the laying on of hands were Bishops Parsons, Dagwell, Block, Mitchell, Porter, and Rhea.

Presenters were Bishops Parsons and Dagwell; Bishop Block preached the sermon. Attending presbyters were the Ven. Rex A. Barron and the Rev. Canon



NEW BISHOP OF SAN JOAQUIN: Bishop Walters was photographed after the service with Bishop Stevens (left) and the Presiding Bishop.

Edwin F. Schober.

John P. Craine; the Rev. Canon Arthur L. Walters, served as registrar; the Very Rev. James M. Malloch as master of ceremonies.

During the ceremony Mrs. Walters, wife of the Bishop, and their daughter and a nephew sat in the chancel. Their son, who is in the army, was unable to be present. Among the guests was Bishop Kalfayan of the Armenian Apostolic Church, who occupied a seat in the choir.

Bishop Walters was born in Newark, N. J., May 10, 1898, the son of Charles Frederick and Mary Ann Walker Walters. He received his B.A. degree from Princeton and the M.A. degree from Columbia University. He took his theological training at General Theological Seminary, the Eden Theological Seminary, and in 1938 he obtained the S.T.M. degree from the Pacific School of Religion, Berkeley, Calif. After being ordained deacon by Bishop Matthews of New Jersey in 1922 he served as curate of Trinity Church, Lawrence, Kans.; in 1923 when he was ordained priest he became rector of St. Andrew's, Fort Scott, Kans., where he remained for seven years. After a shorter term as rector of the Church of the Redeemer, St. Louis, he accepted a call to become rector of Christ Church, Alameda, Calif., and from there went to Trinity Church, San Francisco, in 1941.

Bishop Walters was married to Miss Evelyn Nelson Turpin of Macon, Ga., in 1922. They have two children, a son and a daughter.

The Rev. J. C. Laffer on behalf of the clergy of the diocese of California presented Bishop Walters with a beautiful Communion set, suitable not only for private administration but for use in small mission congregations.

Trinity Parish, San Francisco, had already given him his pectoral cross; the altar guild of that parish supplied the episcopal robes and the flowers for the altar at the consecration service.

The episcopal ring, to be presented by the clergy and laypeople of the district of San Joaquin, unfortunately had not arrived from New York where it was being engraved.

On the evening of January 6th for an hour preceding the consecration dinner a reception for the newly consecrated Bishop and Mrs. Walters and in honor of the Presiding Bishop and other visiting bishops was held. Bishop Tucker in his speech at the dinner pointed out that the spirit of brotherly love was the only lasting way to peace and that Churchpeople as citizens of America have a solemn privilege and responsibility in working out the principles of toleration and brotherly love.

Bishop Kennedy Consecrated

With the laying on of hands by ten of his brother bishops the Rev. Harry Sherbourne Kennedy, rector of Grace Church in Colorado Springs, Colo., for the past seven years, was consecrated on January 11th to be missionary Bishop of Honolulu. This important post, to which the new Bishop goes at the age of 42, embraces the Hawaiian and Samoan Islands with an area of 6,449 square miles.

The consecrator and celebrant was the Presiding Bishop, the Most Rev. Henry St. George Tucker; the co-consecrators were Bishops Ingley of Colorado and Mitchell of Arizona. The preacher was Bishop Keeler of Minnesota. The presenters were Bishop Littell, retired Bishop of Honolulu, and Bishop Jones of West

Texas. Attending presbyters were the Rev. J. Lindsay Patton, rector of St. Mark's Church, Berkeley, Calif., and rector-elect of Grace Church, Colorado Springs; and the Rev. Samuel E. West, rector of St. James Church, Wichita, Kans.

Bishop Dagwell of Oregon read the Litany, Bishop Ziegler of Wyoming, the Epistle, and Bishop Rhea of Idaho, the Gospel. The certificate of election was read by Dean Roberts of St. John's Cathedral, Denver; the certificate of ordinations by the Rev. Charles H. Brady of St. Barnabas, Denver, who was also deputy registrar. The Rev. Earnest D. Richards, curate of Grace Church, Colorado Springs, acted as chaplain to the Presiding Bishop. The Rev. Charles F. Brooks of All Saints, Denver, was master of ceremonies. Bishop Stoney of New Mexico also participated in the ceremonies of the consecration.

In the impressive procession, which was divided into three sections, each headed by a crucifer and flag bearer, were the choir; some 30 visiting clergy, the Bishop-elect and his attending presbyters; and the bishops. The procession came through the church yard, and down the center of the church, during the singing of two processional hymns.

The service was characterized by great simplicity and beauty. The church, a very fine Gothic structure, lent much to the solemnity of the occasion. The music, under the direction of Frederick Boothroyd, organist of Grace Church, Doctor of Music and Associate of the Royal College of Organists, included a 30 minute recital, preceding the services, of the music of Bull, Purcell, Vierne, Karg-Elert, and Vaughan Williams; eight hymns, one sung *a cappella*; the offertory anthem by Palestrina, sung *a cappella*; *Sanctus* by Eyre; and *Gloria in Excelsis* by Merbecke; plainsong responses; and a postlude by Bach.

In his sermon, Bishop Keeler compared the sending forth of Paul and Barnabas from Antioch to the summoning of men like Bishop Kennedy to spread the Word

today. "It is a commonplace of course to call the Islands the crossroads of the Pacific, but such they are. The national government is throwing literally millions of dollars into the development of the Islands as a great citadel of these United States. Even with the passing of the present emergency in the Pacific, the Islands will have an increasingly important place in the economic and political future of our nation. The islanders are becoming increasingly conscious of their destiny. Surveying the present situation in the Islands and even with a conservative estimate as to their future importance, it is not too much to say that the Bishopric of Honolulu is rapidly becoming one of the most strategic areas in the jurisdiction of the Church. There are certain economic factors, paternalistic in their attitude and with a monopoly in their economic control that are not too friendly toward the theology and polity of our Church. These combined with problems inherent in the many races living on the Islands make the position of the Bishop of Honolulu an exceedingly difficult one."

The consecration service was preceded by a celebration of the Holy Communion at 7:30 A.M., at which the celebrant was the Rev. James W. F. Carman of the Church of the Ascension, Pueblo, assisted by the Rev. Messrs. Harry Kennedy, Newton Carroll, and Earnest Richards. At this service members of the parish, friends, and visitors received the Sacrament.

SOCIAL EVENTS

Social events in connection with the consecration included a reception for the clergy and officers of the diocese honoring the Presiding Bishop, given by Bishop Ingley and Mrs. Ingley; a buffet supper for out-of-town visitors prepared by the women of Grace Church; a reception given by Grace Church parish; a luncheon at the Antlers Hotel at which the Presiding Bishop was the principal speaker. Other speakers were Ray E. Mohler, general chairman of arrangements; Major



BISHOP SHERRILL: *The Bishop of Massachusetts has just been appointed Bishop in Charge of American Churches in Europe. He succeeds Bishop Terry of Rhode Island.*

Victor Hungerford, master of ceremonies; Dr. Leo Bortree, vestryman of Grace Church; Bishop Ingley; Dean Roberts; the Rev. Wai On Shim, rector of St. Elizabeth's Church, Honolulu; and Bishop Kennedy.

Bishop Kennedy, who was elected missionary Bishop of Honolulu at the last General Convention, was born in Brooklyn, N. Y., in 1901, the son of David and Ida Kennedy, both deceased. He received his early training in the public schools of Rahway, N. J., attended Rutgers College and Colorado State Teachers College, and took post-graduate work at the University of Southern California. The degree of Doctor of Divinity was conferred upon him at Seabury-Western Seminary, Chicago.

After ordination as a priest by Bishop Mize of Salina in 1926, he took charge of a missionary district with Concordia, Kans., as headquarters. His next charge was that of missionary priest in the San Luis Valley region, diocese of Colorado, from which he went to Denver as rector of St. Thomas' Church. He was called to Grace Church, Colorado Springs, in 1937. He has served on many diocesan committees, having been chairman of the department of missions, and of the standing committee. He was deputy to General Conventions during his Colorado tenure. At the time of his election, he was serving as a chaplain in the U. S. Army, with the rank of captain.

Mrs. Kennedy in her husband's absence in the Army helped in conducting Grace Church's summer camp for children. They have three sons, Bruce, 14; David, 11; and Paul, 9.

Parishioners of Grace Church, where Bishop Kennedy was one of the most popular rectors in the parish's history, presented him with his pectoral cross and his bishop's ring, as well as his new vestments, and gave Mrs. Kennedy a handsome set of luggage for her trip to the Hawaiian Islands.



BISHOP KENNEDY AND HIS CONSECRATORS: *The new Bishop is at Bishop Tucker's left. Upper hand on the pastoral staff is the Presiding Bishop's; the lower, Bishop Ingley's. Other bishops, left to right, are Littell, Keeler, Ziegler, Stoney, Walter Mitchell, Rhea, Dagwell, and Jones.*

ARMED FORCES

Money Needed for Work With Service Men and Women

The Presiding Bishop announces that the needs of the Army and Navy Commission for 1944 will amount to a minimum sum of \$440,000. "With ten million men serving in the armed forces, in all parts of the world," says Bishop Tucker, "the work of the Commission is a major task before the Church at the present time. The Commission is aiding our chaplains and our men in every way possible and commands the support of every loyal Churchman and woman. We must not fail our men in this crucial year of the war effort."

Bishop Sherrill of Massachusetts, chairman of the Commission, calls attention to the fact that General Convention "gave unanimous approval to this cause," and adds, "We are confident that the Church will not fail now. Where our hearts are, there will be our treasure also. For every reason we must keep the Church with our men and women wherever they may be, at home or abroad."

The Army and Navy Commission states that at the end of 1943 there were 297 Episcopal chaplains on duty in the Army and 135 in the Navy. Materials supplied to chaplains include: 307 portable altars; 117 Communion sets; 4,255 pieces of altar linen; 29 fair linens for Army chapels; 414,829 Prayer Books for soldiers and sailors; 347,737 pieces of Forward Movement literature; 62,941 Holy Communion folders; 254,305 Church war crosses; 28,619 identification cards.

Pension premiums of chaplains amounting to \$6,683.78 were paid for 412 chaplains in November, and in the same month \$2,145 was distributed in small individual discretionary funds.

Appointment of Chaplains

The appointment of three more Episcopal clergymen as chaplains in the United States Naval Reserve is announced by the Army and Navy Commission. They are, the Rev. Harold C. Gosnell, Church of the Holy Trinity, Lincoln, Neb.; the Rev. Wilbur D. Ruggles, Grace Church, Kirkwood, Mo.; and the Rev. George W. Wickersham, Christ Church, Warwick, N. Y.

Now attending the Chaplains' School at Harvard University are the following priests of the Church: The Rev. Messrs. Denzill A. Carty, St. Luke's Mission, New York; Clifford Chadwick, St. Columba's, Middletown, R. I.; John H. Edwards, Holy Spirit, Lake Forest, Ill.; George V. Higgins, Christ Church, Sidney, Neb.; Edward M. Littell, Grace Cathedral, San Francisco, Calif.; Guy H. Madara, who has been serving as a CCC chaplain; James H. Martin, Trinity, Fredonia, N. Y.; Walter W. McNeil, St. James', Kemerer, Wyo.; William B. Sharp, Nativity, Mineola, L. I., N. Y.; Oscar C. Taylor, St. George's, Schenectady, N. Y.; James H. Terry, chaplain in

the Army since 1941, formerly of St. James', Kent, Wash.; Stanley LeR. Welsh, in charge of a chain of missions centering at Glasgow, Mont.

Miss Eastwood May Become Chaplain's Assistant in WAC

Miss Edna Eastwood, counselor for boys at the Cayuga Home for Children for the past six months, was recently sworn into the Women's Army Corps. After basic training she hopes to be assigned as a chaplain's assistant. Concerning her new occupation, Miss Eastwood writes: "It is a Church need which I have felt for a long time. England has recognized it and I hope we are doing so, too, and that I may be of use in some way for the younger women needing spiritual help through an older woman. Of course they may decide to use me in some other capacity, but there will still be the personal contacts and opportunities to serve those who are lonely and unadjusted. The basic training will be hard for me, but I want to go through it to know the problems and needs of the girls I shall be with."

For 10 years Miss Eastwood was national worker with the Daughters of the King. She has been a director of religious education for the past 20 years.

British Villagers Entrust Churches to American Troops

The inhabitants of a small village in southwest England were recently moved away en masse to clear the area for the battle maneuvers of American troops.

On the door of the centuries-old church whose altar and sanctuary had been left in perfect order, although all fragile objects had been removed, the Americans found the following message:

"From this parish to our United States Allies:

"This church has stood for several hundred years. Around it has grown a community which has lived in these houses and tilled these fields ever since there was a church. This church, this churchyard in which their loved ones lie at rest; these homes, these fields are as dear to those who have left them as are the homes and graves and fields which you, our Allies, have left behind you.

"They hope to return one day as you hope to return to yours, to find them waiting to welcome them home.

"They entrust them to your care meanwhile, and pray that God's blessing may rest upon us all."

The message, signed by the Bishop, was left in every village church in the area.

Chaplains Relate Experiences on Attu

"Some day when I get back into civilian life, I am going to preach a sermon on 'The Soldier Who Came to Church Without His Pants,'" declared Chaplain (1st Lt.) Francis W. Read, formerly vicar of St. Andrew's Mission, La Mesa, Calif., and St. John's Mission, Bostonia, Calif.,

who served with the 7th Infantry Division in the Battle of Attu in May, 1943.

"I was holding a service in a hospital mess tent in the Massacre Bay sector. A lieutenant came up to me after the service and said, 'Chaplain, please excuse me for coming to church without my pants.'

"I looked him over, and saw that all he had on was a pair of long under-drawers and a field jacket. He explained that he had had his pants cut off so the doctor could get at his wounds, and that it was a choice between coming to church without his pants or not coming. He chose the former."

Chaplain Read's personal experiences on Attu are included among reports of chaplains who served in that campaign which were revealed recently by the War Department.

A soldier in Chaplain Read's unit told him that he had never realized the truth of the story of Bataan, "there are no atheists in these foxholes," until he himself had been in one on Attu.

Troops on Attu attended the chaplains' services whether they were held in tents or out of doors. Men stood in the rain, fog, cold, and wind almost knee deep in mud for church services.

"Beneath his cursing and his rough exterior, the American soldier is deeply religious. He possesses a faith which would put many Church people back home to shame," Chaplain Read reported.

SOLDIERS AND CHAPLAINS

"Soldiers love their chaplains. In the hospital, they would tell me what their chaplains did for them at the front, the men of the different regiments almost fighting over which chaplain was the best and did the most for his men."

Chaplain (1st Lt.) Clarence J. Merri-man, of Shawnee, Okla., relates his experiences among the front lines. He was making his way, one day, to troops who were engaged in a fierce assault on an unusually strong enemy position in the Sarana Valley:

"Walking wounded were coming to the rear and from them I learned of two men badly in need of help. When I reached the floor of the valley, however, the assault was in progress, and I was pinned down in a deep ravine for hours by machine gun and sniper fire.

"Finally I reached the two helpless men, and with the aid of several others succeeded in pulling them by rope from the floor of a deep gulch.

"That night I began a perilous climb alone through a blinding snowstorm to rejoin the forward aid station. When I had covered about half the distance, my legs gave way. I could not get up; so I removed my pack, but still was unable to get up. For a moment I thought my work as a chaplain was over. Fortunately, the terrain was sloping and after wriggling around a bit, I slid down the hill some 40 or 50 yards and landed in the swellest fox-hole on Attu.

"Luckily, I had my sleeping bag and a rubberized sheet with me. In 15 minutes I was sound asleep and slept until noon next day."

PALESTINE

Canon Bridgeman Praised

Under the headline "New Yorker in Jerusalem" the London *Church Times* has a word of tribute for the Rev. Canon, now also the Ven., Charles T. Bridgeman, American priest maintained on the Bishop's staff in Jerusalem by the Good Friday Offering from American parishes. He is also LIVING CHURCH correspondent. "It is nearly 20 years," observes the *Times*, "since Canon Bridgeman, who has just been appointed archdeacon of Syria, went to Jerusalem from New York. He expected to remain for a few years and then return to the United States. On his study table are portraits of his wife and daughter, now in the United States, whom he has not seen since his last visit in 1938."

ENGLAND

British Church Leaders

Endorse Paton Memorial Fund

The Archbishops of Canterbury and York have endorsed an appeal to set up a William Paton Memorial Fund for the promotion of understanding and coöperation between Churches of different countries. The fund, to consist of not less than £10,000, will be named in honor of the late Dr. Paton, British secretary of the Provisional Committee of the World Council of Churches, who died last August at his home in Westmoreland, England.

The primary purpose of the fund, it was announced, will be to provide for visits to England by representative Churchmen from abroad.

Roman Catholic Hierarchy

Opposing Education Bill

A joint statement reiterating objections to the British government's \$80,000,000 education reform bill has been issued by the Roman Catholic hierarchy of England and Wales.

"While we welcome the general provisions of the bill for reconstruction of the national system of education," the statement says, "we wish to make it clear that we have never accepted, do not accept, and never shall accept, the bill as it now stands."

The statement continued, "We hope that modifications may still be made to meet our objections, among which we would particularly stress the following:

"1. Absence of any explicit recognition of the rights of parents concerning the establishment and continuance of schools.

2. The excessive influence of state officials in the determination of the type of school to which a child must be sent.

"3. The intolerable injustice of the proposed financial conditions which would make it impossible for the Catholic body to meet their obligations under the bill.

"It is our sincere conviction that it would be for the lasting good of the nation if the sovereignty and freedom of

conscience were given practical and official recognition in (the) bill.

"We stand by the conviction, and we would welcome the coöperation of all who agree with us. But we must face the realities of the situation, unpleasant as they may be.

"The bill has passed the first reading. Anglican and Free Church leaders have publicly agreed to accept it. They have not expressed any conscientious objection to an agreed syllabus.

"We have consistently done so. Not by choice, but perforce, at this critical moment, we stand alone as a religious minority. As such, we ask for minority treatment in accordance with English practice and tradition.

"On many occasions, as in the peace treaties of 1919, England has shown herself to be a powerful and prominent protector of religious minorities, especially in the matter of education. All we ask is that the English Catholic minority may, under the same powerful protection, be enabled, with freedom of conscience, to enjoy as equals of their fellow countrymen a full measure of educational reform. Whatever the issue, we shall do our best to keep pace with any national advance in the educational system, but we shall never surrender our schools."

Roman Catholic Church

Shows Growth

Roman Catholics in England and Wales now number 2,373,074, according to the 1944 edition of the *Catholic Directory*. This represents an increase of 47,600 over the total reported last year.

Churches and chapels total 2,683, an increase of 28, while the number of clergy has grown from 5,884 to 6,030.

NORWAY

New Tension Develops

In Church Situation

New tension has developed in the Norwegian Church situation. Reports of dissension between Quisling Churchmen and rumors that the German occupation authorities intend to deport Bishop Eivind Berggrav, primate of the Norwegian Lutheran State Church, have created a considerable stir in Church circles.

Disagreements among pro-Quisling Churchmen followed a recent confidential communication in which the heads of the Quisling Church Department warned that repressive measures to gain control of the rebellious State Church have proved unsuccessful and urged a more patient attitude toward dissenting clergy-men.

Two hundred members of the party in Bergen were later reported ready to resign from the local organization in protest against the lenient attitude of the Quisling official.

Meanwhile, announcement that the Germans intend to deport Norwegian students and intellectual leaders arrested

in the recent mass round-up in Oslo to a special concentration camp in Germany has intensified fears that Bishop Berggrav may also be sent to the Reich. The Bishop is at present under house arrest.

EGYPT

Royal Gift

A royal gift is to be made to All Saints' Cathedral, Cairo. His Majesty Farouk, the king of Egypt, visited the Cathedral and its adjoining buildings not long ago, and has promised to replace in bronze the wooden grillwork of the chancel.

DENMARK

Country Mourns

For Slain Clergyman

The Danish flag was displayed at half mast on private and public buildings throughout Denmark as Kaj Munk, slain clergyman-author, was buried in the parish church of Vedersøe, Jutland.

About 3,000 persons gathered for the funeral, but the actual interment was witnessed only by his wife and children and a small group of Church and other dignitaries, including Lutheran Bishop Scharling of the diocese of Ribe, and Hegermann Lindencrone, administrator of the Royal Theater of Copenhagen.

The service was conducted by the Rev. Moe-Nygaard, intimate friend of the murdered Churchman, who took as his text St. Luke 12: 49: "I am come to send fire on the earth; and what will I, if it be already kindled?"

In his eulogy, Dr. Moe-Nygaard characterized Kaj Munk as a man passionately dedicated to the cause of truth. "The fire burning in him," he said, "emanated from heaven. God gave us a great gift in Kaj Munk. Vedersøe church will not remember him as a poet, author, or revivalist, but as a clergyman serving its congregation and homes."

A period of two minutes' silence was observed by the crowd gathered about the cemetery as the coffin was lowered into the earth.

Danish newspapers were forbidden by German censors to publish obituaries of the dead clergyman, and were informed that the news of his murder was to be printed in the same kind of type used in reporting the recent assassination of Jens C. Petersen, a Nazi informer.

The murder of Kaj Munk has created great indignation throughout Denmark, and the German occupation authorities are reported on the alert for a fresh wave of sabotage in revenge for his death.

Danish patriotic circles are convinced that the slaying was the work of members of the Schalburg corps, a survival of the Free Corps recruited in Jutland among the German minority and Danish Nazis to fight the Russians at the beginning of the Eastern campaign. The present corps is named after the first member of the Free Corps killed on the eastern front.

World-Wide

By the Rev. B. S. Murray

UNFINISHED business? The first business on the Church's annual calendar is missions. In trumpet tones "missionary outreach" arrests our attention. Then at the Epiphany with the visit of the Wise Men, the Church presents an international picture. Hitherto the Nativity was purely national in character; now, with the entrance of the gentiles, Christianity began its world-wide mission.

That first missionary conference comprising the Holy Family and the Magi was a far cry from the Madras Conference in December, 1938, with its 471 representatives from 69 countries speaking 125 languages, yet both are one "in Christ." "In Christ" then is the key we must use to build a new order of human life designed by the mind of Christ. Today Christianity is being tested. Upon a world engulfed in greed, hatred, cruelty, and suffering with heartache and heartbreak enough to surfeit the world for all the years to be, we look out. If ever we had a lost world and needed a Saviour it is now. Man's extremity is always God's opportunity. The Church is still here ready to give Christ to a sin cursed world. This was her highest purpose when she was instituted by her Founder and this is to be her supreme duty to the end. The Saviour who has all power and authority bids His disciples, then and now, in urgent tones to "Go . . . I am with you" (St. Matthew 28:16-20). Then in a single century that little group of 120 disciples had grown into 1,000,000.

Today the same command of God challenges every Christian to go and share the good news with others. One Saviour was necessary for the sin of the world, willing and altogether adequate. But millions of saviours are necessary for the salvation of the world, and such are we. One gospel is to be offered to men as a life, the life of Christ to be shared by all so that, as once in time, He was manifested in the Person of the Son of Mary so that in the final accomplishment of the divine Will He may be manifested in the whole sum of humanity. One world, a Christian world, is the Church's dream. So the golden age of missions is in the tomorrow! In this stupendous adventure let America be first to enthrone Christ. While our vision must be world-wide we are all of us—clergy and laity alike—called upon to be missionaries in our own parishes to the many thousands who are out of touch with Christ and His Church. To win the world for Christ is a divine imperative; our duty is not to debate but accept the divine command and obey, while we think and act with a vision that embraces all.

World-wide. The Cross must be lifted up universally so as to gather all peoples to the obedience of God to Whom belongs the sceptre and the crown. Those "other sheep" must be brought home to God's fold so there shall be one flock and one shepherd—one Holy Catholic Apostolic

Church, a world-wide Church. In the spirit of crusaders of the Cross of Christ we go forth with "the Cross!" "The Cross!" our battle call so that groaning nations shall know life and freedom, light and peace. In this universal, Catholic, world-wide sign we conquer! For Christ and His Church we battle now and faith demands the world.

Strange how people proudly make the "V" sign and hesitate to make the sign of the Cross! And yet, mark you, the sign of the Cross must come before the sign of victory. It is because we have failed to capture the spirit of the Cross—the spirit of Christ—that our world is chaotic. With the Cross operative, peace, brotherhood, and mutual service must reign. Sin would disappear from human lives and the goodness of Jesus would make the earth a paradise wherein the four freedoms function harmoniously and effectively. Life then would tend towards perfection, beauty, and holiness, and we would dwell together, both nationally and individually, in helpfulness and friendship, reconciled and redeemed.

We admit in the past that we have failed to give missions and missionaries their due place in the Church's thought and prayer. Indifferently we have refused to hand on, in freedom and fulness, the faith brought to us through so many perils and purchased with such great pain. Our sacrifices have been so small in such a great cause as Christian missions. Let us resolve, however, to awaken to the needs and obligations of this our most glorious hour and with greater obedience reknit the Church of God to face the world's desperate need. We must light the torch of our Statue of Liberty with the true Light of the World! What higher dedication for our wealth, thought, and beloved sons and daughters could we wish? That youth engaged in global warfare are "missionary conscious" I am convinced for lately I read of a missionary exhibition organized by French prisoners of war in a German camp. No barriers separated them. These men "in chains" know that only "in Christ" can we have "a perfect society in a perfect state." Let us, therefore, stop trying to make the *world* better till we try to make *ourselves* better. We must change our thinking and erase the crooked thinking of "taking God into this peace business." Rather we must let God take us into it. When the Spirit of the Cross permeates our lives, nationally and individually, then we shall see "victory marching before God, peace following in His footsteps" (Psalms 85:13).

ST. PAUL

World-wide. That, too, was the Apostle Paul's dream for the Church of God. In fact the name "apostle" signifies one sent forth into larger areas. The missionary labors of this mighty circuit-rider of the Cross whom the Church honors on January 25th make him the greatest missionary of all time. St. Paul is not comem-

orated as the other apostles are by his death or martyrdom but by his conversion because, as it was wonderful in itself, so it was highly beneficial to the Church of Christ. To this dauntless apostle of the gentiles the conversion of the Western world is due. At noon, the Saviour of the world, on the cross stretched forth His arms so that all mankind may look unto Him and be saved; at noon, the same Savior called His "servant Paul to be the apostle of the gentiles" through whom He caused the Light of the Gospel to shine throughout the world. The courage, zeal, and goodness that was his as his heart burned for Christ and for the salvation of his fellowman inspires us.

His ambition? To make Christ known. That was his Master's last command. The servant of Christ now makes it his final ambition. It is a command to all Christians. It ought to be the desire of every Christian. God gave the Word; great was the company of them that published it. From north, east, west, south—the initials spell *news*, "good news"—men shall come and sit down in the Kingdom of God. Francis Xavier, Ignatius Loyola, Carey of India, James Gilmour of Mongolia, Livingstone of Africa, John Williams of the South Seas, John Eliot of North America, the saintly Bishop Brent and the manly Bishop Rowe of Alaska of the American Church and the then Bishop of Yukon, Isaac O. Stringer of the Canadian Church who, once, in hunger, ate his moccasins and later the King of England received him, these, and many others, published in their generation, good tidings (Isaiah 52:7). To us they throw the torch; be ours to hold it high so that others may, in the spirit of St. Paul—the Spirit of Christ—make Christ known universally.

World-wide. "One loving heart sets another on fire." Only heroic Christians can kindle heroic Christians. If we are to win others to Christ and His Church, we must be on fire for His sacred cause. And that fire comes through contact with Jesus through the Holy Spirit in the fellowship of the Church which is the prolongation of the Body of Christ broken for mankind. In a word, our ambition to make Christ known must become a passion which grows with our increasing knowledge of God and becomes a personal matter when one catches the vision of Christ. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the Gospel of the new life, in Christ Jesus. God is depending on us "sermons in shoes," heralds of the Cross, for through us He chooses to function. With Him we can, like Paul, become an apostle of the impossible. To His Church God says still: "I will show thee great and mighty things." Do great things and still prevail. To the Church belongs a splendid past and a more radiant future. Her Founder, the Captain of our salvation is permanently related, through sacramental channels,

to His Church in all the wealth of His deity.

The field for conquest is unique in its extent and rich in its elements. That Church cannot stand still; it either grows or decays. That it will never perish is due to the fact that it is neither made nor sustained by men, for its life is divine; yet its members retain their life in it only as they become the agents of its growth, maintaining their faith's vitality on the condition that they share it with others. If we are the only Bible many people read then it is essential that our lives should be of such a kind that men who come in contact with us find that we are the most persuasive witness to the truth of the faith we profess. Each then must be an unremitting witness to the goodness, mercy, and truth of God. It is God's purpose that this should be. Many need to rethink their attitude toward God and the Church of God. There are souls to be saved and the image of Christ to be wrought out; this is the mission of the Church. Each soldier, each missionary then to his post!

Don't allow the immensity of the task to discourage you. Think of it! Out of 100 persons there are only 38 who are Christians. There are steep hills to climb which demand stout hearts. And when the war is won we shall then have to bend our energies so as to win the remaining 62—comprising 19 Confucianists and Taoists, 12 Hindus, 11 Mohammedans, 10 animists, eight Buddhists, one Shintoist, and one Jew. A great thrilling adventure awaits. Difficult? Of course! Religion is always a tremendous "by faith" hazard, yesterday, today, and tomorrow. *Life is Christ.* To love, preach, and live Christ! Armed with this dream we go forth crusading for Christ and His Church, praying that God may fill the world with His glory and reveal Himself who is the true Light and the bright and morning Star, unto all the nations, so that Christ and His cause will eventually be universal, Catholic, *world-wide!*

A Visit to Barton Place

By Paddy Watts, W.V.S.

BARTON PLACE, the lovely house generously loaned by Mrs. Harwood Murray, wife of Professor Murray, principal of the University College of the South-West, makes an ideal residential nursery, for it is situated in grounds that give the children plenty of running space without the necessity of going outside the gates. It is financed partly by the Ministry of Health and partly by THE LIVING CHURCH RELIEF FUND, being administered by the Save the Children Fund. Miss Halstead, the superintendent, and her eight or nine assistants, here care for 40 London children whose parents may be in the forces or on war work of some kind, and the children are evacuated through the government evacuation scheme. Originally, this home received children evacuated from the blitz on London, in March, 1941, and though conditions are somewhat changed from those days, they may still be considered children evacuated from danger areas of the city to the country.

The two to five-year-olds are divided into two age groups, the tinies having a nursery with more suitable books and toys than their older friends, but the routine is the same for all the children. They are called at 7:45 A.M. in the morning, dressed and have breakfast at 8:30. After this comes hairbrushing and play until it is time for prayers when they sing the simple hymns they are learning. 10:30 A.M. is cod liver oil and milk time and then, if fine, games in the garden until mid-day lunch is served. This is followed, of course, by a rest. Then more games and some music before tea. Preparing for bed starts at 5:30 and all are settled down in the airy night nurseries, cuddling

a soft toy, by 6:30. Their day is punctuated, needless to say, by regular trips "upstairs"!

The first thing that strikes you when you meet these healthy looking youngsters is their absolute lack of shyness. One or two children hung back a little, but they, I was told, were newcomers not quite accustomed to seeing strangers. Most of the children jumped up, shook hands and said "How do you do?" most charmingly, eager to drag you off to see their books and toy shelves.

There is everything in this house and garden to ensure the children full happy days but occasionally the older ones are taken for walks outside the grounds, for Miss Halstead found that they were apt to be a little frightened of dogs and traffic. By periodic trips they are now gaining road sense and losing all fear of animals they might meet on such walks. These children, too, are a self-reliant little group of people, with their own pegs, towels, etc., marked with an easily recognizable picture. The most charming sight of all is, perhaps, the scene at lunch time. Two little ones stand beside the nurse serving food and take the bowls carefully from her and carry them to the other children, a different pair taking on this duty each day. I saw no pieces left on the side of the plate. No "don't want this" expressions. Rather there was a clanking of spoon against plate as the children scraped up last precious morsels.

NEWCOMERS

Newcomers to Barton Place are isolated for two or three weeks, one of the staff being in charge of them. Although this means that there is one helper less for general work among the rest of the children, Miss Halstead has found this precaution well worth while for it does minimize to a very great extent the risk of infection. It also accustoms shy children to a new regime before they are thrust into the communal life of the nursery.

Our friends overseas whose generosity has made such homes as these possible are, naturally, very interested in the inmates there. Parcels of clothes and toys are constantly arriving and some donors take a personal interest in one or the other of the children. Mrs. Coles, of the Exeter W.V.S., who took me to Barton Place, also stressed the point that the local W.V.S. have little actual work to do with the nursery, although she is in constant touch with it, providing transport where needed, and, as she put it, "doing any odd job, you know."

W.V.S. members in the district must feel very glad that they are in contact with the nurseries. If I were resident in the locality I am sure I should want to take part in the "odd jobs" for with the nursery work you do feel that however small the task you are asked to do, you are helping in day-to-day constructive work of building up self-reliant healthy citizens for tomorrow's world.



NURSERY SHELTER CHILDREN: In the accompanying article the happy daily life of the children at Barton Place is described. Almost \$1,000 remains to be raised for the year's support. THE LIVING CHURCH FAMILY are asked to send their contributions as soon as possible to assure the campaign's success.

Theological Education Sunday

THEOLOGICAL Education Sunday, established by General Convention in 1940, has already commended itself to the Church as an opportunity for the clergy to call the attention of their people to the work of the theological seminaries, and as a means of additional support for the seminaries themselves.

As the accompanying table shows, the observance has been growing rapidly. In 1942, the offering amounted to \$33,000, and in 1943 it rose to \$48,000. More significant than this large increase, perhaps, is the fact that the number of parishes taking part in the offering increased from 821 for 10 seminaries to 1,170 for the same 10 in 1943. The accompanying table lists 1,622 parishes as taking part in 1943; the figure is not comparable to the 1942 figure because two of the seminaries did not report in that year, but it gives a more accurate index to the present extent of parochial interest in the seminaries.

There are 7,685 parishes and missions in the Episcopal Church. It is therefore obvious that Theological Education Sunday has almost unlimited opportunities for further growth. So far, only one-sixth of the parishes of the Church are taking a direct part in the emphasis on theological education. Many of them do so by means of the day set by the Presiding Bishop in accordance with the resolution of General Convention. Others give attention to the needs of the seminaries at other

National Offerings for Theological Education

	1942 AND 1943			
	<i>Contributions</i>		<i>Churches</i>	
	1942	1943	1942	1943
Berkeley	775.90	792.38	39	46
Bexley	2,165.01	1,609.26	39	51
Bishop Payne	234.00	582.00	24	40
Cambridge	1,927.00	3,125.63	70	103
Dubose	170.31	433.68	14	33
General	11,893.83	14,614.36*	337	407
Nashotah	1,931.00	4,923.72	90	159
Pacific	906.00	1,700.00	82	115
Philadelphia	3,090.00	3,770.23	92	95
Seabury-Western ...	736.85	2,648.00	not given	150
Sewanee	8,289.75	9,967.13†	“ “	302
Virginia	890.26	4,012.91	34	121
	\$33,009.91	\$48,179.50	821	1622

* The General Seminary had a Parish Offering prior to the National Theological Offering. They report here the total amount received for 1943.

† Of this amount \$834.16 from 42 churches was received directly from the National Theological Sunday Offering. The balance accrues from Sewanee's Annual Offering from approximately 302 churches carried on prior to the National Theological Offering which was authorized by General Convention in 1940.

Today's Epistle

Third Sunday after Epiphany

“AVENGE not.” The Christian religion demands a curb upon many human and natural feelings. A desire to get even has no place in a Christian soul. To weed this out we must have greater trust in God's justice, and developing patience leave it to God to work out in His own way what is right. When a desire for vengeance takes hold of you, use it as a reminder to search your conscience to learn whether you have been a little in the wrong yourself. Confess your own fault, pray for those who trespass against you, try to forgive and forget, and leave the issue with God.

Conversion of St. Paul

January 25th

“THIS is very Christ.” St. Paul's purpose was to make others realize the great truth to which he had been converted. He had become convinced that Jesus of Nazareth was God's appointed Messiah, that this Christ was alive in heaven, rightly demanding man's loving obedience. Saul was rigidly honest in his persecution of all who followed our Lord's way to God. Now he had come to see and know Jesus in his resurrection Life, and was utterly convinced that he must obey the heavenly vision. In his honesty he knew he must make amends; so he sets himself not only to undo the wrong he had done but to go on, all his life, bringing to others the knowledge that was now his. As we make our Communion let us thank God that we *know* His blessed Son, and promise to observe every word and command of that Son as the very Word of God; for “this is very Christ.”

times, in accordance with alumni customs or parish tradition. The actual time of the observance in each parish is not of first importance, as long as the matter is not allowed to go by default.

What is Theological Education Sunday for? First, to supplement the dwindling endowment income of the seminaries, and to provide them with much-needed funds. This objective is not first in importance, but it is one of the pressing needs of the seminaries today. Vastly more important is the prayer of the Church for God's blessing upon the ministry and for its increase; however, this work cannot be confined to a particular day of the year. Such prayers are provided in the Holy Communion and at Morning and Evening Prayer, and the Ember Days at the four seasons call the Church regularly to prayer and abstinence for the increase of the ministry.

Another objective of Theological Education Sunday is to provide the Church as a whole with knowledge of the work the seminaries are doing. Another is to remind boys and young men of the fact that they may be called by God to the ministry. Comparatively little is known by the laity of the work in the theological seminaries. Yet it is a work of vital importance to the Church's life, and the Episcopal Church's seminaries are doing it well. In three short years, seminary students learn a wide range of subjects, many of them of a highly technical character. They are taught such practical matters as how to preach sermons and how to act in a sickroom, as well as office work and record keeping. The end result is a well-educated and efficient body of clergy which compares well with the clergy of any other Church. Spiritual preparation for the ministry is an important part of every seminarian's life.

Each seminary has its own curriculum, daily schedule, and calendar, within the wide limits of the Prayer Book and the Canons. Most are known for special emphasis in devotion and theology. All are playing a vitally important part in building

the Church of the future. We hope that many more parishes this year will take the opportunity of Theological Education Sunday to make an offering for the support of the seminaries.

Better than an offering of money is an offering of lives. The presentation of the work of the seminaries will bring out the fact that the greatest gift a parish can give to a seminary is one of its own young men as a candidate for Holy Orders. At present, wartime conditions place many difficulties in the way of studying for the ministry, even though Congress and military authorities have tried to frame regulations in such wise as to interfere as little as possible in this field. Yet, as our Lord said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Compulsory Labor

THE VOTE of the Military Affairs Committee of the House of Representatives to table for the present the President's proposed national service legislation is a logical consequence of the arguments presented by its opponents. The President's message itself gave a number of reasons why such legislation might not be objectionable and mentioned some possible good effects, but signally failed to state why it is *necessary*. Some of the President's opponents charged that the speech was the opening gun of the presidential campaign. Dorothy Thompson's reply to this charge is to the point: A platform of higher taxes, low profits, low farm prices, low wages, and compulsory national service, is something new in vote-getting techniques.

The first four of these objectives are, as most of the intellectual magazines keep saying, tremendously important in the war against inflation and economic disruption. Congress, subjected to strong pressure from every side, finds it difficult to adhere to the economic stabilization program. One of the great reasons for Congress' difficulty is fact that the Administration has more than once weakened before the claims of organized labor to economic betterment in time of war. To the rest of the nation, and to the men in the armed forces, wartime strikes are almost equivalent to treason. The question of the actual amount of loss of production caused by strikes is not particularly relevant; it is the wilful obstruction of the war effort, whether in large degree or small, that the man in the ranks cannot readily forgive.

What is to be said against compulsory national service? Wherein is it essentially different from compulsory military service, which is generally recognized to be a fair and necessary wartime measure? There is of course the obvious difference that such legislation affects a much larger proportion of the population, thus widening the area of American life from which freedom has been, in part, removed. While it may be said to be more equitable to take a portion of everyone's freedom away from him, this is not the kind of equity which is necessarily in the public interest.

But compulsory labor service is a much more radical matter than compulsory military service. For one thing, it is applied not to a clear-cut military establishment but to all the work of the nation—both emergency tasks and the jobs of everyday life. It cuts across the social and economic processes of work and management, establishing a new relation between employer and employee which, once imposed, may be found very difficult to remove. When the soldier has been discharged from the army, he has a field of civilian life to turn to. But there would be no such field if compulsory service had been widened to include all civilian activities. The government

would have become the employment manager of all industry, limited in its activities only by its own decision not to bother with John Jones' grocery or with Mary Smith who happens to be employed there.

There is another point of radical difference between the two types of service. Military service is managed solely by the government, as a non-profit national enterprise. Both officers and men are wholly in the service of the country, and their rights and duties are carefully defined by statute and regulation. Unless the capital structure of American business were suddenly overturned, no such situation would obtain in compulsory labor service. The vast majority of the labor force would be working for private employers whose business is set up to be run for profit. No doubt the executives of the business would be under governmental direction to a certain extent, although they would of necessity be much less governed by regulation and precedent than the military. But the policy-making authority, in the hands of the directors and the stockholders would remain largely under private control. The fact that the government would be responsible for wage standards and working conditions does not alter the fundamental fact that some people will be forced to work for other people's private gain.

The President's presentation of the program contained comforting assurances that there would actually be little employment of the power for which he asked. He cited the experience of other nations to back up his point. However, no less an authority than Marshal Stalin publicly complimented the United States on the job of production which has already turned the tide of the war—a job done by free labor within a largely free economy. Is the power really needed?

Wartime strikes should certainly be ended—*i.e.*, conspiracies by any group, whether it be a labor union or a retailer's association or any other group, to interrupt the flow of essential goods and services. It seems to us that if the present so-called anti-strike legislation fails to prevent these conspiracies, other legislation can be drafted which will do so without destroying the existing relation between employer and employee, citizen and nation. If ending strikes is the President's objective, there is a more direct means of accomplishing it than a national service act with its far-reaching implications.

Will there be a critical shortage of workers in 1944? This would seem to be the only real justification for the passage of national service legislation; and this is the very point on which not only the President, but other proponents of such legislation, have maintained silence. Senator Truman, chairman of the Senate Committee Investigating the War Program, has announced that the trend is all the other way, to the extent that "in some communities there will even be a serious unemployment problem" in the near future. Senator Truman made clear the fact that the manpower problem will continue to be "a serious one for the nation as a whole," but the fact remains that no informed statesmen or economist has given the nation reason to believe that it will be any more serious than it was in 1943, or that measures short of compulsory labor service would be inadequate to maintain the nation at full war strength. In this connection, it is interesting to note that the recommendation for national service legislation came from the Army, Navy, and Maritime Commission—not from the War Manpower Commission, which presumably would be the body best able to judge the need.

In view of the existing public information on the subject, it appears that the House Committee has acted wisely. This remedy for strikes is worse than the disease.

The Bullet and the Martyr's Crown

By the Rev. William M. Hay

I WAS just going along minding my own business when I came on a difference of opinion (in *America*, June 26, 1943) expressed by two Roman priests as to the fate of a soldier killed in battle. Father S. demurred at an opinion of Father B. that the soldier was in some sense a martyr and was therefore sure of heaven. For, whatever may happen to the rest of us, the martyr's final destination has never been in doubt.

Of course, each was thinking of the American soldier. But there are German soldiers and Jap soldiers and several other sorts. If we are to have a rule, ought it not to apply all around?

I remember in the last war the furor aroused when the Rev. John McNeill, preaching in an army camp, declared that "a German bullet could send a Canadian soldier straight to hell." This was a typically Scotch sort of forthright speech, and he got some choice samples of the same in return.

It was disturbing, even in those days, to hear a preacher who was definite and dogmatic about anything, especially anything serious. Besides, these soldiers had been told that they were fighting to maintain and enlarge great ideas, to "make a world fit for heroes to live in," to "make the world safe for democracy."

Some—who knows how many?—did indeed die for those high aims. They took the risk, consciously and deliberately, for the sake of others. That their sacrifice has so far seemed like water poured upon the sand and lost, is not their fault. If they died for a delusion, it is those who lived on who falsified their vision, nullified for a time their hope.

The Moslems have long taught that death in battle won paradise for the true believer—no matter, it would seem, whether the cause for which he fought were just or not, without question of his personal character or past conduct. Whatever his heaven is, to it he goes, on the simple basis that he died by his enemy's hand.

The Jap in this war has not only been prodigally brave, but seems quite as eager to die as to win. He must have a lively faith that for him to die is somehow gain, his own gain. We write poems and sermons on the proposition that *that* spirit cannot be beaten, but it can be and must be.

ETERNAL DESTINY

When McNeill said "straight to hell," he was thinking of the suddenness of the death. If a man is forewarned, he can prepare; if long sick, he can repent. If the Penitent Thief had died a few hours sooner, what would have become of him? But McNeill meant also hell as an inevitable and just destination of courses long since begun and continued, courses not good by Christian standards. And I still think he had something there.

As it is now, and in so far as people believe in any eternal destiny, good or bad, the only sentence they wish to hear is that "a German bullet can send an American

soldier straight to heaven." Listening to what is being said and written about such deaths, one would judge that character, actions, attitudes no longer counted—all is counterbalanced by the fact that death occurred at this spot and in this manner. But that seems not quite true.

Death is the separation of soul and body. What magic can there be in that parting to turn back the strong current of a life's momentum—a parting, too, that does not involve the decisive element in all responsibility, the will? Acts (*e.g.*, two deaths) may be in every apparent detail indistinguishably similar even to the sharpest scrutiny, and yet be poles apart by reason of factors that are unseen, that lie in the hidden regions of the mind and heart. Can we read another man's motives? Can he himself explore their whole area?

If heaven is the scene of the completion of God's purpose for a man, the sphere of the fulfilment of a man's capacity for good, the fruition of "some better thing" than any man's best dream—better than the gift of light and sight to the blind, lovelier than youth again to the old, then so mighty and unimaginable a destiny is not lightly to be won, and certainly not by mere departure from our present arena, by way of a German bullet or otherwise.

Greater love (and love is the fulfilling of the law) hath no man this, that he lay down his life for his friend, or for a doctrine or for an idea. The friend may be a heel, the dogma a heresy, the ideology a mistake—that does not matter. The man laid down his life; he, at least, proved his devotion, even though for an error. He

did and gave his utmost for the best he knew, even though in the long run and to wiser eyes, that best was not the best. How much culpability lies in his ignorance only God can judge. The object seemed good to him, and he died willingly for it. The moral character of his act depends on his motive, not on the worthy or unworthy object; and God alone can judge motives.

We must each realize what a cloudy and confused mess our own motives are, which one is predominant in any particular act, how good or how less-than-good any one of them is, if any one of them is really self-sacrificial. Who can judge truly even himself, much less another man?

The essence of martyrdom was that it was a matter of free and clear choice, deliberate election. In our history there have been Protestant martyrs and Catholic martyrs. Each *gave* his life for what the other abominated. But both were martyrs, for it is the motive that counts.

The man from Ohio or from Tokio, each technically a pagan, has each a pagan's chance for heaven—not a small chance, either (Romans 2:13 ff.); each indeed has a chance to win the martyr's crown—if, however dimly, he perceives the good and *for it*, deliberately and selflessly, gives his life when he could have avoided the choice. He does in a moment what Fr. Damien did through a long life. But for a man to die merely because he is driven by orders and circumstances into the locale of danger and death, as an ox is driven to the shambles, is another matter. One man dies deliberately *for*, the other man fortuitously *because*.

The Value of Prayer

¶ *The following letter was received recently by one of our chaplains, Captain J. Warren Albinson, D.D., who is stationed in Elkton, Md.*

Dear Captain:

Received your letter the other day, but we're really busy out here, and this is the first chance I've had to answer it. That night last March when I promised that I'd write and keep in touch with you was a promise I meant and I'll continue to live up to it. I can say, Sir, that your letters have been a comfort and a help to me in many ways.

As you know, Sir, Saturday was proclaimed a Day of Prayer by President Roosevelt and I hope it was used as such by everyone. We here, at camp, held open air prayer meetings. If the civilian population could have seen all the battalions standing with heads bared and bowed praying to God for victory for our cause, praying for our buddies "Over There" and for our loved ones at home, it would have done them a world of good. We, the

men upon whose shoulders the fate of humanity and Christianity depend, know the value of prayer. We know great armies can be welded together. We know all the best types of machines and equipment can be produced, but we also know that without God's help we are powerless. We can see, by the fate of other nations that forgot how to pray, that alone we are helpless. The men in Africa, Sicily, Italy, Russia, in the Solomons, Tarawera, New Britain, they all prayed and God answered their prayers. As our armies swarm against Hitler's Europe they'll pray, and we here, in training, pray. We pray not so much for ourselves, but for those around us, our buddies, our country, our cause and beliefs, our loved ones at home. We pray because we believe in God and realize how small and humble we are in the majesty of His glory. Thank God I was brought up in Church and taught Christianity, and how to pray, for the world is a much better place when one has faith.

PRIVATE L. L.

NEW YORK

Church Club Dinner

The New York Church Club will hold its annual dinner at the Waldorf Astoria on Tuesday, February 2d. The guests of honor will be Bishop Manning, the Presiding Bishop, and the Hon. Raymond D. Baldwin, governor of Connecticut.

The president of the club, Ludlow Bull, will be the toastmaster. Edward K. Warren is chairman of the dinner committee; and Miss Charlotte Haynes, office secretary, is assisting him in making the arrangements.

New Case Worker Appointed

In expanding its work with Colored girls the Youth Consultation Service Church Mission of Help of New York announces the appointment of Mrs. Ruth Dixon Smith as a case worker in that agency. Mrs. Smith received her social work training at the University of Cincinnati and has done some advanced study at the New York School of Social Work. She has been teaching case work at Howard University until this past fall.

She has also been recently connected with the Katy Ferguson Home and brings to CMH special knowledge in dealing with adolescents.

SOUTH DAKOTA

More Clergymen Needed In Missionary Field

A serious situation is reported by Bishop Roberts of South Dakota. "Nine of our clergy—eight of them from the white field—have enlisted in the Army," says the Bishop. "These, together with three removals from the district, leave us with but 10 clergy in the white field to care for 52 parishes and missions. We have but two missionary clergy left in that field. All are doing extra work helping supply vacant posts, and missionaries in the Indian field are assisting in addition to their own large fields. We are using two retired priests, thanks to special permission from the Church Pension Fund. As a result we have not been forced to close any existing work."

VIRGINIA

Bishop Tsu Visits Former Resident of China

When the Rt. Rev. Y. Y. Tsu, Assistant Bishop for work in southwestern free China, was preaching recently in Richmond, Va., he went to call on Miss Mary Nelson, now 87 years old. Her father was the Rev. Robert Nelson, who went to China in 1851 and was in charge of Shanghai's oldest mission, the Church of Our Saviour. Miss Nelson was born in Shanghai in 1856. She returned to the United States more than 60 years ago but when Bishop Tsu greeted her in Chinese, she

promptly replied in that language, using the Shanghai dialect of her day. Bishop Tsu's father succeeded Mr. Nelson as priest in charge of the mission, which has since become one of the strongest churches in the diocese.

Miss Nelson took Bishop Tsu to see a little country church built by her father on his return and named by him the Church of Our Saviour, after his Chinese mission. In 1929 this Virginia church had burned, and the Shanghai parish contributed \$250 toward rebuilding its American namesake.

In 1937 the Shanghai church was badly damaged by bombs. The vestry sold the land and prepared to build a new church in a better location. When the new building was near finished, they lacked \$2,000 to complete it, and this amount was sent by the National Council from funds given by the diocese of Virginia for China Church relief.

MONTANA

Church Meets Problem

St. John's Church, in Butte, Mont., had a real problem when it came to entertaining the V-12 students of the School of Mines there. As competition it had some of the most famous gambling resorts in the West, located in Butte. That this problem has been well met is evidenced in the Christmas offering which was given to St. John's canteen by the students in appreciation of the entertainment it has provided for them every Sunday evening for the past six months. The offering amounted to \$64.10.

On New Year's Eve more than a 100 of the students attended a party to watch the New Year in. "It is a pleasure to meet so many fine young men week by week," writes the rector, the Rev. Thomas Ashworth, "and we are very grateful to the corps of helpers who make this possible."

CENTRAL NEW YORK

Laymen's Club Organized

The diocese of Central New York is on the threshold of being one of the best organized dioceses for laymen's work in the whole Church, according to a statement just released by the Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work. The Laymen's Club of the Fourth District, which includes 14 churches in the Syracuse area, was organized six years ago along lines similar to the "Community Plan" of the Presiding Bishop's Committee as worked out in New Jersey. There is no constitution, and no dues are paid.

The program has included an annual corporate Communion on Low Sunday, a family party beginning with Evening Prayer and sermon, then buffet supper, speaker, and entertainment. The club has built a parish hall for the Indian mission, established a thriving mission in Liverpool, and publicized the churches in the

The Stations of The Cross

Thank goodness, we do really believe now that even moderately Catholic-minded parishes have gotten so that they don't choke and splutter when the Stations are mentioned, or with choleric faces aver that all so inclined are headed for Hell and Rome. Silly!

The Church is now teaching vigorously the beauties and efficacy of Meditation, and Meditative Prayer. What better aids to meditation and devotion than the Stations of the Cross can be found? As our Rector pointed out recently, take for instance the Stations where our Lord fell the first time,—and again when He fell the second time,—and the third time! What did He do! Lie there? No. He got up, staggering under the weight of you and me and our sins, and He kept on until He had redeemed us. What do you do when you fall under the weight of either your sins, or your cross? Lie there? Some do. Some want to. Some still have a bit of the gutter and sewer in them. But what do YOU do? Do you get staggeringly to your feet again after you fall? When you go down again, what do you do? Begin remembering, there and then, that all who follow Jesus must carry crosses too; then get up again! And the third time! Aye, and clear till you die. But the thing to remember, as you make the Stations, is that He got up and carried you and your sins on His shoulders until He had saved you.

Now—why some people think about and confine the use of the Stations of the Cross entirely to Lent is beyond us. As means of meditation they are priceless all through the year. And again let us point out that as a symbol-believing Church, let's stop picking and choosing the symbols we or our Church shall use. Start remembering that there are literally hundreds of other symbols the Church uses by which to teach; and as most of them are age-old, it matters little what we little individuals think or opine about them. They have inspired millions before we were born or heard of; and they'll keep on inspiring millions after we've been long forgotten even by our little circles.

The Stations of the Cross are one of the Church's most exquisite symbols for meditation, prayer and devotion; and if you aren't of a desire to limit your life of devotion, you'll learn to love the use of these fine directives toward holier thinking and living. We install Stations of varying costs and are glad to be consulted.

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area by means of maps and pictures. The steering committee composed of two or more key men from the 16 parishes in the area meets one a month for lunch. Special meetings are called when needed.

The enthusiasm of these key men for their program has led them to visit Watertown, Utica, Elmira, and Binghamton for the purpose of enlisting a chairman or leader who would invite leading laymen from every parish in the area to a meeting. Mr. Campbell attended the Laymen's Club dinner meeting in Syracuse early in January which was followed by a larger meeting in St. Paul's Church. The next day Mr. Campbell met various laymen in Watertown, Utica, Elmira, and Binghamton. At these meetings plans were started for a definite program of work for the laymen, and temporary officers were elected.

"It was the same story," Mr. Campbell said. "When the men saw what they could do to further the work and worship of the Church, they seized the opportunity. The guideposts of their programs are worship, education, and service."

Lent Services in Syracuse

Nationally-known clergymen will be among the preachers at the annual series of noon-day services conducted weekdays throughout Lent at St. Paul's Church, Syracuse, N. Y.

The Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit; the Rev. Dr. Richard S. M. Emrich, professor of Christian Social Ethics at the Episcopal Theological School, Cambridge, Mass.; the Rev. Dr. John Gass of St. Paul's Church, Troy, N. Y.; and the Rev. Wm. Thomas Heath of Buffalo, N. Y., are among the preachers scheduled for this popular series of Lenten sermons.

ALABAMA

Committees to Canvass City

A city-wide mission will be held in St. John's Church, Montgomery, Ala., under the auspices of the three local congregations. The Rev. Edward Mullin, onetime missionary in the Philippines, will be the preacher. The city will be canvassed by committees from the three parishes to find at least 100 persons for Confirmation at the conclusion of the mission. The mission will begin on January 30th, and there will be a joint choir to assist in the service. The inter-parochial committee is being led by R. R. Cox and Mrs. W. N. McQueen.

Church Consecrated

The Church of the Nativity, Dothan, Ala., was consecrated January 2, 1944, by Bishop Carpenter of Alabama. Built in 1927 and financed by the American Church Building Fund Commission, the church still had one third remaining to be paid a year ago at Christmas time. A special offering at Christmas, 1942, and a quiet campaign beginning last Easter, wiped out a debt of nearly \$5,200. Enough additional money was contributed to have the wood trim of the brick building painted, to have

the rectory repaired and painted, and to leave a nucleus for a building fund for the future.

The mission was established in 1905. In the past two years it has rapidly approached self-support. The Rev. G. Ralph Madson is vicar.

GEORGIA

New Editor for Diocesan Paper

Following the entry of the Rev. Lee A. Belford, rector of St. Mark's Church, Brunswick, Ga., into the USNR as a chaplain, Bishop Barnwell of Georgia appointed Kenneth E. Palmer of St. John's Church, Savannah, to succeed him as editor of the diocesan newspaper, *The Church in Georgia*. Mr. Palmer is an experienced newspaper man having been for 15 years on the staff of the Savannah *Evening Press*. Arthur F. Turner of St. Simons Island will continue to be the associate editor and R. Malcolm Russell of Waycross, the circulation manager.

NORTH TEXAS

Trinity Church Becomes Parish

Trinity Church, Midland, Tex., has joined the ranks of the parishes in the district of North Texas, which now has a total of six parishes. A movement inaugurated in the Men's Club in June of 1943 to achieve parish status, was pushed through a successful conclusion and Trinity Church was admitted as a parish with a budget raised to support a resident minister and to provide for a rectory. The Rev. Robert J. Snell, rector of St. Mary's Church, Big Spring, has accepted a call to become the first rector of Trinity Church.

This church, which started in 1930 as a mission of St. Mary's Church, Big Spring, Tex., with six communicants, has grown now to 150 communicants. It has a beautiful brick church building completely furnished and entirely paid for. During the last two years 49 persons have been presented for confirmation. The church was in the charge of the Rev. R. J. Snell until the achievement of parish status.

DALLAS

Frontier Church Has 70th Anniversary

The days when Texas was a frontier state and peopled by the sturdy pioneers were brought vividly to mind during the celebration of the 70th anniversary of the founding of St. Luke's Parish, Denison, Tex. It was recalled that some of the first services of the church were held in a combination opera and gambling house, the sanctuary being screened off from the rest of the building only by a flimsy curtain. Once a cowboy, leaning in the open window, was observing with much curiosity the proceedings as Bishop Garrett conducted the service. A passerby called to

the cowboy, inquiring what was going on inside. "Oh, nothin' much—Just an old guy sayin' his prayers in his nightshirt," the cowboy replied.

After the annual vestry dinner November 26th Bishop Moore dedicated the Tone memorial altar and reredos, which is of carved oak, the gift of the late Isabel May Tone, daughter of one of the founders of the city. Plans for the reredos were executed under the direction of the Rev. Raymond S. Ottensmeyer, rector of the parish.

MILWAUKEE

Japanese-American Couple Employed By Bishop Ivins

Two Japanese-Americans, a man and his wife, have been employed for some time by Bishop Ivins of Milwaukee.

The couple have lived in this country for 28 years. During the resettlement of Japanese-Americans due to the war, they were moved from Portland, Ore., to Denver, Colo., and then to Milwaukee. They have three grown children. Their son recently won a scholarship to a medical college. One daughter is married to a Japanese who is an Army sergeant.

SAN JOAQUIN

Convocation

The 34th annual convocation of the missionary district of San Joaquin opened in Fresno, Calif., on January 6th, the same day that Bishop Walters was consecrated. [See page 8.] Delegates to the convocation attended the consecration ceremonies in the morning and held their business sessions in the afternoon and during the next day.

Elections: Executive council, Rev. Torben R. Olsen, J. Phillips, F. A. Eckstrom; cathedral chapter, Rev. Messrs. M. M. Lucas, T. R. Olsen, L. G. Sterrett, Dr. R. Ransom; delegates to provincial synod, Rev. Messrs. R. H. Cox, G. F. Pratt, Very Rev. J. M. Malloch; Messrs. B. Johnson, G. A. Gow, W. Coburn Cook; alternates, Rev. Messrs. D. G. Porteous, W. Mc. Brown, E. C. Tuthill, Messrs. C. Danner, G. Velie, J. A. Christie.

EASTERN OREGON

Radio Broadcasts

An interesting broadcast was recently given over Station KWRC, consisting of questions and answers relating to the Episcopal Church. Dr. T. M. Barber, lay deputy for the district to General Convention, represented "the man in the street," whose questions were answered by the Rev. Eric O. Robathan. An educational program in which information was given concerning the missionary district of Eastern Oregon was also broadcast.

Dr. T. M. Barber with Clarence D. Potter were recently commissioned as layreaders by Bishop Remington of Eastern Oregon for the parish of the Church of the Redeemer, Pendleton, Ore.

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EDUCATIONAL

INTERCHURCH

International Council of Religious Education

The Church expects to send 11 delegates to the 22d annual meeting of the International Council of Religious Education at the Stevens Hotel in Chicago, February 7th to 12th. Nearly 1,500 religious education leaders of 42 non-Roman denominations in the United States and Canada will meet to consider the theme Christian Education for the Postwar World, Dr. Roy G. Ross, general secretary of the Council, announced. Thirty-one state and provincial councils of churches and religious education and 114 city councils will be represented at the meeting.

"The Church must be prepared for an effective spiritual ministry to her returning veterans. She must seek to understand their varied experiences and convictions, and command their highest loyalties and ablest leadership for the great spiritual tasks which lie ahead," Dr. Ross stated in his announcement. He continued, "The Church also must cope more effectively with those forces which are responsible for the mounting statistics of delinquency throughout the continent. . . .

No program will be adequate except as it is grounded in a Christian concept of the universe and of human relationship."

The Episcopal Church delegates are as follows: Miss Evelyn G. Buchanan, Bloomfield Hills, Mich.; Dr. Maurice Clarke, Camden, S. C.; Dr. Frances R. Edwards, New York; Rev. Sheldon T. Harbach, Highland Park, Mich.; Miss Avis Harvey, New York; Dr. Daniel A. McGregor, New York; Dr. Vernon C. McMaster, New York; Rev. A. Ronald Merrix, Oakland, Calif.; Miss Irene Scudds, Cincinnati, Ohio; Miss Evelyn Spickard, Toledo, Ohio; and Miss Charlotte C. Tompkins, New York.

Among the 90 speakers who will be on the six-day program are Dr. William Barrow Pugh, chairman of the General Commission of Army and Navy Chaplains and chairman of the National Council of the Service Men's Christian League; Dr. John W. Decker, secretary of the International Missionary Council; Dr. G. Baez Carmargo of Mexico City; Dr. Martha W. MacDonald of the Children's Bureau, United States Department of Labor.

SECONDARY SCHOOLS

Scholarship Fund In Honor of Bishop

The board of trustees of Shattuck School, Faribault, Minn., has received \$5,000 from Mrs. Theodore Payne Thurston of San Diego, Calif., for the establishment of a scholarship fund in honor of her husband, the late Rt. Rev. Theodore Payne Thurston, formerly Bishop of Oklahoma. The income from the fund is to be used primarily to aid boys from Oklahoma to attend Shattuck.

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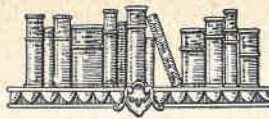
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BOOKS



JEAN DRYSDALE, EDITOR

Sermons

REBUILDING OUR WORLD, by Dean Willard L. Sperry. Harper & Bros. Pp. 157. \$1.75.

Reviewing a book of sermons is not usually a very easy task for there isn't much unity and one feels that an adequate review should take up each sermon separately. However, Dean Sperry has achieved a certain unity in this little volume for all the sermons have a direct application to our contemporary disunity.

For the most part the sermons are what the homiletics professor would call expository and hortatory in nature. The average Episcopalian would find them lacking in definite Church teaching. This is explainable by the fact that the Harvard College Chapel where these sermons were given attempts to be an undenominational and nonsectarian church. Dean Sperry in his introduction explains that he feels this is an excellent point in favor of such college chapels. Many of us would disagree with him for in attempting to be "all things to all men" the Christian teaching becomes so watered down that persons leave the chapel just as illiterate

concerning the fundamentals of the faith as they were when they entered.

Dean Sperry does indicate quite clearly that he is not of the "washed-out" liberal school of theology and that he does recognize that liberal Protestantism and humanism have failed to save our world from disaster.

This little volume might well be read by all Episcopalians for it shows a masterly handling of Biblical preaching which has been sadly neglected by most of us.

GORDON E. GILLET.

Christian Socialist

ORESTES BROWNSON: YANKEE, RADICAL, CATHOLIC, by Theodore Maynard. Macmillan, 1943. \$3.00.

Brownson was one of the most vigorous characters in the history of American Christian social thought. Perhaps it is because he became a convert to the Roman Church that he appealed to the prolific and skilled pen of Theodore Maynard, himself a convert. Maynard agrees with Van Wyck Brooks that Brownson was always too Catholic for the Yankees and too Yankee for the Catholics.

Feeling that earlier books about Brownson have slighted his life and thought following his conversion to Rome, the author devotes nearly three quarters of this work to his Catholic career. The result is that the book adds little to the literature of Christian sociology but a great deal to the history of early American polemics. The "Catholic" and "Yankee" displace the "radical" in Maynard's conception of his work. With some justice he argues that earlier studies have neglected Brownson's religious development in favor of his socialism and radical stage. He, therefore, records the theological history of a remarkable man (much too lusty for our own day), who began life by clinging with Unitarian grimness to reason and nature until he finally learned that revelation and grace presuppose and fortify them, without prejudice!

Most studies of 19th century Christian socialists (*e.g.*, Dombrowski's) begin with the Civil War period. Maynard's venture into the first half of the century makes his work the more welcome because it is a neglected period ('tho I have just read a manuscript which explores the same theme for the Congregationalists before 1860). Maynard has followed a rather tight scheme with chapters of equal length, regardless of their relative importance, but his treatment of Brownson's life in time-sequence rather than topically was a sound way to go at it. He seems to have written with a keen interest in debunking the rather fantastic life of Brownson by Doran Whalen (really Sister Rose Gertrude, C.S.C.), *Granite for God's House*. Yet he sometimes weakens the reader's trust considerably by vigorous opinions of people and their views without giving his grounds and the evidence. There are only

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ANNOUNCEMENTS

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MCCRACKEN, Nettie May, daughter of the late Rev. William Charles and Margaret Elizabeth McCracken, at Lenox, Mass., on January 9, 1944.

Memorial

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a few printing or proofing errors, such as "Van Bureau" for Van Buren on page 92. A very complete bibliography and index, and helpful notes, add to the book's other virtues.

JOSEPH F. FLETCHER.

Indictment of Modern Secularism

THE UNIVERSITY AND THE MODERN WORLD, An Essay in the Philosophy of University Education. By Arnold S. Nash. Macmillan, 1943. Pp. 312. \$2.50.

Mr. Nash is chaplain to the Student Christian Movement and honorary lecturer in political economy at Toronto. He was originally a chemist but later turned to philosophy, sociology, and theology. His present book is a copiously documented indictment of modern secularism. Its main point is that most philosophies of liberal culture err in assuming that the mind is an open forum before which any case can be settled with competence and without prejudice. Modern psychology, notably the study of the unconscious, has shown this to be wrong, and Fascist and Communist

ideologists have been clever enough to manipulate the emotional dispositions so as to persuade men and then exploit them for their own ends. It is the business of liberal education to envisage its goals sufficiently clearly and to reckon with men's truth-seeking powers realistically enough to provide them with good convictions instead of bad ones.

Mr. Nash is so concerned with laboring the point of liberalism's inadequacy in the past and in so many fields that his view of what ought to be is by no means so clear as his view of what never should have been. His hope is that a small group of Christian scholars will arise in universities who will act as a ferment through the entire educational process. They must discover how liberal democratic universities can become witnesses to the glory of God and what a Christian vocation means "to a chemist, sociologist, historian, psychologist and the like." They must also provide a Christian orientation for specialized knowledge and arrive at a synthesis of learning comparable to the dogmatic system of the past and present. These are good, if not novel, recommendations, but a

discussion of how they are to be put in practice is conspicuously absent. Mr. Nash's book would have been more lucid and convincing, if its author had offered his readers a more finished product of thought instead of so extensive a sampling of the wide reading which assisted him in arriving at his conclusions.

ROBERT P. CASEY.

CHURCH CALENDAR

January

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

February

- 1. (Tuesday).
- 2. Purification B.V.M. (Wednesday.)
- 6. Septuagesima Sunday.
- 13. Sexagesima Sunday.
- 20. Quinquagesima Sunday.
- 23. Ash Wednesday.
- 24. S. Matthias (Thursday).
- 27. First Sunday in Lent.
- 29. (Tuesday).



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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.

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.

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

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.



ST. JOHN'S CHURCH
WILLIAMSTOWN, MASS.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The 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 Chokins, 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.; Evensong 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

Appointments Accepted

CHARLES, Rev. J. EDWIN, formerly rector of St. Paul's, Winslow, Ariz., is to be assistant of St. Andrew's Church, Fort Worth, Tex., effective February 1st. Address: 915 Lamar St., Fort Worth 2, Tex.

PARKER, Rev. WALDO D., formerly priest-in-charge of St. James' Church, Langhorne, Pa., is to be rector of St. Mary's Church, Clementon, N. J., and at the Church of the Atonement, Laurel Springs, N. J. Address: Clementon, N. J.

REILLY, Rev. JOHN E., formerly priest-in-charge of St. Mark's Church in the Bowery, New York City, has taken charge of St. Mary's Church, Haddon Heights, N. J.

SQUIRES, Rev. FRANK A., formerly priest-in-charge of Glasgow Mission Field, Glasgow, Mont., is now rector of St. Mark's, Havre, Mont. Address: Box 190, Havre, Mont.

Military Service

WEEKS, Rev. WILLIAM P., formerly curate at St. Andrew's, Fort Worth, Tex., is now a chaplain in the Navy. Address: U. S. Naval Hospital, San Diego, Calif.

WRIGHT, Rev. JOHN A., has submitted his resignation as rector of Christ Church, Raleigh,

N. C., effective March 31st or earlier, because he has applied for appointment as a chaplain in the armed forces.

Resignation

WILSON, Rev. HERBERT A., chaplain of the Detroit Episcopal City Mission for four years, has retired. Address: 2230 Hurlbut Ave., Detroit 14, Mich.

New Address

FAY, Rev. HOLMES A., formerly at 3635 N. E. 1st Ave., Miami 37, Fla., may now be reached Box 257, Miami Springs, Fla.

Ordinations

DEACONS

ATLANTA—MARSHALL J. ELLIS was ordained to the diaconate January 7th in St. James' Church, Macon, Ga., by Bishop Barnwell of Georgia, acting for Bishop Walker of Atlanta. He was presented by the Rev. John F. G. Hooper. The Rev. Randolph R. Claiborne preached the sermon.

OREGON—L. FRANKLIN EVENSON was ordained to the diaconate January 4th in All Saints' Chapel of the Church Divinity School of the Pacific, Berkeley, Calif., by Bishop Dagwell of Oregon. He was presented by Dean H. H. Shires. The Rev. Everett Boschard preached the sermon. Address: 2451 Ridge Road, Berkeley, Calif.

Depositions

HELLEMANS, ROBERT LUDWIG, was deposed from the ministry at his own request on January 3d in St. Mark's Cathedral, Minneapolis, Minn., by Bishop Keeler of Minnesota.

HULSE, MYRON V., was deposed from the ministry at his own request on December 16th at the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island.

Correction

The address of Chaplain ENOCH R. L. JONES JR., of the U. S. Navy, which was listed in the 1944 LIVING CHURCH ANNUAL as c/o Port Chaplain, N.Y.P.E., Brooklyn, New York, should be Chaplain Naval Air Technical Training Center, Memphis 15, Tenn.

COMING EVENTS

January

- 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. Convention of Arkansas, Little Rock; Dallas, Dallas, Tex.
- 26-27. Convention of Florida, Jacksonville.



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

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

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

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

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

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.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

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

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.



AT THE LIVING CHURCH NURSERY SHELTER: "This is the way we wash our clothes," sing the "under 5's" whose happy child life has been made possible by the generosity of THE LIVING CHURCH FAMILY. Above, six of the children are shown learning in play habits that will later stand them in good stead.

Contribute to the Nursery Shelter

Few gifts could be more blessed than a contribution to The Living Church's Family project — the support of 40 British children whose home-life has been destroyed by total war. A child may be supported at the shelter for a year for only \$100; any reader able to contribute this much will be designated "sponsor" of one of the children, and will receive pictures and information enabling him to take a personal interest in the child's development.

Endorsed by Bishops and other Church leaders, THE LIVING CHURCH Nursery Shelter, Barton Place, Exeter, England, makes a normal and happy childhood possible for 40 English children between the ages of 2 and 5.

It is supported by contributions from readers of THE LIVING CHURCH, who have so far contributed about three fourths of this year's \$4,000 objective. The British government and the Save the Children Federation also help to support the shelter.

In THE LIVING CHURCH Shelter, special pains are taken that the children learn to know and love God. They are taught prayers and hymns, and each child wears a cross given him by the Editor of THE LIVING CHURCH on behalf of the readers of the magazine during his recent trip to England. Their health and happiness are the concern of a skilled staff of Save the Children workers, headed by Miss E. M. Halstead.

Checks for the Shelter should be made payable to The Living Church Relief Fund and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation "for Nursery Shelter."