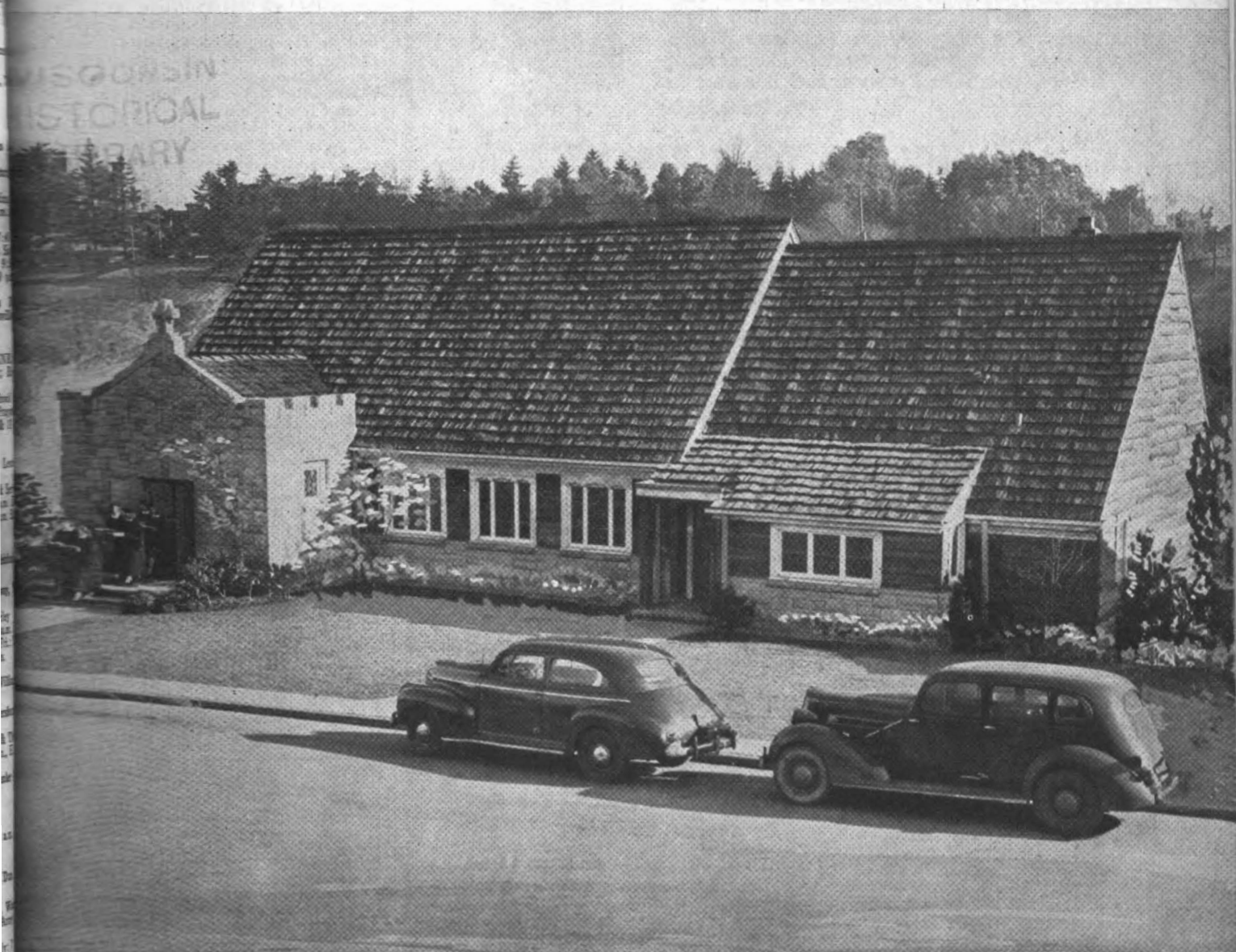


The Living Church

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



Judgment Must Begin

STATE HISTORICAL SOCIETY
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F LC2 A

ST. STEPHEN'S, LAURELHURST, SEATTLE

The youngest parish in the diocese of Olympia became an organized mission in 1941. Since that time it has built and paid for a church, become a parish, and raised a \$7,000 fund for a future parish house. [See *Parish Life*.]

From the Philippines

TO THE EDITOR: Now that Uncle Sam has us in tow we are all picking up weight fast. There's not much wrong with most of us that a few months out of camp life and some beefsteaks won't cure. Ha! General MacArthur's boys adhered to the schedule and been 73 days later than they were, a good many of us would have been underground—for beri-beri, pellagra, and other conditions of malnutrition were rapidly increasing. For we had all long since lost every ounce of fat and were burning up our tissues to stay alive. But thanks be to God all of that is as a hideous nightmare, and we are being well cared for now. The internees at Santo Tomas are in much worse shape and as far for those at Los Banos, where Bishop Binsted is, we know nothing—no communication with them has yet been established. (Just heard that Los Banos has been rescued!—at 4 P.M. yesterday.)

We fear greatly for the mission property all over the Islands. The two Chinese churches in Manila have been burned to the ground. The Japs breached the walls of the Cathedral and the Church house and have placed guns in those places. Our artillery has been shelling every Jap position in the city so I fear the Cathedral will be levelled. Scores of thousands of Japs retreated into the Mountain Province—so our Northern properties will probably be destroyed. We know already that the Tukuran and Alab buildings were levelled to the ground back in 1942. Our Church compound at Bontoc has been Jap Army headquarters for three years, so doubtless that will be a target for shells and bombs.

But material things don't matter. We individuals of the mission have learned how to abandon possessions. (1) In June, 1942, we left everything except what could be put into a suitcase apiece, plus bedding rolls from Baguio we were limited again to the same amount—after having built up a wardrobe from Red Cross supplies and things sent in by loyal Igorot and Chinese communicants; (2) When the fire in Manila threatened our prison home and we were evacuated hastily to a shoe factory, we took very few things with us and when we returned we found that Filipinos made destitute by the fire had taken all we left behind. So we have just about a change of clothes each and some bedding. Of it all I most regret the loss of my library in Bontoc—about

The Living Church

Established 1878

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

- CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
- PETER DAY.....Acting Editor
- JEAN DRYSDALE...Managing & Literary Editor
- ELIZABETH McCracken.....Associate Editor
- PAUL B. ANDERSON.....Associate Editor
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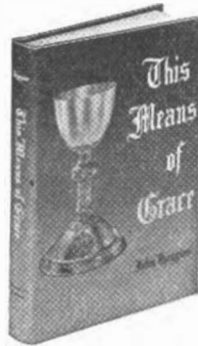
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AND WAS CRUCIFIED

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PASTORAL CARE OF NERVOUS PEOPLE

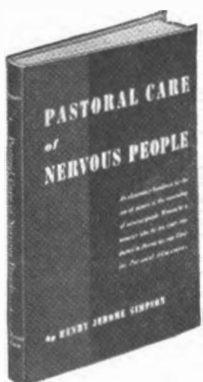
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thousand volumes, most of them from Dr. J. G. H. Barry (and many long since out of print)—and my vestments—about ten Eucharistic sets.

We are observing Lent with a daily Mass using our only chasuble—a brilliant red silk set—a glass wineglass, and a porcelain saucer. All through internment we were able to have a daily Mass and weekly sung Ves-

pers with sermons. In fact, we in camp have had more spiritual privileges than our congregations outside. It is a good thing Frs. Masferre and Longid were priested before the war started—or the Mountain people would have had no sacraments.

We're looking forward to seeing you all soon. (Rev.) CLIFFORD E. BARRY NOBES. Manila, P. I.

EVERYDAY RELIGION

The Ten Commandments

IV and IX. The Right to Honor

By the Rev. Canon Marshall M. Day, D. D.

SINCE life must be lived in a world full of other men, the impact of man's life on others must be protected as well as life itself. Man therefore has the right to ideal life, honor, or reputation. Slander is taken as the typical sin against this right.

Reputation is of greater importance than we sometimes realize. People will do business with a man to the exact extent that they trust him. If we have heard that a man is liked, we are more apt to approach him in a way that will bring out his likable qualities. We judge a new acquaintance by his success or failure in living up to what we have heard about him. So our reputation determines our success in life. The damage that is done by slander is obvious. But we do not always see that equal damage is done by false emphasis upon some less important aspect of a person's character, or by enthusiastic over-praise. The commandment forbids false witness of any kind; for any false impression damages my neighbor in his relations with other men, not merely that which is derogatory. Slander constitutes a peculiarly despicable attack, for the man assailed by false witness is so utterly helpless. If his friends defend him, they tend to spread the story. Even a successful defense leaves a scar of suspicion, and many who heard the slander never hear, or forget if heard, the refutation.

Nor does the witness have to be false to offend against this Commandment. The unnecessary telling of some past fault or failure, of some present defect or weakness, even if it appears in the form of praise for the man's successful overcoming of it, can strike as deadly a blow at his reputation as do libel and slander. I have no right to speak of a man's fault to anyone except to God, to the man himself, to someone actually endangered by the fault, or to some lawful director of his life. And this can be done only if there is a reasonable certainty of reforming his life, protecting those who are threatened, or advancing the Kingdom of God.

This brings gossip clearly within the scope of the Ninth Word, and not merely malicious gossip. The idle telling of others' faults is usually done to

give an impression of one's cleverness, extensive and intimate knowledge, or skill as an entertainer. We raise a laugh at someone's expense, especially one of sterling worth and character or dignified and important position, just to make somebody like us, not to hurt him. But the subject of our anecdote will never again seem quite as fine to our hearers, and the motive of gossip leads to exaggeration for heightening the effect, and so to false witness.

We must not injure a man's reputation with mankind, but equally we must not damage his reputation with himself, his self-confidence. There are people who, by constantly belittling the worthwhile things a friend may do or have, assail his pleasure in life's accomplishments. They may do so by open detraction, by silence when praise is due, or by fulsomely over-praising followed by efforts to restate the praise more truthfully which leave the final impression that the thing is very ordinary, after all. Ingratitude, the failure to recognize and return the value of something given or done to one, fault-finding which refuses to take account of the good traits which balance the faults, are other ways in which we sin against a man's proper self-esteem.

Lastly, there is a sin against the honor of humanity as a whole. We fail to recognize man's natural limitations, demand an unattainable perfection, and then despair of man's goodness. By denying man's place at the head of terrestrial creation, by putting the rights of inanimate property above those of man, by giving to lower animals the love that should have a human object, or by attributing to these creatures human virtues in a super human perfection, we sin against man's essential dignity. We sin by attributing our own faults or those of our friends as racial characteristics to all mankind. The final breach of this Commandment is despairing of the possibility of human improvement, or the final victory of the Kingdom of God.

God also has the right to honor, which is protected by the Fourth Commandment, but the limitations of space require that this be kept for next week's discussion.



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Beautiful chalice of graceful design . . . the interior of the cup, handsomely gold-plated. 8 3/4" high. \$88.00. Engraving, 7c per letter.

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STRICTLY BUSINESS

BOTH the editor and the office boy at the LC's Milwaukee office are now captains in the armed forces, according to word I received Saturday from Rouen, France. The editor, Captain Clifford P. Morehouse, is, as you've read, out in Iwo having a rather hot time of it. The former office boy, Captain Ray Kundert, is newly arrived in France, and his commission is new too.

We in the LC staff are pretty proud of Ray, and no one will be happier to hear this news than Clifford who has great faith in Ray's ability. A former member of a New Glarus, Wis., Swiss chorus, Ray came to Milwaukee to study music. He worked in our office during the day and spent all his evenings at school or studying. It almost seems as though he has grown up in the army, for he was very young when he entered the service. Apparently the industry and ability he proved in the LC office has impressed the army as it did us.

* * *

THE NEW YORK *Times* for February 24th carried several columns of church services advertising. In one column appear the notices of the Church of the Transfiguration and Trinity Church. The column heading is "Presbyterian Episcopal." The Rev. F. C. Lightbourn sent the clipping to me from Rumford, Me., saying, "Have they found unity?"

* * *

NEWS of M-G people in the armed forces seems to come in batches, for in the last few days we've had word from Eddie Buetow, Fred Nordhorn, and Frank Koller. Eddie is somewhere in the Philippines, and I hope sitting under a palm tree in a cool evening breeze. Fred is in England in a hospital. He has been unfortunate and is looking forward to coming home for treatment. Frank always wanted to see the world. Now he's been through England and Scotland and is apparently touring France. But he says he'd rather be back in the shipping room.

* * *

DR. GIFFORD of St. Thomas', Mamaroneck, N. Y., isn't usually absent minded, so far as I've observed, but a week or two ago he must have had something pretty important on his mind. At any rate he went to the Wednesday evening Lenten service all prepared to speak. "But this isn't your night to speak," someone told him. "Surely it is," he replied, "I'm scheduled for February 28th, or so I was notified." "Yes," the other went on, "but this happens to be February 21st." So Dr. Gifford merely stayed to listen.

Leon Mc Cauley



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



The Teacher's Notebook

MOST good workers are systematic. To have a good over-all system all established, ready to use, saves much strain, and releases us for much better work. This is especially true of the teacher's management of the materials she uses in class. Clearly she must have a notebook. But how shall it be organized?

There are certain things you must have in hand, in the class, and between times. They must be so convenient and so simply arranged that everything is at your finger tips. There are at least five main divisions into which your material fall: the class roll of names, the new lesson, recent old lessons, future plans, and things being memorized.

If you will follow me, I'll set you up in business with an outfit that will solve at least a quarter of your troubles. First, get a looseleaf notebook which you will be proud to show. What size? The huge, full-sized ones always seem so very bulky, take room on the teacher's table. The half-size is better, the three-ring kind, with pages about 5½ by 8. I've known some teachers who like the tiny ones, and have hand-writing that fits. But it must suit you.

Now, make some divider pages, with those grey index tabs pasted on the edges. There are to be five main divisions of your book, each labelled, and in the order given below.

New Lesson. Here, just inside the cover, where you can turn to it with assurance, is your teaching outline for today's lesson. That is your boiled-down result of this week's preparation. You have it almost engraved on your mind; but you want it before you, just to be safe. Later in the week when you are arranging for your coming lesson, you open the rings and this sheet will be placed on top of the old lesson outlines, just inside the heading Old Lessons.

Pupils. Here is a page on which is your class-roll, compact and ruled for quick attendance check. You won't call the roll in class, but will check the attendance from memory right after the class. Then, there will be pages following this with space for permanent notes on each child. You might give a full page, or at least a half page to each. If the school has agreed to use this system for all the teachers, then there will be provided mimeographed pages for this purpose. You will want here all vital information: address, phone, parents, birthday, age this year, school (and public school teacher's name). Baptized, confirmed? Other organization and experiences in the parish, such as week-day school, choir, scouts, server.

You will want to add little private notes to help you deal wisely with each child.

Health, physical traits. Likes and dislikes. Special problem with him. Now and then say on a Sunday afternoon, when your class experience is still fresh in memory, you will run through these pages and make little notes, how he responded to that story, what you might do some time in the opportunity arises. Little personal things (best in code), to keep everything freshly before you.

Old Lesson. Recent lesson-outlines, the latest on top, and the rest in reverse order, for quick reference. Perhaps five or six, if your book is getting too fat. The others can be in your desk, for use another year, real treasures.

Coming. When they voted to arrange a tea, to have a committee meeting. Anything that arises in class which you will want to know quickly about coming events, is swiftly jotted here. If you make a promise, even a little one, jot it down, and be sure to look at this page when preparing. It will settle lots of arguments. It will help you remember materials: "New paste. Nat'l Geog. on Siam. Letter from M." Here will be written any assignments, too: pupil's name and what he agreed to do or bring. Above all, jot down any long-range matters that seem shaping up in the project-manner. "More information about making the panel." The pages in this section may be very scribbly, but you can't get along without them.

Memory. Memory items are scattered all through the lessons, no matter how inadequate may be your printed texts. They call for *something* to be memorized. Have these typed separately in this section. Then, for drill, you can turn to the various things and drill. You want *every* child to know them all, of course. Then try letting each pupil write his name on the margin of the page where the memory bit is typed. It ties together your year's work, and he will learn much more, and better.

For the essence of the above plan we are indebted to Erwin L. Shaver, who once published a set of division pages entitled "A Church School Teacher's Note Book." He provides many other headings: For my own growth (lists of books to get), pictures, cartoons, inspirational clippings, stories from my own experience, stories which illustrate, strong quotations, poems that inspire, Christian leaders, wholesome humor.

Personally, I think it is enough to have a mysterious back section called "Reserve Ammunition." Here you may look, when in some hard-pressed moment to hold the line of interest, you want something vital, different—and you want it *now*.

Why not start a good note book now? You'll be teaching for many years, you know. Each lesson period is like a front-line battle. Do you go to it well equipped, or bare-handed, without any weapons?

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

FOURTH SUNDAY IN LENT

GENERAL

EPISCOPATE

Dr. Kinsolving Accepts Bishopric of Arizona

The Rev. Arthur B. Kinsolving, rector of Calvary Church, Pittsburgh, since 1940, has accepted his election to be missionary Bishop of Arizona. Dr. Kinsolving was elected on February 1st at Birmingham, Ala., by the House of Bishops in session there. He is a son of the late Bishop Lucien Lee Kinsolving, of Southern Brazil, and before going to Pittsburgh was dean of the Cathedral of the Incarnation, Garden City, Long Island. From 1926 to 1933 he served as chaplain at West Point Military Academy.

RELIGIOUS ORDERS

Plans for Religious Life Centennial Under Way

By ELIZABETH McCracken

Not only the several committees in charge of the arrangements for the celebration on April 9th in New York City of the 100th anniversary of the restoration of the religious life in the Anglican communion are now active in making plans for the day; scores of others—priests and lay people—are engaged in the preparations. Interest in the celebration extends throughout the United States and Canada. In addition to the monks and nuns of the various orders, there are hundreds of associates, both clerical and lay. The interest is extending to still other Church-people. It is expected that the Cathedral of St. John the Divine will be filled to capacity for the centennial service of praise and thanksgiving on the morning of April 9th, and for the afternoon meeting in synod hall.

The different orders will send notices and directions to their associates, but, in case of possible failures to receive mail, the committee-in-charge has asked that advance stories of the occasion mention that monks and all male associates (whether of communities of men or women) assemble in the crypt of the Cathedral at 10:30, which is half an hour before the service begins. Associates who are in Holy Orders are requested to wear cassock and surplice, it not being necessary to bring stoles. Monks will wear their habits. The nuns and their women associates are asked to meet in St. Ansgarius' Chapel of the Cathedral (on the north side) at 10:30. They will not march in the procession but

will be given places especially reserved for them.

Bishop Campbell, OHC, will be the celebrant and Bishop Burton, SSJE, will preach the sermon. Bishop Manning, it is hoped, will be well enough to take part in the service and in the meeting of the afternoon. The ceremonial of the service will be the customary use of the Cathedral.

Luncheon will be served in the undercroft of Synod House to the monks and nuns. Because of wartime difficulties, it has been found that food for associates and friends cannot be provided. Lists of tea-rooms and restaurants in the immediate neighborhood will be posted or sent.

The interval between the service and the afternoon meeting will be sufficiently long for a visit to the exhibition room, where there will be an historical exhibit. All religious communities have been urged to send in articles for this exhibit. It will show documents, pictures, devotional articles given by early leaders of the Catholic Movement, and other things. There will also be a display of books, tracts, cards, and other articles sold by the several orders.

English Nuns Visit American Nuns

Three Sisters of the Order of the Holy Paraclete which was established in England in 1914, recently spent several days at St. Mary's Hospital, New York City, with the Sisters of St. Mary. These Sisters were on their way back to England, after four years in Canada with 161 children from their school in England. In the early autumn, four other Sisters with these children returned to England. Three

Sisters were left to wind up affairs. They finally set sail from New York on a boat in a convoy. After a day at sea, the boat was obliged to go back to land for repairs. An associate of the Community of St. Mary saw the Sisters at Mass and put them in touch with the community and authorities allowed them to stay with the Sisters of St. Mary until time for the ship to sail.

RADIO

Episcopal Church of the Air

The next Episcopal Church of the Air broadcast is scheduled for March 11th, according to announcement by the National Council. The address will be by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York City.

The program will be carried by the Columbia Broadcasting System network. It starts at 10 A.M., EWT.

THE PEACE

Prayers to Climax

Dumbarton Oaks Week

The American Association for the United Nations has issued a call for a special Dumbarton Oaks Week from April 16th to 22d, climaxed on Sunday, April 22d, with church services and prayers for success of the United Nations conference at San Francisco.

Governors of all states and mayors everywhere were urged by the Association to proclaim Dumbarton Oaks Week for a country-wide discussion of the security proposals through rallies, forums, and study groups.

Among groups joining the Association in support of the observance were the Federal Council of Churches, American Jewish Committee, American Unitarian Association, Church Peace Union, Congregational Christian Churches, National Conference of Christians and Jews, Salvation Army, Southern Baptist Committee for World Peace, Synagogue Council of America, United Council of Church Women, and the World Alliance for International Friendship Through the Churches.

Russian Patriarch Hails

Yalta Decisions

Patriarch Alexei, of the Russian Orthodox Church, has hailed the decisions of the Big Three conference at Yalta as a

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

Member of the Associated Church Press.

"shining expression of Christian yearning" and a step toward "a firm basis for peace throughout the world." The Patriarch's message, as quoted in Soviet newspapers, said, in part:

"A firm basis for peace throughout the world has been established. Peace on earth, for which the Church ceaselessly prays, is seen in a future not far distant. . . . All this flows from the firm and clear decisions of the conference, which sets before itself the task of affording assurance that all men in all lands may live out their lives in freedom from fear and want."

YMCA Urges Members to Support Dumbarton Oaks Proposals

All 1500 branches of the YMCA throughout the country will be urged by the organization's national board to hold study and discussion groups among their 2,000,000 members in support of the Dumbarton Oaks security proposals, it was announced at the board's annual meeting in New York.

Harper Sibley, Churchman of Rochester, N. Y., was elected chairman of the International Committee of the YMCA, and Ralph W. Harbison of Pittsburgh, was reelected chairman of the National Board.

YOUNG PEOPLE

CRYO's Annual Meeting

The Council of Representatives of Youth Organizations held its annual meeting in New York on February 8th and 9th. The Girls' Friendly Society, the Brotherhood of St. Andrew, the Order of Sir Galahad, the Order of the Fleur de Lis, the Order of the Daughters of the King, Pi Alpha, Tau Delta Alpha and the Division of Youth of the National Council were represented at these sessions.

Final plans were approved for the publication of a pamphlet giving information about all youth organizations. The purpose of this pamphlet is to acquaint those responsible for the parish youth program with what is offered by each organization.

The Rev. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, met with the members of CRYO to discuss the plans for returning servicemen. This group is much concerned with the ways in which youth organizations can cooperate in the Church's program for those returning.

The Rev. Clarence Brickman, national chaplain of the Brotherhood of St. Andrew, was elected chairman of CRYO and their representative on the National Youth Commission. Miss Mary Margaret Brace, educational secretary of the Division of Youth was elected secretary.

ROMAN CATHOLICS

Pope Reported Fully Recovered

Pope Pius is reported to have fully recovered from his illness and to have resumed normal audiences on March 2d,

following celebrations in the Sistine Chapel marking the sixth anniversary of his coronation. On March 18th, he will celebrate a Mass in St. Peter's, closing the series of penitential exercises inaugurated by Vatican officials several weeks ago.

CANVASS

Field Workers for United Church Canvass

Five communions, including the Episcopal Church, will supply field workers to conduct a promotional campaign for the United Church Canvass during coming months, it was announced by Dr. A. D. Stauffacher, chairman of the UCC's national Planning Committee, in outlining plans for expansion of the agency's activities.

The Northern Baptist Convention, Congregational Christian Churches, Presbyterian Church in the USA, and Methodist Church will also contribute the services of one or more workers for a 30-day period to visit cities throughout the country in the interests of the canvass, Dr. Stauffacher said.

Purpose of the United Church Canvass is to promote unified community campaigns by Protestants, Catholics, and Jews for both financial drives and religious emphasis, with campaigns in the fall and spring. Dates approved for the 1945-46 program, the fourth year of the canvass, are November 18 to December 2, 1945, and February 17 to March 10, 1946.

Dr. Stauffacher revealed that extensive use will be made of radio programs in future appeals. It is planned to sponsor a national network series, featuring addresses by prominent laymen and religious leaders on various phases of church cooperation, fellowship, and brotherhood. Transcriptions will be recorded for use of local stations. Newspaper and magazine publicity will also be expanded.

Dr. Stanley I. Stuber of the Northern Baptist Convention, who is director of the canvass, reported to a meeting of the executive committee here that a "very favorable" response had been received to the current spring campaign, which ends March 11th, with thousands of churches and synagogues in 32 states participating.

RACE RELATIONS

Dictionary to Eliminate Name-calling Terms

In the belief that words of questionable usage contribute to racial, religious, and ethnic antipathies, the John C. Winston Company of Philadelphia has decided to eliminate all "name-calling" terms from the dictionaries it publishes, according to Editor Paul R. Evans.

"The reading public must no longer be allowed to believe a word socially acceptable just because it is found in the dictionary," he said. "Its presence there has merely been witness of its existence in the language, nothing more."

Mr. Evans revealed that the company's

new policy had been initiated by deleting the offensive interpretation of the adjective "jesuitic," and by completely deleting the word "nigger" from Winston dictionaries under the 1945 copyright.

In future printings other words, such as "coon," "dago," "sheeny," and "wop," will be eliminated he said, "until our pages are cleaned of all such distasteful terms."

Mr. Evans added that the company's step "is in line with the general trend today, in view of the fact that the current emphasis in education and the public press is toward a development of better social relationships, a greater religious tolerance, and recognition of the rights of minority groups."

ARMENIANS

Vardapet Appointed Chaplain Of Armenians in London

One product or result of the Good Friday Offering is seen in the recent appointment of the Very Rev. Vardapet Shenorhk Kaloustian as chaplain of Armenians in London, where he is in charge of the Armenian Church or Sourb Sarkis. The Vardapet is a graduate of St. James' Theological Seminary in Jerusalem, where he was taught by the Rev. Dr. Charles T. Bridgeman. Dr. Bridgeman, who has just resigned after 20 years in Jerusalem, was the American chaplain maintained there by the Good Friday Offering. Fr. Kaloustian's predecessor at the London Church, Diran Nersoyan, is also a graduate of the Armenian Seminary in Jerusalem and is now the prelate of all Armenians in the United States, except those in California, who have a bishop of their own.

SAVE THE CHILDREN

Churchmen Members

At its recent annual meeting in New York the Save the Children Federation elected or reelected to membership in its corporation the following Churchmen: Members of board of directors, Robert J. Caldwell, Dr. Guy Emery Shipler, Mrs. Guy Percy Trulock; honorary member, Dr. Harry E. Mock; advisory directors, Presiding Bishop Tucker, Burnett Walker; representatives in states, Bishop Moulton of Utah, Bishop Sterrett of Bethlehem, Philip K. Watson, Kenneth C. M. Sills, Bishop Wing of South Florida, Mrs. Irene B. Caldwell, Bishop Stevens of Los Angeles.

Dr. Shipler is chairman of the corporation. Bishop Tucker was reelected honorary vice chairman of the Federation.

CHURCH PRESS

Convention Set

Officers of the Associated Church Press have decided to go ahead with plans for the annual convention of non-Roman editors, and the three-day session will be held at Philadelphia, April 3d, 4th and 5th. It was announced by Bernard J. Mulder, president of the organization.

PHILIPPINES

Released From Internment

Additional names are reaching the National Council, showing other missionaries released from internment in the Philippines: The newest list includes Mrs. Robert F. Wilner, wife of the Suffragan Bishop, Sister Isabel, Sister Eunice, the Rev. Canon Benson H. Harvey, Mrs. Harvey, and daughter Eleanor. The Harveys are reported to be in good physical condition.

Although it has not been possible thus far to get a notice through to Bishop Binsted, or anyone else, National Council now believes that he and Mrs. Binsted are among those liberated. Others believed liberated are:

Miss Evelyn Ashcroft, the Rev. George C. Bartter, Mrs. Frances Crosby B. Bartter (wife of Rev. G. C. Bartter), John Van Wie Bergamini, the Rev. Vincent H. Gowen, Mrs. Frances Jane Olin Gowen (wife of the Rev. V. H. Gowen), Edward Herbert Geoffrey Gowen (son), Ann Katherine Gowen (daughter), the Rev. Francis C. Gray, Miss Beth Amelia Harkness, the Rev. Wayland Stearns Mandell, Miss Nellie McKim, Harry E. Shaffer, Mrs. Nita Reid Shaffer (wife of Harry E. Shaffer), Michael Reid Shaffer (son), Miss Elsie Sharp, Miss Gladys Spencer, Miss Rachel Walker, and Miss Lillian J. Weiser.

Sisters of the Order of St. Anne believed to be liberated include Sisters Ursula and Augusta as well as Sisters Isabel and Eunice, mentioned above. Direct word has come to the Sisters of St. Mary (see below) about the liberation of three Sisters and of several other Luzon missionaries.

From the Brent School staff: Mrs. Phyllis Gibbons, and E. T. Hungerford.

Mindanao missionaries believed liberated are: the Rev. Raymond E. Abbitt, Sister Ada Clark, Deaconess May E. Dawson, Miss Louise Goldthorpe, the Rev. John Mears, Mrs. Grace O'Connor Mears (wife of the Rev. John Mears), and Kathleen Irma Mears (daughter).

Many of the Philippines staff still have not been heard from.

Direct News of Sisters of St. Mary in Philippines

The Community of St. Mary has received direct word at Peekskill, N. Y., that the three Sisters of the Community interned in the Philippines by the Japanese for the past three years have been rescued by the American army. The Red Cross sent the first word to the Convent at Peekskill, giving the names of Sister Juliana, Sister Columba, and Sister Mary Olivia. With other prisoners, they were taken from Bilibid prison. A little later, the prison being the only even comparatively safe shelter, they were returned there, with the others. Since the word from the Red Cross, a letter has been received at the Convent from Sister Juliana, saying that the three Sisters are safe

and hope soon to be repatriated. With them, Sister Juliana wrote, were the following priests: the Rev. George C. Bartter, the Rev. Alfred L. Griffiths, the Rev. Arthur H. Richardson, the Rev. Wayland S. Mandell, the Rev. Clifford E. B. Nobes, and the Rev. Francis Campbell Gray (son of the late Bishop Gray of Northern Indiana).

Still further word has been received. A cable from Bishop Binsted says: "All missionaries safe and well."

Report on Bishop Binsted

¶ *The following item from the New York Herald-Tribune, not only gives assurance of Bishop Binsted's release but tells something of his work under the occupation.*

On Christmas Eve, 1942, Archbishop Michael O'Doherty, Roman Catholic prelate of the Philippines, called on Bishop Binsted, in the latter's residence on Manila's Isaac Peral Street. He found Bishop Binsted in conference with a German priest, who was the only non-Japanese permitted within the American prison camps at Cabanatuan and Bilibid.

The three men knelt and prayed. Archbishop O'Doherty gave his blessing to a plan inspired by Bishop Binsted and the priest which brought medicine, food, clothing to the war prisoners.

Nine months earlier Bishop Binsted had learned of the priest, who had a pass from Tokyo.

"I went to the Archbishop, who immediately showed the finest spirit of co-operation," he said. "He promised to send the priest around the following day. We never lacked money, for all nationals contributed—Spanish, Swiss, Italians, even Germans. We even managed to obtain clothing material. Families made their curtains into shorts. That priest has done a perfectly superb job at great personal risk."

Bishop Binsted continued his mission until the Japanese interned him, together with all the other American clergy, last July. Previously, through 18 months of Japanese occupation, he had been allowed to continue the services in the Cathedral of St. Mary and St. John. There had been only a brief spell of internment that ended February 7th, when the Bishop was released on orders of Dr. Aiura, chief of the Department of Religious Affairs.

At first Bishop Binsted was suspicious. "If you want to use me for propaganda purposes, I would prefer internment," he told Aiura.

"Bishop, we will not use you," Aiura replied. "We are letting you out so you can continue religious work."

"They let us pretty much alone," the Bishop said. "Occasionally we received propaganda material they expected us to preach from the pulpit. Generally it was along the line that the Japs' only interest in the Philippines was to liberate the people. I absolutely forbade all my clergy to preach any propaganda.

"Schools were closed and St. Luke's Hospital was taken from us. But in Ma-

nila, at least, there was no interference with the churches."

He was Bishop of northeast Japan for several years until 1940, when Tokyo banned foreign bishops. As a resident of Japan for 15 years and a keen student of Japanese character, Bishop Binsted said he was "absolutely astounded by the breakdown in discipline among the Japanese garrison at Los Banos."

"I always thought discipline was a Japanese strong point," he said. "But at Los Banos they traded food for internees' jewelry."

Bishop Binsted and his wife planted a small camote (sweet potato) patch. The Bishop lost 35 pounds and his wife 30. Today [February 23d], through the American Red Cross, the Bishop received word of the death of his father, Thomas W. Binsted, last October 14th.

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First Direct Communication

The first direct communication from the Philippine Island mission staff to Church headquarters since liberation was a letter to Presiding Bishop H. St. George Tucker, from the Rev. Clifford E. Barry Nobes of Bontoc. Fr. Nobes told that communication with Manila was at once interrupted by the Japanese invasion. In December, 1941, Bishop Wilner and Canon Harvey made a perilous trip to the North to take money to the stations at Bontoc, Sagada, Besao, Baguio, and Balbalasang, and to get news of the workers. The Japanese moved in behind them, cutting off the main road, so Bishop Wilner stayed in Bontoc until the staff was picked up later. Canon Harvey hiked in a round about way over back trails and got back to Manila safely.

"With Bishop Wilner and Fr. Albert Masferre," Fr. Nobes wrote, "we continued work in Bontoc on a normal schedule. But in February, 1942, a small detachment of Japs invaded our province and garrisoned themselves in Bontoc. They helped themselves to our dwindling food supply and had it not been for the devoted loyalty of our Igorot friends we would soon have starved. The Japs burned the greater part of Bontoc, but our mission did not suffer. After two weeks they left us. A few months' respite brought us to May, 1942, when the Japs moved in again. They at once stopped us from normal missionary work. Albert Masferre did all he could to serve the people of the central and outstations. School work in all the barrios ceased. On May 28th, Besao and Sagada missionaries were herded into our compound and I was made personally responsible for their good conduct, being told my life was forfeit if we attempted communications with Filipinos or broke any other Jap restrictions. On June 17th we were all put into trucks, being allowed one suitcase or container each, and interned at a camp with some 500 others.

"At first food was not too bad. The Jap army allowed 9 cts. per day (United States currency) per person for the purchase of food, but being right in a rich agricultural district we fared fairly well

on rice, greens, and meat from our own camp grown cows and pigs. We were crowded, each person having about 35 square feet of space and families were divided by sex, with no men and women allowed to see or talk to each other except through a fence. After a few months these restrictions were ignored but families were not allowed to live together until April 28, 1944.

STARVATION DIET

"Two of our men escaped to join the guerrillas on Maundy Thursday, 1944, and then the really hard days began. We were given a crazy Jap lieutenant as our commandant, and a lot of tough guards, and barbed wire fences were constructed around the camp. The commandant cut our food way down. At the low point we were getting less than 500 calories a day in our diet, consisting mostly of mouldy corn meal mush and withered *camote* (sweet potato) greens, with meat once in five weeks. More than half the camp had dysentery or colitis at some time or other. We were compelled by this commander to hard garden work to grow our own vegetables, and my weight dropped from pre-war 175 to 124 pounds. That was not exceptional. My three-year old daughter gained but a pound and a half in one year. She had no milk until Christmas, 1943, brought our one and only Red Cross shipment of food and supplies.

"During 1942-43 the Japs allowed us to receive food packages from Filipinos outside, and to buy with money sent us by the Bishop who was not yet interned in Manila. But prices were fantastic. They reached, before the Americans hit the Islands, pesos 8.00 each for eggs, pesos 2.50 for a banana. After the Americans came to Leyte prices soared so that we could not have bought even if the Japs had allowed us, and they wouldn't permit any extra food to come in. Their food allowances were unbelievably small. We often had to share 25 pounds of meat among 500 people for a period of three days or 15 pounds of fish for a similar period.

DESTITUTE SCHOOLS

"The camp ran schools for the children, without pencils, paper or books. There was a hospital for the sick, but often we had no medicines. The Japs confiscated most of the Red Cross medicines shipped to us. At the end of 1944 there was scarcely a person in camp who had as high as 70 on a red blood count. Nutritional edema was prevalent, as well as beri beri and other diseases of malnutrition.

"The day after Christmas, 1944, we were ordered to pack our belongings, half a cubic yard per person was allowed, and we were moved to an old prison, condemned before the war as being unfit for human habitation. Along roads clogged with Japanese military traffic moving north for the imminent invasion by General MacArthur's boys, we traveled 150 miles taking 23½ hours for the trip. A good deal of our luggage had been looted for food-stuffs by the Japs before it was shipped along to us. The place was filthy, bedbugs, rats, open uncovered latrines with inad-

quate water. The food was worse than it had ever been before, only mouldy corn filled with weevils.

"God was good to us in our mission crowd. Our two children, the two Bergamini children, Mrs. Gowen and Ann Gowen, Miss Spencer, Fr. Bartter, Fr. Mandell, Sister Juliana, Sister Augusta, and Sister Helena, and I had dysentery at various times, but no other serious ailments.

CONFIRMATION CLASSES

"Miss Elizabeth Whitcomb had a bad fall and broke her hip, making her a permanent bed patient. We were permitted to have a daily Mass, and until Bishop Wilner was transferred, we even had two Confirmation classes. The Sisters of St. Anne and St. Mary ran Sunday school classes for the young children. And it was with great sincerity that the little ones prayed daily, 'Please dear God, give us more to eat and bring the Americans to help us soon.'

"Down here since the beginning of the year things began to hum. After the Americans came to (censored), which news we had smuggled in, the Japs became more surly and disagreeable. Food, filthy as it was, was cut down in quantity. We were paying in Japanese military pesos, pesos 22.00 for a little over three pounds of peanuts, \$25.00 U. S. gold, for a pound of milk powder, pesos 37.50 for one cocoa-nut.

BATTLE FOR MANILA

"The Americans reached Manila February 3d and even then the Jap officers told the soldiers that they were fighting a few guerrillas. We were abandoned by the Japs on February 4th, and the same day the doughboys moved in to take us over. What a day! One youngster spent the whole day running from one soldier to another saying, 'Thank you for coming to help us.'

"The battle for Manila, a fierce house



U. S. Navy.

"MANFULLY TO FIGHT . . ." *Chaplain Shannon, since killed in action, baptized a sailor on a ship en route to the invasion of Luzon.*

to house battle, started, and continues. The Japs wantonly started fires all over and we were hastily rescued from our imperilled building and taken to Ang Tibay shoe factory five miles away, to spend the night and the next day. There we had our first army cooked meal. I've eaten better ones, but never with greater enjoyment have I eaten anything. Since our return to (censored) the army has been feeding us—and how! The children, amazed at the taste of white wheat bread! We had made 'bread' of various combinations of rice, bucacao, corn, potato flour with cocoanut meat as filler, and cassave flour, which made it a rubbery mess. Then the children were surprised to see they could have butter and jam on their bread. And they still can't quite believe that they are allowed to have milk, butter and sugar at the same meal.

"Our plans are indefinite. I should like to go North to the station before going home, to appraise the damage to property. We know, for example that Alab and Tukukan are completely demolished, and we fear for the rest of the property. When we get home we shall want to go some place and have physical checks to see what three years of malnutrition and dysentery have done to us. Then we'd like a rest at the seashore—after that, well, my health will of course be a factor entering into the decision."

ARMED FORCES

Chaplain Eugene R. Shannon Killed in Action

Lt. Eugene R. Shannon, 38, Navy chaplain and former rector of Grace Church, Freeport, Ill., has been killed in action and buried at sea. He was commissioned in 1942, and assigned to an aircraft carrier late in 1943.

Fr. Shannon was born in Dresden, Ohio, in 1906, the son of William and Mame Shannon. He attended the public schools of Zanesville, Ohio, and received his B.A. degree from Northwestern University; his B.D. degree from Seabury-Western Theological Seminary. He was ordained deacon in 1932 and priest in 1933. Before assuming the rectorship of Grace Church, Freeport, he served as assistant at St. Chrysostom's, Chicago.

Fr. Shannon's most recent letter to THE LIVING CHURCH, dated January 19, 1943, describes a baptismal service held on the fo'c'sle of his carrier on Christmas afternoon. He states: "A man has rather full opportunity to exercise his ministry when serving on a ship with as large a complement as we have. There is this baptism: I performed a wedding in the mess of the chief petty officers when we were still in the states; I have had funerals, I am sorry to say; and I have a celebration of the Holy Communion every Sunday morning.

"The nucleus of my congregation at this particular service is made up of a man from St. Alban's in Washington, D. C., a vestryman from the church in Jackson, Miss., and a lad from a parish in my own diocese, Chicago. My Christmas services were like the ones held in the states, many

more men than could be accommodated with seats, with a large number of men perched up on airplanes on the hangar deck where we hold services when circumstances permit. The attendance at my general service is never less than 200, and that is a very fine figure—it serves to prove that chaplains are ministering to the needs of the men.

"Interestingly enough, when this picture was made [see p. 8], we were at anchor in a port below the equator, waiting to move out into the Lingayen invasion on Luzon. We are now steaming home after three weeks of operation there; home, of course, means safer waters than the South China Sea, not actually the States. Our ship was one of the spearheads in this invasion; it has been an experience not ever to be forgotten. What an opportunity, to baptize a man on the eve of such a thing."

What to Send

A Navy chaplain supplied the Army and Navy Commission with some excellent advice about gifts to be sent by a rector or lay person to a man overseas.

"If you could see the eagerness with which the men seek one of the Church War Crosses to wear about their necks, you would no longer wonder what to send.

"Soap and gum and cigarettes are hardly what he expects. Some simple cookies from a church supper brings the boy who used to attend such suppers, close to home. In find that cookies tightly sealed in tin, with wax paper inside, if they are carefully packed, usually reach destinations without being spoiled.

"A Prayer Book which has been blessed at the altar during a service in the home church, at which prayers were offered for the man, is a cherished gift. In like manner compact Bibles, not bulky, metal crosses, picture of the chancel, snapshot of the church school picnic, or the boy's family with the church as a background, a print of the picture used as the theme of the Lenten program—to the boy who in any way recalls with pleasure his church (and most of them do) such presents are tremendously popular. Such gifts, with information as to why they were sent, are much better than impersonal subscriptions to magazines, printed church programs, or gifts of gum, etc.

"Moreover, the more often such gifts may be sent, the more there is to surround the lonely boy with his local parish."

"Link" Assailed as Subversive To Church's Teaching

The *Link*, a magazine prepared under interdenominational auspices for servicemen, is accused of being subversive of the teaching of the Episcopal Church in a letter addressed by John Kremer, president of the American Church Union, to the Presiding Bishop.

The letter, according to the Rev. Dr. Grieg Taber, chairman of the executive committee of the ACU, has the support of the entire Union and was directed to be sent to the Presiding Bishop by the executive committee.

Through the National Council, the

Episcopal Church contributes to the support of the Servicemen's Christian League, publishers of the *Link*. The ACU feels that this support should be withdrawn because of the magazine's alleged "Lack of any definite faith, Catholic or Evangelical."

The text of the letter follows:

"My dear Bishop Tucker:

"The American Church Union, a body of clergy and laity having as one of its primary purposes the upholding of the doctrine, discipline and worship of the Episcopal Church, herewith desires to register its protest against the support given by the Episcopal Church to the *Link*, a periodical being distributed through Army and Navy chaplains and in other ways to our men in the armed forces.

"We of the American Church Union make this protest in all charity and in all honesty. We cannot believe that it is right to support any publication such as the *Link* which is subversive of the definite teaching of the Episcopal Church. When the presence of Jesus Christ in the Holy Communion is described as symbolic rather than real, when His teaching is considered to be the philosophy of a man rather than the divine revelation of the Son of God, when the Church is thought of as a human organization rather than a divine organism—then we believe that the common faith of both Evangelicals and Anglo-Catholics in the Episcopal Church is challenged. The items referred to in this sentence all occurred in one number, September, 1944. Such a combination in one issue indicates the lack of any definite faith, Catholic or Evangelical, behind the policy being followed by the editor of the magazine.

"Much vague and false teaching will be disseminated among the men and women of the armed forces, but we regret that such teaching should receive the official support of the Episcopal Church. We respectfully ask that the many talents of Episcopalians, as well as the funds at the disposal of the Church, be used rather for the provision and distribution of devotional material for our service men and women which will be in harmony with the doctrine, discipline, and worship of the Episcopal Church."

HOME FRONT

Permission from ODT to Hold General Assemblies

Three of the country's leading Presbyterian communions have been granted permission by the Office of Defense Transportation to hold their general assemblies this year, with the understanding that attendance will be held to minimum requirements to ease the burden on railroad facilities and hotel accommodations.

The Presbyterian Church in the USA, largest of the three groups, was originally scheduled to hold its 157th session at Minneapolis, Minn., beginning May 24th, but plans are being made to change both the date and location in an attempt to reduce travel distances.

The Presbyterian Church in the US (Southern) will meet in its 85th session at Montreat, N. C., May 24th to 31st. The United Presbyterian Church of North America will hold its 87th session at Monmouth, Ill., beginning May 30th, with about 150 delegates, or half the usual number, present. The meeting was transferred from Dayton, Ohio.

C.O.'s

Parole of Jehovah's Witnesses Asked

Thirty-two prominent Protestant, Catholic, and Jewish leaders have issued a joint appeal for prompt parole to useful work of the 2,000 to 3,000 Jehovah's Witnesses now in federal prison for their refusal to accept military or civilian service.

Attorney General Francis Biddle was urged by the clergymen to extend parole provisions to Jehovah's Witnesses so that they may be freed to engage in essential occupations, which would permit them to continue their part-time ministering, "and at the same time render a useful service to the country."

Signers of the letter, initiated by the National Committee on Conscientious Objectors of the American Civil Liberties Union, included Bishop G. Bromley Oxnam and Dr. Samuel McCrea Cavert, president and general secretary respectively of the Federal Council of Churches; the Rev. Wilfred Parsons, S.J., of Georgetown University; and Rabbi Morris Lazaron of Baltimore, Md.

BISHOPS AMONG SIGNERS

Also, Methodist Bishops Lewis O. Hartman of Boston, and Francis McConnell of New York; Bishops Mitchell of Arizona and Lawrence of Western Massachusetts; Dr. Harry Emerson Fosdick; Dr. Robert A. Ashworth of the National Conference of Christians and Jews; Dr. Paul Scherer of New York; and Dr. Henry Neumann of the Ethical Culture Society, Brooklyn, N. Y.

RELIEF

National Drive for Clothing Collection

Presiding Bishop Tucker attended a meeting of the National Committee of the United National Clothing Collection at the White House in Washington, February 27th, and upon his return to New York, wrote to the bishops of the Church urging their cooperation in this effort. The National Council's Division of Christian Social Relations and the Woman's Auxiliary have asked local leaders to interest themselves in the effort, and to do all they can to make sure that Churchpeople cooperate fully.

A nationwide collection of clothing is scheduled for April, with Henry J. Kaiser as national chairman. The Presiding Bishop is one of the national sponsors. The goal of the collection is 150,000,000 pounds of good used clothing which will be packed and shipped to the peoples of the liberated countries of Europe and the Balkans. The United Nations Relief and Rehabilitation Administration will be the primary agent for the distribution of the clothing, but the campaign has the full cooperation of all world relief agencies. In the Episcopal Church, the promotional agency is the Presiding Bishop's Fund for World Relief.

INTERNATIONAL

Old Catholics in War Time

¶ After a silence of several years, Hugo Flury, LIVING CHURCH correspondent for the Old Catholics, has written from Mohlin, Switzerland. He shows that inter-communion between the Anglican and Old Catholic Churches has been of practical value during the war.

By HUGO FLURY

SWITZERLAND: The Old Catholic Church is with the whole people of this country aware of the fortune of being spared by God's grace from the war and of living in a peaceful country and of doing His work in the kingdom of God peacefully in comparison with the suffering of other countries and men. In this sentiment she is feeling obliged to thank God and is trying to express her thankfulness by helping the distressed coming from all countries to Switzerland. For many years our Church and our Bishop Kury has cared for the numerous Old Catholics, Orthodox, and also some Jews, by cure of souls, financial support and giving place in towns, where they have possibility of studying. For the postwar time, a committee of relief is appointed with Bishop Kury as president for help to the Old Catholic churches. First food and clothes are to be collected for the Churchmembers in Holland. If possible, children will be received in families of Switzerland.

By request of the Bishop of Fulham who has been hindered by the war in exercising his supervision, Bishop Dr. Kury has often administered the sacrament of Confirmation to members of the Church of England, at Zürich, Berne, Lausanne, Territet, Geneva. Thereby the intercommunion between the Anglican and Old Catholic Churches proved its test during this war. We hope that this relation may soon be resumed.

HOLLAND: The occupation by the Germans of Holland in 1940 caused losses also to the Old Catholic Church. One church in Rotterdam was destroyed and its priest killed at the altar rail by air bombing. Since then she has been spared from greater damages, except evacuations in parishes on the shore of the Northern Sea. With the other Christian churches of this country, she resisted the Nazi's attacks and protested against the persecution of the Jews. The concentration camp isn't therefore spared to members of this Church. The cure of souls was hindered by evacuations of whole parishes, for which possibilities of services are to be procured. The weekly was regularly printed and also received in Switzerland.

GREATER GERMANY: The news from Greater Germany is coming seldom. The reason is to be found in the suppression of the ecclesiastical press "by reason of war's emergency," in the strong censorship, which does not allow to pass any news on the damages by air bombing, and in the caution of those who write

letters. Of the Old Catholic bishops in Germany and the German occupied countries, Bishop Berends of Deventer (Holland) died and was succeeded by pastor Lagerwey at Utrecht, well known to visitors of the Old Catholic congresses, and Bishop Tüchler of Vienna, Austria, retired. The bombing of German cities has destroyed many Old Catholic churches and younger clergy have been called to military services. It is clear, that the life of the parishes is hampered by great difficulties. Notwithstanding the news shows, that clergy and laity, who remained in the parishes make it possible to maintain the life of the parishes. In Austria and the Sudetengau the damages are less and the life more quiet.

Of the churches in Poland, the Czechs and Croats no news have been received. It is to be feared, these communities were destroyed.

Moscow Broadcast Praises Italian Priests for Patriotic Activity

A Moscow radio broadcast praising Italian priests for their "patriotic and democratic activity" has furthered speculation in Catholic circles regarding an impending Vatican-Soviet agreement.

Osservatore Romano described the Russian broadcast as "in complete contrast to recent Moscow attacks against the Vatican," and said, "it is the first time Moscow has spoken out favoring and complimenting Catholics."

The Vatican newspaper's comment coincided with an article in *Tribuna del Popolo* reporting that the Vatican is greatly pleased with the high moral tone of recent Russian films, thus furthering the impression that conciliatory moves are under way.

It is understood, meanwhile, that discussions between Russians in Rome and Vatican representatives have been resumed after being suspended shortly before the Pope's recent illness.

Some Catholic quarters regard the conciliatory Moscow broadcast as the first tangible expression of the results achieved by the Yalta conference concerning the Soviet attitude toward Roman Catholics, which Harry Hopkins, special envoy of President Roosevelt discussed in an hour-long conversation with the Pope on January 30th.

Osservatore Romano quoted the Moscow broadcast as saying: "The representatives of Christ have wished to acquit themselves of their duty as fathers of humanity and of their country. Priests are seeking by every means in their power to save the world from a new catastrophe. Even the reactionary forces belonging to the Catholic movement have come into the field to participate in the great mission."

The Vatican paper criticized this reference to Catholic reaction in Italy, denying it exists, and adding that if it did exist, as the Russians claimed, and has now "switched its line," there is "no need to mention it."

It also criticized as "uncertain and vague" a passage in the broadcast which

said: "The contribution given by so many priests to the cause of the fatherland should serve as an admonition to certain prelates who, with their attitude, facilitated the work of certain individuals, promoting more slaughter."

Ending its comment on a conciliatory note, however, *Osservatore Romano* said: "The Pope's Christmas message favored the same just and durable peace which both *Pravda* and the general council of the Russian Orthodox Church have recently demanded."

ENGLAND

Adult Education

By C. B. MORTLOCK

The institution in the British Army of what has come to be known as the "Padre's Hour," by which every soldier is required to receive one hour's religious instruction weekly as part of his regular training, and the weekly lectures and discussions on current affairs under the aegis of the Army Bureau of Current Affairs, are two of the causes which have brought the whole question of adult education very much to the fore.

The Church has concerned itself with the education of the child, but as Sir Richard Livingstone, eminent educationist, has recently pointed out, it has done hardly anything in the no less important matter of educating the adult. In that, as Sir Richard justly observes, it resembles the nation, which has been equally neglectful hitherto. Adult education is, however, now very much in the air and is prominent in the new Education Act. The question that is being asked is "Will the Church play its part in the growing movement or will it allow adult education to develop on purely secular lines?"

An important statement entitled "Re-educating Adults," has just been published by the Churches Committee for Supplementing Religious Education among Men in H. M. Forces, in which Canon R. E. Parsons, its secretary, summarizes much valuable experience. He points out that what is ultimately at stake in the world today is the freedom and growth of personality—the development of the mature or full-grown man. Against this is the menace of totalitarianism in all its forms, the mass organization of public opinion through the wireless, the film and the press, and the growing mechanization of life, which is largely uncreative.

SECULAR EDUCATION BETTER

While there has been immense advance in secular education there has been no corresponding advance in religious education, with a consequent loss of balance and proportion. That a simple person of untutored mind should have a simple theology will create no perils for that person's faith. But, says Canon Parsons, if his mind develops in other ways while his theology is left in a crude and primitive form, his faith will be in danger, and his presentation of it, accompanied some-

A Personal Appraisal of the Crimea Conference

By JOHN FOSTER DULLES

Chairman, Commission on a Just and Durable Peace

THE CRIMEA Conference was an indispensable prelude to that of San Francisco. It came at a time of doubt. Over a year before, Great Britain, the Soviet Union, and the United States had pledged themselves to the "closest coöperation" in relation to European questions. But that coöperation had deteriorated during 1944. It appeared that the government of the United States preferred to avoid responsibility for difficult European decisions and that the Soviet Union preferred to decide alone matters which affected it vitally. Under those circumstances, it hardly seemed worth while to go ahead with plans for more elaborate collaboration. Such plans could be no more than paper plans unless the nations which possessed preponderant power in the world were willing to coöperate.

The Crimea Conference showed a revival, within the great alliance, of a will to collaborate for peace, as for war. The decisions there taken were not news. For the most part they had been foreseen. What could not have been foreseen was the acceptance by the United States of responsibility for such hard decisions as the redetermination of Poland's boundaries and the acceptance by the Soviet Union of United States and British participation in deciding what would be the Soviet's western boundary.

The cynics will say that the United States merely accepted the inevitable and that the Soviet Union allowed the United States to agree only on Soviet terms. To say that is to miss the main point. A new era was opened by the Crimea Conference in that the United States abandoned a form of aloofness which it had been practicing for many years and the Soviet Union permitted joint action on matters that it had the power to settle for itself. These are two momentous precedents. If they had not occurred, the future would have been dark. Now that they have occurred, we can proceed hopefully with plans to broaden the base of international collaboration and make it permanent.

Organized power must be built on practical realities. Also, it must be inspired with moral purpose. If the Crimea Conference encourages us politically, it reveals a discouraging gulf between what we practice and what we preach.

The Atlantic Charter is the moral standard upon which the leaders of the United Nations have themselves agreed. Compared with that standard, the Crimea decisions do not stand up very well.

The principle of "no aggrandizement, territorial or other" (Atlantic Charter, Point 1) has been abandoned.

The Soviet Union is aggrandized at the expense of Poland and Poland, in turn, is invited to aggrandize herself at the expense of Germany. The territorial changes decided upon are not made dependent upon "the freely expressed wishes of the peoples concerned" (Atlantic Charter, Point 2). The Crimea declaration speaks of "the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them." But it adds to the quoted words, drawn from the Atlantic Charter (Point 3), the words "by the aggressor nations." Thus, seemingly, only those who have been deprived of sovereignty or self-government by the Axis powers are to be given the benefit of that principle of the Atlantic Charter. The decisions regarding Germany, while not explicit, reflect a spirit quite different from that which sought the "economic prosperity" of "all states, great or small, victor or vanquished" (Atlantic Charter, Point 4).

We can draw two conclusions from the great discrepancy between the principles of the Atlantic Charter and the decisions taken at the Crimea Conference. One conclusion is that the Atlantic Charter itself is not perfect preaching. It reflects too much a static rather than a dynamic concept of the world. We pointed this out more than three years ago. There will be constant and unnecessary embarrassment until the Atlantic Charter is remolded into a better statement of our long-range objectives.

A second conclusion we can draw is that decisions taken in the heat of war will inevitably fall short of high principles. It is because that is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: "If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them."

The Crimea decisions dramatize the need of getting at San Francisco the right kind of world organization. It must be an organization which, in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand. Fortunately, these Proposals are still "tentative." But they will soon be crystallized. It is, therefore, urgent that our people study and come to understand these Proposals and exert their influence to the end that the world organization which will come out of them will be a world organization which seeks a peace that is just and which, because it is just, can be durable.

times with unreasoned vehemence, will alienate others from it.

Among the methods advocated are the turning of the parishes into "Schools of Religion" with both the clergy and laity trained for the work, and the foundation and operation of People's Colleges on the lines of the residential Scandinavian High Schools. In 1939, Denmark (population 3,700,000) had 60 residential colleges; Norway (2,395,000) had 30; Sweden (6,276,000) had 60; and Great Britain (44,400,000) had seven.

The Church was the pioneer of elementary education in the Church schools; of secondary education in the public and grammar schools; of higher education in the ancient universities. Why should not the Church, asks Secretary Parsons, now become the pioneer of a forward movement to complete the people's education by the founding of people's colleges for the glory of God and the advancement of man?

CHINA

Change in Plans

A cable from Kunming, China, indicates a change in the plans of Miss Emeline Bowne and Miss Margaret Monteiro, who were reported some time ago on their way home. The later cable states that Sister Louise will leave on furlough immediately, that Miss Bowne will remain to nurse Chinese soldiers, and that Miss Monteiro will do Red Cross work.

The cable brings too the information that Bishop Gilman and Fr. Wood are both at Hsichow, at Central China College, and that Bishop Tsu has not yet arrived.

Missionaries Praised For Refugee Work

Foreign missionaries were specifically named by China's Minister of Social Affairs on his return from the Kweichow-Kwangsi border area as being of great service in the handling of refugees there after the Japanese began their drive across Kwangsi province and into Kweichow.

Speaking before a national government memorial service Minister Ku Cheng-kan reviewed recent work of his ministry for refugee relief. Foreign missionaries, the minister said, volunteered for service to refugees, and "their spirit cannot be praised too much."

BULGARIA

Orthodox Priests Convicted By People's Court

Four Orthodox clergymen have been sentenced to imprisonment by a Bulgarian people's court, according to a Sofia radio broadcast reported in Soviet newspapers. The priests were condemned for complicity in German attempts to prove Russian authorities responsible for the mass-murder of 12,000 Polish officers and men at Katyn forest in 1940.

March 11, 1945

Judgment Must Begin

CHAPLAIN DUBOIS' article, Judgment at the House of God, which is concluded in this issue, is one of the most important we have published in years. It is important not only as the reflections of an intelligent and well-informed observer, but as providing background for the statement of 100 Army and Navy chaplains which we publish with the article. Fr. Dubois, of course, is known as an Anglo-Catholic, and his article reflects the full appreciation of the Church's nature and resources for human life which the term implies. But the statement of the chaplains was drafted and signed by a men of diverse kinds of Churchmanship. The indictment it conveys is an indictment of all kinds of Church life as it has been lived in the period between wars. And it is an interesting fact that pressure against its publication has been exerted by all kinds of highly placed Churchmen.

We would not have believed it possible that anyone would seek to discourage the expression of the chaplains' opinions and the communication of those opinions to the Church, if we had not found it to be so in actual experience. Nevertheless, the group of chaplains which first prepared the statement found many unnecessary difficulties placed in the way of their sending it to their brother chaplains. Similarly, we have been checked at every turn in the effort to prepare an adequate account of its circulation. In fact, the publication of it in THE LIVING CHURCH has not even yet been authorized! The text which appears in this week's issue is there because, having seen the statement in a parish paper and in the *Church Review*, organ of the Church Society for College Work, we feel that it is now public property.

Fr. Dubois, taking as his text I St. Peter 4: 17, "For the time is come that judgment must begin at the house of God," entitled his article, "Judgment at the House of God." For this editorial, we place emphasis on a different part of the text: "Judgment *must begin*."

Judgment must begin at high levels of Church policy-making and planning. Our leaders, if the Church is to fit itself for the strenuous and dangerous days that lie ahead,

must recognize the dismal inadequacies on which the chaplains have placed an unerring finger. No matter how thoroughly you whitewash a sepulchre, as our Lord pointed out, it is still a sepulchre. The fact that we of the laity are, by and large, members of the "pagan and indifferent multitude," neither knowing nor caring about Christ and His Church, cannot be effectively combatted until it is honestly faced. The fact that the Church's educational program has failed to stem the tide of paganism and secularism must be admitted in order to "bring about such reorganization of the Church as a whole and of our respective dioceses as will make the central objective an imparting to our people of definite knowledge of what Christianity is and the truths of the gospel are."

The Birmingham meeting of the House of Bishops, with its history-making resolution on the need for a better educational program, showed that our spiritual fathers are aware of the need. The Pastoral Letter, which we publish in this issue, is also on a high level of Christian earnestness. But principles and exhortations are of little effect until they are translated into policies and action.

Judgment must begin among the parish clergy. Theirs, after all, is the primary responsibility for making every activity and organization of the parish a functioning unit of the Kingdom of God. Theirs is the priceless obligation and privilege of preaching the Gospel, of proclaiming God's salvation to His people. Each parish priest should ask himself: "Is my parish God-centered? Do the organizations, the activities, the parish school have any vital relationship to the Kingdom of God? Or are they techniques for multiplying numbers, increasing enrolment with little regard to Christ and His demands upon human souls?"

Judgment must begin among the laity. We of the laity are the Church. In us inheres the sovereign power to make or break any priest, any bishop, any Church executive. In the past, we have often rewarded flippancy and shallowness by calling clergy characterized by those social graces to our parishes. We have often penalized clerical devotion to God by making it clear to our spiritual fathers that such "fanaticism" was unwelcome. We have discouraged the practice of religion by our sons and daughters with the diabolical refrain, "Oh I'm sure that that (particular act of devotion) isn't really necessary!" We have told everyone, "I'm very low church"; and said, with pride, "our parish is low"; meaning just what the word implies—that we give religion a very low place in our scheme of things.

If the Church after the war is to rise to its rightful place and function, we of the laity must submit ourselves to God's judgment in every aspect of our lives. Our parish organizations and activities must be consciously and deliberately pointed toward God and His kingdom. Our business, our family life must be similarly reoriented. It is really better to be dead, our Lord said, than to be an occasion of sin to anyone—to our employees, our children, our friends. What would you tell your son if he decided he wanted to be a missionary? What would you tell your daughter if she decided she wanted to be a nun?

When the chaplains return—the 100 who signed the statement, and the many others who failed to do so only because of ecclesiastical humbershooting—are we going to be the kind

The Collect

Fifth (Passion) Sunday in Lent

March 18th

THE CHRISTIAN faith teaches us to make our souls ready for closer, eternal life with God. Lent stresses the governing of the body as a means to that end. Many of our sins come from the body which thus wars against the soul. We must guard the desires of the body lest sin gain a hold over us. We are to use such abstinence that the flesh may be brought under the control of the Spirit. The body is to be kept holy, as the temple of the Holy Ghost. The body must be preserved as the shrine of the soul in this life and kept fit for its transformation into the resurrection body. But while we are concerned for the body there must be equal care of the soul. This is a great responsibility, but God's help is available. As we make our Communion let it be with thanksgiving as we receive the holy Gift that can preserve our bodies and souls unto everlasting life.



At Sea.

DEAR FAMILY: Abler pens than mine have described the majestic spectacle of a war-time convoy of troop-laden ships on their way to an amphibious assault. There is an incomparable sense of overwhelming power, of ordered unity of purpose, in the sight of scores of transports, four or five abreast, reaching ahead and astern from horizon to horizon, flanked by swift destroyers far out on either flank, like watchful shepherd dogs guiding and guarding their flock. And there is a thrill and a sense of awe in the knowledge that still other ships, bent on the same grim errand, are hidden from view beyond the concealing curve of the earth.

This is written aboard a ship in the midst of such a convoy—a modern task force that would dwarf the famed Spanish Armada into insignificance, but that is by no means unique in this war. Here are swift APAs and AKAs—personnel and cargo transports—how many I cannot say. Most of them did not exist even in blue-print form when the Japs launched their treacherous attack on Pearl Harbor three years ago. Now they are laden with determined, well-trained troops, most of whom were school boys, clerks, farm hands, or mechanics at that time, but who are now a coordinated striking force of United States Marines, confident of their ability to cope with the best or the worst that the enemy can throw against them.

Somewhere, many miles ahead, lies the portion of Japanese territory toward which this powerful force is moving with the calm precision of a plan that has been carefully worked out to the smallest detail. Most of the troops aboard do not know what their destination is, but they have no illusions about it. They know that its beaches will be filled with deadly obstacles, and that their landing will be opposed with every ounce of strength by a strong, tricky, determined enemy. They know that the fighting will be bitter and the losses heavy. They realize that many aboard these ships will not return from that strange foreign shore, that others will survive only at the cost of shattered bodies or minds. They know that these things are the price of victory. They are prepared to pay that price, and they have not the slightest doubt that the victory will be theirs.

Aboard this ship, and the other ships of this force, there is little to indicate to casual observation the grim nature of this expedition. If the men were not all in uniform, one might almost

think that this was a pleasure cruise. The blue Pacific is as peaceful as its name implies. By day the men loaf in the sunshine on deck, or seek shady corners where they can quietly smoke and read. Some even have canvas deck chairs, which lend an almost festive quality to the scene. But the ship's guns are uncovered and ready for action, and at each of them sits a watchful sailor on duty, earphones over his head, his eyes constantly scanning the sea and the sky.

In the evening, the ships are of course completely darkened, and the convoy slips silently through the blackness of the night. But by moonlight and starlight the outlines of near-by ships can be seen. . . . Somewhere on a lower deck a mandolin is playing and young voices are singing "I'll be seeing you. . . ."

On Sunday I attended church services, both Protestant and Roman Catholic, on the after deck. There is no Protestant chaplain aboard, but the service was perhaps more impressive for that reason. It was conducted by a young enlisted man, and the singing was led by a pharmacist's mate. The colonel read the lesson, and his executive officer led one of the prayers, but for the most part the service was by and for the men themselves. The "message," given simply and without self-consciousness by a lad in his twenties, dressed like the others in dungarees, was direct and appropriate. They were going into battle. They were strong, but they did not place their strength in their own arms alone. God had sustained our nation in other times of crisis. He would sustain us now, for we were armed not only with physical weapons but with the conviction of a righteous cause. The speaker quoted St. Paul's words about the many who enter the race, but the one who wins the crown. It behooves us so to run the race that we would deserve the crown.

As he spoke, I watched the earnest faces of the men, and I looked beyond them at the other ships reaching to the horizon. On many of these ships services were also being held, as the Church pennant, flying above the national colors on each of them, indicated. Somehow it did not seem incongruous that this powerful force moving inexorably into battle should, for an hour, proclaim thus its supreme allegiance to the Prince of Peace.

The Protestant service concluded, the men filed out and others took their place. There was an interval while a table was rigged as a simple altar; and then the age-old mystery of the Mass was celebrated. Most of the congregation made their communions, in preparation for whatever might lie before them.

The loud speaker announced: "Divine services are over. The smoking lamp is lighted"—traditional Navy phrase indicating that men are permitted to smoke. The Church pennant was lowered and the national ensign hoisted to the top of its halyard. The ship's company went back to its duties, and the troops to their various pastimes. The convoy continued quietly, steadily, relentlessly on its course.

CLIFFORD P. MOREHOUSE.

of Churchpeople who will welcome their announced determination to exercise a "God-recollecting, God-centered, and spiritually disciplined ministry"? Do we want that kind of parish priest or are we going to find that kind of priest upsetting and disturbing, a nuisance to our dreamy, pedestrian sort of Christianity?

It is very doubtful that the postwar world will be the kind of world in which Parochial Episcopalianism can hold its own. The movies provide better entertainment. The radio fills the mind with talk more conveniently. The labor movement and business provide a wider field of service. Psychiatry appears to provide more help in personality adjustment. Churchgoing is no longer a social necessity for the "best people." We've got nothing left to sell but God. That being so, our very survival is likely to depend upon our restoring Him to the center of our lives and fearlessly proclaiming His salvation to the world.

The time is come that judgment must begin.

Remodelling

CARPENTERS, electricians, and other ministers of the more abundant life have descended on THE LIVING CHURCH office to provide your favorite Church magazine with a layout more suitable to its present needs. Our space, originally designed for seven people and a library, has had to be redesigned for twelve people, with the very strong probability that after the war there will be fourteen or fifteen. (The library, as we reported some time ago, has gone to the Milwaukee Public Library, there to serve a wider public.)

The end result, we hope, will be facilities which will make it possible for us to give you even more efficient service than in the past. In the meantime, however, correspondence and all other branches of office work are feeling the effects of peripatetic desks, noise, dust, and disruption. We must ask the FAMILY's indulgence if our service is less than perfect just now.

Judgment at the House of God

Thoughts of an Army Chaplain - Part II

By Major Albert J. Dubois

Chaplain, USA

THE NEXT weakness most apparent to a chaplain after that of lack of understanding and instruction is that of the extreme "parochialism" or "congregationalism" of the Episcopal Church. One discovers a fair number of persons who have received some training and instruction, who have a very obvious pride in the fact that they are Episcopalians, but whose interest and pride is confined to their home parish. We are constantly finding splendid men who were great workers in their church at home but who left it all behind when they entered the army. This makes some sort of regular contact between the home town priest and the soldier more important in our Church than in most other groups. This makes it doubly important for the parish priest to notify chaplains of the location of Churchmen in camps and units. I have frequently met with men known to be Churchmen, only to be told quite flatly that "they only go when home!" Believe me, these are not isolated cases.

"CHURCH IS MY HOME PARISH"

Some time ago I was invited to a dinner party in a camp where I was assigned. Nearly all the other guests at the affair were from another section of the division and were not in the unit that I immediately served so that they were not known to me personally. The first officer arriving with me asked of my Church affiliation. He was delighted when he found out that I was an "Episcopalian" and said that he was a vestryman of St. — parish in Brooklyn. He praised his rector and his church and told me how much it meant to him and then expressed surprise that Episcopal services were held at camp. The point is that these services had been announced weekly for the 11 months that he had been in the organization; they had been announced in weekly orders of the division and schedules were on all bulletin boards. Pressed as to why he had not looked up a service of the Church in that length of time (or had not even visited the very active parish in the near-by community), he said, typically, "Church to me is my home parish; I never go otherwise." Of the rest of the guests assembled for that party, seven out of twelve officers were discovered to be Churchmen. I had only known of one and he in turn was the only one who knew of our services. Of the rest, one was a vestryman, one a choir director and had not missed church for eight years until the day he entered the army (and hadn't been once in the year and a half of his service). Still a third in the group had been head acolyte and master of ceremonies in a well-known Anglo-Catholic parish. Here was a representative group of fairly active people in parishes at home and yet the thought

of church beyond the border of the home parish had not entered their minds.

Perhaps this is in part due to the difference of Churchmanship within our Church which makes us accustomed to the particular ways of one priest and parish and makes us uncomfortable elsewhere. But I think that most of us in the armed forces try to provide services that will be a "norm" for all shades of Churchmanship without reference to our own desires or customs in the parishes we served in civilian life. Perhaps it resolves itself into another case of poor instruction. The power of the sacraments, the spiritual treasury of the Church, mean little apart from the accustomed surroundings and the clergy we already know. Among my other experiences is that of seeking out the son of a priest of the Church and asking him to help me serve, only to be told that while the man did serve at home, "It was just something between dad and myself!"

WHO IS TO BLAME?

Who is ultimately to blame for these things? The "Statement" of the army and navy chaplains says that we all must recognize that the clergy are at fault. We have been too content to build loyalties to ourselves and to our parishes and not to a personal Saviour and to the work of His Church throughout the world. The parochialism of the clergy is clearly seen in the fact that so many have but little concern even for their own men after they leave the parish boundaries. There are, of course, notable exceptions and some priests are doing an excellent job of following their men in service, putting chaplains in touch with them and remembering them in their prayers. Nor am I unmindful, but rather grateful, for the support of many prayers that rise from war shrines throughout the Church, but, as one writer has put it—"We must hurl ourselves after our prayer."

Because of this intense parochial outlook it is especially important for the chaplains of the Church to know their men and to be able to seek them out and hold them to the Church. The Church as a whole has done but little to support us in this job and, although the Army and Navy Commission has done excellent work in some other fields, in this most important of all things it has completely failed. In the absence of any vital leadership from the Commission, most dioceses have adopted the attitude encountered in the instance of the parish priest who recently told me that he had sent names and locations of servicemen to his diocesan Army and Navy Commission only to have the reply that "They were not bothering about notification anymore." As far as my experience goes there are only three dioceses that are making any real effort to

keep chaplains informed. There may, of course, be others that I have not had occasion to know about.

The basis of any successful system of notification is the family from which the soldier comes. To attempt to base a system on any other foundation is to make it ineffective. The soldier's mother or wife knows of his change of address long before anyone else in a parish. *Unless the soldier's family is made to feel that it is important to keep the man in touch with his Church, nothing else will avail.* We have failed to impress this fact on the families of servicemen and so we have had to give up shepherding our men except in a "hit and miss" fashion and our chaplains have no sound and efficient system to aid them in seeking out and caring for Churchmen. While we are beginning to talk about plans for welcoming the serviceman back let us also remember that we have failed miserably to follow him in his difficult days.

I suppose all of us have been especially envious of our Lutheran friends as well as the chaplains from some other group that have done a fine job of this notification. The basis of the excellent system of chaplain notification in the Lutheran Church has been the concern of the soldier's family to keep the man in touch with his Church. The family feels it important to notify the pastor. The pastor notifies the central committee and Lutheran chaplains often hear within a week of the arrival of a new man at a camp or unit. Further a new Lutheran chaplain at a post can secure a list of all Lutheran men known to be there from the complete list in his Army and Navy Commission headquarters.

Contrast this with the usual method of Episcopal chaplains who arrive at a post or assignment and who have to start from zero to build some sort of list as it is rumored that "so and so" is a Churchman. It is probably too late to reclaim our ground in this important pastoral side of our activity, but there are two steps that can be taken even now. The importance of keeping men in touch with chaplains can still be impressed on the home town and pastors can always address a card directly to the unit or camp of the man and address and to "Episcopal Chaplain," c/o Post Chaplain (address—same camp or APO as the soldier's). If there is a chaplain of the Church on duty there he will get the notice; if not, it will be a privilege wasted in a good cause and the next time the man moves, you may have better luck in finding a chaplain of the Church to help him.

There are other instances of this failure of the clergy to follow their servicemen with interest. During the past few years it has been my privilege to pres-

30 men for Confirmation in various camps. In each case I have notified the rector of the man's home parish and asked him to record the Confirmation and acknowledge the letter so that I would know that the proper entry had been made. Only 12 priests have ever acknowledged receipt of this information, the rest of the names I must transfer to my own civilian parish if the men are to have status in the official records of the Church. *Less than 12* have ever written the men concerned to say that they were glad to know of their Confirmation. I cannot feel that the clergy at some are too busy to write these few letters. If they are, they are busy with things that should be secondary to pastoral responsibilities. No wonder the sheep go astray, "The good shepherd *knows* his sheep!"

A major of my acquaintance who travels all over the east coast visiting my camps writes:

"My recent trips have taken me to cities where I have been an interested observer of the attendance of servicemen at city churches. As a rule it is good. Some churches make a mistake about getting the names of servicemen and much of it is wasted effort. Maybe parishioners are tired of doing for visiting servicemen, except perhaps a parish "open house" on Friday afternoons or a "service club" on Saturday nights, but hundreds of servicemen are walking out of churches Sundays with their hands and no place to go. A formal handshake and request for name would well be supplanted by a friendly conversation and an invitation to breakfast or dinner. It may be tough on the parishioners, but it is tougher on the boys and girls. I have begged them out as they walked down the street after service and drawn them out on the subject. Sure, a Saturday night in the parish house is good and so is an open house Sunday afternoon, but here I am with no room in town, and no place to go after church but crowded restaurants. A stiff handshake at the door of the church with a recited "I had to see you," and maybe a smile or two from parents who have boys in the service, do not do the good they intend. We are a cold people. There are exceptions, of course, but I see so many of the above in practically every church I attend and I have been generous in describing the handshakes and greetings they do get."

So it is that we must not wonder if our men lose contact, nor dare we expect them to return with the same feeling they have toward the Church when they left.

THE CHAPLAINS

What of the chaplains themselves? Sometimes, when I have been talking to the clergy of these things, a criticism of chaplains has been made to the effect that Churchmen have difficulty finding our military chaplains, and that they have great trouble learning of the times and conditions of Episcopal services. This may be true in some cases and there may be a variety of reasons for such situations. In the first place, the proportion of Episcopal chaplains to the whole army is small. We are not everywhere. Chaplains, too, are a cross-section of the clergy of the Church as a whole and some of our general weaknesses will certainly be seen in us and our ranks. Perhaps a few come into the service without a clear idea of what their priestly means, but I am sure that they are in the minority. In this group would be one chaplain who succeeded me as the sole

Episcopal priest in a large camp where I had built up two Sunday Eucharists in different parts of the camp each week. On being given a list of some 200 Episcopalians, built up by patient effort over a six-month period, he professed that he did not have a chalice or paten because "he had not anticipated having Communion." Two months later, I heard that he had never held an Episcopal service. I am sure that we do not have many chaplains who would fall into this group and, after all, the real blame for such an outlook must rest with the seminary in which the man was trained.

I think that the real difficulty that confronts most of our chaplains is simply the fact that they get discouraged because it is almost impossible to get the names of Churchmen and to rouse them to such loyalty as will bring them to support the services. The response being so small, many of our chaplains just give up trying to do much for Churchmen and the backing which they often get from members, even after they make themselves known as a priest of the Church, is not sufficient to warrant their insisting on the use of a chapel at an hour when some other group might use it to a better advantage so we are pushed into the background. The major, referred to above, wrote:

"Did I tell you about attending service in a camp of 60,000 where there were two Episcopal chaplains who had an agreement between themselves that they would alternate celebrating Sunday to Sunday and the non-celebrant would attend just so there would be a congregation? The Sunday that I was there they were surprised to see someone attend as they said, "no one ever showed up!" I had to learn of the service by much telephoning around. There were four of us at Holy Communion here at Camp — today; *that's the most I have ever seen attend a camp celebration.*"

The chaplain who is getting any sort of a response from his men has learned that he must be forever seeking out the Churchmen who are stationed near him. By regular letters and bulletins, by per-

sonal calls, by all possible means he must seek to hold them or win them to a renewed loyalty to the Church. I am sure that this is what the Episcopal Church expects of us. It is true that by army regulation, our first duty is to see that the religious needs of all men of our command are met, and all of us do this with joy and a sense of privilege, but over and above that we are not only allowed, but the Chief of Chaplains definitely encourages us, to care for the men of our Church and to provide frequent opportunities for them to receive the sacraments.

EVANGELISM

There is, of course, no place for proselyting in the armed forces, but there is a real field for evangelism and conversion with those who are thinking personally of religion, perhaps for the first time, and with those who find in our ways the answer to their need. Believe me, there are plenty of officers and men in these two groups. There cannot be Confirmation classes in most units because of the rapid changes of personnel, but there can be individual instructions at any time and there will be many conversions and Confirmations, if we move among our men. Our job is not only to minister to the faithful, but to change the heart and enlist the talents and energies of the indifferent multitude. I have always found that our bishops will do everything possible to be available for Confirmation, even if it is but for one soldier. I fear that there are some of the clergy in civilian churches near camps, and even some of the chaplains, who are not awake to this opportunity of reaching out to non-Churchmen.

There is, for example, the experience of a young man who came to me in one of the units that I served and expressed the desire for Confirmation. Unfortunately, he was ordered to another camp three days later and I could not instruct him. The new assignment was with the ASTP and so he got in touch with the rector of the parish at the college and attended church every Sunday over a period of many

Statement Signed by 100 Chaplains

WE THE undersigned, priests of the Episcopal Church, acting as chaplains in the armed forces, are appalled at the indifference of a great majority of the American people to Christ and at their ignorance of Christianity's basic teachings about God and man, as these are revealed in the men and women to whom we minister. The Churches generally seem not to have won the allegiance of youth.

We are alarmed at the degree to which the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral and social implications. For this deplorable situation, we believe that we of the clergy are largely responsible.

We are determined, God helping us, to become better priests and to devote ourselves more faithfully than hitherto

to a God-recalling, God-centered and spiritually disciplined ministry, and to the conforming of our own lives more fully to the simple pattern of our Lord's life.

We are resolved to preach and teach without fear the whole implication of the moral teachings of Jesus in terms of the social, economic, political picture of the moment, as God gives us wisdom to discover and understand.

We promise ourselves to do all in our power to bring about such reorganization of the Church as a whole, and of our respective dioceses, as will make the central objective an imparting to our people of definite knowledge of what Christianity is and of what in action the truths of the gospel are, with recognition that the chief function of the Church today is not only to nurture the faithful but also to convert a pagan and indifferent multitude.

months. Later he was sent from ASTP to another division. As soon as I learned of the change I wrote to a chaplain of the Church on duty at that camp and the man himself went to see him about Confirmation, trying his luck with the dean of a cathedral in a town eight miles away at the same time. After a year of trying to find some priest of the Church interested enough to prepare him for Confirmation, he wrote me:

"I regret to tell you that I haven't been able to start Confirmation instructions yet. While I was at — College it would have been an ideal time to take the instructions, but, although I tried many times, it was hard to find the rector, and when I did, he said there would not be a class for some months. When I was in — the class at the cathedral had just been closed. Chaplain — evidently does not have Confirmation classes, because all he would tell me was to see the dean of the cathedral in the near-by town, which I did. Some day the opportunity will present itself I guess. I am sure of one thing, at least, and that is that I do not care to discuss the matter any further with Chaplain —."

Are we forgetting the solemn charge made to us at ordination?

"Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood."

We are inclined to think in terms of numbers rather than individuals in the Episcopal Church. Here is a good example of "brushing off" a man who was seek-

ing admission to the Church and was attending church regularly for almost a year without finding any response.

THE CHURCH AND THE FUTURE

Judgment at the House of God. What is the conclusion of these "Thoughts of an Army Chaplain"? What does he dream about as he thinks of the Church and the future?

First, a *teaching Church*. Clergy teaching the people in clear and certain tones of the need of a Personal Saviour, of the power and the necessity of corporate prayer, of the reality of eternal life, of the power and blessing of all seven of the sacraments of God's grace as they are enshrined in our Book of Common Prayer. *Teaching the religion of the Prayer Book* wherein it is obvious that there is one and only one way to keep Sunday holy and that by using the *appointed* Collect, Epistle, and Gospel in the *appointed* service of Holy Communion. A *teaching Church*, preaching the plain gospel truths of God's abundant provision and man's utter dependence, emphasizing the privilege and responsibility of Confirmation and making that service on our part a serious "dedication of life" to the service of the King of kings. A *teaching Church* giving men the glad news of spiritual strength and support in sickness and of certain help at the hour of death. A *teaching Church* with a wisely planned liturgical movement to make worship forms real and telling and to link common prayer to daily living.

Secondly, every chaplain dreams of a

real stirring in the whole Church would awaken the loved ones of soldiers to their responsibilities and would result in keeping the chaplain of the Church touch with the men they are to serve.

Third, increased emphasis on the importance of better training for the clergy of the Church. The clergy must take the blame for many of these failures—chaplains in our civilian days as well as the rest of the clergy. Much of our neglect is due to the fact that too few of our men are on fire with zeal to win for Christ. We have sometimes been too certain in our own preparation to give certain conviction to others. We have been too lax in our discipline of ourselves—things spiritual to enable us to lead God's people in the fulfillment of duty. We must raise up a God-centered, spiritually disciplined ministry. Seminaries will need to make some changes to receive the returning soldiers and sailors who hope to study for Holy Orders. They definitely will not fit into the old forms and ways. They will come back from grim experiences, they will have but little patience with half measures or compromises for the sake of pleasing men. They will be a body of men who have learned discipline and know sacrifice. To those who return to religion will be all or nothing. I am prepared to say just how these men will differ from others who have entered seminaries, but I am certain that many of them will bring something to the seminaries that they have been lacking. Dr. Bernard Iddings Bell asks if the Church really wants these men:

"Do the churches want the postwar alliance and help of those of their own men who are now in service and who have had their conventions stripped away, who now insist upon reality in religion? Do they wish to use such a man as Thomas, for instance, who writes from the Middle East? He is a university graduate, brilliant, urbane, not quite 30 years old. Before the war he was a big man, with rather more than a good start in a manufacturing business. He now writes, 'I always believed in God; I know God. I have seen Him in the desert and in the eyes of forsaken and oppressed people. I have seen Him weeping as the damned sob and break and tear Him. I must be His servant. By the Lord God I shall compromise no more. I must preach Him, proclaim Him. If I come back the ministry is my vocation. But do you think the Church has room for me in the ministry?' (*Harper's*, January 1944—"Before the Men March Home.")

If the zeal and enthusiasm of the returning men is properly directed, they will be the finest group of men the Church has ever had as leaders. They will truly be the hope of the future when so much will depend on wise spiritual leadership. I have been privileged to know some of them and work with some of them. Bishop Hart, speaking over the Episcopal Church of the Air, 14 May, 1944, said, "I am convinced that what happens immediately after the war will shape the life of the world for years to come." In no place is this more true than in what the Church plans along lines of receiving and training returning servicemen who aspire to Holy Orders.

Thinking of that Church of peace in these days, Bishop Hart further said, "The Church must offer the moral equivalent of war, a genuinely Christian cause in which

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vice personnel may give themselves as completely as they have done in war. One cleric writes, 'The traditional parochial approach will never touch the returning servicemen. The average minister who has led a cloistered life, whose interests have been limited to the paltry problems of church finance, or who has been compelled to pull his punches because of the social and political aspect of his official board, will never be able to reach the men who are fighting this war. The traditional sermon will not interest him. The small and circumscribed interests of the average parish will seem nostalgic in the light of his own service pilgrimage. The talk of sacrifice will seem paltry compared to his own experiences of personal suffering.'

Believe me, these words are true of the men I know. None of our servicemen will return to their homes as they left. We will be changed men. The men who return to enter Holy Orders will be matured and will have had experiences to mark them off from other "junior classes" in seminaries. Will the Church really want them? They may very likely prove to be "evolutionists" in terms of many of our long-going conventions and unreasoned prejudices. They will be determined to live for Christ because they will know how desperately men need Him. Those who have served as chaplains will change. Many of them will not fit into the parishes they left.

A member of the National Council for College Work has recently written me of postwar days, saying, "I am working to see if we cannot establish Church centers in all our colleges, universities, and secondary schools, and have chaplaincies set up to be filled when the time comes, with priests who have served with forces."

It might also be worth the consideration of our seminaries to use some service chaplains in pastoral theology or in other departments when the time comes to train returning veterans for the priesthood. Fr. Bell goes even farther and says, "Put a tough, returning chaplain on the faculty of every theological seminary in the pastoral and preaching department and one or more on every strategic denominational committee, commission, and board."

Chaplain Becker, USNR, writes in the *New Start*: "It makes us feel a lot happier to suppose that out of this chaos will come a great religious revival, but such is hardly the case, at least, not as we see it inside the ranks."

This is all too true, but the future need not be dark. If we will profit from the weaknesses made apparent in this time of testing and build wisely for the future to correct these faults, the Episcopal Church can be a useful instrument for God's work, a mighty power for good in the world of tomorrow. "For the time has come that judgment must begin at the house of God." Let us not fear the judgment, let us not seek to avoid it, nor try to disregard it, but let us welcome it and use it to lay better plans and to guide us in mending our ways so that the days may be hastened when the "kingdoms of this world shall have become the kingdom of our Lord and Saviour Jesus Christ" and the sacrifices of the present may not have been in vain.

THIS WAR IS THE PASSION

By CARYLL HOUSELANDER

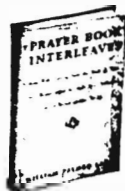


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But there are other times to fast. Get one thing straight, ALL of you, our fellow-Episcopalians! Fasting is not a stunt that a few rigorous Anglo-Catholics (so called) put on, just to be different and to rub others the wrong way. Your very own Book of Common Prayer is where we all get it from, and it is about time the Episcopal Church AS A WHOLE starts to EAT its own Prayer Book, and not call names to those who are seriously following its teachings. Fasting, in its many ramifications, means bodily discipline and mental discipline, for Our Lord can use only well-controlled Christians to do His will and work. What good is a car with all its power, if it has no brakes?

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Pastoral Letter of the House of Bishops

Adopted at the Birmingham, Ala., Session, January 31st to February 1st

GRACE be unto you and peace from God our Father and from the Lord Jesus Christ. God gives to us, in these tremendous and terrible times, both the obligation to take our full part with our fellow citizens in the service of our country and also the higher privilege and duty of taking part with Him in the strengthening and extension of that Kingdom of God which is righteousness and peace and joy in the Holy Spirit.

Winning the war is an essential part of our effort to build a just and durable peace. The majority of Americans are so far from a full understanding of the personal sacrifices and dedication of life required to win the war as quickly as possible that they are mentally and spiritually unfit to make their maximum contribution to the peace. We in America have not undergone the purging influence of widespread suffering and destruction. While the men in our armed forces are dying for the cause which is ours as well as theirs, and while our allies are feeling the daily pressure of devastation and almost unbearable privation, we must be more ready to surrender personal and group privileges, comforts, and even those rights which in this time of crisis interfere with the speedy winning of the war. At whatever personal cost, full production must be maintained, unnecessary expenditures must be curbed, blood donation quotas must be met, and each individual must make his maximum contribution in whatever activity an awakened conscience may require.

VICTORY IN WAR IS NOT ENOUGH

But victory in war is not enough. The conflict in which we are engaged is spiritual as well as physical. The age-old battle between good and evil, between Christian and anti-Christian beliefs and purposes, has come to an awful climax. Men have allowed an anti-Christian philosophy of life to possess their minds, wed itself to the innate evil in human nature, and bring forth its evil brood of pride, arrogance, cruelty, hatred, greed, and falsehood.

These evil spirits do not confine their operations to the nations with which we are at war. They are here in America, infiltrating our political, industrial, social, and domestic life. They fill our penitentiaries, jails, and mental hospitals with their victims. They set race against race, class against class. They poison, distort, and destroy the souls of men. Always deadly, they find added opportunity in war and in the aftermath of war. Hatred, cruelty, and malice are contagious. False propaganda weakens men's love and reverence for truth. National selfishness, disguised as patriotism, gains a false sanctity. When victory comes, relief from strain will give a golden opportunity to sloth and self-indulgence. Pride and ar-

rogance find easy access to the minds and hearts of victorious peoples. We might win total victory by land, sea, and air, and suffer total defeat in the spiritual realm.

These foes cannot be fought with physical weapons. Only a true faith can overcome false faith. Only real righteousness can conquer spurious standards.

Therefore, we call upon every member of the Church now to renew his allegiance and deepen his devotion, and by prayer, worship, study and service, to play his part and fit himself for a fuller part in the service of Christ. Duty in the armed forces and in war work has taken many of our clergy and lay readers from their normal tasks in the Church. Those who remain must fill the gaps. Normal activities must be maintained and made more effective. Every congregation must follow its absent members with frequent prayer and loving thoughts and letters as well as with donations of materials for war. Some servicemen are already returning from the fighting front. It is our privilege to welcome them, to help them to find their places in community and church, to learn from them what they have learned as they have faced the stark realities of life and death, and to join with them in building, under God's guidance, a more Christian civilization.

WORLD ORGANIZATION IS ESSENTIAL TO LASTING PEACE

Thoughtful people are agreed that the peace for which we all pray and for which those dear to us are making heroic sacrifices cannot be achieved and maintained without a union or concert of nations organized under law and backed by force.

Responsible use of the great power and influence of the United States of America in international relationships is, in our judgment, a primary necessity for the maintenance of the justice, order, and peace of the world in the immediate future. The Dumbarton Oaks Proposals agreed to by representatives of the United States, the United Kingdom, the Soviet Union, and China, offer a forward-looking plan representing the widest area of agreement yet achieved by the four Great Powers on a general organization making for world stability. The support of the Proposals seems to us the first step toward a just and durable peace.

These Proposals have grown out of the common interests and tasks of the United Nations. They carry into the postwar era an association already established through cooperation in war. This association, existing to win the war, must be continued to win the peace, with provision for expansion and modification as experience dictates, ultimately reaching out toward universality through the inclusion of neutral and enemy states.

We agree with the statement of the President that "perfectionism, no less than isolationism or imperialism or power-

tics, may obstruct the paths to international peace." We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.

In the near future a general United Nations Conference will be called at which the Dumbarton Oaks Proposals will be used as the basis of discussion in preparing the charter for the new organization. Our representatives at that conference must know where our people stand and will need evidence of substantial support for their efforts.

We, therefore, commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge them as citizens they support the basic principles and machinery outlined in the proposals, and organize and make known their determination to build increasingly from this beginning a just and more Christian world.

JUSTICE IS BASIS OF LASTING PEACE

But no international union can be effective for lasting peace unless it is based on eternal principles of justice and infused with a spirit of mutual trust and good will. Law is regulative. Force, though essential, is only an instrument. But good will is creative. "God is love." The ultimate creative force in the universe is love self-giving good will. And God works through the good will which He inspires in man.

And there is not enough intelligent good will in unregenerate human nature for the accomplishment of these tasks. The world is faced now and will be faced at the end of the war by critical shortages of food, clothing, fuel, medical supplies, means of transportation, and many other necessities. But the greatest shortages are of good will and patient understanding between nations, races, classes, and individuals. The supply of this most vital of needs can come only from God through His creative and redemptive work in the minds and hearts of men. It is impossible to abolish the differences between nations, races, and individuals. These differences without a principle of unity are chaos; with these differences animated by the spirit of Christ are richness. We share with our Christian brethren of every name and in every land the solemn duty and high privilege of being the humble instruments of that Spirit, not in isolation, but

in coordinated devotion to the one Lord.

While we pray and labor for the full reunion of Christendom, we can find many ways of fellowship and coordination with others who love the Lord Jesus in sincerity. The Lausanne and Jerusalem, Madras and Oxford and Edinburgh conferences and the work of the late Archbishop of Canterbury in organizing the World Council of Churches have pointed a way to effective fellowship and cooperation in the world-wide service of Christ. There are many opportunities on the local level. But there can never be unity without fellowship.

CHURCH'S WORLD MISSION CALLS FOR PARTICIPATION OF ALL

Even more clear and imperative is the need for fuller and more generous participation of dioceses, parishes, and individuals in the work of our own Church as a whole. The Church cannot be strong without strong dioceses and parishes; but the strength of a parish or a diocese is not a Christian strength if it is self-centered, exclusive, and forgetful of the world mission of the Church. Of them, as of individuals, it is true that "he that findeth his life shall lose it: and he that loseth his life for Christ's sake shall find it."

America is playing a vastly increased role in the affairs of the world. American Churches must take a vastly increased part in Christianizing the world. This involves the giving of money, but it involves far more than that. It involves the giving of life. The war against the Axis powers could not be carried on without war bonds and the products of factories and farms; but it is being won actually by those who go to the front to fight. So the warfare of the Prince of Peace against sin and degradation is won by men and women who offer their lives for Christ's service at home and abroad. As the young men from our Churches and our homes have gone to the uttermost parts of the earth as soldiers and sailors and marines, so they must go in the years to come, "their feet shod with the preparation of the gospel of peace," to share with all men of all nations and races the truth which makes men free, the love which is life more abundant.

As we look to the immediate future, our thoughts turn with respect and affection to the missionaries in every land, men and women who, through all the years of war and peace, have been working steadily to fulfill the Church's mission in the world. Their faithfulness would be in vain without our constant support; indeed the accomplishment of that great task has too often been hampered or delayed by our negligences and ignorances. The Reconstruction and Advance Fund program for 1945, with its primary emphasis on an intensive study of the Church's whole mission, offers to all of us the great privilege of sharing more completely than ever before in the fulfillment of that mission.

In the Name of Jesus Christ our Lord, we call upon everyone to whom this message comes, to give himself with renewed faith and hope and love to the service of Christ and His Church in his own local congregation, and wherever the Spirit of God may call.

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**Thanksgiving for Allied
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One of the most impressive of the many great services held in the Cathedral of St. John the Divine, New York was that of Sunday evening, February 25th, when clergy and laity of the several national Churches in North America were present and took part. Archbishop Athenagoras of the Greek Orthodox Church said the Prayer of Thanksgiving for all the liberated peoples. Bishop Makary and other clergy of the Russian Orthodox Church led the Metropolitan Chorus in singing *Molieben* for victory. The Rev. Dr. John A. F. Maynard, rector of L' Eglise S. Esprit (the Church of the Holy Spirit, the French Episcopal Church in New York City), said the prayer for the armed forces; the Rev. Lief T. Gulbrandsen, pastor of the Norwegian Seamen's Lutheran Church, the prayer for the armies of liberation; the Rev. Joseph F. Sefl, pastor of the Jan Hus Bohemian Brethren Presbyterian, the prayer for the sick and wounded; the Rev. Alfred T. Dorf, pastor of Our Saviour Danish Lutheran Church, the prayer for the oppressed; and the Rev. Senior R. Zawistowski, pastor of the Holy Cross Polish National Catholic Church, the prayer of commemoration of the dead. The Scripture Lesson was read by Comdr.

Dr. Winfield Burggraaff, chaplain of the Royal Netherlands Navy.

The procession was one of the most memorable of the many which have moved up the great nave. The absence of Bishop Manning, bringing up the rear as he has so often done on these occasions, was felt by everyone.

The Bishop prepared an address for the service. This was read by the Rev. Canon Edward N. West. Bishop Manning's address said in part: "My venerable brethren in Christ, gallant and honorable gentlemen, my good and Christian friends: It has pleased the Lord our God to grant great success to the military efforts of our United Nations and it is meet that we should gather to yield Him praise who is our mighty Deliverer. . . .

"The Kingdom of God always lies ahead of us, but unless we match the successes of war with like successes in peace, then we are become like a man who, having put his hand to the plough, looks back. . . .

"Wherefore, my brethren, I pray that the God of Peace, who brought again from the dead our Lord Jesus Christ, may raise up in all lands that spirit of honor, justice, freedom, and faith in God which shall make this at last a world of peace."

In addition to the ecclesiastical dignitaries in the procession, the United Nations were represented by diplomatic and military and naval officials. The nations thus taking part with the United States in

the service were: Great Britain, Australia, Belgium, Canada, India, Greece, Denmark, Brazil, China, Yugoslavia, USSR, Newfoundland, and Norway.

Dr. Aldrich Home from Pacific

The Rev. Dr. Donald B. Aldrich returned to his parish, the Church of the Ascension, New York City, from 18 months of service as a chaplain in the Navy. Dr. Aldrich expects to be consecrated Bishop Coadjutor of Michigan early in May. Before leaving Pearl Harbor, to come home, Dr. Aldrich, who served on the staff of Admiral Nimitz was raised to the rank of lieutenant commander. Dr. Aldrich also served in the Navy in World War I. His son, William L. Aldrich, is a paratrooper in France.

**Lenten Exhibition at
Noted Jewelers**

New York City, which usually has many special art exhibitions during Lent has had one this year of unusual interest to Churchpeople. This was the exhibition held in the ecclesiastical studio of Blac Starr and Gorham, well-known jewelers on Fifth Avenue. In the Lenten exhibition were a dozen of the paintings of church art by Bernard Lamotte, done by him for the De Beers collection.

Mr. Lamotte is a young French artist

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who has travelled 17,000 miles in the United States, painting church buildings in many places. One of the most striking was that of a Bullfinch church on a New England village green. Not all the paintings shown were of American churches, several being French.

Included in this Lenten exhibition was the Golden Book of Remembrance from the Cathedral of St. John the Divine. Many visitors to New York have seen this beautiful book in the Cathedral, but others were not had that opportunity. This was apparent by the exclamations of admiration. The book, designed by the Rev. Canon Edward N. West of the Cathedral, has covers of gold and silver, studded with jewels given by Churchpeople for his purpose. In it, it will be recalled, are written the names of all who contribute to the building of the Cathedral. The book is usually kept in a special shrine, before the Chapel of All Souls in the Cathedral. Black Starr and Gorham made the covers from Canon West's design.

ROCHESTER

Church Funerals Only

Public funeral services for members of Church parishes in Geneva, N. Y., will be held in the churches from now on, the Rev. Samuel H. Edsall, rector of Trinity Church, and the Rev. Norman A. Remond, rector of St. Peter's Church, have announced. Only private services for the families will continue to be held in homes. Public services in the past have been conducted in homes and funeral parlors, as well as in the churches. The new arrangements are made in accordance with Prayer Book directions and at the request of Bishop Reinheimer of Rochester.

PENNSYLVANIA

**Christ Church, Philadelphia,
Plans 250th Anniversary**

Christ Church, Philadelphia, is planning the 250th anniversary of its founding. In observing the occasion, its rector, the Rev. E. Felix Kloman, has planned a program that will stress the true meaning of brotherhood in the light of present world events. In addition to the Bishop of London and the President of the United States, representative ministers from every denomination active in Colonial times, will be invited to speak from the pulpit of Christ Church. Part of the program is a series of lecture discussions on the second and third Sundays through February, March, and April.

Speakers include: Rev. Paul E. Scherer, Lutheran Church of Holy Trinity, New York; Dale Purvis, vice-president of the Stetson Hat Company; Rev. Henry Sloan Coffin, Union Theological Seminary; Hon. Robert V. Bolger, associate judge, Orphans Court, Philadelphia; Rev. Ralph W. Sockman, Madison Avenue Methodist Church, New York.

For Christ Church the brotherhood of man is a tradition, not a modern trend. Since its founding in 1695 this church has stood a landmark in the midst of dramatic

events that culminated in the Four Freedoms. It was in this church that members of the Colonial Congress knelt and prayed for guidance after signing the Declaration of Independence. Here the first Conventions of the Episcopal Church were held, the Prayer Book adopted, and the Constitution framed. George Washington, Betsy Ross, Benjamin Franklin, and others, whose names are part of American history, attended this church. The bells of Christ Church rang in unison with the Liberty Bell, only a few blocks away, on that first Independence Day in 1776.

IDAHO

Four Self-Supporting Parishes

Gratification over the admission of the Church of the Ascension, Twin Falls, to parochial status last November is deepened by the admission of two more missions to parish status, Grace Church, Nampa, of which the Rev. C. A. McKay is the rector, and Trinity Church, Pocatello, of which the Rev. Andrew E. Asboe is rector. This makes a total number of four self-supporting parishes in the district after years of having only one.

ALABAMA

Fire Destroys St. Paul's, Whistler

St. Paul's Church, Whistler, Ala., was completely destroyed by fire of undetermined origin, February 4th. Everything but the parish register and the communion silver was lost. St. Paul's Church was founded in 1865; the destroyed building was consecrated in 1934. The rector of Christ Church, Mobile, looks after the mission. Plans for reconstruction are being made, although only one half of the \$6,000 loss was covered by insurance.

MASSACHUSETTS

**City Mission in Boston
Begins Second Century**

The Episcopal City Mission in Boston of which Bishop Heron is superintendent, began its second century of social work on February 28th when its annual meeting was held in the diocesan house, in conjunction with that of the archdeaconry of Boston. Lt. Constance Fry Schwab, now stationed at the U. S. Naval Hospital, Chelsea, spoke on rehabilitation.

Byron T. Atwood of Grace Church, Salem, was elected clerk of the mission and the archdeaconry. New members of the executive committee serving both organizations are: the Rev. Dr. Whitney Hale of Boston, the Rev. J. DeWolf Perry, jr., of Newtonville, and O. Wellington Stewart of Hyde Park. John W. Prescott of Lynn, reelected financial secretary, reported that 600,000 seamen of Navy, Coast Guard and Merchant Marine, had used the facilities of the Seamen's Club, operated in Boston by the Episcopal City Mission, during the last year.

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ANNOUNCEMENTS

Died

HALL, Jane Kempton, infant daughter of Major and Mrs. Kempton B. Hall and granddaughter of Bishop and Mrs. W. Bertrand Stevens and Mr. and Mrs. Frederick M. Hall, in South Pasadena, California, February 27, 1945.

Memorial

MARY SMITH JOSEPH, February 12, 1902; Frank Alexander Joseph (priest), March 13, 1913; Charles Albright Joseph, October 22, 1917; Mary Clow Joseph, February 28, 1945. "Blessed are the pure in heart, for they shall see God." May they, this family, rest in peace. This a father, mother, son (priest), and beloved stepmother. The family now are resting on a beautiful hillside.

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THE LIVING CHURCH

PARISH LIFE

St. Stephen's Becomes a Parish

St. Stephen's Church, in Seattle's beautiful Laurelhurst district, has become a parish, and the whole diocese of Olympia is pointing with pride to this youngest member of the diocesan family. Although St. Stephen's history goes back as far as 1920, it wasn't until 1941 that it became an organized mission and since that time its growth and progress have been phenomenal. For in the past four years the church has been built, paid for, it has now become a parish and has already established a building fund of over \$7,000 toward a parish house for which the lots have been purchased.

Back in 1920 Mr. and Mrs. A. J. Quigley organized a Sunday school which met in a portable school building for nearly three years. Then when bus transportation was extended to this then rather isolated spot on the shores of Lake Washington, children were able to reach Sunday schools in the University district. For the next 15 years all activity discontinued, until the late Rev. John F. Pritchard, retired clergyman and a resident in the Laurelhurst district, invited people to attend services in the private chapel in his home. Mr. Pritchard raised the funds to purchase the lots for the present site. Under the Rev. Wallace Bristol the church was built and the first service held in the new building was on Easter, 1942.

The Rev. Russell Ingersol was the first resident minister but served the parish only two months before his death in December, 1942. The Rev. William Aaron Driver, a close friend of Mr. Ingersol's was called to the parish and under his leadership the congregation has made great strides. The communicant membership has grown in the past two years from 15 to 194, with a mailing list of 350 families, and a church school enrolment of 400. St. Stephen's has an adult choir of 30 voices and a boys' choir of 20. A junior girls' choir of 20 members sings for the church school services.

The church itself is made of native woods, the outside walls are of handhewn rough split cedar siding, the roof of hand-split cedar shakes, the hardwood interior of native ash and the arches of native fir. The woodwork and pews are all finished in driftwood gray. The church, which is Northwestern in architecture, was built under the direction of the Messrs. Fred Anhalt and Ted Parsons, two of its members.

Postwar Planning Board

St. Stephen's Church, Coconut Grove, Miami, Fla., has set up a parochial postwar planning board, acting in the conviction that the responsibility for postwar rehabilitation will eventually fall upon parish groups and individual congregations.

Preliminary to any meetings of this board, the rector, the Rev. Rex Wilkes, preached a series of six sermons dealing with the problems which the Church may find in the postwar world. Subjects discussed included Worship, Discipline, Min-

istry to Young People and Children, Forgiveness of Sins, Social Coöperation and Evangelism. These sermons will be used as a basis for discussions and working out of the postwar plan for the congregation. Serving on the planning board are an educator, two housewives, an industrialist, a transportation executive, a writer and a business man.

"Activities Building"

All Saints Church, Homewood, Birmingham, occupies a made-over dwelling. Started 16 years ago in a store-room, the mission soon became a parish and has grown until the house is badly over-crowded for all activities. A contract was recently let for the construction of a parish house, called an "activities building" in order to describe its purpose for the benefit of Federal agencies involved. As soon as it is built it will provide the community with a much-needed community center, especially for teen-age groups. The building will fit into a long-range plan for a church and more parish house space. The Rev. Marshall E. Seifert is rector.

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DEATHS

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

Edward Bauldin Burrell, Priest

The Rev. Edward Bauldin Burrell, rector of the diocese of Virginia, died at the age of 88 on February 24th.

Born in Mecklenburg County, Va., he graduated from the Virginia Theological Seminary in 1884 and the same year was named deacon and the following year ordained priest by Bishop Whittle. His entire ministry was in the diocese of Virginia. He was deacon-in-charge and rector of Rivanna parish, Fluvanna County, 1884 to 1899; of Christ Church, Lancaster County, from 1899 to 1901; of Perthwinton parish, Stafford County, 1901 to 1910; and of Meade parish, Fauquier County, 1910 until his retirement in 1931. Since 1931 he has been rector of Trinity of Meade parish.

Mr. Burrell is survived by his wife, the former Rosa B. Snead; one daughter, Mrs. Isham Keith; four sons, John Armistead, Edward B. jr., Howard Spottswood, and William Snead Conrad; and five grandchildren.

The funeral service, conducted by Bishop Goodwin assisted by the Rev. C. J. Sibley, rector of Meade parish, and the Rev. Alfred J. Figg, was held in Trinity Church, Upperville, Va., on February 26th. Interment was in Ivy Hill Cemetery, Upperville.

George G. Hoisholt, Priest

The Rev. George G. Hoisholt, a visitor from Antonio, Tex., from the missionary district of San Joaquin, met his death suddenly through a heart attack in a bus

station. He was about to leave for Kerrville where he was to take a service in St. Peter's at the request of Bishop Jones. Funeral services were held in St. Mark's Church by Bishop Jones of West Texas and the rector of St. Mark's, the Rev. Dr. Thomas H. Wright. Cremation followed.

Mr. Hoisholt was born in California in 1891, received his B.A. degree from Stanford University and attended the Church Divinity School of the Pacific. He is survived by his widow.

David McConnell Steele, Priest

The Rev. Dr. David McConnell Steele, rector emeritus of the Church of St. Luke and the Epiphany, Philadelphia, died in the Bryn Mawr Hospital on February 23d. The Rev. Dr. Philip J. Steinmetz of St. Paul's Church, Elkins Park, Pa., officiated at the burial on February 26th. Interment was in West Laurel Hill Cemetery.

Dr. Steele, who was 72 years of age, was born at Greensburg, Pa., graduated from Wooster College, received the Bachelor of Divinity degree at Union Theological Seminary, the Doctor of Divinity degree from Temple University. He worked in a broker's office, as a settlement worker, and as a newspaper reporter in New York City while pursuing his studies. After his ordination he served as assistant at St. Stephen's Church, Philadelphia, and Holy Trinity, Brooklyn. He became rector of the Church of St. Luke and the Epiphany in 1904, and retired in 1934. During his long rectorship he lectured extensively and wrote for maga-

zines. He was a member of Union League, University Club, Historical Society of Pennsylvania, the Foreign Policy Society of America, Scotch-Irish Society, and a trustee of the Moore Institute of Art, Science, and Industry.

He is survived by his widow, Martha Virginia (Mills) Steele, formerly superintendent of the Burlington County Hospital, Mt. Holly, N. J., whom he married in 1930.

John Goodrich Litch, Priest

The Rev. John Goodrich Litch, M.D., retired, died at Enterprise, Fla., on February 26th, at the age of 85. Bishop Wing held the burial service in All Saints' Church, Enterprise, on February 28th, with the Rev. Gladstone Rogers of Deland, assisting.

Born in Boston on June 5, 1859, he attended the Massachusetts Institute of Technology and Harvard Medical School, then practiced medicine for some years before moving to South Florida in 1905.

Desiring to enter the sacred ministry, he was ordained deacon in 1908 and priest in 1910 by Bishop Gray. He was rector of All Saints' Church, Winter Park, Fla., from 1908 to 1921, then of St. Mark's, Cocoa, Fla., and of St. Gabriel, Titusville, Fla. He was rector of All Saints', Enterprise, Fla., until he retired in 1935.

In 1882 he married Mary Kate Howard, who died in September, 1944. Their two children survive, Miss Katherine H. Litch of Enterprise, and John Howard Litch of Cambridge, Mass.

GO TO CHURCH DURING LENT



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

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

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Church of the Advent, 20th St. & 6th Ave. N., Birmingham

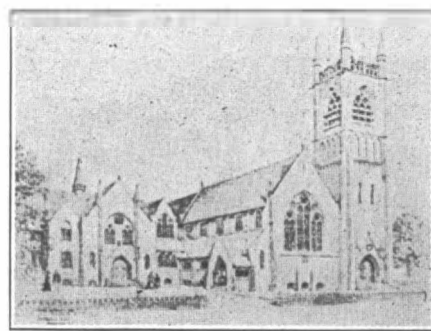
Rev. John C. Turner, Rector
Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25; Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

LBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop
George's Church, N. Ferry St., Schenectady, N. Y.

Rev. G. F. Bambach, Rector
Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 a.m., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 8 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop
St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 & 11 a.m., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Grace Church, Genesee & Elizabeth Sts., Utica
Rev. H. E. Sawyer, Rev. E. B. Pugh
Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10; Wed., 12:15; Fri., 7:30; E.P. Daily



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CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

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

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury
Rev. Richard Millard
Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. J. Marner, Canon
Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs., 7:30 a.m. H.C.; Fri., 12 noon Int.



GO TO CHURCH DURING LENT



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Sun.: 8, 9:30 & 10:45 a.m.
At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

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

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Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

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

St. Mark's Church, Texas Ave. & Cotton St., Shreveport
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m. Saints' Days: 10 a.m.

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

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

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Grace Church, Capitol Square, Madison
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Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee
Rev. G. Clarence Lund
Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

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.

NEW YORK—(Cont.)

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Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

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

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

Church of Holy Trinity, 316 E. 88th St., New York 28

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

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

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

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

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

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

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

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Rev. Charles Howard Graf, Rector
Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

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

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

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

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Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York

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



ST. JOHN'S CHURCH IN THE VILLAGE
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NEW YORK—(Cont.)

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Rev. E. H. Eckel, Rector; Rev. J. E. C. Rev. E. C. Hyde
Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Thurs. Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James D.D., Bishop

St. Paul's Church, Broad & Madison Sts., Philadelphia
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 17th & 18th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, a.m.; Sung Eucharist & Sermon, 11 a.m.; song & instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 Evensong, 5:30 p.m. Also daily, except Sun. 7 a.m. & Thursday and Saints' Days, 9:30 Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

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

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Wm. M. Bradner, minister in charge; Rev. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church Schooling at 9:30 a.m.; Wed.: 11 Special Prayer the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket

Rev. Harold L. Hutton, Rector; Rev. Lee Plante, Assistant
Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon; 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. Wed.: 12:15 p.m.; Saints' Days: 10 a.m. Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinhold, Bishop

Christ Church, East Ave. near Broadway, Rochester
Rev. D. H. Gratiot, Rev. K. W. Dunkerley
Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. Thurs. 10:30 a.m. H.C.; Mon. thru Fri. 12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Brose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg
Rev. C. W. Sydnor, jr.
Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs. 8 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

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

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

WASHINGTON—Rt. Rev. Angus Dunlop, Bishop

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

Church of the Epiphany, Washington

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

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; C. A. Jessup, D.D.; Rev. Robert E. McCanon
Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 p.m. Lenten preaching; Tues.: 7:30 a.m. H.C.