

The Living Church

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

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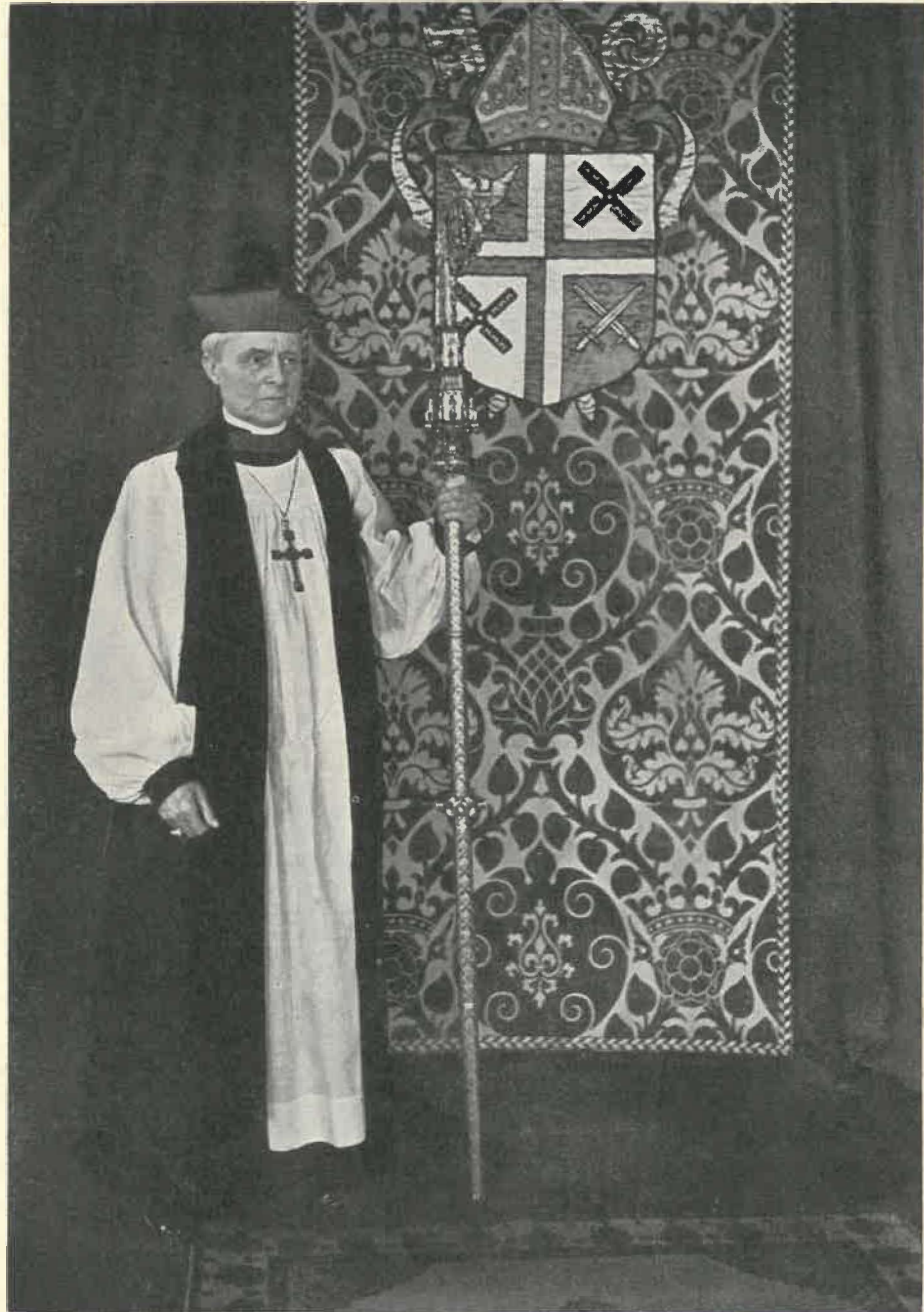
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Editorial

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A. L. Gustafson.

BISHOP MANNING OF NEW YORK

A new photograph of the Bishop, who celebrates three notable anniversaries this month. [See Editorial.]

THIS WEEK

Bishop Mason's article on "The Parish in the Post-War World" concludes the series on The Reconversion of the Church. We rearranged the series to end with this article because it seems to us to sum up the main point of all the articles — a point, incidentally, which we did not particularly have in mind in planning the series. Briefly, the authors all seem to assert that from the National Council on down to the parish unit, there is a great unwillingness to make the effort to unify objectives and co-ordinate strategy. The Council still tries to be a missionary society with a few frills instead of Church headquarters. The parish still tries to follow an individual course in religious education, missionary policy, the Church year, and even worship. Church parties pursue their separate, and even divisive, ways. Social action seeks to make use of God and His Church for the objectives of social groups, instead of turning society to God.

Accordingly, an effective reconversion of the Church appears to require most of all the realization of each Church unit that it is a part of a whole and cannot do its best work until its objectives and policies are coordinated with those of the whole Church for the service of God and His Kingdom.

"When I make a mistake," said Fiorello La Guardia once, "it's a beaut." The National Council and The Living Church share responsibility for the erroneous statement that no previous Archbishop of Canterbury has attended General Convention, but many members of the L.C. Family have been quick to amend the record. Miss Alice Maehl, our news editor, describes the visit of Archbishop Davidson to the General Convention of 1904 in her article on page 13.

The Rev. C. Leslie Glenn, now returned to civilian life as rector of St. John's (the church of the presidents), Washington, reports an interview with the great Japanese Christian, Kagawa, in his article on page 7.

For future issues we have some superb material in store for our readers. Bishop Binsted of the Philippines, just returned from the Orient, will report on plans for reconstruction and advance—with the emphasis on advance—in the Philippines. Bishop Littell will provide a thrilling survey of the opportunities facing world Anglicanism. Other articles by Bishops, priests, and laymen could be mentioned, covering every phase of the Church's life. In fact, we have so much good material on hand that we are planning to have enlarged issues every other week from now until after Easter.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *Why is the five-cornered star used as the Star of Bethlehem instead of the six-cornered Star of David? Is it proper to use the Star of David on Epiphany?*

It is an old convention of Christian art to use the six-pointed star to represent ordinary, natural stars, but the Star of Bethlehem is always represented by the five-pointed mullet, called the Pentalfa because it can be made by combining five capital alphas (A's). The number five is especially associated with our Lord as the Atoning Victim; and the Alpha with the Divine Word as the origin of all things. Naturally the Pentalfa is associated with the new or universal dispensation. The six-pointed Star of David is associated with the Jewish or old dispensation. Its use would therefore be quite inappropriate on Epiphany, aside from the fact that the Star of the Magi is the Star of Bethlehem, not a different astronomical body.

• *Would you please tell me where one might find propers for a Mass for birthdays? Or, if not, could you suggest a collect, epistle, and gospel for such a Mass? I am anxious to have one Mass a week for those whose birthdays occur during that week.*

Because we have a daily Mass, I personally follow the practice of the late Bishop Stewart of Chicago and remember the birthday on its actual date, by using the birthday prayer on page 573 of the Prayer Book, inserted at the offertory in the Mass of the day occurring.

A fixed day in the week for such commemoration might result in better attendance. There would be many days on which you would have to follow the above practice, because the importance of the day would exclude a votive Mass. On days when it was permissible you might use the Mass of the Holy Ghost, or of the Holy Family, or of the Guardian Angels, where authorized.

• *Could you please tell me how much inter-communion actually exists between the Anglican Church and the Orthodox and Old Catholic Churches?*

Intercommunion has been restored with those Old Catholic Churches which are in communion with the See of Utrecht, except the Polish National Catholic Church in the USA.

There is as yet no official intercommunion between us and any of the Orthodox Eastern Churches. There is much visiting back and forth by their bishops and ours, they frequently make use of our churches for services where they have none of their own, and until the establishment of an

Orthodox seminary in the United States their candidates for the priesthood have been trained at our seminaries. Most national Orthodox Churches officially accord to Anglican Orders the same validity as they accord to Roman Orders.

• *Could I have your critical opinion of the book The Oxford Movement from 1833 to 1933, by Shane Leslie, a Roman Catholic Jesuit?*

I have never seen the book, so cannot give a good opinion. In general I should not give much regard to a book on Anglo-Catholicism by an Irish Jesuit. If he could discuss this matter impartially and objectively he would not be likely to be a good Irishman or a good Jesuit.

• *What in your opinion is the significance of "brought" in the question addressed to the godparents: "Wilt thou take heed that this child, so soon as sufficiently instructed, be brought to the bishop to be confirmed by him?"*

I believe it means what it says: when the child has reached a certain degree of maturity and Christian knowledge, it is the duty of everyone concerned to have him confirmed, just as they see to it that he goes to school, learns acceptable manners, eats wholesome food. No responsible teacher ever asked you if you did not think it was a good idea that the world might possibly be round, or if you would not like to graduate this year because "all your friends were in the class."

• *I have been taught that there were British bishops at the Council of Arles in 314 A.D., and that Christianity did not die out of the island of Britain after that time. In a booklet called The Feast of Lights I find the words "... St. Augustine, who carried the light of Christ to England." Do we mean to have people think that there were no Christians in England before Augustine came?*

The Feast of Lights is not an official publication of the Church, and cannot be an index to what "we" want people to believe. There have been Christians in Britain since the time of Nero, but the old British Church shut itself up in Wales and Cornwall and did nothing to convert the heathen Angles and Saxons. The Irish mission at Iona worked almost entirely among the Scots till after the days of Augustine. So he may justly be called the Apostle of the English. There is not room to discuss here the way these groups were finally brought together. You will find good books on English Church history on sale by any Church book store.

GENERAL

EPISCOPATE

Bishops Davis and Moulton Tender Their Resignations

Bishop Davis of Western New York has announced his resignation effective in September. He has done this in conformity with the General Church canon which requires that bishops who reach the age of 72 must tender their resignations.

Presiding Bishop Tucker has received the resignation of Bishop Moulton of Utah. Bishop Moulton's retirement, he stated, is because of the constitutional provision that bishops shall resign their jurisdiction upon attainment of the age of 72. He became 72 last May.

Both resignations require action by the House of Bishops at its meeting next September.

THE MINISTRY

Commission Considers Canons And Syllabus for Ordination

The Standing Joint Commission on Theological Education has made public the minutes of its meeting, which was held at the College of Preachers, Washington, December 27th to 29th. Of the 26 members, only 11 were able to attend, as the others were prevented by illness or difficulties of Christmas travel.

The executive committee, which has met twice during the triennium, presented a report of a special committee on the revision of the "Syllabus of Theological Education" and the canons on which the

syllabus is based. Consideration of the report was divided into two committees of the meeting, which reported to the commission later.

The committee considering revision of the canons presented a report which was adopted by unanimous vote of those present for presentation to the General Convention. Practical results of the proposed revisions are to group the sections of the canons pertaining to candidates together, and to facilitate the granting of a dispensation from Greek.

SYLLABUS DEPENDENT ON REVISED CANONS

The committee considering proposals for revision of the syllabus reported that such a revision, unlike the more definite proposals for revision of the canons (which require adoption, in any event, before a new syllabus can be published), is not in a state complete enough for a detailed report. Several members of the commission were appointed to work toward completion of this revision, its editing, and its distribution to all members of the commission.

Other matters discussed informally at the meeting and on which no action was taken were: the statistical reports now being rendered by the seminaries; the report by Bishop Dandridge of the present suspended status of DuBose School and the problem faced by the trustees as to the school's future; the notable progress of the Bishop Payne Divinity School and its still pressing needs, particularly for buildings; the scarcity of properly trained teachers for the seminaries and a consideration of the number and diversity of the seminaries.

The commission expressed its thanks for a number of communications received since its last meeting, particularly that from the Presiding Bishop's Commission on the Intellectual Life of the Clergy. The commission was unable to formulate definite replies to all of these communications or to register action.

ANGLICAN SOCIETY

Reports Increase in Membership

The Anglican Society held a very successful annual meeting on January 17th in New York City. After attending Evensong in the Cathedral of St. John the Divine, the members met in St. James' Chapel of the cathedral. The following officers were reelected: honorary president, Bishop Oldham of Albany; president, the Very Rev. Edward R. Welles; vice president, the Rev. Dr. J. Wilson Sutton;

secretary, the Rev. Canon Charles E. Hill; and treasurer, Richard A. Zeraga. The report of the Rev. Allen W. Brown, chairman of the extension committee, showed a fine gain in membership brought about in part by the enlarged quarterly newsletters, the *Anglican*.

After the meeting the group proceeded to the King's Crown Hotel for the annual dinner. Prominent among those present was the Rev. Canon Louis B. Daniels, who came from his home in Oberlin, Ohio, to attend the meeting. Canon Daniels has never missed the annual meeting, regardless of weather or travel difficulties. The speakers were the Very Rev. H. S. Kennedy, dean of All Saints' Cathedral, Albany; and Dean Welles.

RELIGIOUS LIFE

Sisters of Nativity Leave Oneida

On January 30th, after 51 years of service, the Sisters of the Holy Nativity will withdraw from the Oneida, Wis., field. Sent by Dr. Grafton, the founder of the order and second Bishop of Fond du Lac to take over the Oneida Hospital, the Sisters have done a splendid work for the glory of God and the salvation of souls. The first instance of an American Sisterhood in the Church to send members to the American Indian, they have wielded a great influence.

SISTERS OF ST. ANNE TO ASSUME WORK

On January 31st, three Sisters of St. Anne from Boston, Mass., will arrive to take over the work of the Sisters of the Holy Nativity. Eventually, the Sisters will have complete charge. In the fall one of

The Living Church

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

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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.

the Sisters will assist with the secular teaching; one will be a registered nurse, to take care for the health of the school children and serve as public health nurse.

RELIEF

Problem of Aid to Germany Remains Unsettled in Washington

By LARSTON D. FARRAR

The two Church leaders who visited the White House to urge the President to make it possible for Americans to send private relief packages to Germany came away with a feeling of futility.

The leaders were Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and Dr. Ralph H. Long, executive director of the National Lutheran Council.

After the conference, they made no statement to reporters, but told friends that they were amazed at the mis-information that had been given to the President by advisers on actual conditions in conquered Europe. Both Churchmen recently returned from a tour of that country.

They said that the President told them virtually what he told the four senators who called on him for the same purpose recently—that everything is being done that can be done for the Germans under existing circumstances. Further, they disclosed, the President seems to put more confidence in army advices than in civilian reports.

Both men found Washington officialdom generally rather confused about the relief problem and no one in authority willing to promise anything. [RNS]

Material Aid Program Progresses

The Material Aid Program being promoted by the country's Churches moved forward rapidly in the week of January 6th to 12th, which exceeded any previous week since last October, when the united Church service centers were opened in New Windsor, Maryland, and Modesto, Calif. At New Windsor, 62,000 lbs. of clothing were received from Church bodies, and the Episcopal Church topped all others, with contributions totaling 10,351 lbs.

RACE RELATIONS

Church Leadership Urged

Emphasizing that racial tensions today are no longer "local" problems but have world-wide consequences, the Federal Council of Churches in a special Race Relations message, January 12th, called upon the churches of America to take the lead in establishing a new order of human brotherhood.

"The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences,"

the message declared. "Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them."

The message was sent to the 140,000 local churches adhering to the 25 national communions in the Federal Council.

To point the way toward a true interracial community, churches were specifically urged to open membership and fellowship with no barriers on account of race or national origin, to oppose racial discrimination in employment, education, housing, recreation, etc., and to support independence or self-government of colonial peoples within a fixed term wherever practicable.

Observance Day Set for February

The Division of Christian Social Relations of the National Council is urging Churchwide observance of Race Relations Sunday, February 10th. "Whatever we do that day," said a statement just released, "will not be enough to represent our total responsibility, but some observance of the day in more universal fashion will help to consecrate and dramatize our constant responsibility."

The observance may take numerous forms. Some churches have special prayers, some have interchange of pulpits or a special sermon, and some few others organize afternoon or evening conferences or participate in an interchurch or community conference.

The observance is of interest to the Department of Christian Education in a diocese, the diocesan Woman's Auxiliary, and it is a scheduled feature of the program of the National Youth Commission.

L.C. FAMILY

E. J. Schineller Fills Vacancy

Edward J. Schineller has been elected as a director of Morehouse-Gorham Co., to fill the vacancy created by the death of Philipp A. Fey. Mr. Schineller has been in the religious publishing trade since 1901, when he was employed by Edwin S. Gorham. Since the combination of the Gorham and Morehouse book interests in 1938, he has been in charge of trade and special orders for Morehouse-Gorham Co. Harold C. Barlow, treasurer, was elected secretary-treasurer of the corporation, of which Mr. Fey was also secretary.

CHURCH CALENDAR

January

- 27. Third Sunday after the Epiphany.
- 31. (Thursday.)

February

- 1. (Friday.)
- 2. Purification B. V. M.
- 3. Fourth Sunday after Epiphany.
- 10. Fifth Sunday after Epiphany.
- 17. Septuagesima Sunday.
- 24. Sexagesima Sunday.
- 25. St. Matthias.*
- 28. (Thursday.)

* Transferred from February 24th.

BOOKS

Christian Fiction Contest

The launching of a new Christian fiction contest was recently announced by the Wm. B. Eerdmans Publishing Co. of Grand Rapids, Mich. A prize of \$5,000 will be awarded for the novel most successfully depicting Christian faith and Christian living.

Only unpublished work will be considered, and the prize will be awarded to the author of the entry considered best by the committee of judges. After the first edition the author will receive royalties at the usual rates. However, any manuscripts of merit not receiving the award will be considered for publication at regular royalty rates.

The purpose of this contest is to encourage writers to raise the art of the Christian novel to a new and acceptable level. In harmony with this program it is desirable that in the submitted manuscripts, the presentation of Christianity will be achieved through skilful portrayal of the characters as they move naturally through the narrative, and not through direct teaching or moralizing.

All residents of the United States and Canada are eligible to become contestants. The manuscripts of about 100,000 words should be evangelical in doctrine and spirit, and should be submitted by March 1, 1948.

SOCIAL ACTION

Bishop Dun Heads Welfare Survey

Bishop Dun of Washington has been named chairman of a citywide survey of family and child welfare investigating the need for private assistance for families and children.

The survey directed by professionals, is being made by volunteer workers. Virtually every home in the District of Columbia will be visited in coming weeks to learn the needs of residents for welfare service. [RNS]

VISUAL EDUCATION

Registration of Equipment Requested

The Religious Film Association, of which the National Council is a member, along with most of the other non-Roman bodies, is asking that parishes and individuals register with them any visual equipment they own, or of which they have the use. Registrations are asked for stereopticon projectors, film strip projectors, silent and sound motion picture projectors, and screens.

The association is developing plans for increased service in visual materials on religious subjects, and information about projectors available for Church showings will help them in studying their field of distribution. Visual Service, 281 Fourth Ave., New York 10, N. Y., will send registration blanks on request.

UNITED NATIONS

Dr. Fisher Urges UNO Relief

An immediate task of the United Nations must be the relief of starving populations in war-affected countries, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared at a mass meeting in Albert Hall in London to welcome delegates to the United Nations General Assembly.

"There is one task," Dr. Fisher said, "ready to the hands of the United Nations in which all can unite, and which divides none—the task of the common humanity which makes the world one. That is to relieve as fast as possible the famine and starvation that is bringing many millions in many nations to misery and death."

Speaking on behalf of the British Churches, Dr. Fisher urged the United Nations delegates "to relate their words to the realities of human hopes and fears," especially in view of the danger that the world may lose touch with actuality and be threatened with confusion instead of harmony. [RNS]

GERMANY

Displaced Persons Help Selves

By PAUL B. ANDERSON

¶ The following report is written by our associate editor, who has just returned from a tour of duty in France and Germany as a member of the UNRRA organization.

When I first entered the camps for Displaced Persons in Germany, the thing that impressed me most was the self-help and community activity carried on by the DPs themselves. In a camp of 2,000 persons, housed in wooden barracks set in the middle of a dreary waste, there was a kindergarten equipped with the most entrancing sort of little chairs, tables, cots, and toys—all made by the men and women of the camp out of scrap material. In another camp there was a full school system at work, from primary through high school grades, for the Lithuanian children, and I discovered that there was a Lithuanian educational committee which had prepared and printed a syllabus of courses to provide uniformity to all the Lithuanian schools in DP camps in Germany. There are nearly 500 Polish school teachers engaged in giving instruction to children in the Polish camps.

Among the displaced persons in one of the principal Jewish camps, I met the man who had been in charge of vocational training for a large Jewish international organization's operations in Lithuania. Even before the agency representatives appeared in Germany, this man, now himself a displaced person, had started a program for training tailors, dressmakers, and various kinds of mechanical trades in this camp.

In a large assembly center for displaced persons I attended a Latvian evening, with

a program of vocal and instrumental music, recitation (in English), and folk dancing in costume that revealed the will of the people to maintain their cultural life in spite of the downward drag of refugee conditions.

UNRRA welfare officers and the representatives of private voluntary agencies, such as the Organization for Rehabilitation Through Training (Jewish), the War Relief Services of the National Catholic Welfare Conference, and the YMCA, generally find talent, organizing skill, and eagerness to join in welfare projects in all the DP camps. My own experience during nearly five months in Germany is that the displaced persons, the voluntary agency representatives, the UNRRA welfare officers, and, in particular, Lt. Gen. Sir Frederick Morgan, UNRRA chief of Operations in Germany, are to be congratulated on turning a catastrophic situation into a positive welfare program.

ENGLAND

Honor Dead at Westminster Abbey

The first lists of civilian war dead have been placed in Westminster Abbey in a memorial shrine designed by Sir Charles Peers, surveyor to the abbey. The lists record particulars of nearly 60,000 civilians killed by enemy action in the United Kingdom.

Names typewritten in four volumes will be inscribed on printed or engrossed lists when the records are completed. One volume, over which a light is kept burning, lies open in the shrine, and a page is turned over each day. [RNS]

NOVA SCOTIA

Fr. Palmer Conducts Mission

By HAROLD A. BALL

What every Anglican should be is both a Low Church Catholic and a High Church Protestant, the Rev. Roland F. Palmer, superior of the Canadian Congregation of the Society of St. John the Evangelist, of Bracebridge, Ontario, told members of the Anglican Laymen's Association of Halifax, Nova Scotia, in a meeting held on January 13th. Fr. Palmer's address to the laymen came near the close of a mission which he conducted at the Cathedral of All Saints in Halifax January 6th to 13th.

Large congregations attended the preaching services, held on the two Sundays at 8:30 p.m. and on weekdays at 8 p.m. The mission services also included Holy Communion daily at 7:30 a.m., Matins at 8 o'clock, a School of Prayer at 10:30 and a Children's Mission at 5:30 p.m.

Members of the cathedral congregation and many visitors listened intently to Fr. Palmer's quiet but compelling narrative-expositions of the gospels, given largely in the extemporaneous style for which the Cowley Fathers are famed. All services

were marked by extreme simplicity and the evening preaching services were especially notable for the air of informality.

Present for many of the services were the Lieutenant-Governor of Nova Scotia and Mrs. H. E. Kendall, both active Churchpeople, and the Lord Bishop of Nova Scotia and Mrs. Kingston. The latter were hosts to Fr. Palmer at Bishop's Lodge during his stay in Halifax.

For his talk to the Laymen's Association meeting, Fr. Palmer dwelt on Christ's conversion of Zaccheus, declaring that if one wished to impart righteousness to someone else, he must first impute righteousness to that person as Christ did to Zaccheus.

He urged his hearers to see good in each class of thought in the Church, that each show appreciation and affection for each other, not merely tolerance, which was not nearly good enough.

"In the Church of England there is much treasure," said he. "Some of us treasure this and some treasure that, forgetting the other treasures. That is wrong. Let us try to see the whole thing. What everyone of us should try to be is a Low Church Catholic and a High Church Protestant if we want to get anywhere."

ITALY

Unitas Formed By Vatican

To Promote "United Front"

Uniting Christians of all Churches throughout the world with Roman Catholics in promoting international goodwill and combatting anti-Christian influences is the goal of Unitas, Vatican-sponsored interfaith organization founded in Rome last June. The association is the first of its kind to be endorsed by Pope Pius XII.

Embracing 800 members, of whom 15% are non-Romanists, Unitas is controlled by a central international committee of 11 members, all of whom are Roman Catholics.

It has been urged, however, that when national committees are established in various countries, membership should be on the basis of two-third Romanists and one-third non-Romanists. These committees will not be limited to Church-affiliated Christians, but will be open also to individuals who, while not professing Christianity, consider the spread and practice of Christian teaching necessary for the maintenance of world peace and security.

One of the organization's immediate hopes is to see the movement inaugurated in the Balkan countries, especially in Yugoslavia. Its leaders also intend to establish contacts as soon as possible with Protestant Churches in northern Europe.

President and founder of Unitas—the name is Latin for Unity—is the Rev. Charles Boyer, S.J., dean of theology at the Gregorian Pontifical College in Rome, whose efforts were approved by the Pope in a letter sent by Msgr. Giovanni B. Montini, of the Papal Secretariat of State.

Fr. Boyer reports that the movement has achieved greater success than was ex-

pected, but stresses that a policy of cautious advance is called for at this time.

"We do not intend," he said, "to engage in widespread publicity, because our attempts to reach literally anyone who believes that the truth of Christ rise above nationality, social conditions, and above all, above official creeds, are of an extremely delicate nature, and ought not to be disturbed by ill-placed curiosity."

The first public gathering sponsored by Unitas was held at Rome last October 14th to commemorate the centenary of the conversion of Cardinal Newman to Roman Catholicism. A tightly-packed audience, representing all ages and walks of life, applauded a plea by Fr. Boyer for greater fraternization among Christians everywhere in the world.

Last December, members of Unitas met to discuss organization plans. Among those who attended were clergymen of the Roman Catholic, Waldensian, and Serbian Orthodox Churches. The meeting was also attended by a number of American Protestant leaders, including the Rev. Claude Nelson, of the international committee of the YMCA. [RNS]

Editor's Comment:

We are tempted to amusement at the Roman Catholic idea of a "united front" by means of an organization in which Roman Catholics demand such an outrageous majority. It seems to suggest not so much Machiavellian scheming as a lack of the sense of the ridiculous. However, it represents a significant departure from the previous Roman attitude of absolute refusal to cooperate

with other Christians in religious matters, and as such should be declined with warmly sincere thanks, and with a reminder that the World Council of Churches stands ready to admit Roman Catholics on the same terms as everybody else.

RELIEF

Czechoslovakia Needs Church Aid

Only the Church and other private agencies can help Czechoslovakia, one of the neediest countries in all of Europe, reported Elsie Thomas Cutler, editorial secretary of the Church Committee on Overseas Relief and Reconstruction, who has just returned from a four months' investigation of Europe's relief needs.

"Czechoslovakia and Holland were the two hungriest places I saw," Mrs. Culver said. "Yet UNRRA has no direct program of help in Czechoslovakia. This country wrote a contract with UNRRA in a moment of optimistic enthusiasm over liberation, which provides for a supply of goods for commercial use only, for stores or the re-starting of factories. As a result, the people, who now have a diet of bread, potatoes, and dumplings, and whose babies receive one-sixth of a liter of milk a day, and are wrapped only in whatever newspapers are available, whose children at six have never seen an orange, can expect no official aid. The Church must see that these people receive aid, food, and clothing in particular, for the people need what money cannot buy in Europe."

The Presiding Bishop's Fund for World

Relief is able to make sure that gifts to these needy places will be expended in the most useful way.

CHINA

Fr. Throop Returns to Shanghai

The Rev. Montgomery H. Throop will sail for Shanghai on the S.S. *Tillie Lykes* on January 28th. Fr. Throop has spent more than 35 years in Shanghai, where he was professor of English literature and Old Testament history and dean of the theological school at St. John's University.

In 1941, at the outbreak of the war, Fr. Throop was cut off from all communication with the Church in America. But not until February, 1943, was he interned in a concentration camp. By the end of the year he had returned to the United States, a repatriate on the *Gripsholm*, December 2, 1943.

Since then he has been the associate at Grace Church in New Orleans, La. He is now returning to St. John's University to resume his duties there, as well as continue as a correspondent for THE LIVING CHURCH, which he has served for over 25 years.

THE LIVING CHURCH RELIEF FUND

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European Children

Previously acknowledged	\$1,255.85
A. B. M., St. Mark's, Beaumont	100.00
Friend	50.00
Children of All Saints' Church School, Winter Park, Fla.	22.00
E. N. D.	10.00
Mrs. Parker K. Holbrook	10.00
Lita Goss	10.00
William F. Eves	10.00
Mrs. G. L. Penner	5.00
Annie Miller	5.00
	<hr/>
	\$1,477.85

Children in France

Previously acknowledged	\$3,478.88
E. N. D.	10.00
In memory of E. E. M.	10.00
St. Peter's Episcopal Guild, Rockport, Texas	8.00
	<hr/>
	\$3,506.88

Chinese Children

Children of All Saints' Church School, Winter Park, Fla.	\$ 24.14
In memory of E. E. M.	10.00
Karl Keithahn, RM 2/c	10.00
George A. Zimmer	10.00
	<hr/>
	\$ 54.14

Children in the Philippines

Children of All Saints' Church School, Winter Park, Fla.	\$ 22.00
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Near East Foundation

George A. Zimmer	\$ 10.00
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Golden Rule Foundation

George A. Zimmer	\$ 10.00
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RNS

UNO HEADQUARTERS: Central Hall, Westminster, standing opposite the Houses of Parliament and Westminster Abbey, is the meeting place for the initial meetings of the United Nations Organization. It is a hall used by the Methodists for both devotional and administrative purposes.

A Conversation with Kagawa

By the Rev. Charles Leslie Glenn

Rector of St. John's Church, Washington; formerly Commander, Chaplains' Corps, USNR

ONE OF MY most memorable experiences in war-torn Tokyo was the visit which I made to Kagawa on September 14, 1945. In his own life he illustrates the promise to men of good will.

Being one of the first chaplains to land in Japan, I was anxious to meet him, or any Christian minister, and assure him of the fellowship of the Christian Church. But it was not until my last day ashore, with only three hours left in Tokyo, that I unexpectedly found myself, with three other naval officers and two Japanese guides, in Kagawa's presence. The surprising place was the official residence of the Prime Minister of Japan, corresponding to 10 Downing Street in London. Prince Higashi-Kuni did not live there, since he is a member of the royal family and has a palace within the imperial grounds, but the business of the Prime Minister is done in this residence. Kagawa is a special assistant to the Prime Minister, a member of a sort of sub-cabinet.

I had expected to see him in the midst of his church or settlement work in the crowded slums, and looked for a venerable figure, half blind from trachoma received from a beggar he had once taken into his home. But I received another surprise when he turned out to be an incisive, smiling, vigorous man with the jet black hair that makes it hard to guess the age of a Japanese. There was nothing of the Oriental mystic who lectures in a turban in hotel ballrooms. He looked and acted like a YMCA secretary at a freshman reception. I took to him at once because I used to be in that business, myself.

He shepherded us all down heavily carpeted passageways, giving directions to secretaries he met on the way, and finally we reached a beautifully furnished conference room, with French windows opening on a garden.

"I would like to ask you if you have any message for your fellow Christians in America," I began.

"You ask me some specific questions, and I will answer."

But before I could collect my wits, he added, "The war is over," and then with a smile, "Now we shall renew our intimate relations which have been interrupted by this tragedy. We must forgive each other. That is the heart of the teachings of Jesus, forgiveness. You forgive our sins and we shall forgive your sins. We shall repent and you will repent."

"How do the Japanese people feel now?"

"Well," with a broader smile, "we are over with our army and navy and we feel happy. We are like Sweden. We believe we have started on an era of permanent peace."

"How did the Christian Church fare in Japan during these war years?"

"I should say there has been a falling off during the war. Yesterday I received

a letter from a woman in the country who has been a Christian for 30 years. Now she is renouncing. There is much prejudice. The country people associate Christianity with America, and they will reject it to some extent. But the educated will distinguish between Christianity and the West and may even turn to Christianity."

I mentioned a lawyer I had met that morning who asked me to advise him about religious books. His interest in Christianity began as Japan started to lose the war.

"Yes," said Kagawa, "among the educated, there will be inquiry about the moral and spiritual incentives of America, but it will not be easy. We have lost 500 church buildings by bombing—all that must be rebuilt."

Having seen mile after mile of devastated area stretching from Yokosuka to Tokyo along the interurban electric railway, we had some idea of the physical damage to the churches.

"Tokyo is a relatively big city in the Christian sense," he went on. "Perhaps one of the largest in the Orient. There are 65,000 Christians here with 350 churches, and you see the damage. All this must be rebuilt, the material loss is staggering."

I asked him about Bishop Matsui, the Episcopal Bishop of Tokyo, the site of whose home and cathedral church I had found the day before, completely flat, with even the debris removed. He said he did not know what had become of him; later he said he thought he had died, but not by bombing. This information was incorrect, but in the last dreadful months of war, it was easy to lose track of people. Then many Christian ministers had to go into hiding or were in prison.

THE UNITED CHURCH

"We formed a united Church in Japan, and half of the Episcopalians joined it and half did not."

"Does this united Church include other religions as well as Christianity?" I inquired, remembering that I had heard that the Japanese government had insisted on a union of all faiths into a national religion.

"No, no," he replied indignantly, "this is a union of Christian sects. Our enemies have said that it has no theological conviction, but that simply is not so. I belong to the united Church. It is a Christian Church. There is no hope for the world apart from the blood of Christ."

Kagawa's intense conviction comes out when he says things like this. He has a way of throwing back his head and talking in a louder voice which may come from the habit of addressing throngs of people at evangelistic meetings, but his usual conversation is unaffected and charming to an extraordinary degree.

None of my companions spoke except at the very end of our interview, and I had the impression that he and I were talking

alone. My fellow officers sat in a motionless silence, which I also felt but had to interrupt as I scribbled his answers on some scraps of paper. It was not necessary to think up questions; the conversation proceeded easily among many subjects that long-separated Christians would want to discuss.

He mentioned General MacArthur, and said that he had treated the Japanese with great kindness in allowing certain industries to start again, manufactures which would relieve the terrible shortage of consumer goods. He said that when the Japanese entered the room that the general had used in Manila they found two books, *Leaves of Grass* by Walt Whitman and *Meditations of Epictetus*. "This pleased us!" he said. "It was remembered. We think he is a spiritual man, and are glad he is appointed to govern us."

Here I might interrupt to describe the impression this was making on one of my companions. As we walked down the hill away from the interview, he burst out, "I'm glad to be out of that. What a fake! All that Jap propaganda about MacArthur and forgiveness! When I remember what they did to my marines, I'll never get over it. And all this time we might have been drinking at the Imperial Hotel."

These remarks surprised me more than they annoyed me, because this officer had listened as intently as any of us and seemed spellbound during the conversation. I record his real thoughts, not to pillory a Philistine, but because it is possible to think as he did that a government official in a conquered country one week after surrender is putting on an act. Many no doubt will. I just happen to believe every word Kagawa said. Perhaps I would not have if he had not been one of my life-long heroes.

I tried to think afterwards how he would have impressed me if I had never even heard his name, as my cynical friend had not. We were waiting in the large entrance hall of the impressive, heavily carpeted official residence, with secretaries and officials moving around, things slightly distraught as might be expected in a country just surrendered. An official told us in a genuinely sorry way that Kagawa had gone out. "It is difficult to keep track of people these days—his secretary will come in a few minutes." We were about to satisfy our sightseeing curiosity and look in the Cabinet Room, when a small active figure appeared out of nowhere and shook hands with the guide on my right (who couldn't speak any English, but I couldn't think how to get rid of him) and said, "My name is Kagawa." Then he came to me in the circle. He has many gold teeth (as all Japanese do), horned rimmed glasses, but not thick lenses, and one of the most attractive smiles I have ever seen. He had the infectious good humor which is distasteful when imitated by promoters and

uplifters, but is the genuine possession of the pure in heart. I think Kagawa would have convinced me, history unknown, in five minutes, and that my fellow officer was blind; but this difference of opinion must be part of the record.

KAGAWA'S PATRIOTISM

I was embarrassed to ask the next question but I went ahead, "Mr. Kagawa, what about the reports that you had become a propaganda agent for the government?"

"Intentionally I did it!" he replied quickly. "I am a patriot, so are you," and he smiled and pointed to our uniforms. Then he went on, "The exact circumstances were these: the Allies had broadcast that a revolution might come in Japan, and I would be elected president. I went on the air intentionally to deny that. I am loyal to the Emperor and to the government of Japan. It was not right to let people think that I favored a revolution. Christians would be suspected, and the police would root out the Christian Church. Intentionally"—he used the word again—"I broadcast my loyalty."

I said I blushed to make him say this. The reason is because I knew what his answer would be. Of course Kagawa is loyal to Japan, just as Martin Niemoeller is to Germany. The same people who are surprised to discover this, would be surprised to discover that the late Archbishop Temple was loyal to England or that Dr. Fosdick loves America. They imagine that Christians are "above" patriotism. Others, who expect American clergy to be loyal to the United States, expect Kagawa and Niemoeller also to prefer the United States, on the assumption that only the United States is Christian. And they believe that true Christian ministers in foreign countries ought to be a kind of fifth column for us! The absurdity of this is clear when it is written out, but I cannot help feeling it is believed unconsciously by some people. How can we explain those who are surprised that Kagawa is a loyal Japanese or that Niemoller is a loyal German?

Kagawa went on, "I wanted to go on record in favor of the San Francisco Conference." The connection of this with his patriotic broadcasts was obscure, but he evidently saw something here for he repeated it twice more, "I endorse San Francisco and wanted to say so. Japan in time must be part of that agreement." I took it to mean that he was glad that the San Francisco agreement was an association of nations for preserving peace, and not a superstate. Loyalty to the part is not lost in loyalty to the whole. We do not become better citizens of the world by loving our own country less. "Intentionally I broadcast my patriotism. I wanted to endorse San Francisco."

I then asked him if he could come to America soon. I told him of the great affection and respect that Americans had for him (after returning to my ship, I discovered officers and men from all parts of the country who had heard Kagawa, or had heard about him). I told him he could help America on the road to repentance. He replied that it would be impossible to come for at least five years because of the devastation. "In Tokyo alone, there

are 250,000 people living in dug-outs. We have nothing to eat. I myself am head of a society to popularize the eating of acorns." He laughed, "I have lost one quarter of my weight on these acorns! Five hundred churches have been bombed, six of my social settlements burned down in Tokyo alone. I cannot leave here. I am in the government because of my sociological work. I am more familiar with the slums than anyone else in Japan. And more familiar with the rural area fishermen." Again that lovely smile, almost a boyish grin. Partly he may have meant it as an apology for boasting that he knew more about the slums—what minister would not wish he could make this boast! But I think the grin chiefly meant that the whole experience of his life was now finding an opportunity of supreme usefulness in a reconstruction government.

"Do you want missionaries back after the war?"

"Yes, we want anybody who understands love and service. Some missionaries only preach." And he smiled around on us all. One answer to the popular question, "What right have we to send missionaries to Japanese?" is, "The people want them," just as Kagawa's right to come to America is that people in America want him very much to come. The missionary enterprise in the future may mainly be the exchange of strong Christians for mutual encouragement and fresh insights. Christians in the victorious nations may learn a great deal from Christians in the defeated nations, and the other way round.

"Are there any chaplains in the Japanese Army and Navy?" I asked.

"No, and that is partly why the ethical standard of our troops is low. There are no religious influences, and this explains the degradation of moral standards among our men. One of the reasons for the failure of our arms is the degradation of moral standards. Lieutenant General Homma, the commander in the Philippines, said that the failure there came from the moral degradation of the soldiers. When the general said this, everyone in Japan began to talk. If Japan should conquer Asia or should conquer the world, it is too early with this morality. It is impossible to win."

He went on to say that Buddhism did not have much influence on the common people. "The soul of the Buddha is charity, and there are many good men, many holy men among the Buddhist priests, but ordinary Buddhism is overlaid with superstition. The ricksha man cannot understand it and with him it is purely superstition. It has no influence for good on the masses of Japan. Buddhism is too hard for the common people. It has no religious education. It is priests and ceremonials, and I have no use for that in Christianity either."

"Shintoism is simply patriotism, is it not?" I asked, but he said, "No. Patriotism is one thing, Shintoism is another. And Shintoism, with Buddhism, is too much concerned with the dead. Not respect for ancestors, that's all right; but concern with burial ceremonies and what happens after you die. They have no message for the living. Christianity is the only message for the living in Japan today."

Several Japanese business men told me

that the Christian Church was historically the origin of the liberal movement in Japan, so I knew it was suspected by the military who took over after the Manchuria incident. I asked Kagawa, "Were you allowed to preach during the war?"

"No, I was arrested twice and, when let out, ordered not to preach. Once because I wrote a poem to beg the pardon of the Chinese people for making war on them. This was published in Chungking, and I landed in jail. I was told to exile myself. In fact, I had exiled myself when the Prince Premier called me to his government."

"You mean you were out on some island?"

"No, I was hiding in the mountains. I came from hiding right to this." Again that good smile, in which we all joined as we considered the handsome conference room, opening out on a once lovely lawn and garden. Tea had been given to us, and by that I mean tea and nothing else, scalding hot and good.

We would have felt bad if he had offered us anything to eat, even in the Prince Premier's residence, not only because of the way he held out his belt when he talked about acorn bread, but because of the conversation with the guide walking up the hill. We had brought K rations with us on the all-day liberty because we were forbidden to eat in any restaurant, even if we could have found one. We gave the guide (a college graduate and Domei News Agency reporter), one of the tablets to taste as a curiosity, to teach him the hardships of war. He gulped it down avidly, so each of us gave him all his tablets, and then his crackers, and finally the potted mystery in the tin. Our amusement changed to pity when he asked, "Are Americans allowed to have this every day?"

NEED OF PITY

A digression on pity. Everyone feels it when he sees thin children, and displaced families with the remnants of household goods on their backs, crushed into the electric train moving from one suburb to another. Even unimaginative sailors who applaud the admiral for saying he'd like to kick every one of the yellow ——'s in the teeth; even these men know that kind of talk is all right to keep up your fighting, but when they get on the beach they can't bear to sell candy and soap they brought ashore, but give it away instead.

And some of those who are made angry by reports of a soft peace and criticize General MacArthur's magnanimity would shed tears openly on the streets of Tokyo. And then suffer a change of heart that would render them incapable of intelligent action. Like the English monk in Shaw's *St. Joan* who was loudest in crying, "To the stake," but who was a broken man and never the same after he saw her burnt. "I didn't know it would be that way," was his heartbroken lament for the rest of his life.

Every American ought to know it's that way for the Japanese: it's starvation, and tuberculosis, and ignorance, and long hours of work, and sorrow and suffering, just as it has been for many Americans who fought against them. But sentiment and hate one way or the other must be kept

under control. It is our cold duty to see that Japan can never become an aggressor again, that her economy has a chance to grow, that her people have a chance to move toward freedom, and that she can some day take her place in the society of nations.

But these things are accomplished by brains more than by feelings. Whether they are yellow devils or pitifully misled peasants is irrelevant. The proper mood when you see a blinded U. S. marine or a Japanese woman coughing blood into the gutter in Yokosuka is repentance for your own sins and then for the sins of mankind. That, I venture to think, is what Kagawa meant by repeating all through our talk that the nations must repent, that a new heart must be formed. It is not a matter of emotion, but of Christian realism. We are not sorry; but *sorry to God*, which gives a new direction to life, and new hope for the world.

"REPENTANCE IS THE URANIUM"

When I asked Kagawa about the atomic bomb, he pointed to his breast and said the heart is the atomic bomb. "By repentance it is capable of generating an explosive force among men greater than that bomb. Repentance is the uranium." Out in the foward areas we have been so bewildered by the flood of sentimental reasoning that the bomb evoked at home, that I wanted to see what a Japanese Christian would say, and I pressed him on the subject. But he was indifferent. "Was it terrible?"

"Yes, nothing left." But the city all around us was in almost the same state, and if a quarter million people are killed, there is small difference whether it is done in a second in Hiroshima or in six months in Tokyo. In fact the six months' treatment may be even worse, for it includes starvation and pestilence.

Again, having lived near men for a year who expected to have to die in the invasion of Japan, our only feeling when we got the news was relief. Thank God, it was over. A half million American casualties and perhaps many more Japanese were spared. I said this to Kagawa and he said, "Yes, it was best; it ended the war; many lives were saved."

It has often been said that now we must develop the moral power to match this dreadful weapon; but it is one thing to announce the need for character, it is another to know how it is developed. I shall always remember Kagawa's incisive thrust to the means, the simple way in which he placed his hand on his heart and said, "The human heart is the atomic bomb. Repentance is the uranium."

At this point, another of my companions (not the one who wished he was at the Imperial Hotel) posed a question. "Don't you think other things must come first, Mr. Kagawa?"

"No," he replied, "changing the human heart is first. We need the redeeming blood of Christ. That is first." This conviction is held by a man who has given many years to consumers' coöperatives and day after day to social service committee work. Kagawa is an evangelist who knows how to appoint sub-committees on relief. And he is the spearhead of political reform in Japan. Liberalism owes its life in Japan to the Christian Church. Kagawa has

worked for these things, which are what my naval officer meant by the other things that must come first, but Kagawa knows that these things must come after the spirit and must be sustained by the spirit. Men get tired. They don't persist unless the good news of the Kingdom is put first and repeated continuously. "I was active in the Kingdom of God movement—there we developed plenty of spiritual power. That must come first. Without the power of God, there is no life for all the activities that are necessary."

Power for other activities is an idea familiar to naval officers. Earlier in the week, in an inspection of Japan's largest naval

base at Yokosuka, we had learned that all activity quit nearly six months ago, the day the power plants were knocked out.

"Good-bye and God bless you," Kagawa said to each one of us as we left him. "Let us have peace, and real Christianity."

I walked down the hill trying to recall my favorite of his verses. One stood out, although the ordinary black Japanese business suit that he wore seemed to have no connection with the shining stripes of the poem. Yet "radiant" is the word I would finally use for him. Maybe it is because he sat against the light on account of his eyes with his back to the window. I don't think so.



BOOKS



—REV. HEWITT B. VINNEDGE, PH.D., EDITOR—

Peace by Psychiatry?

MEN, MIND, AND POWER. By David Abrahamson, M.D. New York: Columbia University Press, 1945. Pp. 155. \$2.

With scant respect for economic, racial, political, sociological, and religious tensions as causes of war, Professor Abrahamson believes that the precipitating agent of both the first and the second World War is to be found in a warped personality structure afflicting the entire German nation. In untechnical language he analyzes in great detail the sick personalities of Hitler, Goebbels, Goering, Himmler, Quisling, and Laval. A concluding chapter argues with persuasive eloquence for a lasting peace to be achieved by the psychiatric treatment of practically the whole German populace.

Whether or not one concurs with his views, his book is thought provoking, interesting, and highly readable.

WARREN M. SMALTZ.

Music in Worship

IN EVERY CORNER SING. By Joseph W. Clokey. New York: Morehouse-Gorham Co., 1945. Pp. 86. 50 cts.

A lucid orb pouring forth clear, pure rays of light into the chaotic abyss of Church music appreciation is to be found in this treatise which the author calls "An Outline of Church Music for the Layman." Couched in simple, direct language, the booklet encircles the main maxims for music in worship, and displays them as dynamic principles which bear directly on the spiritual quality of corporate worship.

The subject matter is approached from the devotional angle rather than the esthetic view. Too often our train of devotional thought is derailed by a too sanguine inclination toward esthetic experience. May we learn not to confuse esthetic beauty with its elusory, pagan end and the wholesome beauty that is a by-product of a consecratory act. "When religion relies too much on professionalism it defeats itself." The Church is no place for the "showmanship of the opera house." Music is permissible in corporate worship when it is "an act of worship or an aid

to the act of worship. Any other use of music in church that I can think of is an abuse."

The author treats musical criticism in a positive and succinct manner. "Many people think that criticism is synonymous with faultfinding. It isn't. Criticism takes into account that which is good together with that which is bad and seeks to evaluate the whole. . . . Do your critical thinking apart from the services. Worship while you are at church and make your critical appraisal afterward." A number of questions are asked in judging worship-music, questions concerning both the objective and the subjective phases of criticism.

Although it bears definitely the stamp of Episcopal background, any Churchman or church musician will receive a great deal of value from this material. And though it is meant for the layman and the small church, its content is also a message to professional people in larger churches, for it is here that professionalism often becomes rampant in its struggle for supremacy over devotion.

Dr. Clokey, whom most people know through his compositions, is dean of the School of Fine Arts of Miami University (Ohio). His work on this very important subject will be greatly appreciated by all who are contending for a more prayerful attitude in worship-music. The reviewer suggests that choirmasters everywhere start this booklet on a Round Robin tour through their respective choir memberships.

POLAND H. MILLER.

In Brief

Tell Me About the Bible (Chicago: Rand McNally & Co., 1945. \$2) is a new book by Mary Alice Jones which has all the charm of her two previous well known volumes: *Tell Me About God* and *Tell Me About Jesus*. It explains to the young child in an easy, conversational manner why the Bible is called the Word of God, and presents on the child's level some of the best findings of sound Biblical scholarship. Its value is greatly enhanced by the splendid illustrations, done by Pelagie Doane.

H. V. B.

Bishop Manning's Anniversaries

BISHOP Manning of New York has three notable anniversaries this year: the fifty-fifth of his ordination to the priesthood, the twenty-fifth of his consecration as Bishop of New York, and his eightieth birthday. The diocese of New York is making plans for celebrating the three days, beginning with the Church Club dinner on January 29th, in honor of the silver anniversary of the Bishop's consecration. Not only the diocese of New York but the entire American Church will join in felicitating Bishop Manning and in wishing him many more happy years as one of the great bishops in the history of the Church.

Some things may be mentioned, of the many achievements that might be enumerated. First, in the diocese, where Bishop Manning has exercised his ministry since 1903. It is of more than local interest that the Bishop, in the eighteen years before his consecration, was connected with one parish and that Trinity Parish: for five years vicar of St. Agnes' Chapel of that parish, and from 1908 to his election to the episcopate as rector of the parish. During those years, the first efforts for better conditions in the slum areas of New York City were made. While still vicar of St. Agnes' Chapel, he also became assistant rector of Trinity Church. For four years, he worked with the famous rector of Trinity, the Rev. Dr. Morgan Dix. Dr. Dix, as the records show, desired better living quarters for all in the slum regions, most particularly for those in the areas who were members of Trinity Church. However, he felt, as did so many Churchmen of his time, that to secure slum clearance and the building of model houses was the concern of the city and the state, not primarily of the Church. Dr. Dix's assistant, mindful then as always of the precise extent of his authority, took no steps in the agitation beyond those approved by his superior in office. When he became rector, upon Dr. Dix's death, Dr. Manning immediately took a foremost place in the work for better housing. It was through his efforts that an expert from England, who had led the campaign for slum clearance in Great Britain, came to this country and made a study of the conditions in New York, giving advice which was followed. The great movement for better housing, not only in New York City but also throughout the East, owes more to Bishop Manning than can easily be calculated.

In another realm of civic and national life Bishop Manning has led the way. This is in the difficult work of establishing and maintaining right relations with other races, particularly the Negroes. No diocese in the American Church has so many Negro communicants and such valuable representatives of their race among Churchmen as the diocese of New York. The parishes of St. Philip's and the Crucifixion, both in Harlem, are counted among the glories of the diocese and the whole Church. Bishop Manning's insight, sympathy, and support have helped them to attain to their present heights.

In work among young people, too, the diocese of New York has become strong under Bishop Manning's care. The young people, boys and girls, are devoted, active, informed members of their several parishes of the diocese, and of the general Church. They see in their bishop their first and best, and most beloved, leader.

Bishop Manning did not start out as a cathedral builder when he was consecrated. He found the Cathedral of St. John

the Divine begun and a small part of it ready for use. Here was a task left to the Bishop by his predecessors. Bishop Manning took it and went on with it. Today, the glorious nave, the reconstructed choir and sanctuary, and the advancement of the building of the towers and the transepts speak of what Bishop Manning has done in twenty-five years toward finishing the cathedral. The work goes on, as the recently beautified sanctuary shows.

All these achievements will go down in history. Even more important and memorable, however, are certain other gifts of Bishop Manning to the Church of his time. In the House of Deputies, and, in the years of his episcopate in the House of Bishops, he has stood unshaken and undismayed amid the doctrinal and canonical storms of the General Convention. The tradition of the Church, the faith of the Church, the practice of the Church, "from the Apostles' time until now," has been, and is, the ground on which he would have the Church take and keep her firm stand. Everything—every proposed change, every suggested new interpretation of that which is immemorial—is tested by one criterion: Is it consonant with the faith and practice, the doctrine and tradition, of "this Church"? Bishop Manning has always regarded the laws of the Church as binding upon all the members of the Church as the laws of the land are upon all the citizens of the land. His insistence upon this has been, and is, one of his greatest contributions to the Church.

We often hear Church people declare that Bishop Manning reminds them of one or another great Churchman of the past. He reminds us of what we know from our reading of several: of St. Ambrose, when he stood on the steps of the church in Milan and forbade the Emperor to come in until he should have repented of his sin and made amends; of Thomas Becket; of Gregory the Great. Like these and others in their train, he has given himself wholly to the Church, the Body of Christ, Holy, Catholic, and Apostolic.

Bishop Gilbert

WE should not like to leave the subject of New York episcopal anniversaries without reference to Bishop Gilbert, who has also recently celebrated a notable milestone in the fifteenth anniversary of his consecration. Elected as a representative of another school of thought in the Church, Bishop Gilbert has nevertheless faithfully followed the leadership of his diocesan, and has endeared himself to men and women of every shade of Churchmanship. Quiet and self-effacing, he has indefatigably visited the "upstate" parishes and missions, preaching and confirming, strengthening and encouraging, and blessing them by his very presence.

The diocese of New York is indeed fortunate to have two bishops, who are so unlike in many ways and yet who complement each other's work so effectively. Those of us who, like this editor, are newcomers as residents of the diocese, can perhaps appreciate more fully than those who have always lived here, how valuable it is to have two such men, each outstanding in his own way and each with his own devoted circle of admirers, working together for the glory of God and the good of the Church in a unity that transcends any partisan lines.

Strikes and Rumors of Strikes

THE POSTWAR wave of strikes shows no sign of decreasing. On the contrary, it threatens to involve an ever larger number of workers and to tie up production in industries upon which the whole nation depends. It is significant that strikes are threatened, and in some cases actually called, not only among the unions commonly thought of as "militant" but also among such old reliable institutions as the typographical unions and the telephone associations. And for the most part they are not "wildcat" strikes, as during the war, but are industry-wide ones, carefully planned and well organized by top union officials.

In part, the strike wave is due to the letdown which has inevitably followed the war effort. In spite of the headline news accorded during the war to every work stoppage, however brief and however inconsequential, it is a fact that American labor as a whole did a superlative job of war production and was generally content to accept arbitration of its wage demands. Now, however, working people (like other people) are ready to press their own demands for economic self-betterment to the hilt. On the other hand, the owners and managers of industry (like other people) are anxious to restore pre-war "normalcy" and prosperity.

But that is only a part of the picture. There is more involved in the current labor strife than the growing pains of a nation in transition from a war to a peace economy. This is the "brave new world" that was to emerge from the war; this is the era of peace and prosperity, and of the welfare of the common man, that has been painted in such glowing terms by our foremost social prophets and economic theorists. Or is it?

Capital and management apparently do not think so. Those full-page advertisements of great corporations, explaining why it is important that nobody but the board of directors know how much money the company is making (though actually their annual statements are a matter of public record), their stock-piling tactics, and their intransigent attitude in the current disputes do not reflect any such conviction. The attitude of many of them toward government, the unions, and the public alike is strangely reminiscent of the "public be damned" attitude of an earlier generation.

But labor apparently does not think so either. We have heard little or no concern expressed by labor leaders over the plight of the public, caught between the upper and the nether millstone of industrial strife. Yet the public as a whole, not the union laborer alone, is the "common man." And he can go without a shirt, without a house, without a telephone, without transportation, and without meat, for all the labor unions appear to care.

In the midst of it all, the government pursues an ostrich-like policy that has succeeded only in antagonizing both sides. President Truman hopefully appoints fact-finding commissions that are denied access to the sources of facts they are supposed to find, and ignored when they publish their findings. The President's plaintive appeal to the voters to bring pressure on their congressmen to do something — anything — is met with a profound apathy. And Congress, so far, has impartially pigeon-holed virtually every measure, good or bad, designed to bring order out of the chaotic domestic picture.

Collective bargaining, that great watch-word of labor which was finally accepted (under pressure) by industry, has

largely been forgotten by both sides. Collective threatening has taken its place. And arbitration is looked on askance by each side, for fear the arbitration will favor the other side, or will put too much power in the hands of the arbitrator.

The most obvious characteristic on both sides is greed. It is not greed for the laborer to insist on wages equal to the increased cost of living; it is greed when his unions demand ever more and more pay for less work, regardless of the effect on industry and the public. It is not greed for management to require an honest day's work for an honest day's pay; it is greed when a corporation tries to force a lower standard of living upon its workers while crying out about the sanctity of the profit system.

Meanwhile nobody seems to consider the professional man, the white-collar worker, or the majority of unorganized labor. While some sections of the public are better fed and better clothed — if not better housed — than ever before, with surplus money ready to buy luxuries as soon as available, there are vast throngs of people whose wages or salaries never shared in the war-time boom and are now lagging far behind the increased cost of living. The family doctor, whose old jalopy is now going on its sixth year, is not in a position to trade it in for one of those shiny post-war jobs, and neither is the average office worker. The widow, whose meager income from a trust fund at $2\frac{1}{2}\%$ interest is taxed to the hilt, is not going to be able to buy adequate clothing for herself and her children even when silks and nylons are available. And the veteran, thrown into a shifting labor market without civilian clothes, a place to live, or (in many instances) a decent job, is in a bad way despite all the special legislation in his favor.

There is a considerable element of danger in the situation. If the strike tendency remains unchecked, shortages in many lines will become so acute that it will no longer be possible to hold prices down. The process of reconversion is being dragged out, with a resultant decrease in real wages and profits, and a famine in consumers' goods. The result is likely to be a long period of uncertainty and distress, with mounting inflation, perhaps leading to a crash that will make that of 1929 look like a minor tremor.

Yet there is nothing basically wrong in the situation that cannot be corrected by sound leadership, broad social vision, and mutual trust and forbearance. If labor and management alike will stop jockeying for their own advantages, and think of the welfare of the country and the world as a whole, many of the problems will almost solve themselves. It is incumbent upon all of us to stop trying to restore the *status quo* of 1939 or (worse) of 1932, or certainly of the tumultuous twenties. Have we learned nothing since those days? Must we go back to the old cycle of booms and depressions, of extravagance and unemployment? If we do, we shall simply prove that the communists are right after all, and that class war is the only "solution" to the problems of an industrial society.

One great danger of the present situation, we believe, is that the public interest will be handled by the coercive procedures of government, with a resulting tug-of-war between capital and labor to control the processes of government, each in its own interest. The end of that road is dictatorship and oppression. Another danger is that the process of reconversion will leave the sick and declining rural life of America even feebler, as intelligence and enterprise are drained off to the

cities. Still another is that, if America cannot set her own house in order, we shall lose the world leadership that is our war heritage, and that can be a powerful force for the good of the whole world if properly used.

What we really need is vision and courage, on the part of leaders of industry, labor, and government alike. We need a restoration of honesty and integrity, in high places and in low. We need a renewed concept of the dignity of labor, a pride of craftsmanship, and the sense of working together for the common weal.

In short, it is not so much reconversion we need as simple, old-fashioned, God-fearing conversion.

"If I Were a Missionary . . ."

IN 1944 and 1945, THE LIVING CHURCH conducted an essay contest among students of Church primary and secondary schools offering prizes in war bonds to the pupils writing the best essays on the contest theme. So widespread and enthusiastic has been the response to the first two contests that we are planning to make the contest a regular feature of our service.

As announced in our August educational issue, the contest will be repeated again this year, the winners being announced in our May educational issue, dated May 12, 1946. The subject for this year is "If I were a missionary . . ." Entrants may, however, substitute any other title related to Christian missions or evangelism, as the detailed announcement on page 24 states. All students of Church-related primary or secondary schools are eligible except employees of the Morehouse-Gorham Company and members of their families.

Many schools have found the contest useful in their English or other courses as a means of arousing student interest and effort. Some have conducted intramural contests with prizes of their own and have sent the best three or four essays in to the national competition. Each school is asked to make whatever use of the contest it thinks best, the only restriction on our part being that each essay must be accompanied by a statement from a teacher that the student received no help in the writing of the essay. Of course, any amount of preliminary help by way of study and guidance, in class or out, is permissible as long as the actual organization and writing of the essay represents solely the student's efforts.

From the standpoint of an editor, our chief criticism of the essays of past years is the tendency of the authors to choose too large a subject for an essay of 500-1000 words. The kind of material we like best to publish is that which gets down to brass tacks — and this can only be done by concentrating on one particular aspect of the general subject. "What my school does for missions," or "My favorite missionary," or "How a teen-ager can be a missionary" are examples of a limitation of subject which will give the young authors a chance to tell the readers of THE LIVING CHURCH something they don't already know.

It has always been the aim of the essay contest to carry out the Forward in Service theme of the year. This year's theme is "The Missionary Imperative." We were in some doubt as to the desire of the Church schools to tackle this subject, and wrote a letter to all of them asking about it. It gave us great pleasure to receive an overwhelmingly favorable reply from the great majority.

An abundance of material is available for background study. THE LIVING CHURCH and *Forth*, the Church's missionary magazine, are the two periodicals which give the most

space to Church missionary activity. Rectors, missionary clergy, etc., will be glad to help essayists gather facts about local projects. Church headquarters, 281 Fourth Avenue, New York, can provide information about its work and suggest books on missions and biographies of missionaries.

We shall announce as soon as possible the slate of judges of the contest. As before, they will be people especially fitted to deal with the subject.

Last August, when we first announced this year's subject and conditions, we wrote that the prizes would be "in war bonds — or victory bonds, as the case may be." Now, however, it seems best to make the prizes in cash. Accordingly, first prize will be \$100; second prize, \$50; and third prize \$25. There will also be 25 prizes of \$1.00 for the 25 next best. The deadline is March 15th, and the other conditions of the contest are given in the announcement on page 24. Additional copies of the announcement will be sent on request.



SIGNS

IT WAS late Saturday night when I arrived in the town. I was tired and hungry, but I drove past the church to see when the services would be held the next morning. I'd have to go to an early one, as I had more driving to do; also, that way I could make my Communion, then have breakfast and be on my way.

The church had a sign in front, fortunately. I don't like to have to telephone the rector at nine or ten o'clock at night, but sometimes that is the only way to find the time. There it was: "9:00 a.m. Holy Communion; 11:00 a.m. Morning Prayer and Sermon." Well, I'd like to get an earlier start tomorrow, but 9 o'clock will do, I thought. I can have breakfast at the hotel afterwards and be on my way by 10:15 or 10:30.

I arrived at the church at 8:50 Sunday morning. The church was open, and I knelt. At 9 o'clock, no one had arrived. I sat for a while. At 9:10 there was still no one present, but I heard a noise in the choir room. I went out there to make inquiries. The choir mother was checking over the choir vestments; she looked up in surprise.

"What has happened to the 9 o'clock service?" I asked. "Oh," she replied, "We haven't had that for a year, since Dr. Blank left. The present rector is a live wire; he has the early service at 8 o'clock. I thought everybody knew that."

No doubt the rector was now at breakfast. I didn't like to disturb him. Anyhow he didn't have the Reserved Sacrament, so he couldn't have given me my Communion without a special celebration. And the choir mother said he had a young people's class at 9:30.

I went back to the hotel without having made my Communion. I arrived there at 9:35. The dining room had closed at 9:30. The only near-by restaurant was not open on Sundays.

I drove out of town without breakfast and in a mood that was hardly appropriate to a Sunday morning. I stopped for a hasty cup of coffee at a "greasy spoon" adjoining a service station. Later I attended the latter part of a crowded Mass in a cross-roads Roman Catholic church. I arrived at my destination two hours late.

I like churches that tell the truth on their signboards. If the sign boards are obsolete and give false information — well, a lie is a lie, even when it is printed on a church bulletin board.

CLIFFORD P. MOREHOUSE.

An Archbishop's Visit

By Alice Maehl

¶ In our issue of January 13th we reported the forthcoming visit of the Archbishop of Canterbury to the General Convention, including the statement released from the National Council that no Archbishop of Canterbury has heretofore visited a General Convention.

Our readers have been prompt to remind us of Dr. Davidson's visit. Because of the interest in both visits, our news editor has therefore reviewed that visit in 1904 as an introduction to Dr. Fisher's visit in 1946.

THE ANNOUNCEMENT that the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, D.D., Archbishop of Canterbury, Primate of All England, and Metropolitan, will visit the United States and address the General Convention of the Church this year brings to mind the visit of the Archbishop Randall Davidson to this country in 1904. This will be the second time in the history of the nation that an Archbishop of Canterbury has set foot on American soil.

Dr. Davidson was invited far in advance of the 1904 convention. Bishop Thomas March Clark of Rhode Island, as Presiding Bishop, conveyed the request personally through Bishop William Lawrence of Massachusetts, who attended the Lambeth Conference in England in 1903. An old friend of Archbishop Davidson, Bishop Lawrence had visited him at Farnham Castle in 1897. At Lambeth, Bishop Lawrence had various talks with the Archbishop, but the answer was neither in the affirmative nor in the negative.

The following spring, J. Pierpont Morgan, visiting in England, took the opposite procedure by seeing Mrs. Davidson first, knowing that she could use her influence to persuade the Archbishop to make the trip. Fortunately, he received her support, and when the Archbishop pleaded pressure of work, engagements, reporters, and other difficulties, Mr. Morgan invited the Archbishop and his group as his personal guests from the time they left Lambeth until their return.

He promised to protect the Archbishop from the assault of the reporters and publicity seekers; these persons would require Mr. Morgan's permission to see the Primate of All England. The Archbishop finally acquiesced and made plans to cement the friendship of the Church on both sides of the Atlantic. Mr. Morgan also promised his guests a private railway car, in which they would be able to travel wherever they desired whenever they wanted. Mr. Morgan was as good as his word, and the Archbishop of Canterbury, Mrs. Davidson, her maid, Amy, and two chaplains, the Rev. J. H. J. Ellison and the Rev. H. Holden, traveled in high comfort while they were in America.

Dr. Davidson's first wish was to visit the Canadian Church before doing anything of an official nature in the United States, and the Canadian Church was

much delighted by this unexpected honor. Upon arrival in New York City aboard the S.S. *Celtic*, the whole party was soon settled in Mr. Morgan's private railway car hastening to Quebec where the Archbishop had an engagement to preach that very Sunday. They made it with just one hour to spare.

The Archbishop's Canadian tour included speeches in Toronto and Montreal, acceptance of an honorary degree at Toronto, attendance at garden parties, official functions, and delivery of addresses as well as informal, private talks.

ARRIVAL IN THE UNITED STATES

The trip back to the States was both scenic and restful. After viewing Niagara Falls, the group went to Cooperstown to meet Bishop Potter of New York, Bishop Doane of Albany, and Bishop Lawrence of Massachusetts. After a visit at Bishop Doane's cottage on Mount Desert Island where the Archbishop preached his first sermon in the United States, they proceeded to Bar Harbor, as guests of Bishop Lawrence.

In his *Memories of a Happy Life*, Bishop Lawrence himself recorded this visit as an easy, natural and leisurely respite, summed up in one word—delightful. The Rev. Mr. Ellison, playing golf one day, saw the Archbishop coming from a walk across the golf links and pointed up to the gorge, Scotsman that he was, and shouted, "Scotland, Scotland!"

Next stop for the Archbishop and his company was the nation's capital. By the time they reached Washington, they had had a narrow escape from death; their train had collided with another on the line, and Mrs. Davidson's record of the trip reads, "Marvellous escape of everybody. Engineer on the other line a little cut. Train drew up on bridge. . . . View—cemetery just after we started."

On September 24th, the Archbishop and Mrs. Davidson dined as guests of President Theodore Roosevelt at the White House. The rest of the Washington visit was taken up by social and official meetings with prominent public figures and distinguished Churchmen.

In New York, the Archbishop met a cross-section of the population, including the president of Columbia University, Dr. N. M. Butler, Bishop Potter, the mayor, and inhabitants of the slums, which Dr. Davidson visited in the company of Jacob Riis and Booker T. Washington.

The Archbishop displayed his abounding interest and curiosity everywhere he went,

REFERENCES

William Lawrence, *Memories of a Happy Life*.

G. K. A. Bell, *Randall Davidson, Archbishop of Canterbury*, v. I.

Journal of the General Convention—1904.

THE LIVING CHURCH, 1904, v. 31.

and in his conversations with whomever he met. He was interested in the matters of immigration and divorce, labor housing problems, especially in the building of fireproof houses which was England's special problem those days. When he chanced to be driving through the country and saw the construction of a laborer's house, all wood except for the chimney, he would hop out of the car with Mr. Ellison and go all over the house, up and down ladders to see everything.

In his talk with Booker T. Washington, the Negro leader, he discussed religious instruction in public schools as well as other matters of racial importance such as the suppression of lynching. Everywhere he went he impressed people by his simplicity, courtesy, and interest.

His appearance was somewhat unfamiliar to the Americans, who were unaccustomed to the clerical dress of the Church of England. When he spoke at the Brotherhood of St. Andrew convention, a young Yankee who was present was duly impressed by the unfamiliar sight of the apron and gaiters of an English bishop. Sometime later the Yankee expressed himself to a member of the brotherhood, saying, "Yes, the Archbishop attended the convention of the Brotherhood of St. Andrew, and he was dressed in Scotch clothes."

With the opening of the General Convention, Dr. Davidson was found taking a secondary position with his usual good grace, since he had no jurisdiction over the Church in America. Bishop Lawrence wrote: "Hence in this country the Archbishop took the secondary place, and his crozier, which at the request of rectors he had used at Bar Harbor and other parish churches, lay throughout these days in its long, coffin-like box on the floor of our hall."

The last week of the Archbishop's visit was devoted to the sittings of the General Convention in Boston. In a recent letter to THE LIVING CHURCH W. N. Jones gives his personal recollection of the introduction of the Archbishop to the Convention: "I remember how he told us that before he was officially welcomed and introduced to the Convention, he had peeped through the organ pipes to see how the Convention business was conducted. After his speech, all the members of the Convention arose and sang the *Gloria in Excelsis* unaccompanied, and it was sung lustily and surprisingly well."

The Archbishop's curiosity as to how the House of Deputies worked could not be quelled, and Bishop Lawrence secured the Primate a position in a little store room on an upper story of the hall where he could peer through an opening and get an angular view of the proceedings. When Bishop Lawrence returned to call for the Archbishop, he found him lying prone on a couch, at an angle most profitable to viewing the meeting.

Both the Archbishop and Mrs. Davidson accepted as many invitations as they

could, and just before his return to England, the Archbishop met and shook hands with 1,750 people in the study at Bishop Lawrence's home.

The General Convention lasted for three weeks, although the Archbishop remained for only the first week. With his group he left for England on October 13th. Before his departure he was presented with a piece of plate as a remembrance of the visit by the House of Bishops. He also

received a loving cup on behalf of the English members of St. Stephen's Church in East Liverpool, Ohio. The Rev. Edwin Weary made the presentation, explaining that the loving cup had been made especially for the Archbishop.

Bishop Lawrence wrote in his diary, after everyone had gone, "Mrs. Davidson is charming, a perfect lady, informal, bright and excellent company: Ellison alert, bright and keen: Holden also excel-

lent: even Amy the maid was much liked by all. The Archbishop, as simple, natural, frank and easy as possible: we laughed and scolded at their good nature with everyone, bores and all. He is full of tact, good sense, a persistent worker, and insistent on getting all information that will help in his work. He met every situation here in a way to gratify all: he has left with the people the idea of an Archbishop who is democratic."

The Reconversion of the Church

VIII. *The Parish in the Post-War World*

By the Rt. Rev. C. Avery Mason

Bishop Coadjutor of Dallas

DURING the past four years it has been the privilege of those who worked in the Church through Forward in Service to observe parish programs throughout the country. Parish programs have increasingly reflected diocesan programs and the programs suggested by National Council departments. The problem involved in parish programs has come to be largely the problem of coordinating the various department suggested programs, and the diocesan programs.

Considering the various natural interests of parish clergy, there is a remarkably high degree of willingness to cooperate with the current movements in the Church. The great problem the parish priest faces is the problem of making some semblance of order out of the confused and sometimes contradictory suggestions thrown at him by a dozen National Council departments and as many diocesan departments. In his honest attempt to reconcile this welter of confusion he has frequently given up in disgust at a national policy making body which urges him to have parish planning, then throws at him a mass of suggestions and plans which have obviously not been planned with any thought of coordination.

Forward in Service has been attempting at least to present to the Church a coordinate plan of action—but now finds itself faced with a proposal made at the October meeting of the National Council that Forward in Service be relegated to a minor place in the several departments of the National Council. Such action would not only do great harm to the spirit of Forward in Service, but would also effect this through illegal means since Forward in Service is a creature of the General Convention and not of the National Council.

In reading over the account of the National Council December meeting as contained in *THE LIVING CHURCH*, one gains the impression that the National Council recognizes the need for coordination. This is a back-handed recognition of one of the principles of Forward in Service; however, the report of the December meeting gives no indication that the basic principle of Forward in Service has been recognized.

The chief argument for coordination seems to be that some people think there is too much mail from "281." The Promotion Department thinks this is not true. It feels that "the trouble is the nature of parish organization." Which of these is true is a subject we could debate for several hours. The important point is that General Convention set up Forward in Service to reinvigorate and rehabilitate the life and work of the Church. The December meeting of National Council leaves grave doubts as to whether reinvigoration and rehabilitation are going to be carried on. The reason is clear; namely, that we can coordinate (make equal) from now until doomsday, but unless this Protestant Episcopal Church of ours can emphasize the essentials of the faith, coordination means nothing. A Plan of Action ought to be a plan of action to accomplish certain objectives. The debate between authoritarians and democrats is only relative in so far as both recognize the necessity for a plan of action in Christ's body the Church. In the final analysis National Council is not the Church—it is responsible to the Church. Since this is so, it might pay to take another technique from Forward in Service and have in January and February provincial conferences of diocesan leaders, at which time these leaders could express themselves as to what the Church should do and how it should be done.

One may wonder what all this has to do with parish programs in the postwar world. The answer is, that it has everything to do with parish programs in the postwar world, for parish programs in this evolving world cannot be totally effective nor realistic unless they definitely take into account diocesan programs and national programs.

Joseph McCollough points out in his book *The Faith That Must Offend* that the age of the parochial church which limits its active work to its own locality died 60 years ago. What is needed now is a coordinated church facing a pagan world with an intelligent program calculated to offend that pagan world on all sides. The isolated parish priest fighting a rearguard action in one pocket of resistance is out of place in the present world. His parish

program must be integrated into the diocesan program and the diocesan into the national or Churchwide program. We are not ordained as a priest of St. Jude's parish but as a priest of the Church of God.

It is readily understandable that in an age which has stressed individualism we should have forgotten the corporateness of the Church. Our forgetfulness, however, is sinful in that it denies in practice the fact that in Christ we are members one of another. We are His body the Church. Parish programs which are not integrated actually deform and maim Christ's body, for they present the spectacle of a body which sets itself up as superior to or divorced from or out of communication with the mind—the mind of Christ.

The parish program of the postwar world must be an integrated program. This is so not because we like it that way or because it is more convenient that way, but rather because a world which is in the hell of uncertainty and futility can only be ministered to by a body—Christ's body, having His certainty and His purpose. Every baptized person in the parish has his or her part to fulfill in the coordinated parish plan. Theologically it would seem to be extremely doubtful if we could call ourselves the body of Christ and at the same time leave out of our calculations members of that body. The reverse of this is also true; namely, that every individual member of Christ's body has a function in that body and unless he fulfills that function he maims the body.

Ideally the parish plan should be the local expression of the Churchwide plan for a given year. The diocesan plan a diocesan expression of that Churchwide plan. Whatever success the movement Forward in Service had was due to the desire for national, diocesan, and parochial cooperation in drawing up and carrying out a given plan of action. Its failures were due to human frailty and the spirit of isolationism. The ideal still remains the ideal. It is Christ's view of His Church a functioning body. As members of His body we adhere to the ideal. It may be that because of human frailty we shall have to compromise the date on which the ideal is to be fulfilled, but we do not and cannot compromise the ideal. In so far as the

parish program of the postwar world is concerned the ideal remains the same. Returned servicemen and workers at home who have submitted to the discipline of winning the war can be challenged to the discipline of winning the peace—Christ's peace through Christ's Church. However, Christ's peace cannot be won by armed guerrillas; it can only be won by a disciplined body which submits to the mind, a body in which each member functions as part of the whole, a body in which the dignity and worth of each regardless of function is a derivative of his willingness to carry out that function of the body.

Having said that the key to successful postwar parish programs is coordinated planning, let us consider some of the elements which ought to characterize such planning.

WORSHIP. If we are a worshipping body and not a body of worshipers, as A. G. Hebert points out, then it would seem that postwar parish programs ought to have this in mind. The Liturgical Movement is an attempt to bring to our minds the realization that Christian worship ought to include priests and laity alike. It ought not to be the worship of priests or laity exclusively. It ought not to be one kind of worship in the chancel and another kind in the pews. Operatic attempts to render the fundamentally simple canticles of the Church ought to be abolished. They have no place in corporate worship. The worship aspect of parochial programs ought also to take account of that fact that more than 50% of Americans are not connected with any church yet have a need for worship. The simple dignity of our services has a tremendous appeal. While we are a worshipping body which is in a sense self-contained, yet there rests upon each parish the responsibility to bring those outside the Church to public worship. The reason is simply that since God made man with a hunger for worship, God reveals Himself to man as he worships. Parish programs ought therefore to calculate carefully the hours of service, types of services, and occasions when the outside world can come in and be touched by God through Christian worship. War shrines have brought many a person to the Church; is there not some counterpart of the war shrine which can be evolved to provide a means whereby people generally can be found of God in Christian worship? So far as members of the parish are concerned, they ought to be brought to see that failure to worship regularly destroys the nervous system, the channels of communication in the body.

EDUCATION. The chaotic condition of secular education ought to be a warning to the Church. Our educational programs in the postwar world ought to be so comprehensive that they take in not only all age groups in the church, but also take in an affirmative, challenging note which attacks the secularism about us. In an age which doesn't know what it believes, an age which has no fixed standards, it seems obvious that the basic doctrines of the Church need teaching and expounding. We of the Church are a society within society. The only way we can maintain our identity and our reason for existence is by knowing the basic convictions of the Christian faith. Doctrine must be taught

to young and old alike. Without doctrine we and the world generally are lost.

There is another note which must be emphasized in our postwar parish educational planning. We must take on the characteristics of propagators, not defenders, of the faith. Christianity is not being tried and found wanting. The secular world is being tried and found wanting. The current clap-trap about the naughty, naughty Church may be true to a degree, but it isn't nearly as true as the challenge any and all Christians can throw at a cocksure world which has us all poised on the brink of hell. In that secular world are millions of disillusioned souls who hunger for the truth. Parish programs simply must include teaching missions, schools of religion, and every variety of method which will bring in the public to learn.

Education in the postwar parish program must be realistic in the sense that it faces the problem of stewardship education. It's almost a waste of God's time to train people for confirmation, then ten years later set out to educate them to give themselves, their work, and their money in the missionary enterprise. To avoid this sort of teaching is to avoid the implications of the Incarnation and to deny the sacramental principle.

Education must be Church-minded. A realization of the solidarity of the Church must be brought about. The so-called divisions of High and Low Church are almost absurd in the face of the task which confronts us. It would therefore seem to follow that education must teach and practice charity in our attitude toward those who have other practices than our own. To be uncharitable is in reality to be an instrument of the devil, for the devil is the author of discord while God is the author of concord.

WORK. The warring factions in our industrial life seem to have forgotten the Christian teaching of vocation. The postwar parish program must teach Christian vocation. There is only one place in the world where each man and his work has eternal significance. That place is in the Christian Church. The parish program must include the workers of the world, be they white collar or laborers, and through them seek to establish a Christian Order. Parish guilds of lawyers, doctors, stenographers, carpenters, etc., must return, for each has a task to perform out in the world. Just how this can be done in detail we do not know, but it must be done. The separation of the sacred from the secular must be broken down, for the world of men will not tolerate a split personality. All things must be made sacred or they become secular.

These three elements: Worship, Education, and Work seem to be the essentials of Christian life. They have always been to a degree in every parish plan. The emphasis they are given in the postwar world will be one of corporateness and aggressiveness. The characteristics of corporateness and aggressiveness may not be ours at the moment, but the world cries aloud in its anguish of vain contention; it seeks sedatives for its jangled nerves whereas what it needs to hear is its Master's voice spoken through His body the Church. It needs to see His body acting as His body should act.

DIOCESAN

MILWAUKEE

Haug Foundation Established For City Mission Work

Of all the nation's cities of more than 500,000 population, until recently Milwaukee was the only one that did not have a Church city mission society or some comparable institution. For several years, Bishop Ivins of Milwaukee has kept the objective before the diocese, and at last his hopes are being fulfilled.

Last spring, the Bishop called the Rev. R. B. Gutmann to be vicar of St. Stephen's Church, a struggling mission in an underprivileged neighborhood. The Bishop, the diocesan executive board, Fr. Gutmann, and several Milwaukee industrialists agreed that St. Stephen's could become the center for an extensive city mission work, beginning with the children of the neighborhood. Dorothy Enderis, head of the city's municipal recreation department, gave the project her enthusiastic support.

Fr. Gutmann immediately set about raising money for the project, until a gift of \$2,500 from the Bishop had been expanded into a fund of \$6,000 for the Haug Memorial Foundation—named after the saintly Harold Haug, a former rector of St. Stephen's who died as the result of overwork. An interested industrialist purchased a lot adjoining St. Stephen's which for the present will be used as a playground, but in the future—if Fr. Gutmann is a true prophet—will be the site of a modern settlement house and headquarters for a full-time ministry to county institutions, hospitals, and prisons.

The Haug Memorial Foundation was incorporated as a non-stock, non-profit corporation and held its first directors' meeting on December 20th. Bishop Ivins is *ex officio* president and chairman of the board. Fr. Gutmann as vicar of St. Stephen's is *ex officio* a member of the board and managing director. Dr. L. D. Smith, warden of St. Stephen's, is another *ex officio* member of the board. Other members are Lorin L. Kay, attorney; Olaf Knudsen, treasurer of Cleaver-Brooks Manufacturing Company; Mrs. H. L. Linley, prominent Milwaukee Churchwoman; and E. C. Stiedeman, Milwaukee industrialist.

Fr. Gutmann, a graduate of the College of the Resurrection, Mirfield, England, is a German refugee. He entered the Episcopal Church while studying in Scotland. He is frank in expressing his belief that what underprivileged children and adults most need is the grace of God as dispensed by His Church; and equally frank in his belief that the grace of God among more well-to-do Churchpeople ought to find expression in practical concern for the bodily, mental, and spiritual welfare of the less fortunate. The social services associated with St. Stephen's flow out of and into a schedule of daily Masses and ample provision is made for the Sacrament of Penance.

At present, the guild-hall of St. Stephen's resounds to the noise of hammers and

saws. It is being remodeled to provide space for a nursery school and other activities, with adequate restrooms. Fr. Gutmann is looking forward to employing a full-time nursery school director and activities director, perhaps on a volunteer basis at first. Later, as the mission becomes well established and is able to take on new projects, he looks forward to the addition of a priest to its staff as a full-time chaplain to county institutions, and the employment of two or three sisters for parish educational and social work.

Fr. Gutmann asserts that the spiritual dynamo of the Haug Memorial Foundation is, and will always be, the altar which Harold Haug served. In arranging the purchase of the next-door lot, he emphasized the necessity of keeping the foundation and the mission as one unit. However, some needs of the church cannot properly be met by city mission funds. Among these, Fr. Gutmann lists: "A fund of \$1,500 to repair the organ; a green, a red, and a black set of Eucharistic vestments; one alb and girdle; a monstrance; new cassocks, both red and black, for acolytes and choir."

Correspondence relating to St. Stephen's or to the Haug Memorial Foundation may be addressed to Fr. Gutmann at Apt. 5, 2211 W. Wells Street, Milwaukee 3, Wis.

CHICAGO

St. Matthew's Sets Record

St. Matthew's Church in Evanston, Ill., set a record for itself last year when 106 class members were presented for confirmation during the year. This was the largest class ever presented in one year, although the average is about 75. The confirmation classes have been largely responsible for the growth of the parish from 375 to 1,200 communicants in seven years. These classes are in session over a period of seven months.

In addition to the growth of the size of the parish, the growth financially has been noteworthy. The parish has increased its missionary giving from \$600 a year to \$5,000 a year, and subscriptions to parish support have risen from \$10,000 to \$37,000 annually. In the last five years St.

Matthew's has paid off a \$25,000 building fund debt and in the past year raised \$35,000 for a new Church school building.

The rector, the Rev. John Heuss, is a member of the National Council.

PENNSYLVANIA

Schedule Winter Conference

A winter conference under the auspices of the department of Christian education of the diocese of Pennsylvania is being held at the Church House in Philadelphia, on five Tuesday evenings, which began on January 22d.

The general theme of the conference is "Christian Action on Four Fronts for Peace." Leaders for this theme include the Rev. Henry Leiper, D.D., ecumenical secretary, Federal Council of Churches, who spoke January 22d; Bishop Remington, Suffragan of Pennsylvania, to speak January 29th; Dr. William Draper Lewis, director of the American Law Institute, to speak February 5th; Louis Washburn, of the diocesan committee on a Christian World Order, to speak February 12th; and the Rev. O. Frederick Nolde, D.D., of the Commission on a Just and Durable Peace, Federal Council of Churches, to speak February 19th.

Other leaders in the conference will include the Rev. Charles F. Ehly, Mrs. Ethel Cooper, the Rev. Howard M. Freas, M.D., John A. Reitz, the Rev. Harry F. Ward, the Rev. George A. Trowbridge, the Rev. William H. Dunphy, the Rev. J. Jarden Guenther, the Rev. Herbert W. Jones, the Rev. Frank Williamson, and the Rev. Alvin H. Hanson.

In connection with this conference, there will be a course for leaders of young people.

ROCHESTER

Prepare for R & A Fund Drive

Preparations for launching the Reconstruction and Advance Fund Drive in the diocese of Rochester are almost completed. They began when Dr. Lewis B. Franklin, treasurer of the National Council and visitor to most of our overseas missionary

work, told 40 of the diocesan clergy at a meeting in Zion Church, Avon, last April of existing conditions in the Philippines and China. During the week of January 7th regional meetings were held for the clergy and lay chairmen in Christ Church, Rochester; St. John's Church, Canandaigua; and Christ Church, Hornell. Bishop Reinheimer of Rochester, Archdeacon Charles B. Persell, Jr., and Charles K. Hellebush, diocesan chairman, were the speakers.

At Christ Church, Rochester, Bishop Reinheimer said, "Our share of the national goal of \$8,800,000 is \$50,000. In the past year four parishes in the city of Rochester, without any outside help, raised \$40,000 for debt reduction. Fifty parishes, therefore, should be able to raise \$50,000. There is no financial or man-power bottleneck. There might be a mental or religious bottleneck, but there will not be. We shall be glad to share with our sister churches in other parts of the world. Fifty thousand dollars going out of our diocese will do the diocese a half-million dollars worth of good in terms of the spiritual awakening and revitalizing of individual communicants and parishes."

Bishop John Boyd Bentley of Alaska will speak in the interest of the Advance and Reconstruction Fund at 15 centers throughout the diocese from January 15th to the 29th inclusive. The canvass will be made from January 27th to February 10th.

WASHINGTON

Cathedral Librarian Appointed

The appointment of the Rev. George J. Cleaveland, of Parkersburg, W. Va., as canon librarian of Washington Cathedral, has been announced by the Very Rev. John W. Suter, dean. Canon Cleaveland comes to his new assignment from the rectorship of the Memorial Church of the Good Shepherd, Parkersburg.

A native of Salem, N. H., the new appointee is a graduate of Racine College and received his theological training in Virginia Theological Seminary. He was ordained to the priesthood in 1921, and served numerous missions and parishes in West Virginia. He has also been minister



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to the Federal Industrial Institution for Women at Alderson, W. Va.

Canon Cleaveland will serve on the staff of the College of Preachers and supervise the operation of the libraries of the cathedral and the college, containing more than 48,000 volumes.

The appointment of Canon Cleaveland raises the number of cathedral canons to four. The others are W. Curtis Draper, acting canon precentor; Merritt F. Williams, canon almoner and associate chairman of the Cathedral National Building Fund Committee; and Theodore O. Wedel, canon missionary and warden of the College of Preachers.

WYOMING

Young People Sponsor Memorial

The young people of the missionary district of Wyoming have been organized to raise the necessary funds for a war memorial. The memorial will be a youth center for camp and conference, located at the Harry Raymond Ranch, recently presented to the district, in the vicinity of Estebrook, at the foot of beautiful Laramie Peak.

The campaign will be carried on during Lent by the young people of every parish and mission in the district, soliciting the minimum of one dollar from every family or individual.

The clergy of the district elected the Rev. George W. Ridgeway as chairman of publicity for this project, and a weekly report of the progress of the campaign will be sent to the clergy and youth leaders. It is estimated that at least \$5,000 can be raised for the creation of this war memorial.

Present plans indicate that the youth center can be dedicated and in use by this summer.

NEW YORK

Mr. Morehouse Broadcasts

Speaking on the Forward in Service program broadcast of "Everyman's Mission" over station WFAS, White Plains, January 13th, Mr. Linden Morehouse, president of Morehouse-Gorham Co., New York City, said that it is the duty

COMING EVENTS

January

- 29. Convention of Alabama, Tuscaloosa; California, San Francisco; Ohio, Cleveland.
- 30. Convention of Michigan, Detroit.
- 30-31. Convention of Los Angeles, Los Angeles.

February

- 1-2. Convocation of Haiti, Port au Prince.
- 3-4. Convocation of Olympia, Seattle.
- 5. Convocation of Missouri, St. Louis.
- 5-6. Convocation of New Mexico and Southwest Texas, Albuquerque, N. Mex.
- 6-7. Convocation of Nebraska, Omaha; Convocation of Western Nebraska, Omaha.
- 10-11. Convocation of Honolulu, Honolulu; North Texas, Abilene.
- 22. Convocation of Panama Canal Zone, Ancon; Southern Brazil, Livramento.

and responsibility of every Churchman to teach the Christian faith wherever he may be.

However, Mr. Morehouse declared, before a man can teach the faith he must know and understand what it is. Citing the Apostles' Creed as the summation of the Church's faith, Mr. Morehouse called special attention to the doctrine of the Holy Trinity in accordance with which Jesus Christ is declared to be the Son of God. "As we profess our belief in God the Son," he asserted, "it naturally follows that we must obey His teachings and the Church which He established to carry on His ideals and work here on earth."

In accordance with the teaching of the Book of Common Prayer, Mr. Morehouse said that Episcopalians are duty-bound to worship God every Sunday in His Church. "We will all acknowledge the fact that it is perfectly possible to worship God anywhere," he said, "at any time, but our human nature being such as it is, most of us find it very difficult to worship God while we are spending Sunday leisurely perusing the Sunday paper, pottering around the house, sightseeing in our automobile, or in the many other ways we should like to spend Sunday. We definitely need the devotional atmosphere of the Church to direct our thoughts to God. We need to offer our prayers and praises to God along with others in the fellowship of the Church."

WEST TEXAS

New Rector for St. Mark's Church

The Rev. James Wilson Hunter, who, on January 1st assumed the rectorship of St. Mark's Church, San Antonio, is being welcomed with enthusiasm by the congregation as well as by civic and religious leaders of the city.

The parish, one of the oldest in the Southwest, is also one of the largest both in the Southwest and the national Church. Among its founders was Robert E. Lee.

Mr. Hunter was rector of St. Andrew's Church, Louisville, Ky., where his work in both Church and community attracted attention. He and Mrs. Hunter have already become a part of very active parish life.

Succeeding to the rectorship in a church which has been led by Bishops Cook, Stevens, Huston, McKinstry, Jones and Wright, Mr. Hunter has been met on every side with the expression of the hope that he may not be needed in the episcopate for many years.

TEXAS

Dr. Barth to Hold Mission

The Rev. Theodore N. Barth, D.D., rector of Calvary Church, Memphis, is to hold a mission at the Church of the Good Shepherd, Houston, from January 28th to February 1st. He was one of the six nominees presented by the nominating committee for the election of the bishop coadjutor of Texas last spring. The Rev. Skardon D'Aubert is rector of the parish.

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Some Things We Episcopalians Should Do This Year

1—We should stop that shameful practice of thinking that we can be "twotimers" (Easter and Christmas) and thus square ourselves with God and His Church.

2—We should read our Bibles, thoughtfully and studiously, and not as a chore, just to get it over with.

3—We should pray Morning and Night, (or perhaps we should say Night and Morning) not just once a day, and we should PRAY, and not just run it off, as from a reel, on some accustomed pattern, done sub-consciously while we actually think of other things entirely.

4—We should try to attend one week-day celebration of Holy Communion, for few of our churches have any other type of mid-week services, and one church contact with Our Lord per week is a rather slim spiritual diet.

5—We should start giving through our particular parish church, as a *starter only*, at least 5 per cent of our income. This leap must be taken in faith. We'll still manage to eat and dress well, see if we don't.

6—We should never attend a Celebration of Holy Communion without offering up there the need of some other person as our Special Intention.

7—We should importune our Clergy that a Bible Study Group be formed.

8—We should importune our Clergy that occasional neighborhood devotional meetings be held in parishioners' homes (cottage meetings, so called) especially in large and scattered parishes.

9—We should have a Big Parish Jollification Party before Lent begins, one for adults, and a separate one for the youngsters. Do it up *brown!*

10—We should, a lot of us, who know we are truly ignorant regarding many things in our religion, attend the next series of Confirmation Lectures, and really get to know something of The Faith we profess, but of most of which many of us are woefully ignorant, and haven't had the grace to admit it, and do something about it.

11—We should learn the true meaning of "The Real Presence" of Our Blessed Lord in our communions. This is very important.

12—We should learn that The Episcopal Church stands out staunchly for Evangelism, and the responsibility on each of us for personal work and influence in bringing souls to Our Lord, and that being an Episcopalian is NOT just a personal matter of attending services and being considered respectable by your neighbors therefor.

13—Summed up, again and again, we should WORK, and PRAY, and GIVE for Christ's Kingdom.

We almost wish that we could print these things, and hang them up before our eyes, so that we might see them daily, as some secular groups do with their Codes of Ethics.

Oh, what a year this would be in our Church if we observed some of these simple basic principles, which, by the way, we are *under vows* to do anyway.

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DEATHS

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

Loring Woart Batten, Priest

The Rev. Dr. Loring Woart Batten died at his home in Swarthmore, Pa., on January 6th at the age of 86. He was one of the best-known theological professors in the American Church.

Loring Woart Batten was born in New Jersey, the son of Thomas Gaskill Batten and Emiline (Zane) Batten. He was graduated from Harvard University in 1885 with the degree of B.A. In 1893 he received the degree of Ph.D. from the University of Pennsylvania, and in a later year, that of S.T.D. from Hobart College. He was graduated from the Philadelphia Divinity School in 1887. Made deacon in 1886, he was advanced to the priesthood in 1887.

From 1887 to 1890 he was rector of St. George's Church, Philadelphia; from 1888 to 1889 he was instructor and professor in the Philadelphia Divinity School. In 1889 he went to New York to become rector of the Church of St. Mark's-in-the-Bouwerie, where he stayed until 1904. In that year he went to the General Theological Seminary as professor of literature and interpretation of the Old Testament and remained at the seminary in that position until 1933. On retirement, he returned to Pennsylvania to live.

Dr. Batten was the author of numerous articles and several books. Among the books are *The Old Testament from a Modern Point of View*, *The Hebrew Prophets*, and *The First Book of Samuel*. Dr. Batten took a keen interest in modern psychology, particularly in its relation to mental healing. He wrote a book on the subject which won the respect of psychiatrists: *The Relief of Pain by Mental Suggestion*.

In 1886 he was married to Miss Clara B. Ware, who died some years ago. He is survived by three children: Loring Woart Batten, Jr., of Monrovia, Calif.; Richard Ware Batten of Ridley Park, Pa.; and Mrs. H. G. Kittredge of Dayton, Ohio; and by eight grandchildren.

Charles Frizzell Magee, Priest

After an illness of several months the Rev. Charles Frizzell Magee died at his home in Clifton Forge, Va., on Friday, January 18th. The funeral service was held at St. Andrew's Church, Clifton Forge, on January 21st, with interment at Newark, Ohio.

Mr. Magee was born at Wheeling, W. Va., September 2, 1875, the son of Joseph and Hannah Magee. After receiving his Bachelor of Arts degree at Kenyon College and taking his seminary training at Bexley Hall, he was ordained deacon in 1904, and priest in 1906.

His first work in the ministry was as assistant at Emmanuel Church, Cleveland, Ohio. After this he was rector of St. Paul's Church, Kenton, Ohio; Grace Church, Elkins, W. Va.; and Christ Church, Point Pleasant, W. Va. He then served succes-

sively as assistant at St. John's, Charleston, W. Va., and as priest-in-charge of St. James', Bucyrus, Ohio.

In April, 1926, he became rector of St. Andrew's Church, Clifton Forge, and Emmanuel at nearby Eagle Rock. He served this charge for 18 years until his retirement from the active ministry October 31, 1944.

In 1905 Mr. Magee was married to Miss Mary Elizabeth Thomas. She survives him, together with a son, Charles Thomas Magee of Clifton Forge, a daughter, Mrs. John Spruance of Wilmington, Del., a brother, William H. Magee of Newark, Ohio, and two grandchildren.

Stanley C. S. Shirt, Priest

The Rev. Stanley Creswick Sorby Shirt, rector of the Church of the Atonement, Westfield, Mass., for the past ten years, died suddenly of a heart attack at the rectory on January 17th. He was 62 years old.

A native of England, Mr. Shirt was educated in the schools there and for ten years served as secretary to the general manager of a large manufacturing concern in Sheffield. Coming to this country about 37 years ago, he lived in Wallingford, Conn., and was employed by the International Silver Company in Meriden. While there he became interested in Church work and after receiving private instruction, he was ordained to the diaconate in 1918 and to the priesthood in 1921.

He served as priest in charge of the Church of St. John the Evangelist in Yalesville, Conn., for four years and then went to the diocese of Western Massachusetts where he was priest-in-charge of Christ Church, Rochdale, and St. George's Church, Auburn, for seven years and vicar of Grace Church, Dalton, and St. Luke's, Lanesboro, from 1929 to 1936 when he went to Westfield.

Mr. Shirt was noted for his work as an administrator. During his rectorship at Westfield the parish completely liquidated an indebtedness on the church of nearly \$20,000 and paid all but a few hundreds on the rectory. The church was consecrated by Bishop Lawrence October 1, 1944.

Mr. Shirt was active in the affairs of the diocese and served on numerous clerical committees. He was a member of the Board of Missions, of the diocesan council and the cathedral chapter; had served as dean of the Springfield convocation, and deputy to the synod; and was an honorary canon of Christ Church Cathedral.

He leaves a wife and three daughters. Funeral services were held at the Westfield church on the 19th, Bishop Lawrence officiating.

Frank H. Stallknecht, Priest

The Rev. Frank H. Stallknecht, retired priest of the diocese of Texas, died on December 5th. Services were conducted in St. Mary's Church, Bellville, by Bishop Quin.

He was born on August 29, 1875 in Jackson, Mich., the son of Soeren and Emma Stallknecht. He attended public schools and Alma College in Michigan. He

was ordained to the diaconate in 1923 and to the priesthood in 1925 by Bishop Capers.

Fr. Stallknecht was rector of St. James' Church, Del Rio, Texas, from 1923 to 1930, when he became priest-in-charge of St. Mary's Church in Bellville and of St. Bartholomew's Church in Hempstead. He also served St. John's Church in Sealy.

During his years of service in the diocese, he was chairman of the pension fund department, on the executive board for three years, and served as dean of his convocation and as delegate to the provincial synod.

Fr. Stallknecht had retired as rector of St. Mary's and St. Batholomew's, which had both become parishes under his leadership, in the fall of 1945 for reason of his age. He had been in poor health for a number of months, but stayed at his work longer than retirement age because of the scarcity of clergymen during the war years.

He is survived by his widow, Nettie Moore Stallknecht, and a son.

Mrs. Frederick W. Beekman

Margaret Auchmuty Beekman, wife of the Very Rev. Dr. Frederick W. Beekman, dean of the Pro-Cathedral of the Holy Trinity, Paris, France, died on January 6th, in Roosevelt Hospital, New York City, after a long illness, at the age of 72. Her only surviving relatives are Dean Beekman, and a niece, Mrs. Margaret Mackay Daily.

Margaret Auchmuty Mackay Beekman was born in New York City, the daughter of the late Bernard Mackay and Mary Christina (Auchmuty) Mackay. Among her ancestors was Philip Livingston, a signer of the Declaration of Independence. She was related to many of the oldest families of New York and Massachusetts.

After her marriage to Dean Beekman in March, 1916, Mrs. Beekman was active in work for the early units of the American Expeditionary Force, going with Dean Beekman in 1917 with a detachment of that force. They helped to organize an American Soldiers' and Sailors' Club in Paris, under the auspices of the Emergency Aid of Pennsylvania and Rodman Wanamaker. In addition, Mrs. Beekman assisted in camps and hospitals for the wounded. At that time Dean Beekman was dean of the Cathedral of the Holy Nativity, Bethlehem, Pa., on leave of absence as chaplain. In 1918, he became dean of the Paris Cathedral. He still holds that important post.

Mrs. Beekman helped the dean in his work of rebuilding the Paris Cathedral and in making it one of the leading religious centers in Paris. She did much to bring this about by her loyal and devoted assistance to her husband's work. In 1937 she was awarded the Legion of Honor of France.

A few days before the Germans entered Paris, Dean and Mrs. Beekman left the city and returned to the United States. Dean Beekman went back to Paris in 1944. He was able to fly back to New York for Mrs. Beekman's funeral, on Monday, January 14th, in the Church of Heavenly Rest. The rector, the Rev. Dr. Henry Darlington, officiated.

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SEMINARIES

GTS Midwinter Reunion

The Associate Alumni of the General Theological Seminary held their midwinter reunion at the seminary on January 16th. The occasion was marked by a record attendance. The classes whose numerals end in 1 and 6 participated in the nomination of alumni trustees, and the following alumni trustees were elected to serve until January, 1948: Bishop Gardner of New Jersey, the Rev. Dr. J. Wilson Sutton, and Clinton Rogers Woodruff.

The day opened with the celebration of the Holy Eucharist in the chapel. During the course of the morning the classes mentioned held meetings. The first event of the afternoon was the lecture on "Aspects of the English Reformation" by the Rev. Dr. Powel Mills Dawley, professor of ecclesiastical history. Next came a panel discussion on "Clergy Placement," led by the Ven. Charles B. Persell. Four priests briefly presented the subject from four viewpoints: the urban, the rural, the college worker, and the returned serviceman.

After Evensong, the Associate Alumni and the present student body dined in Hoffman Hall. The Rev. Gordon B. Wadhams, president of the Associate Alumni, presided. The speakers were the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, who brought his 29th midwinter reunion message to the alumni; and the Rev. Paul Van K. Thomson, chaplain, USNR, who spoke on "Conversion and Reconversion." Announcement was made that on December 15, 1945, over \$20,000 had been given to the seminary through Theological Education Sunday offerings.

Women Train for Church Work
At Bishop Payne Divinity School

Four women students are enrolled at the Bishop Payne Divinity School for special training for Church work. This is the first time women have been included in the student body at Bishop Payne. The students are: Miss Lulu C. Harris, B.S., St. Mary's, Georgia; Miss Matilda L. Syrette, B.S., Nicaragua, Central America; Miss Iris L. King, B.S., Newport News, Va.; and Miss Lillian L. Clark, Fort Valley, Georgia.

Special training of Negro women for Church work was begun some years ago at the Bishop Tuttle Training School, Raleigh, N. C. When it was believed that the time had come for the next stage in the training of Negro women, students were sent to the Gammon Theological Seminary in Atlanta. There the Bishop and other Church leaders in Atlanta contributed to their training. Though the plan had many advantages, difficulties also emerged, and it seemed best to transfer students to the Bishop Payne Divinity School.

Dean Goodwin and the board welcomed the women as an integral part of the student body. With an excellent faculty, and the leadership of Dean Goodwin, the students are receiving excellent training.

COLLEGES

London Broadcasts Tribute

A special program beamed to radio station WHAM in Rochester, N. Y., by station GSP, London, England, paying tribute to Hobart and William Smith Colleges, Geneva, N. Y., was broadcast by the Rochester radio station on Saturday, January 12th.

Sponsored by the Junior Bridge Builders of England in the interest of international good will and understanding, the program featured the presentation by students of London University and public schools of some of the highlights in the T. S. Eliot pageant drama, "Murder in the Cathedral." This production was given by the Little Theater of Hobart and William Smith Colleges in St. John's Chapel on the campus of the colleges last fall. The play tells the story of the martyrdom of St. Thomas Becket, Archbishop of Canterbury in the 12th century.

Anniversary Celebration

St. Augustine's College, Raleigh, N. C., celebrated its 78th anniversary on January 12th, with a gathering of the staff, the student body, representatives of the alumni, and a delegation from St. Agnes' Hospital and Training School for Nurses.

St. Augustine's was chartered July 19, 1867, as a normal school and collegiate institute. It opened its doors to receive students on January 13, 1868, and it was rated Class A by the Southern Association of Colleges in 1942.

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CHANGES

Appointments Accepted

The Rev. Clement Belecher, formerly priest-in-charge of Christ Church, Bethel, Vt., has been rector of St. James' Church, Arlington, Vt., since December 1, 1945.

The Rev. William Russell Daniel, formerly priest-in-charge of Trinity Church, Vero Beach, Fla., will be rector of St. Peter's Church, Rome, Ga., effective March 3, 1946.

The Rev. Charles E. Fritz, formerly a non-parochial priest, is now priest-in-charge of Holy Trinity Church, Alhambra, Calif. Address: 1408 Mar Vista Ave., Pasadena 6, Calif.

The Rev. Frederick D. Ludtke, formerly assistant of St. James' Church, Milwaukee, Wis., will be vicar of St. James' Mission, West Bend, Wis., effective March 1, 1946.

The Rev. Jerry Wallace, formerly rector of Christ Church, Springfield, Ill., became rector of Grace Church, Tucson, on January 1, 1946. Address: 819 North Stone Ave., Tucson, Ariz.

The Rev. Hal M. Wells, formerly a student of Berkeley Divinity School, is now chaplain of Bellevue Hospital, New York. Address: Office of

Protestant Chaplain, Bellevue Hospital, New York, N. Y.

The Rev. Charles H. Willcox, formerly assistant to the dean at Leonard Hall, Bethlehem, Pa., has recently become vicar at St. Alban's Church, South Portland, Maine.

The Rev. Roger Williams, formerly a Protestant minister and now a candidate for Holy Orders, is acting as lay reader in charge of St. Peter's Church, St. Paul. Address: 750 E. Fourth St., St. Paul 6, Minn.

Military Service

Commissions and Promotions

Chaplain Kenneth D. Perkins of the Navy has been recently promoted from the rank of Lieutenant Commander to that of Commander, ChC, USN.

Separations

The Rev. Robert T. Becker, formerly chaplain of the Army, active in the Pacific theater of the war, is now priest-in-charge of Grace Church, North Girard, and of Trinity Church, Fairview, Pa. Address: 240 East Main Street, Girard, Pa.

The Rev. Lawrence T. Fenwick, formerly chaplain with the U. S. Army, is now priest-in-charge of Christ Church, Frederica, St. Simon's Island, Ga.

The Rev. Henry Brendemihl, formerly a chaplain and recently released from the U. S. Army, is now serving as the supply priest at Christ Church, Green Bay, Wis.

The Rev. Judson S. Leeman, M.D., is now on terminal leave as a chaplain in the Navy and should be addressed at Apt. 2W, 55 East 65th St., New York 21. He plans to take a medical refresher course at one of the medical schools prior to continuing his plans for medical missions.

The Rev. John S. Letherman, formerly a chaplain in the U. S. Army for four years, became rector of Grace Church, Louisville, on January 1st. Address: 319 E. Gray Street, Louisville 2, Ky.

The Rev. George R. Metcalf, formerly chaplain in the Army, is now student chaplain at the University of Minnesota, and will also be vicar of Holy Trinity Church, Minneapolis. Address: 317-17th Ave. S.E., Minneapolis 14, Minn.

The Rev. William H. R. Jackson, recently a chaplain in the Army with the rank of major, has been appointed chaplain at the North Carolina State Prison and director of religious training for state prisons.

The Rev. Merritt F. Williams, recently separated from the Naval Service, has returned to his duties as Canon of Washington Cathedral. Address: 3515 Woodley Road, N.W., Washington 16, D. C.

The Rev. George B. Wood, formerly division chaplain of the 82d Airborne Division, is now on terminal leave. Temporary Address: 1202 N. Kenwood Ave., Austin, Minn.

Military Changes of Address

Chaplain (Capt.) Lloyd M. Alexander, chaplain in the Army, should now be addressed at P. O. Box 1269, Martinsville, Va.

Chaplain Thomas Simons Clarkson is now on terminal leave and should be addressed at 58th Street, Virginia Beach, Va. Chaplain Clarkson returned to the United States December 22d. He had served as regimental chaplain of the 331st Infantry, 83d Division, through the Normandy, Northern France, and Rhineland campaigns. He then served at the 36th General Hospital, France, and the 97th General Hospital, Frankfurt, Germany.

Chaplain Joseph W. Peoples, Jr., is now chaplain of the 355th Fighter Group stationed in southern Germany. His address is 355th Ftr. Grp., APO 374, c/o P.M., New York.

Resignations

The Rev. R. S. M. McMurray resigned the rectorship of Christ Church, Green Bay, Wis., on January 1st, after a service there of 28 years.

The Rev. Hiram Gruber Woolf, formerly rector of St. Thomas' Church, Providence, R. I., has resigned to accept a mission as pastor in charge of the Syrian congregation at Niagara Falls, N. Y., of the Syrian Antiochian Orthodox Church of the United States. Fr. Woolf is now known as Father Antonius.

CLASSIFIED

LITURGICAL MUSIC

PROPER OF THE SEASON set to Plainchant melodies. Voice parts, \$2.00; organ accompaniment, \$3.25. J. C. Hackney, Ph.D., 1299 Pennsylvania Ave., Columbus 1, Ohio.

POSITIONS OFFERED

CHURCH HOME, 30 miles from New York, needs caretaker service. Good quarters, man and wife, excellent food, thorough Church atmosphere. Reply stating salary needs. Reply Box E-3032, The Living Church, Milwaukee 3, Wis.

EPISCOPALIAN preferred for position now open as general assistant. Salary and full maintenance to woman between thirty and forty-five years old; love of children essential and some knowledge of dietetics important. Write letter stating training, experience, give references to Director, St. Paul's Girls' School, 2300 Warwick Avenue, Baltimore 16, Md.

ORGANIST-CHOIRMASTER, experienced with boy choirs wanted for large Mid-Western Parish. Urban-University setting. Reply stating references and background to Box P-3038, The Living Church, Milwaukee 3, Wis.

PRIEST-ORGANIST-CHOIRMASTER wanted in large eastern parish. Adequate stipend for young unmarried priest or married priest without children. Will consider adequately trained lay-worker who can handle the parish music, and work with the children and young people. Reply Box P-3037, The Living Church, Milwaukee 3, Wisconsin.

WANTED: Registered nurse as supervisor of staff of 15 nurses, registered, graduate, and undergraduate in important Episcopal Church tuberculosis hospital of 100 beds near Philadelphia. Salary \$2100 to \$2400, depending upon experience. Full maintenance. Reply Box P-3031, The Living Church, Milwaukee 3, Wis.

WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

YOUNG WOMAN, Mus. B., teacher, organist, choir director, desires position Girls School or large Parish. Preference East or South. Correspondence invited. Reply Box O-3029, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER, in girls' school by gentlewoman with daughter fourteen. Write Rector of All Saints' Church, Nevada, Missouri.

RECTOR DESIRES CHANGE. Necessary to locate in milder climate, South or Eastern Seaboard preferred. In present parish five years. Catholic Churchman. Correspondence desired. Reply Box G-3033, The Living Church, Milwaukee 3, Wis.

PRIEST—45, married, college and seminary graduate, in present parish over 8 years, desires small city church or one in suburban area. Salary \$2400 and house. Reply Box H-3035, The Living Church, Milwaukee 3, Wis.

RECTOR—Married, desires small eastern parish. Prayer Book Churchman, excellent preacher. Recommendation from present Bishop. Reply Box B-3036, The Living Church, Milwaukee 3, Wis.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound conservative Churchman. Correspondence invited with bishops and vestries. Box C-3025, The Living Church, Milwaukee 3, Wis.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CLASSIFIED

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

BOOKS WANTED

PRIEST, returning to the Philippine Mission, wishes to purchase second-hand American Missal. Reply Box M-3039, The Living Church, Milwaukee 3, Wis.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LECTERN—Golden oak eagle lectern in excellent condition for sale at \$300, plus freight. Reply Box H-3034. The Living Church, Milwaukee 3, Wis.

LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. MacKrilie, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

Ordinations

Priests

West Missouri—The Rev. Richard M. Trelease, Jr., was ordained to the priesthood on December 28th. He was ordained by Bishop Kennedy of Honolulu acting for Bishop Spencer of West Missouri, in St. Andrew's Cathedral, Honolulu. The Rev. Gordon M. Reese preached the sermon. The candidate was presented by Canon Anson Phelps Stokes, Jr. The ordinand will continue to be curate at St. Andrew's Cathedral, Honolulu.

Western Michigan — The Rev. Max Milton Pearce, Jr., was ordained to the priesthood on December 21st in Grace Church, Grand Rapids, where the candidate has been serving as curate since July 1, 1945. He was presented to Bishop Whittemore by the Rev. Donald V. Carey, rector of Grace Church. The sermon was preached by the Very Rev. Charles Taylor, Jr., dean of the Episcopal Theological School, Cambridge.

Deacons

Long Island—Hal M. Wells was ordained to the

diaconate by Bishop DeWolfe at the Cathedral of the Incarnation on November 27, 1945. At that time he was a student in Berkeley Divinity School.

New Hampshire—George B. Williams was ordained deacon by Bishop Dallas in St. Barnabas Church, Berlin, on January 13th. He was presented by the Rev. George Seavey. The sermon was preached by the Bishop. The candidate will become priest-in-charge of St. Barnabas' Church in Berlin, N. H.

Western Michigan—John D. Vincier was or-



CHURCH SERVICES



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

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

NEW YORK—(Cont.)

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

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

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean.
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

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

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

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; 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. 11 a.m. and 12 noon H.C.

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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 and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

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. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. 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 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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

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

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

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

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

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 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

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

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn—B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

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

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

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop Cathedral Church of St. Luke, Portland
Sun.: 8, 9, 11 and 5; Weekdays: 6:45 and 5

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

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 7:15 a.m. Matins; 7:30 and 8:30 a.m. Holy Communion; 9:30 a.m. Mass with Instruction; 10:30 a.m. Church School; 11 a.m. Solemn Mass and Sermon; 6 p.m. Solemn Evensong and Sermon
Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional); 6 p.m. Evensong
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m., and 7 to 8 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

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

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

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

ained to the diaconate by Bishop Whittemore in St. John's Church, Mt. Pleasant, on December 28th. He was presented by the Rev. Don M. Gury of Hastings, Michigan. The sermon was preached by the Rev. Harold L. Bowen, D.D., of St. Mark's Church, Evanston. The candidate is a student at Seabury-Western Theological Seminary and is in charge, under Bishop Whittemore, of St. Mark's Mission in Paw Paw, Mich.

Western New York—Reginald C. Groff was ordained to the diaconate by Bishop Davis in St. Paul's Cathedral on January 6th. He was presented by the Very Rev. Edward R. Welles, who also preached the sermon. He will be curate of St. Simon's Church in Buffalo, N. Y.

L.C. Correspondents

The Rev. James W. Conner, Shepherdstown, is the new correspondent for West Virginia.

Mr. Richard Lehmann, publicity representative for Seabury-Western Seminary, is now handling correspondent's work for the seminary.

The Rev. Montgomery H. Throop, for many years a correspondent, will again report the Shanghai news, after his arrival in China.

The Rev. Frank E. Walker has been appointed correspondent for South Florida replacing Miss Corinne Robinson, who has served for more than 20 years in that capacity.

Corrections

The Rev. Arnold Charnock is incorrectly listed in The Living Church Annual for 1946 as a non-parochial priest of the diocese of South Florida. He continues to be the Priest-in-charge of the Church of the Good Shepherd, Dunedin, the Church of the Holy Spirit, Safety Harbor, All Saints' Church, Tarpon Springs, and St. Stephen's Church, New Port Richey, with residence at Safety Harbor, Fla.

Miss Elizabeth A. Weitzel, whose appointment to the Hudson Stuck Hospital, Fort Yukon, is reported in The Living Church for January 20th, is a member of Gethsemane Church, Minneapolis, instead of St. John's Church as stated.

Church Services near Colleges

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

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

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

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 a.m.

UNIVERSITY OF ARKANSAS—St. Paul's Church, Fayetteville, Arkansas

Rev. Marius J. Lindloff, Rector and Chaplain.
Sundays: 8, 9:30, 11 a.m.
Holy Communion, Wednesdays and Holy Days 10:30 a.m.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector
Services: 8:30 & 11 a.m. Every Sunday

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.

Sun.: 8, 9:30, 11 a.m. & 5 p.m.
Daily: 7:30 a.m. & 5:30 p.m.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.

Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.
Weekdays: 12:10 p.m. Tuesdays & Fridays

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.

Rev. John A. Bryant
Sun.: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 3d Thrs.: 7 a.m., 2d and 4th Thrs.: 5:30 p.m.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City

Rev. Stephen F. Bayne, Jr., Chaplain (in U. S. Navy); Rev. Otis R. Rice, Acting Chaplain
Sundays: 9, 11, 12:30
Weekdays (exc. Sat.): 12 noon
Wednesdays: H.C. 8:20 a.m.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.

Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 a.m.

CORNELL UNIVERSITY, ITHACA COLLEGE—Episcopal Chaplain's Office, Barnes Hall, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 a.m., Wed. at 7:30 a.m.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 a.m.

DUKE UNIVERSITY—The Episcopal Church at Duke University, Durham, N. C.

Rev. H. N. Parslev, Chaplain
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

GEORGE WASHINGTON UNIVERSITY—St. John's Church, Lafayette Square, Washington, D. C.

Rev. C. Leslie Glenn, D.D., Rector
Rev. James A. Pike, J.S.D., Chaplain
Sun.: 8, 10, 11, 6, 8; H.C.: Weekdays 7:30, Thurs. & Holy Days 12, Every Sun. 8, 1st Sun. 11, 3d Sun. 12:15, 4th Sun. 8 p.m.
Canterbury Club: Wed. 8:15

HARVARD, RADCLIFFE, M. I. T.—Christ Church, Cambridge, Mass.

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club, 6 p.m.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.

Rev. William Ward, S.T.M., Chaplain
Sundays: 8 & 10:45, H.C. Canterbury 6 p.m.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa

Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.
Wednesdays: 7 & 10 a.m. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.

Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 a.m.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska

Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

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

Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 a.m.
Wednesday and Holy Days: 9:30 a.m.



THE CHURCH OF THE EPIPHANY
KINGSVILLE, TEXAS

UNIVERSITY OF NORTH CAROLINA—The Chapel of the Cross, Chapel Hill, N. C.

Rev. David W. Yates; Rev. Emmet Gribbin
Sunday Services: 8 & 11 a.m., and 8 p.m.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.

Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 a.m.

SMITH COLLEGE—St. John's Church, Northampton, Mass.

Rev. Robert N. Rodenmayer; Miss Eleanor Snyder
Sundays: 7:30, 9:30 & 11 a.m., 7:30 p.m.
Weekdays: Tues. & Thurs. 7:30; Wed. 7:15; Fri. 10:00

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House Student Center, 209 W. 27th St., Austin, Texas

Rev. Joseph Harte, Chaplain
Sundays: 8, 9:30, 11 a.m. & 6:30 p.m.
Weekdays: Wed. 10 a.m., Fri. 7 a.m.

TEXAS COLLEGE OF ARTS & INDUSTRIES—Epiphany Church, Kingsville, Texas

Rev. H. Paul Osborne, Chaplain
Sundays: M.P. & Sermon 11 a.m., H.C. every other Sun. 8 a.m.
Weekdays: H.C. Fri. & Holy Days 10 a.m.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 a.m., 7:30 p.m.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, N. Y.

Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11 a.m.
Holy Days and Fridays: 7 a.m.

WELLESLEY COLLEGE, PINE MANOR, DANA HALL—St. Andrew's Church, Wellesley, Mass.

Rev. Charles W. F. Smith; Mrs. Gorham Cross
Sundays: 7:30, 9:15, 9:50, 11 a.m.
Thursdays at College Little Chapel 7 a.m.
Canterbury Club, Mondays 5 p.m.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.

Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance: Sat. 5-6 and 7:30

UNIVERSITY OF WISCONSIN—St. Francis House, 1001 University Ave., Madison 5, Wis.

Rev. Carroll E. Simcox, Chaplain
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues. and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

YALE UNIVERSITY—Christ Church, New Haven, Conn.

Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.
Daily: Holy Communion 7:30 a.m.

Announcement--

THIRD ANNUAL Church School Essay Contest

Sponsored by THE LIVING CHURCH

Subject: "If I were a Missionary."

(Entrants may substitute any other title related to Christian missions or evangelism. Examples: What Christianity Has Done for China; Our YPF missionary program; Can a Student be a Missionary?; How the Church Grows in Our Community; Why Spread Christianity?)

Eligibility: All undergraduates in Church related primary or secondary schools, except employes of the Morehouse-Gorham Company and members of their families.

PRIZES

FIRST PRIZE: \$100

SECOND PRIZE: \$50

THIRD PRIZE: \$25

The 25 next best will receive \$1.00 each.

midnight, March 15, 1946, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 22, 1946. The name, age and grade of the writer, as well as the name of the school must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the May 12, 1946, Educational issue of *The Living Church*.

Judges: To be announced.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and post-marked not later than