

The Living Church

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

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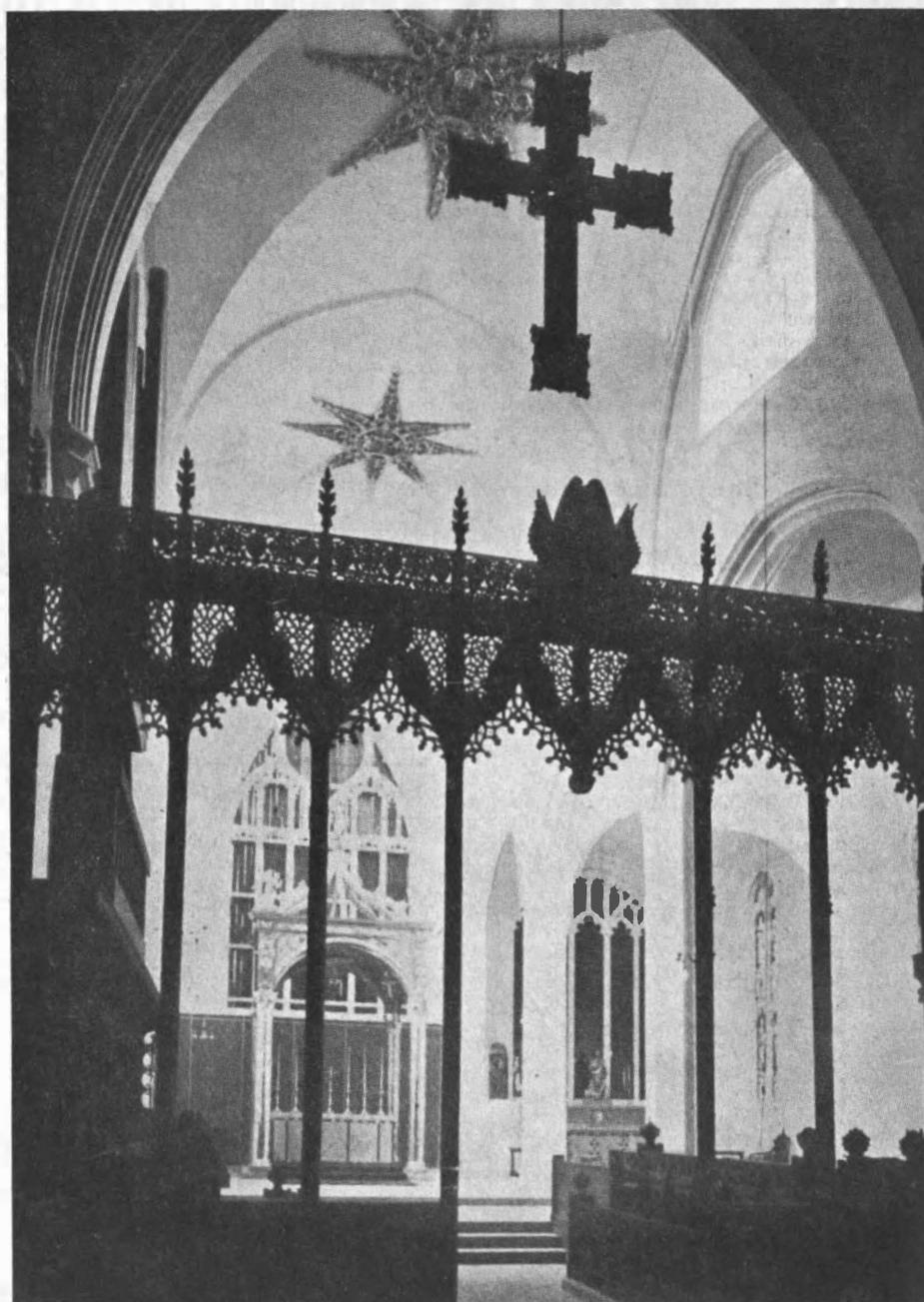
Editorial

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Malvern and After

*Committee of British
Industrialists, Economists,
and Theologians*

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CHANCEL OF THE ABERDEEN CATHEDRAL

Work on the Scottish Church's memorial to Bishop Seabury, through whom the episcopate was brought to the American Church from Scotland, is nearing completion. (See page 10)

LETTERS

Bible Use

TO THE EDITOR: There must be many in the Church who have had success in getting people to use the Bible devotionally. I shall be grateful if any who have done this will write me describing the methods used. The Word of God has a lot to say to our people these days. How shall we get them to use it?

✠ HENRY: Bishop of Montana.

Helena.

Joint Ordination

TO THE EDITOR: As a member of the Commission on Approaches to Unity, I desire to make this public statement. I take my stand on the real differences between a liturgical and a non-liturgical Church. Individual Presbyterians often put us to shame by their personal piety and saintly lives. But their standard of discipline, doctrine, and worship is individualistic. They are Christians. We are Christian Churchmen. In saying this, I wish to associate myself in spirit, with Richard Hooker, who, in his 16th century controversy with a distinguished Presbyterian minister, wrote, "My particular contests with Mr. Travers here have proved the more unpleasant to me because I believe him to be a good man."

Also, we must maintain unity while we seek to gain it. We must act both with the constitutional bodies of the whole Anglican Church and, in an ecumenical manner, with the Old Catholics, and the Orthodox, to whom we are already pledged.

Therefore, I oppose the Proposed Joint Ordination plan.

(Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis.

Editor's Comment:

Again we make an exception to our Lent moratorium on discussion of joint ordination to publish this personal statement from the secretary of the Commission on Approaches to Unity.

Honor Roll

TO THE EDITOR: Millions will disagree with the Rev. C. H. Mallery in *THE LIVING CHURCH*, February 4th, as to placing Herbert Hoover on the Honor Roll. The only mistake you made was in not placing him at the head—the greatest humanitarian of all time, as well as a great statesman and economist.

HOMER LOCKWOOD.

Waban, Mass.

War Prisoners

TO THE EDITOR: This letter is prompted by the article contributed by Paul Anderson to the issue of *THE LIVING CHURCH* for February 11th on the work being done in war prison camps by the World Committee of the YMCA.

About a year ago I was talking with Mr. Strong, executive secretary of the World Committee in a small group of people about the War Prisoners' work, and he mentioned that among the materials most needed were aids to worship, Bibles, prayer books, hymnals, and the like. I was prompted to suggest the use of *The Wayside Hymnal*, that inspired little publication of our Forward Movement, to him and put a copy of it into his hands for inspection. Rigid care has to be exercised, of course, about the content of any such materials used in the camps. He wrote

me shortly after that the miniature hymnal would be completely acceptable, and I provided 1,000 copies for use in the camps.

Mr. Strong's secretary was kind enough to provide for me copies of letters from camps where some of these were used, and these notes testify to the highly useful purpose they served among these fellows trying desperately to keep some normal sort of life going.

RAYMOND D. WILDER.

Kellogg, Idaho.

Fasting and Discipline

TO THE EDITOR: It is a pity that in the fine book of meditations on the Lenten Gospels in *Forward*—day by day, the subject of fasting and discipline are dismissed with but a passing word. If ever America needed to have *self discipline* writ large on every page, it is now!

We are a soft, self-indulgent, undisciplined, cigarette smoking, cocktail-drinking generation. The children come to Lenten services (when they come), smoking cigarettes. They have never been told. They do not know the meaning of fasting, abstinence, self denial, discipline, mortification, vigilance. Perhaps human nature has changed since the days of St. Paul. However read about the Hitler Youth, *Readers' Digest*, February. Hitler knows the value of discipline if Christians have forgotten. (Rev.) E. W. AVERILL.

Phoenix, Ariz.

"281"

TO THE EDITOR: Speaking of the war, I would like to call the attention of the National Council to one thing which happened during the last war that was a "miss" as far as an opportunity of the Church was concerned and which may be avoided this time if the opportunity offers itself again.

Buildings in New York were so scarce at that time that I understand the National Council had a very good opportunity to sell the old Church Missions House at "281" for a good price and they refused it. Maybe they had good reasons. I am not criticising. The point is, if they have the same oppor-

tunity now, why not sell the building and thereby pave the way for moving the headquarters of the Church to Washington when the war is over. The money realized from the sale of the old building would provide the funds for a newer and better building perhaps on the site of the Washington Cathedral. Is it not something worth thinking about? (Chaplain) RAYMOND E. BROCK.

Indiantown Gap, Pa.

Travels of The Living Church

January 21, 1942

TO THE EDITOR: In response to your inquiry in issue of December 17, 1941, "How many people read *THE LIVING CHURCH*?" When my wife and I finish with it, we pass it along to Mrs. George Stephenson, member and organist of our local Church, St. Andrew's, and she gives it to some one else.

A. C. MINOT.

I am very grateful to Mr. Minot for giving me the opportunity of reading *THE LIVING CHURCH*. It helps me to realize how big we really are. In turn, I pass it to Miss Elizabeth Oliver, active in church school, and guild.

Mrs. GEORGE STEPHENSON.

I enjoy reading *THE LIVING CHURCH* from cover to cover. It gives us news of what the Episcopal Church is doing in the United States and other countries. I am most grateful to Mr. Minot and Mrs. Stephenson for passing *THE LIVING CHURCH* on to me. I pass it to Mrs. C. Dryden who is active in Guild work.

ELIZABETH WISNER OLIVER.

January 30, 1942

I am glad to add a line of evidence that, *THE LIVING CHURCH*, reaches several families in our city. Thanks to Mr. Minot. It's a splendid publication and interesting to all "His" Family.

Mrs. WILLIAM DRYDEN.

February 13, 1942

I am very happy to have the chance to read *THE LIVING CHURCH* as it gives me the chance to see what the Episcopal Church is doing.

Mrs. HARRY HASKINS.

Have found *THE LIVING CHURCH* very interesting and instructive and also add my thanks to Mr. Minot.

MARGARETTA MERRIAM.

February 19, 1942.

THE LIVING CHURCH is a source of such valuable and inspiring information that I have not only taken the greatest pleasure myself in reading it but have felt the keenest joy in the knowledge that many others are benefiting by its living word.

ELIZABETH L. MILLER.

February 23, 1942

In conclusion: The magazine comes back to the Church and is placed in the literature rack whence, I hope, it is "borrowed" by interested visitors.

A. C. MINOT.

Fullerton, Calif.

Addition

TO THE EDITOR: In the recent article on the work done by the Committee on Special Equipment for Chaplains of the Army and Navy [a sub-committee of the National Committee of Diocesan Altar Guilds] no mention of Miss Mary Chester Buchan was made. As head of this Committee Miss Buchan has contributed such wise leadership and inspiring enthusiasm, it seems that her chairmanship should be noted.

PAMELA TAYLOR.

New York.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$317.80
St. George's Church School, Schenectady, N. Y.	5.00
Miss Caroline B. Cooke	2.50
Miss Sarah G. Petar and Mrs. Charles Petar	.30
	\$325.60

British War Relief

Mrs. P. A. Shannon\$ 3.00

China Relief Fund

St. George's Church School, Schenectady, N. Y.	\$ 16.51
In Memory of W. P. L.	5.00
Mrs. P. A. Shannon	3.00
Anonymous	2.00
	\$ 26.51

Good Shepherd Mission, Ft. Defiance, Ariz.

Miss Marian S. Puffer\$ 5.00

Polish Relief Fund

St. George's Church School, Schenectady, N. Y.	\$ 5.00
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St. Paul's Mission, Martinsville, Va.

Hattie R. Anderson\$ 10.00

GENERAL

EPISCOPATE

Preliminary Steps For Virginia Suffragan

Bishop Tucker of Virginia, the Presiding Bishop, has called a special meeting of the council of the diocese of Virginia at Grace and Holy Trinity Church, Richmond, Va., on March 27th to take preliminary steps toward the election of a suffragan bishop.

Bishop Goodwin, Coadjutor of Virginia, who has spent the past month in Florida convalescing from the effects of a severe cold which he suffered in January, has been compelled to go to the hospital for further treatment. His physicians have prescribed complete rest for a period before undertaking again diocesan duties.

THE NATION

President Roosevelt Begins 10th Year By Worship at St. John's

Continuing a custom begun when he entered his first term of office 10 years ago, President Roosevelt, together with cabinet members and other officials high in the government, attended historic St. John's Church, Washington, on March 4th to observe the ninth anniversary of his inauguration.

The service was conducted by the Rev. Endicott Peabody, who had been President Roosevelt's headmaster in his Groton preparatory school days.

The Holy Communion was celebrated at St. John's earlier the same day, with special intention for the President. Chaplain Harry Lee Virden was the celebrant.

THE PEACE

Far-Reaching Proposals For Post-War Order

BY PETER AND LORRAINE DAY

A set of findings of profound and far-reaching significance was adopted by the National Study Conference on the Bases of a Just and Durable Peace, held in Delaware, Ohio, March 3d to 5th. They were the work of about 374 delegates, including over a score of members of the Episcopal Church.*

The conference, called by the Commission to Study the Bases of a Just and Durable Peace, consisted of delegates appointed by the various Christian communions, representatives of interdenominational organizations (including local and regional councils of churches and national organizations), members of the Commission, and a few persons invited as consultants.

The "dynamite" of the findings was contained chiefly in the report on the political bases of world peace, which stoutly declared that the preservation of public order, maintenance of economic opportunity, safeguarding of public health and welfare, and direction of population movements, must henceforth "in part" be carried out by international authority.

"Certain powers," the report continued, "now exercised by national governments, must therefore be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movements among nations. . . ."

WORLD GOVERNMENT

"The ultimate requirement is a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate police forces and provision for world wide economic sanctions. . . ."

For the reconstruction period after the war the report stressed the necessity of

*Among prominent Churchpeople at the conference were Bishops Oldham of Albany, Scarlett of Missouri, Hobson of Southern Ohio, and Tucker of Ohio; Dean Claude W. Sproule; the Rev. Frs. Almon R. Pepper, Francis J. Bloudegood, Anson P. Stokes jr., Gordon Galaty; Prof. Theodore Greenc, Mrs. Henry Hill Pierce, Mrs. Francis O. Clarkson, Miss Margaret Marston, Miss Avis Harvey, and others.

carrying out reconstruction activities, policing, and protection of minorities "under international authorities representative of all parties concerned."

The section which prepared the report was under the chairmanship of Dr. Harold W. Dodds, president of Princeton University.

This report was one of four adopted by the conference in its session on the last day. Less than half as long as any of the other three, it was regarded by the conference as too little keyed in a religious tone. Miss Ruth Seabury of Boston moved that the editing committee which will prepare the four reports and other matter for publication put a little religion into the section on politics. The motion was passed unanimously, amid laughter.

A Statement of Basic Principles prepared by the Commission, to which the conference voted its "general endorsement," took a frankly secular view of the relation of Christianity to a just and durable peace. This statement was not subject to amendment by the conference, being a statement from the commission. Its opening assertion was:

"The principles upon which the world order must depend seem to us to be found among those which men of good will throughout the ages have accepted as part of the moral law. In this we rejoice. For peace will require the coöperation of men of all nations, races, and creeds. We have therefore first set out . . . those guiding principles which, it seems to us, Christians and non-Christians can alike accept."

While this statement was not universally followed either in the remarks of the delegates or in the reports themselves, it indicated one of the two great fields upon

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

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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 has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

which the conference sought to maintain silence. One was Christian theology, beyond the simple assertion of the fatherhood of God and the brotherhood of man. The other was the war.

The presence among the delegates of Universalists, Unitarians, and even one or two Christian Scientists, as well as Lutherans, Presbyterians, and Episco-



MR. DULLES: *Very much at the helm throughout the conference.*

pals indicates the wide divergences of theological opinion which, by a common consent, were not explored. There was an equally wide cleavage on the war issue from former "isolationists" and "interventionists" to pacifists. If these two subjects had been thoroughly explored in the three brief days at the conference's disposal, the peace would never have been discussed. In actual fact, as the reports on social bases and the Church showed (see below), neither subject could be entirely ignored.

JOHN F. DULLES, CHAIRMAN

Very much at the helm throughout the conference was Dr. John F. Dulles, Presbyterian layman and expert in international law. He presided at most of the plenary sessions, and visited the meetings of the four sections—on the political, economic, and social bases of a just and durable peace, and on the relation of the Church to a just and durable peace.

Among the spots he visited was the press room, where he asked your correspondent and Sam Welles of *Time* magazine whether here, at least, a fellow mightn't smoke. (No smoking was allowed in the conference building, headquarters of Ohio Wesleyan University.) Bringing our smokes out of hiding, we told him it was O.K. with us, and gave him a light for his cigar.

Mr. Dulles kept the conference whirling at a furious pace, covering four plenary sessions, six Merrick-McDowell lectures, four meetings of each of the four sections, and five religious services in three days. Every minute of time in the three days

was put to use, and those who worked on the various committees must have had little time for sleep.

The appearance of Dr. Leo Pasvolsky of the U. S. State Department as one of the speakers emphasized the government's concern in well-defined peace aims, even from the standpoint of the war itself.

Six lectures during the conference were given by Dr. Pasvolsky, special assistant to Secretary Hull on economics; Dr. Hu Shih (non-Christian), Chinese Ambassador to the United States; Dr. Carl J. Hambro, President of the Assembly of the League of Nations; Dr. William Paton of London, a Secretary of the International Missionary Council; Methodist Bishop Francis J. McConnell, who is president of the Division of Foreign Missions of the Methodist Church; and Mr. Dulles.

Social Bases

The high point of theological statement of the conference appeared in the report on the Social Bases of a Just and Durable Peace. Chairman of the preparatory committee for this section was Dr. Leslie B. Moss of the Federal Council. His committee's agenda for the conference were innocent of theology, but posed problems of physical, psychological, ethical, racial, and cultural crisis which could apparently be met only in theological terms.

Among Episcopal Church delegates who chose this section were the Rev. Francis J. Bloodgood, veteran of the great world conferences at Oxford and Edinburgh, and the Rev. Canon Almon R. Pepper, secretary of the National Council's Department of Christian Social Relations.

The report, prepared by the section under the chairmanship of Miss Sue Weddell, affirmed:

PEACE PRINCIPLES

"Whatever peace settlements are presented to the peoples of the world should express the following principles:

"(1) Man is a child of God and all men are brothers of one another.

"(2) Mankind is one in nature and in the sight of God. No group of men is inherently superior or inferior to any other, and none is above any other beloved of God.

"(3) The whole earth is given by God to all men for their common dwelling place, and the resources of the earth should be used as His gifts to the whole human family.

"(4) All men should be free to move over the surface of the earth under international agreement, in search of the fullest opportunity for personal development.

"(5) Freedom of religious worship, of speech and assembly, of the press, of the arts, and of scientific inquiry and teaching should be available to all men everywhere.

"The Church in its long-established missionary work recognizes its responsibility to bring all men into full relationship as children of God."

Citing the needs of untold millions of prisoners and refugees, and "whole regions subjected to slow starvation as a result of the policies of states," the report

declared: "These and kindred areas of desperate suffering inflicted upon masses of innocent victims challenge the Church to a demonstration of its basic doctrines of human solidarity and brotherhood in a potential family of God." Concrete steps proposed included bringing a vivid consciousness of "the awful reality of this agony"



FR. PEPPER: *The Social section's report was more theological.*

to every Church member, and encouraging giving "to the point of genuine sacrifice" as a requisite for Christian living; cooperation with government in areas such as moving of populations, restoration of cultural life, resettling of refugees, rehabilitation of prisoners, and reintegration into civilian life of soldiers and conscientious objectors. The objectors were added by amendment in the closing session, when it was pointed out that their problem would be even more serious than the soldiers'.

The report frankly confessed disagreement upon the moot point of starvation in conquered countries. It urged the Federal Council, nevertheless, to continue its exploration with the governmental authorities "with a view to finding practical means for alleviating these situations."

RACIAL EQUALITY

Great stress was laid by the Social report on the matter of "equitable treatment of all racial groups." Pointing out that the Negro, especially, is discriminated against in virtually every field of community life, the report condemned all such inequalities and called upon "our fellow-Christians and fellow-citizens" to support measures to establish equality for all racial and cultural groups. A footnote warned of the "international effects" of the recent Missouri lynching and Detroit rioting.

The report described rejection by the Versailles peace conference of a Japanese appeal of recognition of racial equality as "a factor contributing to the breakdown

of peace." By an amendment unanimously adopted at the closing plenary session, the United States Oriental Exclusion Act was similarly described.

The proposed commission of the Federal Council for the study of racial and cultural problems in American life was endorsed as "a necessary measure to support our effort for a just and durable peace." And the government of the United States was asked, "when further statements of peace aims are made," to clarify its stand on racial equality, opportunity and aid for migration, and protection of religious, political, racial, and cultural minorities."

The Church

BY PETER DAY

No sessions of the Study Conference of the Churches on the Bases of a Just and Durable Peace were more filled with drama and tension than those of the section on the Church. Some of the foremost leaders of American Christianity took part in its deliberations. They came to a real crisis over the problem of discussing the peace without talking about the war.

The preliminary agenda of the section were prepared by a committee under the chairmanship of Dr. John Mackay, president of Princeton Theological Seminary (Presbyterian, USA). After the opening session, chairmanship of the section was entrusted to Dr. Theodore Green, layman of the Episcopal Church. Dr. Green, a professor at Princeton University, guided the section skilfully through a maze of difficulties, some of a highly controversial character; not the least of the difficulties was the wide range of matters for discussion, from the nature of the Church to parish programs.

Among interesting matters coming before the early sessions of the Church section was a speech by Dr. A. L. Warnshuis, secretary of the International Missionary Council.

Dr. Warnshuis emphasized the fact that the peace is being made *now*. The International Missionary Council, he said, is helping advise peace negotiations in the Near East and Abyssinia, which will have a profound influence on the final settlement in those areas. "Peace conferences," he declared, "are in large part the formulation of previously negotiated agreements and decisions."

"If the Church is to influence the final peace settlement," he said, "it must work now with the men in government offices who are preparing the dossiers and gathering the data for future peace conditions. I have found that there is no difficulty in Church representatives getting a hearing—the difficulty is for the Church to have something to say."

Mrs. Francis Clarkson of North Carolina, an Episcopal Church delegate, then rose to ask whether Vice-President Wallace's commission on peace planning had been offered representation in the conference. She pointed out that there was every reason to expect that this commission would give a sympathetic ear to the deliberations of the conference. When a negative answer was given, another dele-

gate proposed that the Federal Council be asked to appoint someone to keep in touch with the Wallace Commission.

Dr. William Adams Brown, beloved "elder statesman" of ecumenical Christianity, made a brief speech emphasizing the necessity for the Church to prepare itself for the tasks it will face. It must rehabilitate itself, he said. He proposed that the conference ask strong Churches to share their resources with weaker ones as a work of true ecumenical coöperation.

Dr. Gordon A. Sisco of Toronto, Canada, a member of the Commission to Study the Bases of a Just and Durable Peace, spoke very bitterly of the Church's unreadiness to undertake the tasks of post-war reconstruction. "The ecumenical conferences," he said, "must be got down into the local church. The rank and file of the Church's membership knows nothing about them.

"The real cleavage," he said, "will not be between the Church and the world or between the various Churches. The real cleavage will be internal—between the supporters of the status quo and those who seek a new world. The labor issue is a hot cinder, and the Protestant Churches drop it."

PERSONALIZED LEADERSHIP

The Rev. Gordon Galaty, youthful priest of the Episcopal Church, made a plea for "personalized leadership." He pointed out that the individual Church member has little or no feeling of being part of the ecumenical Church, and suggested that if—for instance—the Archbishop of Canterbury were the acknowledged leader of non-Roman Christianity, he would be a personal center of loyalty such as ordinary people could comprehend. His proposal was not greeted with notable cordiality.

When the section turned to consideration of educational programs for the peace, Dr. P. R. Hayward of the International Council of Religious Education announced that the International Council had already determined (at its Chicago meeting) to put its resources at the disposal of the Commission for disseminating the findings

of the conference throughout its constituency.

On the evening of the second day, proposals thrashed out in the earlier sessions were presented as a preliminary report.

First item of the report was an endorsement of the Statement of Basic Principles prepared by the Commission. Since the Statement had not yet been distributed, discussion of the resolution was not as fruitful as it might have been.

As presented, the first item declared: "This conference, as a representative group of Protestant Christians, heartily endorses the Statement of Guiding Principles . . ." and went on to suggest particular uses of the Statement.

Dr. Henry Smith Leiper (Congregationalist), executive secretary of the Universal Christian Council, promptly moved that the word "Protestant" be omitted. He was challenged by Dr. Mackay, who wanted to know what Dr. Leiper would substitute. A brief but spirited debate ensued, in which the members of the Episcopal Church present took no part whatever. Dr. Leiper stressed the fact that millions of non-Roman Christians were also non-Protestant. The word "non-Roman" was suggested as a substitute, and rejected. At last the statement was changed to read: "a representative group of Christian Churches." Bishop Hammaker, Methodist, of Denver, suggested that he was not in favor of voting "heartily endorsement" of a document he had not had an opportunity to examine carefully, and the wording was accordingly changed to read: "gives its general approval."

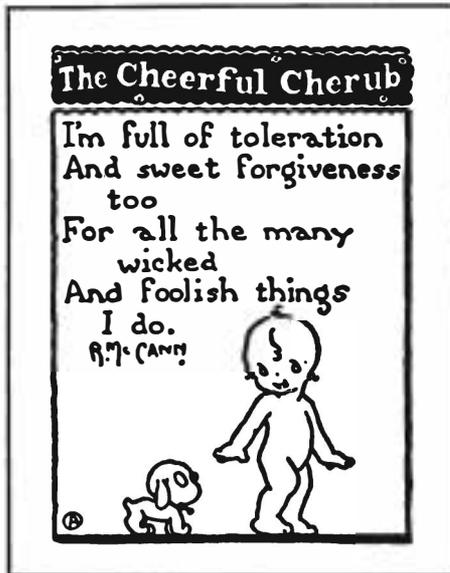
CRISIS

At this point, pale, quiet Dr. Charles Clayton Morrison of the *Christian Century*, whose opinions are as forceful as his epidermis is colorless, rose to inject the resolution that brought the conference to a crisis.

He proposed, as an amendment to resolution 2, which declared that the Christian Church is responsible to contribute to secure a world order, a resolution substantially as follows: "We declare . . . that the Christian Church is not at war. It is in its essential nature an ecumenical supra-national body, separate from and independent of all states including our own national state. The responsibilities of the Church . . . derive not from the claims which the State may make but from the freedom and autonomy of the Church itself under the Lord Jesus Christ, who is its living head."

First delegate to obtain recognition from the chair was aged Bishop Cannon, Methodist, of enduring fame because of his labors in the Prohibition movement. Bishop Cannon said: "This resolution injects a doctrinal issue which is out of place in this discussion. Mr. Morrison wants us to define the Christian Church. Now, many people disagree on this doctrinal question. Why is it necessary for us to define the Church?"

Denying that there was any question of definition involved, Dr. Morrison declared that he hoped this conference would say something of real help to the ministers in



the local churches, who are being subjected to heavy and increasing pressure from political sources seeking to mobilize them into the war effort. His resolution, he said, was merely a restatement for these times of the historic American doctrine of the separation of Church and State.

Bishop Cannon replied that he was in favor of the separation of Church and State.

Dr. Mackay then took the floor to make an impassioned address in which he outlined the historic position of the Presbyterian Church and the other Reformed Churches, that the state had a right to make war. He pointed out that hundreds of thousands of young American Christians are very much in the war, and that he felt it would be shameful to cut them off by this resolution from the Church. His voice trembling as he spoke, he asserted that he would deny with all the strength at his command that making war is contrary to Christian duty.

Dr. Morrison replied that he agreed with every word that Dr. Mackay had said to the bottom of his soul, and that he could not see how it disagreed with his resolution.

Dr. Leiper proposed that the wording be changed to ". . . the Church as an ecumenical society is not at war . . ." but Dr. Morrison indicated that he was opposed to any watering down of the language of his resolution.

Another speaker, after an impassioned denunciation of the proposed resolution, moved that it be laid on the table. The chairman, Dr. Greene, pointed out that, while such a motion admitted of no debate, neither could it be made at the end of a speech. The motion was then made by an eligible delegate, and defeated by voice vote.

At last the proposal was made that Dr. Morrison and Dr. Mackay step outside to settle their differences. This proposal was greeted by a roar of laughter, which left the air considerably clearer.

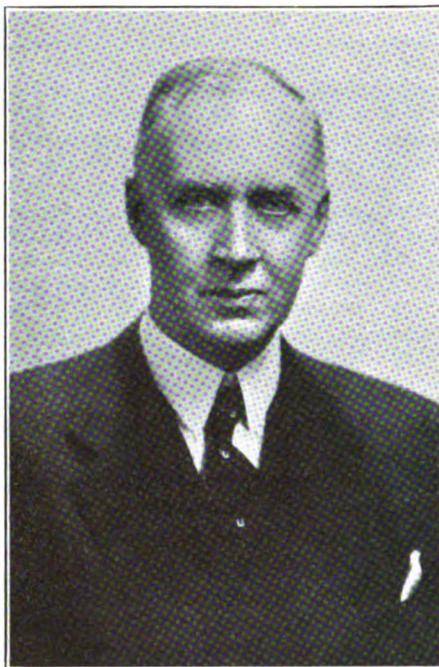
Dr. Greene declared, "If Dr. Morrison and Dr. Mackay will step outside, the chair will then hear whichever comes back alive." He announced that he would send Dr. Norris L. Tibbets along as "referee," and that he was sure a resolution agreeable to all parties could result.

In the absence of Dr. Morrison and Dr. Mackay, work proceeded swiftly on the remaining resolutions, which were adopted with minor changes. One significant change was the elimination of a recommendation that "coöperative effort take precedence over denominational programs," in a resolution on the unity of the Church.

MRS. CLARKSON ON PRAYER

When all the resolutions had been adopted, Mrs. Clarkson (Episcopal) pointed out that in the entire set of them there was nothing about prayer. She declared that this was a very grave omission, and moved that a strong statement about the power and necessity of prayer be inserted. Her resolution passed unanimously.

At this point, Dr. Morrison and Dr.



DR. MACKAY: *He and Dr. Morrison were asked to step outside.*

Mackay returned to present their joint report.

Dr. Morrison reported that in the quiet of the university chapel they had discussed the matter and "Dr. Mackay and I found that we were of one mind on the Church's duty and the theology underlying the Church's duty." Between them they had agreed on the following resolution:

"We declare, as the major premise of the Church's responsibilities in the present crisis, that the Christian Church as such is not at war. We reaffirm the Christian truth that the Church in its essential nature is an ecumenical, supra-national body, separate from and independent of all States including our own national State. The responsibilities of the Church arising in the war situation and the service which it may render to the State derive not from the claims which the State may make but from the freedom and autonomy of the Church itself under the Lord Jesus Christ, who is its Living Head."

Dr. Mackay explained that, while he could conscientiously agree with the words of the resolution, he wanted to raise two questions: (1) Whether the resolution, being on the war, was not out of place in the conference; (2) whether the virtual certainty that it would be misconstrued by the press might not make it inexpedient.

Dr. Morrison replied to Dr. Mackay's objections, and those of other speakers, that (1) the local churches were in great need of guidance on this very subject, and he earnestly hoped the conference would have something of practical value to say to them; and (2) he could think of nothing more useful than to have the resolution misconstrued, since it could easily be explained and would thus serve to focus attention on the conference.

Several other speakers spoke against the resolution; not one besides Dr. Morrison spoke for it throughout the entire debate.

At last, the chair called for the question: a voice vote was indecisive; by a show of hands, the resolution was passed by the close vote of 64-58, and the section adjourned just in time to hear the Merrick-McDowell lecturer of the evening, Dr. William Paton.

Dr. Morrison's resolution was not, however, to be embodied verbatim in the conference report. At the close of Dr. Paton's lecture, Mr. John F. Dulles, conference chairman, asked the delegates to remain for a special plenary session.

PLENARY SESSION ON POLICY

When the session was convened, Mr. Dulles announced that the steering committee wished to be instructed by the conference on a matter of policy. A number of section reports, he said, contained references to the war—one in particular declaring that "the Church is not at war." It was his feeling, and that of the committee, that such resolutions should be omitted, but he felt that it was a question upon which the whole conference should decide.

Beet-red, incisive Dr. O. Frederick Nolde, a commission member, moved that matter relating to the war be excluded from the conference report. There was no debate. The resolution was passed with no dissenting vote.

Dr. Morrison, at the closing session of the conference, moved his resolution again. Dr. Luther A. Weigle, president of the Federal Council of Churches, who presided at the session, asked Mr. Dulles to speak. Mr. Dulles, expressing sympathy with Dr. Morrison's viewpoint, pointed out that it was up to him as chairman of the conference and of its steering committee to find a course that was both "practical and productive." In the time at the conference's disposal, it was impossible to consider adequately the relation of the Church to the war. He had therefore asked the conference its opinion about the resolution. "We have got to take our decisions and abide by them," he concluded.

Dr. Weigle thereupon ruled the resolution out of order. He invited an appeal from his ruling, but none was taken.

Actually, the steering committee had dealt gently with Dr. Morrison's resolution. The substance of it was embodied—and adopted—in section 3 of the Church report, as follows:

"We declare as the major premise that the Church is a spiritual entity, one and indivisible, which as such is not and cannot be broken by human conflicts. Therefore the Church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace. We recognize the particular rights and responsibilities of the State in connection with the secular order. But we reaffirm the Christian truth that the Church in its essential nature is an ecumenical, supra-national body, separate from and independent of all States, including our own national State. The responsibilities of the Church and the service which it may render the State derive not from the claims which the State may make but from the freedom and autonomy of the Church

itself under the Lord Jesus Christ who is its living head."

Briefly the other major affirmations of the Church report were as follows:

DUTIES OF THE CHURCH

The Church has an "inescapable duty to speak both to its own members and to the leaders of our political, economic and cultural life concerning what seems to it to be the will of God for the peaceful ordering of human life."

"We would say to them (our churches): If you believe in peace for the world, if you are working for cooperation between . . . peoples . . . you must set the example. . . . The Christian churches must come to realize as they now do not, that joining the Church of Christ in any of its branches means entering a fellowship world-wide in extent, beyond denomination and race. . . ."

"We would also call upon our churches to enter upon a new era of inter-denominational cooperation. . . ."

The report included many specific recommendations for local and national action to disseminate the conference findings among Christians, citizens, and leaders of government.

Economic Bases

BY LORRAINE K. DAY

At no time during the Conference to Study the Bases of a Just and Durable Peace did discussion become more heated than during the early sessions of the economic section of the conference.

Delegates in the economic section included clergymen, farmers, businessmen, and such well-known experts in the field as Prof. Irving Fisher of Yale University, who opened the discussion, and Harland Allen, Chicago consultant. Other delegates referred to their own experiences as members of trade unions or cooperative bureaus.

Much of the discussion at the first meeting of the group, on the afternoon of March 3d, centered around the profit motive, which was described in no flattering terms in the study material for the section.

No agreement could be reached as to the extent to which the profit motive was being abused and should be condemned.

Dr. Fisher pointed out the importance of improving relations between labor and employer. He stated that he did not believe, however, that the principal bone of contention was wages and hours.

"The worker wants, above all, to be respected. Because of division of labor and the resulting monotony of his task, and the fact that he cannot identify his own work in the final product, the laboring man cannot satisfy his natural instincts, as can most professional men."

Dr. Fisher spoke of the value of giving individual workers some record of their own work.

PRODUCTION FOR PROFIT

Dr. Alfred P. Haake, Lutheran, of Park Ridge, Ill., objected that the study material seemed to present production for profit as an antithesis to production for use. "Profit," he said, "is the motive that

impels men to produce for use. . . . People go out of business if they do not produce for use. . . . The whole thing is a kind of conspiracy forcing producers to give people more and more for their money." Dr. Haake also announced that he would distribute a mimeographed statement at the close of the meeting if such a procedure were permitted. Permission was granted. Part of the statement attacked the Malvern Declaration, as being based on "mistaken vital premises."

Another delegate asked Dr. Haake how he could overlook the fact that producers may take so much profit as to leave other persons without enough money to buy homes.

"No one can take an undue share indefinitely," Dr. Haake replied. "When he does, others begin to move into the field. The producer's share is something under 5%."

Chairman Ernest F. Tittle, Methodist, Evanston, Ill., pointed out that the study material did not deny that production was for use, but merely stated that profits should be subordinated.

ECONOMIC PERSPECTIVE

When Mr. Allen was asked his views in the matter, he stated: "Perhaps the best judgment may be made in this matter by people who are not economists. Economists often lack the proper perspective. Ministers, on the other hand, have a different perspective, are in close contact with the human race, and want to help men in their difficulties. . . . After a century of the profit incentive, we might explore other incentives!"

A burst of applause greeted this speech. The Rev. Charles F. Boss, Methodist delegate from Chicago, added, "A preacher considers a man of more value than money. It is true that the Gospel transcends all races and classes. But men must make a profit to stay in business nowadays, even though they may be altruistic at heart. . . ."

After some further discussion of this subject, one of the delegates arose to say: "Mr. Chairman, all that this discussion shows is that some of us like the profit motive and some don't. I suggest that we turn to another phase of this paper. We do not seem to be able to agree!"

E. R. Bowen of Chicago, a Quaker, then spoke briefly in favor of the cooperative movement.

POST-WAR REACTION

The Rev. John Paul Jones of Brooklyn then said: "With victory will come the reaction that will play havoc with idealistic suggestions. . . . People will object to paying and suffering more. 'We're for America now,' they will say; 'Too bad about the Japs, but we can't do any more!' I wish the Church could be prepared to stave off this reaction, instead of just preparing a blueprint and then not having a voice in the matter. . . . The Church should be on hand with a conservative policy that will have public agreement."

The first meeting of the economic section closed with the suggestion of one of the young ladies present that the United

States accept an unfavorable balance of trade for a while for its own good and that of poorer nations.

At its second meeting, the group began to adopt the resolutions recommended in the study material, accepting some sections of it almost without debate and revising other sections until they reflected the mind of the majority.

With the discussion of section two, the delegates were again faced with the problem of taking a stand on the profit motive and what the study material called "misuse of production."

One of the delegates remarked: "This section is full of half truths and is, on the whole, a deplorable statement of the situation. Even if people could understand some of the more questionable terms. . . ."

When it was moved that the entire section be omitted, another delegate pointed out that it would be impractical to sidestep such vital issues.

Dr. Tittle then went through the section, sentence by sentence, explaining the intention of the committee and their reasons for including the statements listed in the study material.

"These suggestions do not propose to abolish the profit motive; that is, the desire for personal gain. 'Thou shalt love thy neighbor as thyself' shows that there is a proper place for such a motive. Nor do these suggestions propose to abolish free enterprise or capital.

"MISDIRECTION OF ENDS"

"But there is also the admonition, 'Seek ye first the Kingdom of God, and all these things shall be added unto you.' It is because we haven't sought first the Kingdom of God that our industrial process hasn't worked. No one will deny that. A growing number of men in the Christian Churches are coming to believe that the root cause of war and depression is the misdirection of human ends.

"The statement, as it stands now, merely says that the primary purpose of production is consumption. The goal should not be limited consumption bringing monetary gain, but increased consumption by many. Either this is a statement of fact or it is not. We think that it is. . . ."

SOCIALISM

Mr. Bowen voiced the opinion of many of the delegates when he said: "The document seemed to me to promote Socialism and to undermine the present system. I am glad to see such was not intended. . . . What we say will be believed by millions of people. . . . The present system has given the highest standard of living and is working better than any other system that can be devised. Many of the statements made here can be challenged. There certainly were wars before the present economic system was in operation. . . . The average person would get the idea that the Church is tremendously dissatisfied with the present system. . . ."

Dr. Fisher suggested that the group say in so many words that they approved of the present system, but that it is sometimes abused. "There is a difference between what a man is trying to do and

what he does," he added. "There is a difference, for example, between money spent on oneself and money reinvested."

"Men beat their wives. Apply the same rules to that," some one suggested.

The Rev. Cameron P. Hall of the Presbyterian Church in the USA warned against identifying the conference with any one system, but stated that the Church has a role in pointing out ends. He then asked if anyone present was a member of a union.

After a brief silence, at least one delegate identified himself as a member of a trade union.

Another delegate stated that he was a teacher in a town that was "95% CIO." "The laboring people feel that groups like ours tread too lightly on this subject. . . . Don't give the idea that we want to destroy capital. . . . But what's wrong with admitting that something is wrong with the present system and stating that we hope it will be corrected?"

The Rev. J. R. Mutchmor of the United Church of Canada then reviewed some of the "tremendous things that have happened abroad," mentioning in particular the appointment of Sir Stafford Cripps to the British Cabinet and the designation of

Dr. Temple as Archbishop of Canterbury. "We must think internationally," he said. "Europe is not going back to the old system."

AGRICULTURE

Section three, which dealt with agriculture, was then read. One of the young ladies present objected that the problem was local rather than international in character and a farmer delegate said that it sounded like "something written by a Chicago preacher." There was a wave of laughter at this remark.

A member of the Ohio Farm Bureau was called on for his opinion. "There is no surplus as long as millions do not have enough," he said. "Lack of distribution and weakness in our economic system are at fault. As churchpeople our minds should run to improving the lot of the underprivileged. . . ."

Mr. Boss then said: "We should be trying to find the will of God in these matters instead of being afraid to shake the ark. The world has gone smash, and unless the right steps are taken, Japan may not even be receiving our suggestions. . . . We must say something that can give hope and will be heard in India as well as in the Chicago markets."

Mr. Jones added: "The mistake of the committee was in overestimating our Christian humility. Our mistake is in not being able to admit our wrong. Instead we get mad because the committee doesn't include things that make us feel good. Can't we take some of our redeeming qualities for granted? . . ."

FINAL STATEMENT

The later sessions of the group proceeded smoothly and efficiently, and the conference as a whole found the final statement quite satisfactory. It was accepted almost without debate. No important changes were made; and only two delegates voted against acceptance.

Excerpts from the report follow: "We are deeply disturbed by the economic distress of millions of our fellow men and by economic conditions that threaten the extension of the Kingdom of God on earth.

"We view the economic tensions and distresses of our day as symptoms of a general world disorder. In our era production has been carried on primarily with a view to monetary gain. Profit has been the principal incentive relied upon to turn the wheels of industry and to bring forth the fruits of the soil.

"This system has in recent years developed grave defects. There have occurred mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age. These calamities, which have often been accentuated by short-range, self-seeking trade policies of various nations, have made for war. . . .

"In this chaotic situation there has arisen in certain countries an alternative way of production which is based on complete management and control of all economic life by government. With this has come a system of compulsion which de-

Religion and Life

VII. *How could Christ have been born of a Virgin? People aren't born that way.*

By the Rev. Grieg Taber, D.D.

Rector of the Church of St. Mary the Virgin, New York City

OF COURSE people aren't born that way! Only the Son of God was born that way. He who existed before the worlds began and had a part in their creation, He who was sent by the loving Father to bring redemption to the human race lost in its sin, He who was both God and Man, was born that way. This most holy Redeemer is Jesus Christ, the second person of the blessed Trinity, the Only-Begotten Son of God. He was conceived by the Holy Ghost and born of the Virgin Mary. Why should He not have been born that way?

After all, why should any Christian expect that He who is "God of God, Light of Light, Very God of very God, begotten, not made," should be born in the same way in which a mere human being is born? Some Christian writer has well put it "A unique personality demands a unique birth." A non-Christian might rightly claim that virgin births do not ordinarily take place in human affairs. A Christian, however, would add the equally true statement that the Incarnation of the Son of God does not take place in human history from time to time. Indeed, it happened only once and the Virgin Birth happened only once. A Christian willingly admits that God could have assumed human flesh in any way that He chose. The fact of history, however, is that God chose to become Incarnate in the womb of a Virgin, blessed Mary of Nazareth. Therefore, here on earth and in a few years of the earth's history the name of the Incarnate Son of God was Jesus of Nazareth, who entered the human race that He might redeem it.

There will always be found honest enough people who hesitate to believe in anything miraculous, including the

miraculous birth of Jesus Christ. Christian believers, however, accept His miraculous birth because they believe that Jesus is God. Naturally they believe that Jesus, who is different from them because He existed before the creation of the universe, needed no human father. Equally naturally they believe that Jesus, who resembles them because He is human, took His human nature from a human mother. They further believe that, since Jesus was conceived by the Holy Ghost in a way entirely different from ordinary men, He was not born with the taint with which all other human beings are born—that taint which the theologians call original sin.

Do you believe that Jesus is God? If you do, you will think it perfectly natural that God in coming into the world should have taken human flesh of one instead of two parents. You will acknowledge the blessed Virgin Mary to be the mother of Jesus and blessed Joseph to be His foster father. You will consider that the Virgin Birth, which in the fields of science and history would appear to be a new departure, is in the field of religion a new beginning by the power of the Highest. You will delight to honor the blessed Virgin Mary as the Mother of God, for she is the source of the human nature of the divine Son, Jesus. You will rejoice to recite the "Ave Maria" in honor of her who opened to Jesus the gates of earth that He, by winning the victory over both sin and death, might keep the gates of heaven forever open to penitent, faithful and loving earth-dwellers. You will worship the Son while you venerate the mother!

¶ *Next in the series, the Rev. Granville M. Williams, SSJE, answers the question: "Is the Church necessary?"*

prives the individual of freedoms, economic, intellectual and spiritual, necessary to human dignity.

"We do not believe that we are limited to a choice between these two alternatives. If this seems the only choice, it is largely because the Churches have failed generally to inculcate Christian motivation. . . .

"As Christians we must be vitally concerned for the preservation of human values in any and every system. . . .

"Any economic program which allows the quest for private gain to disregard human welfare, which regiments human beings and denies them freedom of collective bargaining, thus reducing labor to a mere commodity; any program which results in mass unemployment or dire poverty in mine or factory or farm; any program which fails to conserve natural resources . . . is manifestly wrong. . . .

TARIFFS

"The economic prosperity of one nation bears a direct and not an inverse ratio to that of others. . . . (Here the conference recommended: (1) the progressive elimination of restrictions on world trade, such as tariffs and quotas; (2) the fullest collaboration between all nations with the object of securing for all improved labor standards, economic advancement, and social security; (3) establishment of a universal system of money; (4) establishment of a democratically controlled international bank or banks; (5) creation of a world organization to study and make recommendations concerning problems arising from the pressure of population on the means of subsistence.

"It is hardly to be supposed that any one system, whether of private, coöperative, or public enterprise is suited to all kinds of production, distribution, and service. The production and distribution of goods on the basis of voluntary coöperation is an experiment which in many parts of the world is meeting with notable success. . . .

"We are convinced that every man should have the opportunity to share in the ownership of both personal and productive property such as a home, a farm, and economic enterprises. . . .

DEMOCRACY IN INDUSTRY

"We are convinced that industrial democracy is fundamental to successful political democracy. We therefore recommend that labor be given an increasing responsibility for and participation in industrial management. The principle of democracy in economic relations should be accorded wider expression by the development of stronger *voluntary* producers associations, farm organizations, labor organizations, professional groups, and consumers organizations, and their integration into some form of national economic council, for planning in coöperation with government for maximum production and consumption and the abolition of unemployment. . . .

"We believe that a tax program should be formulated in such a way that the burden will be placed in proportion to the ability to pay, to the end that our wealth may be more equitably distributed. . . ."

Ways To God

Lenten Meditations by the Rev. E. Clowes Chorley, D.D.

V. The Sacramental Approach

"O that I knew where I might find Him." (Job 23:3).

"And they told . . . how He was known to them in the breaking of the loaf." (Luke 24:35).

"Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort. . . ."

IN THESE familiar ways, heard Sunday by Sunday, we are invited to tread the sacramental way of approach to God. It is not the only way. But it is the high way for high souls. The way appointed by our blessed Lord Himself in the night in which He was betrayed, and which He commanded should be continued as "a perpetual memory of that His precious death and sacrifice, until His coming again."

All life is sacramental. But the sacrament of sacraments is the sacrament commemorating the one, true, pure immortal sacrifice of His body and blood offered on the Cross for the sins of the whole world.

It is the way of ways, leading men into what Canon Bright in his great Eucharist hymn calls "the prevailing presence." We may shrink from any precise definition of the "Presence," and yet be profoundly conscious of the fact. One recalls the beautiful lines of Studdert Kennedy:

"How through this Sacrament of simple things
God burns His way,
I know not—He is there.
The silent air is
Pulsing with the presence of His grace,
Almost I feel a face
Bend o'er me, as I kneel."

However much men may differ in their interpretation of the doctrine of the Blessed Sacrament, they may be at one in the belief that, to the discerning spirit, the Real Presence pervades the sacramental meal; and we can subscribe to the words of John Donne:

"His was the word that spake it,
He took the bread and brake it,
And what that word did make it,
I do believe and take it."

The sacramental way of approach is indeed a "holy mystery," but it is none the less real.

They tell a story of an Egyptian god whose face was hidden from the worshipper by many veils. On the base of the image was written this word: "I am he who was, and is, and will be for

ever; and my veil no man hath lifted." Underneath this some spiritual adventurer had written another word: "Veil after veil have we lifted, and ever the face is more wonderful." So with the Sacramental Presence; veiled, and yet personal.

In the sacramental approach God is found of men through Fellowship. Fellowship with God Himself. The altar is a trysting place where the great lover of souls draws near and makes Himself known to the sons of men who draw near with penitent faith. As we keep the tryst our Fellowship is with the Father, Son, and Holy Spirit; the holy and undivided Trinity. And the circle of fellowship widens to include "angels and archangels"; and the lilting song goes on to bring in "all the company of heaven." The Eucharistic way of approach links us into one communion and fellowship with all the saints who walk in the green pastures and beside the still waters of paradise.

And still the circle widens into fellowship one with another in this present world. We eat of the one loaf and drink of the one cup—the symbol and sacrament of human fellowship—the gold chain which binds all men to the feet of God. As St. Paul writes: "For we, being many, are one bread and one body; for we all partake of that one loaf."

Fellowship one with another is the prelude to fellowship with God.

One day, towards evening, two men walked along a dusty road. They were lost and leaderless, for they had seen the body of their Master laid in a grave in Joseph's garden. As they walked, one drew near and joined them. He was to them a stranger. As He talked with them they were deeply moved and their hearts burned within them as He opened to them the Scriptures. But He was still a stranger. As they drew nigh the village they constrained Him to enter a little house and share their simple meal. Then it was that the stranger took a loaf, blessed and brake it, and gave them to eat. **AND THEY KNEW HIM.** The supper became a Sacrament. And they hurried back to Jerusalem and told how He was known to them in "the breaking of the loaf." They had trodden the sacramental way.

It is an appealing way of approach; for some, at least, the more excellent way. As we draw near with faith we may set between our sins and their reward "the passion of Thy Son, our Lord," make our humble confession to Almighty God, and offer ourselves, our souls and bodies, as a living sacrifice. So doing, the quest is achieved. We have found God in the breaking of the loaf.

SCOTLAND

New Link With America

The presence of American troops in Iceland is serving to forge a new link between the American Church and the Church of Scotland, for Iceland is under the supervision of the Bishop of Aberdeen and the Orkneys. Dr. Doane, the present Bishop, has, according to Bishop Mann of Pittsburgh, the one diocese in the British Isles where episcopal visitations are likely to be interrupted by German U-boats.

In a letter to Bishop Mann, Dr. Doane, writes that the Aberdeen Cathedral, a memorial to Samuel Seabury, the first Bishop of the American Church, is almost completely furnished. The great east window and the decoration of the chapel ceiling are yet to be finished, and the building has not yet been consecrated.

In the recent past a new chancel, sanctuary, side chapel, and sacristy have been built, and the ceilings of the two side aisles have been completed. The ceiling of the north aisle is emblazoned with the arms of the 48 American states.

The Bishop adds: "I am very much engrossed in an adventurous life for a man in his 74th year. My beat consists of Iceland, Shetland, Orkney, Scapa Flow, and northeast Scotland." Of America's participation in the war he remarks: "The dream of my life has come true, though it has cost this temporary disaster in the East to bring it about. America and Britain, please God, will at last go forward on their destined path in closest fellowship."

RUSSIA

Contrasting Reports of Church Attendance

The news concerning Church attendance in the occupied areas of Russia is contrasting. The Bulgarian Church periodical *Crkoven Vestnik* writes that attendance at the services is large everywhere, and that Bulgarian journalists in occupied Russia are constantly being asked for ikons, especially by children, since some ikons were distributed among the people.

A correspondent of the Russian fortnightly issued in Slovakia, *Pravoslavnyaya Russ*, reports that 800 imprisoned Soviet militia men did not like attending services.

"None of them stayed to the end of the liturgy. The next time I placed myself at the entrance door so that they would not be able to go out during the service. Then they came up to me like children, one after another, with the request to be allowed to go outside. The theater and ballet are of high standard here, but the Church service has upon the ignorant people the effect of a foreign play. The remaining priests, who are true heroes and martyrs of their faith, are showing themselves to be no longer quite equal to the demands of the situation.

"Two whole generations are hardly represented at all in the ranks of the Orthodox clergy. That enables one to realize



PAUL RUSCH INTERNED: *For the first time since the outbreak of war, Church headquarters has word from Paul Rusch, only American missionary remaining in Japan. A message received through the Red Cross from Berne, Switzerland, says, "Paul Rusch safe, well. Interned."*

how much spiritual labor will be necessary to bring Russia back to Christ. It is painful to see decent people who are completely indifferent to the Christian Church. Proletarianized Russia regards divine service as a play which takes up too much time. There is no intelligentsia open to the message of Christ. But something can still be done about the youth of the country."

GERMANY

German Protestant and Catholic Bishops Protest Against Persecution

Two German bishops—one a Protestant and the other a Roman Catholic—recently appeared in person before the Reichschancellery in Berlin to lodge a joint protest against the continuing persecution of religion in that country, it was learned by Religious News Service.

The protest, it was stated, enumerated at length the various methods employed by the German government in its effort to suppress religious life and asked the chancellery to "state plainly" whether such methods would be continued.

The bishops added that in the event the government failed to reply to their petition, they would be obliged to inform "all the faithful" to prepare themselves for further persecution.

CHINA

Mission Staff Member Cables Needs

News from Shanghai received March 5th, cabled February 28th to Church headquarters from Chungking by Maurice Votaw, secretary for the West China Coördinating Committee of the (Interdenominational) American Church Committee for China Relief, states that St. John's University, Shanghai, opened in February as usual for the second term, but funds of the staff are running very low.

The Episcopal Church's refugee hospital in Shanghai, "St. Luke's No. 2," has been closed for lack of supplies. Miss Anne Lamberton, secretary of the hospital, and Miss Marian Hurst, superintendent of nurses, are running an infirmary in a camp for 100 destitute Americans. Medicine in Shanghai is nearly exhausted, Mr. Votaw adds.

Referring to Chungking, Mr. Votaw says that American aid is urgently needed in that city for poverty-stricken refugees from Shanghai and Hongkong.

From New York headquarters of the Church Committee for China Relief it is learned that \$300,000 U. S. currency has been sent to Chungking since last December.

Mr. Votaw, professor of journalism at St. John's University, now on leave, has been on the mission staff since 1922.

JERUSALEM

Church Active in War Area

Canon Charles Thorley Bridgeman, the Church's representative in Jerusalem, has written to convey the appreciation of the Bishopric in Jerusalem "for the fine support given the Good Friday Offering last year, which enables us to carry on our work almost at full capacity. We here realize how much individual sacrifice is involved in the splendid result obtained.

"The continuance of our work here, and its ability to meet new problems," Canon Bridgeman says, "have been made possible by American support, without which we should have had to retrench in a disastrous manner.

"Thanks now to the firm British control of all the region about the vital Canal." Canon Bridgeman continues, "war, though sometimes sweeping near, has been kept from our shores, and the educational work of the Armenians and of all other communities goes on without interruption. The blackout, air raid practices, excitement when news spread of a raid on some coastal town, the tense waiting for news of Libya, Ethiopia, Syria, and Greece, have added unusual overtones to our work, but it has gone on just the same."

"The Jerusalem Bishopric has recently issued a centennial booklet called *A Handbook of the Anglican Bishopric in Jerusalem and the East*, which gives a summary account of its inception and 100-year history and details of the present-day work."

PACIFIC COAST

Oregon's Prejudice Against Japanese Increases

By JANE K. CHASE

When war was first declared there was little manifestation of feeling against the Japanese in or around Portland. The business manager of the public school system apparently had a moment of panic and ruled that the American-Japanese students could not use the basketball courts after school hours, but this restriction did not last long. In fact there were at first many expressions of individual goodwill and kindness, which we hoped would last.

Our Japanese priest, the Rev. Kenneth W. Nakajo, was taken into custody by the FBI the day war was declared. They detained most of the leaders of the Japanese community apparently as a precautionary measure and without making specific accusations against them. After Christmas these men were sent to Ft. Missoula, Montana, and recently the Alien Hearing Board appointed by the Attorney General has been giving them individual hearings. Fr. Nakajo has had his hearing, but no decision has as yet been announced. Bishop Dagwell is a member of the Oregon Hearing Board, but was not present at Fr. Nakajo's hearing because of his prejudicial relationship to the case.

Bishop Dagwell and Chancellor Hendrickson have kept in close touch with Fr. Nakajo's case, to see that his interests and those of the Church were guarded, and also to see that his wife and child were cared for in his absence. No provision is made for the families of the aliens who were apprehended.

The Bishop and Chancellor secured testimonials and affidavits regarding Fr. Nakajo's character and activities. These were submitted to the Alien Hearing Board and also transmitted to the Attorney General. The regulations of the Hearing Board are such that aliens were not provided with counsel, but were permitted to appear before the Board and present their defense against the charges which led to their apprehension.

SECOND GENERATION

I talked with one of our second-generation girls in the public market the morning after war broke out. There was seriousness in her eyes as she said, "We're Americans, but people won't stop to think about that." Apparently she was quite right, for there has been growing evidence of race prejudice. It has been surprising to find how many of our own supposedly intelligent citizens are unaware of the fact that the first generation Japanese are not permitted to become citizens. With many their first comment about a Japanese who is facing restrictions is, "Well, if he's lived here all these years why is he still a Japanese national?" They seem actually surprised when told of the Exclusion Act. Many of the Japanese would have been citizens if they could. Their children are citizens.

But if present trends continue they will have little reason to love their country.

One of our Church families which ran a small hotel was very promptly evicted by their landlord. That was his gesture toward winning the war. A son of this family is in the armed forces of the United States, and his superior officer succeeded in having this action reversed.

CITY COUNCIL ACTION

On January 2d the City Council apparently decided to outdo the national government in its action against the Japanese and unanimously passed a series of motions instructing the Bureau of Licenses not to issue licenses of any sort to Japanese nationals and to revoke existing licenses. This action was later expanded to include all enemy aliens, but so far as we have been able to ascertain only the Japanese have been seriously affected. At least two of our Church families have been forced to sell their small business enterprises. In one case they were fortunate enough to have a son who was a citizen to whom the business could legally be transferred. The City Council held their final hearing on this action on January 29th. A petition on behalf of Japanese business men was presented and their attorney protested that the Council's action would certainly be against the expressed intentions of the Attorney General and the President. The interests of our own Churchpeople were upheld by the Very Rev. Horace M. Ramsey, Dean of the Cathedral, who urged that the Council consider the welfare of the children of these families who would be deprived of support. These pleas were quite unavailing.

An ironic touch followed this hearing when a super-patriot called Dean Ramsey on the telephone and reviled him, boasting of the fact that his own son had just enlisted and that was why he had no use for the Japanese. Dean Ramsey's son is an officer in the Marine Corps and at present with the Asiatic fleet.

Olympia

By GLADYS N. CANEDY

"We're on our knees with our chins up," said one of the Japanese women of St. Peter's Mission, Seattle. They are busy trying to get their Lenten sewing done before they are evacuated—not only their own share, but double the amount which they voluntarily took because the women of the other parishes are "so busy with Red Cross work."

This problem facing them now is a tremendous one. To say, "Evacuate all the Japanese, American-born and aliens, immediately," and then dismiss the subject with a wave of the hand, just cannot be done. And yet we hear it on every side. So far, just men have been taken, although only one from our two missions in Seattle and Kent.

At a meeting March 1st at the Japanese Congregational Church, attended by nearly 100 young people, Dr. Floyd Schmoer, member of the American Friends Service

committee, frankly discussed the whole situation saying in part, "You are not wanted here, and people in other parts of the country do not want you. We have seen this storm of war coming for over a year, and now it is here and your path goes right through the darkest part of it. But you must have faith that the sun is shining on the other side."

He appeared before the three-day hearing held here by the Tolan Committee, urging that the Japanese be allowed to remain here, under stringent restrictions, of course, during the war, and be permitted to continue their truck farming, and operate their hotels and rooming houses and other businesses.

In talking with some of the young Japanese girls I learned that they, of course, preferred to stay here, but as one of them said, "We might just as well go—we're losing our jobs right and left and can't get new ones. If they'd only let us move in groups, so that we could settle in communities made up of the families and friends who have been neighbors here."

Dr. Schmoer said that the American Friends Service Committee is already contacting people in hundreds of inland cities and towns who will be friendly to the Japanese people when they arrive and will help them with their problems.

Gen. DeWitt, commanding general of the Western Defense Command and Fourth Army, issued a proclamation March 3rd to the effect that the Western parts of Washington, Oregon, and California, and the south half of Arizona, now form Military Area No. 1 of the nation. He, in effect, advised the voluntary removal of Japanese immediately, although his proclamation was not an evacuation order.

"Immediate compulsory mass evacuation of all Japanese and other aliens from the Pacific Coast is impracticable," General DeWitt said. "Eventually, however, orders will be issued requiring all Japanese, including those who are American-born, to vacate all of Military Area No. 1."

This evacuation is expected to affect a total of 14,500 persons living in the coastal area of Washington. About 8,400 of these are in Seattle; of this number 3,500 are American-born Japanese; 2,500 Japanese nationals; 1,400 Italian aliens, and 1,000 German aliens.

LOYALTY "THE HARD WAY"

James Y. Sakamoto, American-born Japanese publisher in Seattle, said leaders of the Japanese community are urging their people to be prepared to evacuate but not to leave hastily.

"We like the principle of being given the opportunity to leave voluntarily and individually," said Mr. Sakamoto, "but we feel that this might result in our people being kicked around from one town to another. We would rather wait awhile so we may go together to designated places."

"We feel that the basic principle of loyalty is to obey any order of the government to which we owe allegiance. If we had been permitted to remain it would

have been an easier way for us to demonstrate our loyalty to the United States. But we will demonstrate our loyalty the difficult way by obeying the order. I think that is the way we all feel."

California

BY FRANCES M. YOUNG

A shifting about, an uncertainty, not knowing what is to happen next is the lot of the Japanese Churchpeople in the diocese of California, according to an interview with a Japanese parish priest.

His records show a slight increase in Church attendance, accounted for by a few new people, and by the regular attendance of others who have not hitherto been attending regularly.

All evening meetings have been cancelled because of curfew restrictions, which demand that enemy aliens be in their homes between 9 P.M. and 6 A.M.

Two vestrymen of the district are interned in the middle west, as well as several fathers of Sunday School children, because of membership in Japanese organizations which in peace times would be considered legitimate and even beneficial, but in war time may be interpreted as harboring suspicious activities.

The financial situation facing the California Japanese is a gloomy one. Federal agents have closed many of the business firms, some of which may be allowed, in time, to open, if it can be proved that the business is not under control of anyone in Japan. Sales are cut approximately in half, with the result that families are relying on savings or charity. Increased suffering is ahead as time goes on and savings are gone, and the period of receiving unemployment insurance expires.

Possibility of evacuation of the Japanese from coastal areas has caused great distress and anxiety. Hope that citizens would be permitted to remain was unfounded, as the Army and the Department of Justice have made known the decision to move all Japanese, citizens as well as aliens, out of the Pacific Coast "combat zones."

Two San Francisco parishes have sent a special offering to the Japanese vicar to assist the needy. Others have provided employment for Japanese who have been recommended by the vicar, demonstrating that Bishop Block's pastoral letter of December 10th has not gone unheeded.

Editor's Comment:

Neither THE LIVING CHURCH nor, we are sure, the correspondents who have sent us these accounts would propose that the federal government take less drastic steps than it has announced. Nevertheless, we do feel that the hysteria and hatred laid bare especially in the report from Oregon are unworthy of our national cause; and that Churchpeople should (1) realize the suffering and uncertainty which their fellow Churchpeople of another race must undergo, and (2) do what they can, especially in the communities to which these and other Japanese are sent, to help them.

ARMED FORCES

Bishop Sherrill Winds Up Army-Navy Tour

Winding up his nation-wide speaking tour on behalf of the Army and Navy Commission Fund, Bishop Henry K. Sherrill of Massachusetts told Chicago laymen on March 6th that the Church must not forget its men in service now if it expects them to throng to the churches when peace comes.

He asked Churchmen to look realistically at the problems facing the Church today and to recognize that one of the biggest issues for which we are fighting is the spiritual future of the nation.

"You may destroy democracy and we can still worship in the caves of the earth," he declared. "But destroy religion and you destroy the basis of democracy. As the lights of liberty go out one by one all over the world, rights which we have considered inalienable have been lost.

"If the Church forgets the men in service now, when this is all over we can pass resolutions at conventions but the men will never throng to our churches," he continued. "And out of the ranks of these men will come the leaders of the nation for the next two generations."

Promotion

Promotion of Dr. William Alfred Eddy, former president of Hobart and William Smith Colleges, from the rank of Major in the United States Marine Corps to that of Lieutenant-Colonel has been announced.

Lt. Col. Eddy is now on active duty as naval attaché in Tangier. He has previously served as naval attaché and naval attaché for air, at the American Legation in Cairo.

Chief of Chaplains Sees Growing Interest in Religion

Revitalizing of religious interests among the men in the armed forces was described as one of the encouraging features of the Army's religious program in a statement to Religious News Service by Brig. Gen. William R. Arnold, Chief of Chaplains.

Reports by many chaplains that they had found widespread ignorance of religion among the soldiers was corroborated in part by the chief of chaplains, who pointed out that the Army's religious program is aimed at focusing attention on the men who have been deprived of a religious education [See Article, page 15].

In general, Chaplain Arnold stated that he has been "much encouraged" by the interest shown by men in the armed forces toward religion generally and to specific religious questions. He said that the soldiers are "extremely curious" about religion and put many questions to individual chaplains, seeking information on all types of religious questions.

In many instances, question boxes have been placed in Army chapels, and chaplains invite the soldiers to ask as many questions as they wish. The soldiers are not asked to give their names when they

put these questions in the boxes, and in this way many soldiers who would otherwise be timid about asking questions, according to Chaplain Arnold, have turned up with many interesting questions.

Chaplains are enabled by this procedure, Chaplain Arnold pointed out, to discover which issues are of particular interest to the men, and in many instances built their sermons around these questions.

St. Vincent's Requests Revision of Religious Classification of Soldiers

The Order of St. Vincent, acting through its council which held its annual meeting February 26th at the Church of the Transfiguration, New York, instructed the Rev. Harry S. Ruth, director-general of the Order, to request a prompt revision in the present method of classifying men of the armed forces according to their religious affiliations: Protestant, Catholic, and Jewish.

Immediately Father Ruth, rector of St. Barnabas' Church, Burlington, N. J., sent the following letter to the Chief of Chaplains, with copies to officers of the Army and Navy Commission of the Church:

"The Order of St. Vincent, representing between 7,000 and 8,000 acolytes and servers in the Episcopal Church in America, one of the largest affiliated groups of young men in the Church, now has a large number of members in the military and naval services.

CLASSIFICATION IS ARTIFICIAL

"The annual reports received January 25th indicated much distress due to this artificial classification, and personal reports from men in military camps confirmed it. We sincerely plead for a new system of registration so that each man may make known his religious preference according to his Church affiliations.

"The distress reported was verified, I may say, by special letters to us from chaplains now in the service. One of these letters asked prompt action on the part of the Order. May we have your cooperation in this matter? Further, if we can assist you, we are willing to be instructed as to how we may."

Father Ruth, in a personal note, pointed out that while at Great Lakes during the first World War he was attached to the Senior Chaplain's Staff. "The first thing a man entering the service did was to fill in a card," he said, "or a yeoman did so for him, giving this clear information. The cards were sorted and the chaplains or their representatives from each church took them and interviewed their men. Great things were done. The Church home and family were immediately linked and the men were contacted so that they had the advantages of their own Church life."

Fr. Ruth and Henry C. Beck, of Palmyra, N. J., accepted honorary life councillorships in the Scottish Guild of Servers, with the Council's approval of this action at the New York meeting. Fr. Ruth, who was re-elected director-general, and Mr. Beck, who was re-elected secretary-general, were honored for their aid in affiliating the Scottish Guild with the Or-

der of St. Vincent. Conversations are under way tending toward a similar affirmation between the Order and the servers of the Church of England. Father Ruth summarized voluminous correspondence between the organizations.

At the meeting in New York Horace L. Varian jr., of Baltimore, was elected to the council to fill a vacancy caused by the death of Douglas S. Gibbs, who was also a former secretary-general.

PUERTO RICO

Fr. Boynton Starts Work As Chaplain

The services of the Church were brought to Borinquen Field, largest army air field on the island of Puerto Rico, February 22d. "It is most appropriate," said Fr. Charles F. Boynton, chaplain to the Episcopal forces, "to begin our work among our own troops on a day of double significance—the first Sunday in Lent and Washington's birthday."

Since his arrival on the island a short time ago, Fr. Boynton has made five trips to Borinquen Field situated on the north coast of the island, having secured a pass to all army bases from General Collins of San Juan.

NEW PLAN

Fr. Boynton plans every fourth weekend of the month to drive to Borinquen on Saturday and spend the day and evening visiting the men. Sunday morning Mass will be said in the old post chapel, as there is no hour during the morning when the regular chapel is not in use. What will be done later on is a question, as the chapel will be torn down since it will be in the danger zone of the new runway being built. The rest of Sunday will be spent in visiting.

So far Fr. Boynton has found almost 100 officers and men who are Churchmen. There are many more amongst the large force of civilian workers living on the base.

WORK AT LOSEY

Work is already being done among Church men at Losey Field through Father Gowe, M.D., asst. director of St. Luke's Hospital, and Father Reuss Garcia, rector of Holy Trinity. But these two men, because of the tremendous amount of work and number of services they are responsible for in and around Ponce, are not able to bring the sacraments to the men. The most they have been able to do is to get to the base one Sunday afternoon a month for Evensong.

Attention is now being turned to the problem of how the clergy can serve the men of the Church in the Puerto Rican branch of the United States army. How many Puerto Rican Episcopalians there are amongst this large force is unknown. Who will serve them and bring the sacraments to them is also unknown. Local clergy, located nearby the various camps and stations, will be enlisted to help settle the questions. As part of his responsibility as advisor to the work of the Church among the army and navy in Puerto Rico,



Philadelphia Inquirer.

aiding U-BOAT VICTIMS: The Rev. Nelson W. Rightmyer, chairman, and Mrs. Margaret H. McVaugh, director of the Lewes, Del., Red Cross distributed clothing.

Fr. Boynton will tour the island from time to time, visiting all the posts and conferring with all the clergy involved in the work.

INTERCHURCH

Church Commission on Aliens and War Prisoners Set Up

A Church commission on aliens and prisoners of war, designed to encourage the development of "Christian good will" toward enemy aliens while at the same time observing "precautions necessary to national safety," has been set up under the joint auspices of the Federal Council of Churches, the Home Missions Council, and the Foreign Missions Conference.

The commission will collaborate with a similar body created by the Canadian Churches and with the Ecumenical Commission for Chaplaincy Service to Prisoners of War in Geneva. In addition, it will correlate the work of the churches with that of the War Prisoners' Aid of the YMCA.

Specifically, the commission will handle all necessary arrangements with government officials for church work among interned aliens and prisoners of war; supervise personnel problems; provide worship materials and religious literature; and assist local groups in their ministry to the families of interned aliens.

In a statement listing the objectives of the commission, it was pointed out that the major problem of the churches in this field so far has been with the Japanese.

Despite the fact that "there has been a natural reaction among churchpeople against proposals which would result in unnecessary hardships to the innocent," the statement asserts that many loyal Japanese believe that it would be to their best interests if they were removed from areas "where an unfortunate incident would inevitably bring indiscriminate blame and violence upon the innocent along with the guilty."

MERCHANT MARINE

Rector As Red Cross Chairman Gets Help For Torpedoed Crew

As the survivors of a torpedoed tanker landed at Lewes, at the mouth of the Delaware River, when their ship was sunk this month by a Nazi U-boat, they were met by a supply of clothing assembled by an S O S call given by the rector of St. Peter's, Lewes, the Rev. Nelson W. Rightmyer.

Aid of this sort is an old story to the people of St. Peter's, Lewes, one of the old parishes of the diocese of Delaware. It is situated on Delaware Bay, where ships for many years have entered from the Atlantic on their way to the port of Philadelphia. There have been disasters before; and so, on a recent Sunday, when news came to the people of Lewes that the refugees from the submarine attack were to be landed, Fr. Rightmyer, sent a verbal message for assistance throughout the little town.

Within an hour clothing began to pour in, and a store room owned by the parish was quickly filled. The refugees were speedily clothed, and yet the clothing still began to come in, and, as Fr. Rightmyer, who is the local Red Cross chairman, said recently, "We have enough already to clothe three complete crew disasters. I had always heard that Sussex County people could take care of their own disasters, and these last three experiences of the past two weeks have proved it."

Father Rightmyer has two parishes: Lewes and All Saints, Rehoboth, a few miles distant. The people of these churches immediately secured two truck loads of clothing when news came of the sinking of the tanker China Arrow.

The episode has had a great impetus in quickening the support of the Red Cross in Delaware. Lewes people are now ready for any other ship-loads of refugees. Every home in the town has been ransacked for needed supplies. And St. Peter's and its active priest are prepared.

The Shepherd Psalm

By the Rev. William R. Moody

Rector of Christ Church, Baltimore, Md.

THE 23d Psalm has become a part of the deathless heritage of our people. Its words are music, and their matchless beauty has sung itself into the hearts of our race. Thousands upon countless thousands of children have learned at their mother's knee to repeat the lovely psalm, with all its message of faith, and trust in God:

"The Lord is my shepherd; therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort. He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod, and thy staff comfort me. Thou shalt prepare a table before me in the presence of them that trouble me. Thou has anointed my head with oil, and my cup shall be full. Surely thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

That is the translation which appears in the Psalter in our Prayer Book. It is older than the King James Version, and in some respects even more excellent. In both translations the incomparable beauty and music of the thought shines through the words, for it is the thought more than the wording which gives loveliness to this psalm.

The 23d Psalm is a picture of pastoral life. The man who wrote it had certainly been a shepherd upon Judah's hills. He had seen the white sheep feeding in a green pasture. He had seen them following their shepherd across the hills at evening to the fold in the valley beneath. He had seen the shepherd hunt out the deadly adder and kill it in its nest, to "prepare a table" for his flock "in the presence of their enemies." He had seen him dam up the turbulent little stream, so as to form a quiet pool where he might lead his flock forth "beside the waters of comfort," the "still waters." He had heard the shepherd call his flock each one by name. Nothing in the life of the shepherd in the care of his sheep was unknown to the man who wrote this psalm. Though the lion, and the wolf, and the adder might seek the life of the sheep to destroy them, the brave and kindly shepherd was there to protect, and if need be to give his life, for the sheep.

So, as the psalmist thought of these things, he said to himself, "God is like a shepherd. God is the kindly Shepherd, and I am one of His sheep. He feeds me. He smoothes the waters that I may drink. His love converts my soul, so that I do not fear to follow Him. The paths He picks for me are right, and if I follow Him I shall not fall into the quicksand, nor over the cliff. He stands between me and the enemies which would destroy me. My life is full of joy because of Him. Surely goodness and mercy shall follow me

all the days of my life; and I shall dwell in the house of God, in His fold, under His protection, forever!

A lovely poem! A lovely thought! So it would be, just so, without any more to it at all. It would be beautiful. It would be worthy. It would be admired. But that *isn't* all of it. We have left out a sentence. We have left it out in order to emphasize it, for it is the sentence which lifts this poem above the beautiful:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff comfort me."

That is the sentence which lifts this poem above the ordinary, and makes it rich and great!

Above all the mysteries which confront us in this life stands the mystery of suffering, the mystery of pain, the mystery of death. These grim things were even more terrible in the time when that man wrote this psalm than they are now. The writer of this psalm knew no Lord Christ, the conquerer of death. The Lion of the Tribe of Judah was yet to come to this earth. Death was a dark and mysterious thing indeed to those people of the long ago. If we think death terrible—and we do—how much more must they have thought so who knew no Christ? They had only the promise of Him, dim, faintly understood. Yet, from that dark soil sprang this lovely flower of hope, of faith, of trust—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me!"

I tell you, a faith like that is worth something! It's worth striving for. A faith like that is to be sought with a whole life's searching, for when you have found it, and have made it your own, out of it will grow a whole garden of lovely things. If there is joy, if there is contentment, if there is peace in this psalm, *this* phrase is the fountain from which it springs, "The Lord is my shepherd." If God is like a shepherd, then He cares for His sheep. He loves them, and because He loves them, they trust Him. And because they *know* He loves them, they are not afraid to go anywhere with Him, even through the valley of the shadow.

So many people are afraid of that valley. So many do not understand how anyone can go there clear-eyed and unafraid. But the Christian knows. He can go there unafraid because the Good Shepherd is with him, and where the Good Shepherd is no harm can come.

The Good Shepherd Himself knows that valley well. Think of how He faced it. We are told that He "steadfastly set His face to go up to Jerusalem," even though He knew what He would find there, a Cross! Once when certain people tried to take Him by force and make Him an earthly king, He refused, and escaped from

them. Now He was going up to proclaim Himself a king, not of earthly things, but of heavenly things, and He knew very well what that proclamation would mean for Him. He chose the hard way, the hard road on which He would meet misunderstanding and hatred and persecution by His enemies. He knew what He had to face when He chose to go up to Jerusalem, and to Jerusalem's Cross.

Think how lonely He was, how forsaken, when He entered that ancient city to proclaim Himself a King. When He entered that royal city amid the hollow praises of the crowd, He was alone. Of the people about Him none really stood with Him. He was entering His valley of the shadow in that hour. Soon the "Hosannas" would have ceased; soon His friends would all have run away; soon the mob would be calling for His blood.

But lonely as He seemed, He was not really alone. His Heavenly Father was with Him, and the strength of God upheld Him. So it was then, and in those bitter hours that followed, throughout that week of controversy, in the desperate struggle-of-soul in Gethsemane, and in the terrible time when He walked to the place of the Cross.

As I think of the courageous Christ, the words of the psalmist sing themselves in my heart: "The Lord is my shepherd, therefore can I lack nothing! Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me!"

The ways of the world are not easy ways. No one lives long who does not have some sorrow to bear, some trials to meet, some temptations to overcome. Each one of us must go, sometime, into his Garden of Gethsemane. Each one of us must some day bear the burden of a cross. When that time comes—as come it will—let us think of our Saviour, of His commanding faith, and of His victory.

It was a high faith in God's goodness, high faith in God's love, high faith in the final triumph of righteousness; and *that* brought Him through to victory.

It is faith like that which we need to bring us through. We can have that faith. It is not beyond our reach. He offers it to us, *to you*, now, this day, this hour. He says, "Believe, and be saved!"

In our trials and troubles, when they come to us, we should remember one thing, that even our dear Lord "went not up to joy but first He suffered pain, nor entered into glory before He was crucified." We should not forget that the servant is not better than his Lord. I call upon you, in your sorrow, whatever it may be, to learn with Christ Jesus to say—"The Lord is my shepherd; therefore can I lack nothing.—Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me!" Amen.

Religion in the Armed Forces

A Soldier Reports His Impressions

By Delbert W. Tildesley

Private First Class, U. S. Air Corps

“WHAT does the man in military service think about the Church?” People have asked me this question countless times. Few have taken my reply—“What does the man at home think about the Church?”—seriously. Yet, this is a legitimate answer because the expanded Army is drawn from a cross section of the civilian population. Reactions and attitudes are somewhat similar to those experienced on the outside. There is one noticeable and patent difference. The soldier is more likely to put first things first for he faces the end of this life not as a theory but as an immediate probability. Attitudes in the Army, then, are as varied as on the outside. Perhaps, if I tell you “a little” about the soldier’s attitude toward the chaplain, and the chaplain’s work, it will give you a rough idea of “an” attitude toward the Church which is common in the ranks. (These observations are limited to the air field where I am stationed and must not be interpreted as observations of the whole Army.)

The Army can teach a man the rudiments of military science in four months. It is impossible to teach anyone religious values and morality in the same length of time. Yet, the War Department is interested in making a soldier a moral human being; for this purpose adequate chapels and excellent chaplains are provided. The War Department realizes that a good

soldier becomes a much better soldier when he is sensitive to religious and moral values. To the chaplain falls the tremendous task of inculcating these values into the soldiers’ lives. Under the best of conditions this is an overwhelming enterprise. The blame for failure to do so rests usually neither with the chaplain nor with the Army. I am prepared to substantiate this sweeping statement and the answer should provoke a little thought on the place of the Church in the scheme of things to come.

HOME, CHURCH, AND SCHOOL

Living with soldiers, and being a soldier, I have managed to gain a fairly accurate idea of their former environment. Regardless of the economic or cultural level from which they came the situation uncovered is not very encouraging. It seems that neither the home nor the church nor the school has left any profound or real religious impression on the individual. There has been no, or at the best sketchy, early training in these channels. The blame can be apportioned to the home or the church or the school. But does not the Church regard the home as a sacred institution? Why, then, so little Christian training? Is not the Church the protagonist of Christian Faith and principles? Why, then, has it left so little impression? All of us know the attitude of the school toward religious education, so there is no

need to bring up that irritating subject. This is not the place to answer these questions. The chaplain, however, is asked to remedy this previous neglect.

What does the soldier think about these men who are called upon to perform the miraculous? I am a soldier. I work with them; eat with them; play with them; sleep with them; I am one of them. These men are frank and say what they please. They have no inhibitions. They look up to their chaplain as an individual who has a better way of life. Many say that they have felt the same way about a pastor or priest; but this is a different type of respect. They come into close personal contact with him. He is one of them. Could there be a more hopeful sign than that the soldier admires and respects his chaplain?

Since I work for a chaplain I can observe those who come for help. They come for everything. The chaplain not only has to sift the real from the dross but also he must answer soldiers’ queries. He usually does. Is not this a tribute to the men who wear the insignia of the Cross or the Book? But the soldiers are inspired in other ways. They observe, many for the first time, the practical fruits of Christianity and religion. Let me explain.

WILL TO COÖPERATE

The average man is bewildered by the many sects and variant doctrines promulgated in the name of religion. These variances are cut to a minimum in the Army. It is not perfect, of course, but it is real. Show me a town or a city where there is any honest-to-goodness coöperation between the ordained or lay representatives of the various denominations. I know of one—an air field. There is coöperation not only in theory but also in practice. Here we have a Christian minister, an Episcopal priest, a Roman priest, a Jewish rabbi, and ordained ministers of several other Churches; all of them are chaplains. These men are a living expression of Christian brotherhood. This leaves a deep impression in the mind of the soldier. This is not propaganda for any proposed concordat or for organic unity; it is merely an evidence of what can be done when all work together. And I have noticed that the will to coöperate does not preclude love and affection for the Church to which each belongs.

The next time you attend the celebration of the Holy Communion remember, if you will, that every morning at this field the Holy Communion is celebrated. In camp as well as at home people congregate for this great central act of worship. The man in the service unites with the people at home before the altar of God. Let all hearts be lifted up and give thanks unto our Lord God.



U. S. Army Air Corps.

INTERIOR OF AN ARMY CHAPEL: Chapels, like this at Chanute Field, Ill., are being built all over the country in witness of the army’s respect for religion.

The Church at War

DO THE Christian forces of America have anything to say about the peace that shall come at the end of the war? The witness of the Conference on a Just and Durable Peace, which met at Delaware, Ohio, March 3d to 5th, is that they do — and that what they have to say is very much to the point.

Our news columns this week summarize the most important findings of the conference, and some of the more significant discussion. Believing the subject to be of critical importance, we have devoted a large proportion of our space to it; and yet, the material presented is a condensation of five or six times as much which we wish we might have used. We urge our readers to obtain from the Federal Council of the Churches the conference's final report, which will soon be published in unified form; to digest it thoroughly; and to try to apply its practical recommendations (which we must omit for lack of space) to their own local and personal situations.

For an understanding of the conference's nature and function, certain facts should be kept in mind. Some of these were set forth by Methodist Bishop G. Bromley Oxnam in a clarifying statement to the opening session, in which he said:

"This conference is called the National Study Conference of the Churches on a Just and Durable Peace. It has been convened by the Commission to Study the Bases of a Just and Durable Peace. . . . The Commission has met many times and organized this conference as a part of its service. The delegates have been chosen by their Churches. They of course do not speak for their Churches, nor does the conference as a whole speak for the Federal Council. We speak . . . solely for ourselves. Some have thought this conference should seek to define the general policy and program for the Churches in the present crisis. This is not its function. There are at present six commissions of the Federal Council, each with a clearly defined field. . . ." Bishop Oxnam pointed out that the field of the conference was solely the peace, not the war.

In other statements, it was brought out that this is not to be the only conference called by the commission, and that the conference is conscious of great indebtedness to other Christian groups and to secular groups also for their contributions to the subject. It is a step — and we believe a very significant step — in the work of preparing for peace, with its beginnings in previous labors and its completion in the future.

While, as Bishop Oxnam pointed out, the conference cannot claim to speak officially for anyone but its own members, the broad base of its membership lends a weight to its findings which no other similar conference in the United States has had. Thus, the real unanimity of the political decisions achieved is a significant index of the leadership which the Church is giving to public opinion. Could a congressman be elected who proposed that America's national sovereignty be abridged, that immigration be regulated by international authority, that the power of final judgment in disputes concerning America's interests should be taken out of the nation's hands? Hitherto, the advocacy of such measures would have been regarded as political suicide. Even now, perhaps, they are not accepted by public opinion. For the future political stability of the world, however, they are absolutely essential, and it is up to the Christian Church to convince its members that such a world organization is inevitably demanded by the law of God.

In the Social report of the conference, the carrying out of the implications of the brotherhood of man into race relations marks another point at which the Church is giving ever clearer and more forceful leadership. If all men are brothers, then Negroes and Orientals are our brothers; let us treat them accordingly.

It is only natural, perhaps, that the findings of the Economic section of the conference should embody significant disagreements rather than agreements. The report consists of formulas that could be assented to rather than principles of clear-cut application. In this, it is far inferior to the pronouncements of British religious leaders — Malvern, in particular; and shows up the pragmatic character of much religious thinking in America.

Malvern, it will be recalled, started the economic section of its pronouncement with a definition of the true end of man. It moved on to a specific criticism of the present economic order for obscuring this end; and finally, though not unanimously, recognized that the ownership of the "principal industrial resources of the community" by private persons was inevitably a stumbling block, since "as a consequence a way of life founded on the supremacy of the economic motive will remain, which is contrary to God's will for mankind."

No such statement as this could be arrived at by a representative group of Christian people unless they based their thinking squarely on Christian dogma; perhaps even then, it would be dependent on a social development which has not taken place in America to the same degree that it has in Britain. It is clear, unfortunately, that the viewpoint both of those who defended and those who attacked the present economic system at Delaware was primarily a materialistic one—that is, they were interested not so much in spiritual values as in efficient production and distribution of goods and services.

A SIMILARLY undeveloped Christian sociology can perhaps be traced in the report of the Church section, although through the persistent efforts of Dr. Morrison of the *Christian Century* a fine statement on the authority and autonomy of the Church was finally included. One difficulty of the Church section was that it found itself dealing not only with theological problems of vast importance but with a long and detailed list of suggestions for education, negotiation with government, local church programs, missionary problems, etc., each of them praiseworthy, but not quite what the section's name might have led its members to expect.

Dr. Morrison's statement, as he drafted it, began with the affirmation that "the Church is not at war." In the sense in which he spoke, his statement was true; but it is an equally important fact that the Church *is* at war. It was as members of the Church Militant, fighting manfully against forces of sin, falsehood, and selfishness, that the delegates to the Conference on a Just and Durable Peace pursued their work. We could wish that this important aspect of the doctrine of the Church had received more attention.

For example, the Statement of Guiding Principles put forth by the Commission declared that "all men of good will," "Christians and non-Christians alike," could accept the principles essential to a just and durable peace. Except in a most particular and impractical sense, this statement is not

true. It may be that political institutions for maintenance of world order could be created by "men of good will," though the very phrase itself reminds one of the pitiful efforts of Jules Romains and his collaborators to stem the torrent of Nazi dynamism. One of them, it may be remembered, is now the Nazi ambassador to Vichy France.

But little would be gained by world political institutions if world conflict were to continue unabated in the economic field. The significant failure of the Economic section to arrive at agreement indicates that just what is the matter with the world at the present time is that men have thought "good will" was enough. The forces against which the Christian Church fights, which crucified her Lord, and in these days have unleashed tyranny upon the earth, are to be checked only by a fighting Church; a Church that is sure of its dogmatic ground; a Church that is ever conscious of its uneasy toleration in a dominantly hostile environment (in America as well as in other lands); and most crucially important, a Church that recognizes its minute-by-minute, hour-by-hour dependence on the grace of God.

THROUGH the whole series of reports there is very little indication of the importance of God's grace. The fine old Protestant emphasis upon the relevance of the Holy Scriptures is lacking. The Methodist emphasis on the saving love of Jesus is lacking; the Anglican emphasis on the Blessed Sacrament is lacking; the Quaker emphasis upon the mystical grasp of God in silence is lacking. Perhaps each communion is expected to add to the report those ways in which it seeks God's grace; actually, however, the report seems to lean all too heavily toward the outmoded view that human resources are sufficient to meet the challenge of the times.

All honor to Mrs. Clarkson for her insistence upon the power of prayer! Remedying its omission, the conference adopted the following sentence, which is the sum total of its reference to the grace of God: "Conscious also of its helplessness apart from God, and of the infinite resources which it has in God for the supply of every need, the Church is called upon to a new ministry of prayer in order that God's saving power may become manifest amid the complexity and tragedy of our life." That is a beginning, and an important one. For Christianity in America will not be a vital force until it sloughs off its dependence on human "good will" and lays all its trust on the power of God and the means of grace which He has provided.

We would not wish our insistence on the conference's lack of dogmatic clarity and dependence on God to detract, however, from the very real importance of its decisions. As we have said, the political unanimity achieved was a forward step of incalculable importance. In the field of economics, it is clear that much work remains to be done; and we believe that that work will be most fruitful if it relates economic problems to the eternal verities of the Christian faith. In the brief period of its sessions, the conference did a wonderful work of unifying the opinions of its members and covering tremendous and difficult fields of discussion; small wonder if some things were treated inadequately!

We should like to close this editorial with a quotation from the address of Dr. William Paton of England, secretary of the World Council of Churches, which stressed an important aspect of the work of the Church militant that a future conference must certainly explore. Dr. Paton's address, unfortunately, was made after the section reports had already been drafted. He said:

"Political and economic reconstruction is very important, but as I began by saying, it has to be carried on in the midst of a psychological situation of terrifying difficulty. Men and women will be hopeless, disillusioned, fearful, or revengeful. What is most of all needed is that there should be the releasing of the springs of new life in broken and darkened lives and societies.

"None of us can pretend that our churches as they now are can fulfil this divine task. They, however, are the society which is the repository of the divine secret of forgiveness and new life. They can, if they will, in spite of their weakness and divisions, make real to the world the knowledge of the new life in Christ and the redeeming power of forgiveness.

"If they shrink from this task no one else will perform it, and without this mission rendered in the name of Christ by a society which transcends the bounds of race and nation, no political or economic reconstruction can be more than a dream."

Three Months of War

THE United States has been at war for three months. During that time the American public has had to learn to "take" one piece of bad news after another, to keep up its morale, and to gear its peacetime economy to a full war basis as rapidly as possible. On our success and rapidity in learning this lesson depends in large measure our ultimate victory.

In the field of military operations, the news has almost all been bad. Hongkong, Malaya, Singapore, and most of the Dutch East Indies have been successively lost to the Japanese by our allies. We ourselves have lost Guam and Wake Islands and the major part of the Philippines. Nazi submarines have destroyed thousands of tons of shipping off our east coast, and have attacked islands in the Caribbean. A Japanese submarine has fired shells over the California coast and enemy planes have flown over Los Angeles.

On the home front, too, the war has been made real to us with increasing insistence. Thousands of our young men are in training or active service. Prices are going up. Rationing and restrictions have made it difficult or impossible to buy new cars, tires, typewriters, radios, and many other things that we formerly took for granted. Sugar is about to be rationed, and other commodities are being restricted or are rarely to be found in the market. Most realistic of all is the pocket-book blitz represented by the tax returns filed this month—with still higher taxes in prospect for the future.

Yet we have only begun to taste the bitter cup of total war. Before it is over, we must drink deeply of the lethal potion, must drain the cup to its last vile dregs. It may be a year—two years—five years. We may have to suffer more than Americans have ever suffered since the cruel winter that Washington's handful of starving, ill-clad men spent at Valley Forge. And in such a war as this the civilians—old folks, women and children—may suffer even more than the men in military service.

Are we downhearted? By no means! The spirit of General MacArthur and his brave men on beleaguered Bataan is the spirit of an aroused and awakened America. We shall carry on, whatever the odds, whatever bad news may yet be in store for us. And we shall strike back, carrying the war to the enemy's territory. Americans, with their allies of the other United Nations, will strike hard and win; for we have right on our side. We will never yield to the aggression and tyranny of the Axis forces.

God must be very sad as He looks upon this world that He

created. Jesus is crucified anew in the sufferings and injustice of this greatest of all wars. And after 2,000 years of Christian teaching, can He still plead for the forgiveness of His persecutors on the ground that "they know not what they do"?

Let us pray that, come what may, we may always be found fighting on God's side, as soldiers of Christ. "For we wrestle not against flesh and blood"—the people of Japan, of Germany, and of Italy are as much children of God as are we—"but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Let us therefore put on "the whole armor of God . . . praying always with all prayer and supplication in the Spirit." And may the same Spirit lead us through this chaos into the order of a new world, in which all men may enjoy the fruits of this good earth without fear of their neighbors, far or near.

Dr. Temple's Enthronement

ON APRIL 1st Dr. William Temple will become Archbishop of Canterbury. As such he will be not only Primate of All England, but head of the Anglican communion throughout the world. Our own Episcopal Church is a part of that communion, and while the Archbishop of Canterbury has no jurisdiction over us, we are glad to recognize in his office the primacy of honor that belongs to the oldest and greatest see of Anglicanism.

In time of peace, the enthronement of an Archbishop of Canterbury is a colorful event, comparable to the coronation of the King of England. In wartime it is likely that the ceremony will be much simpler; but it will still be of great interest and significance. It would be most fitting and proper that the American Episcopal Church should be officially represented on that occasion. The Presiding Bishop's Advisory Council on Ecclesiastical Relations has already recommended, and the National Council has approved, the sending to England of a delegation on a mission of good will, to affirm the underlying unity of the Anglican communion and to be a visible evidence of its continuing intercommunion and fellowship in spite of every disruptive force of contemporary life. It would be most appropriate if that delegation could time its mission to coincide with the enthronement of the Archbishop of Canterbury, so that our Church would be officially represented at that ceremony, as a witness to the world that the Anglican communion throughout the world is one Church, bound together by ties even stronger than those of the alliance that unite our nations in the common war effort. We hope that a way can be found to make this possible.

Tanker Chaplain

AN UNEXPECTED visitor to the United States recently was Fr. "Tubby" Clayton, vicar of All Hallows', London, and founder of Toc H in the First World War. Fr. Clayton is now chaplain to the British tanker fleet, and had occasion to cross this country from the west coast to the east, taking advantage of the opportunity to address the clergy in California, preach at Lenten noonday services in Chicago, and make one or two other Church appearances.

Life has recently published vivid photographs of burning oil tankers. The tanker is one of the most important elements in modern warfare, and it is a special and favorite target for enemy submarines. Tankers are not as glamorous as warships, but service on them is, if anything, even more hazardous. When a tanker is struck by a torpedo it does not merely list

and gradually sink, nor does its crew have a chance to fight back; it immediately bursts into searing flames and covers the sea about it with burning oil.

Fr. Clayton is over 60. He could not qualify for a normal army or navy chaplaincy. But service on oil tankers does not come under ordinary naval regulations, and he has volunteered for this dangerous and important service. Here is a suggestion for priests in this country who are unable to meet the chaplaincy requirements but who want to render service in this way. Further information can be obtained by addressing the Rev. P. B. Clayton at 50 W. 50th St., New York City, or from American merchant marine offices.

Fr. Clayton also called attention to the lack of any policy on the part of the USO and other service organizations in regard to men of the tanker fleet and the merchant marine generally. These men are rendering as patriotic a service to the United Nations as are soldiers, sailors, and marines, yet they are generally not welcomed by the service clubs. Surely this should be done—and they should also be remembered in prayers for those in the service of their country. "They that go down to the sea in ships and occupy their business in great waters" are especially deserving of our thoughts and prayers in this time of war.

St. Patrick

WHY do Churchmen let the Roman Catholics monopolize St. Patrick? We have just as much right to him as they do—perhaps more, for he was probably born in England or Scotland of Christian parents long before St. Augustine's papal mission came to Britain.

St. Patrick was, of course, the great Apostle of Ireland. He was not the first Christian missionary to that country, for Palladius, consecrated bishop for that purpose, evangelized Ireland as early as 431. But it was the work of Patrick some 30 years later that really established the permanent loyalty of the Irish to Christianity. Just where and when Patrick was born has been a matter of great controversy; but he says in his own confession: "My father was Calpurnius, a deacon, son of Potitus, a priest, of the town of Bonavem Taberniae." What would the average modern Irishman say (or do) if you told him that his patron saint was the son of a deacon and the grandson of a priest?

Anyhow, in the fifth century there were no "Roman Catholics" or "Episcopalians"—just Catholics—and modern Anglicans have an equal claim with modern Roman Catholics to all of the great saints of the British Isles. So on the 17th of March, wear a bit of green on your lapel, say a prayer in the name of St. Patrick, and tell your Irish friends that they have no monopoly on the good saint who is reputed to have driven the snakes out of Ireland!

Through the Editor's Window

LIVY THE OFFICE CAT calls our attention to a clipping from a Virginia paper showing the abandoned All Saints' Church in Goochland County of that state, with a close-up of "the proverbial church mouse starved to death in an aisle." The church was closed 15 years ago after the general use of automobiles permitted its members to attend the parish mother-church a few miles away. Perhaps with the tire and automobile shortage, it will be reopened soon. Anyhow, Livy remarks contemptuously that in the churches that he attends, church mice don't have time to starve to death.

Malvern and After

*Report of a Committee of British Industrialists,
Economists, and Theologians*

5. We now come to ways and means, and five fundamental issues call for separate comment:

(a) *The pressure of competition in forms which lead to intolerable conditions of labor and life.*

In the later 18th and 19th centuries the appalling conditions in factories, etc., were slowly remedied by the Factory Acts and kindred legislation. So far as hours, conditions, and, in most cases, remuneration are concerned, the battle of principle at this point is mainly won, though practice does not as yet invariably conform to the admitted principle. But this was achieved during a period specially favorable to our country in the field of international trade. Today, other dangerous tendencies are manifest: for it is in order to compete effectively that trade forms arise which lead both to monopolies and to the risk of war.

In view of these considerations, it is urged that the policies of the State in the domain of international trade shall not only adequately cater for national requirements, but shall contribute to the solution of international economic problems. It is recognized that it is vital to the prosperity of all nations that this interchange of goods and services should be developed to its fullest extent. At the same time the notion that export of goods is an aim worthy to be pursued for its own sake is considered to be invalid. Export should be looked upon either as a means to the end of securing indispensable imports from abroad and such additional coveted commodities as can be exchanged for goods produced in excess of domestic requirements, or else of satisfying the needs of less favored countries. In this interchange considerations of the welfare of the community as a whole, not the pecuniary advantage of the individual exporter or importer, should be supreme. It is felt that all tariffs as such are a form of restriction and must be employed, if at all, as part of a planned policy designed to inure to the benefit of the community of nations as a whole, and not to that of producers alone or of any one nation alone. In this whole field it is vitally important to remember the basic principle that the aim of economic activity is to promote human welfare as a whole, and that the right course may be one which does not produce the maximum of economic wealth.

In this connection the interdependence of nations is a fact of far-reaching importance and high spiritual value. "Are we not all one family: have we not all one Father?" The spiritual education of the whole world, *i.e.*, of each and every nation, will require a reconsideration of what is commonly called State sovereignty and State rights: "are we not all brethren?" The path to peace, hard and long, must involve renunciation of much which nations, like individuals, have hitherto tenaciously held as

"their own." "Grand Plans" innumerable have been tried in the past; none have hitherto explored the path of deliberate renunciation and the contribution which renunciation can make to recovery and re-creation.

It is recognized that practical action in pursuance of these aims will involve a choice of methods concerning which those who are united with regard to the aim may be in disagreement. But all are agreed that personal initiative must be preserved.

5. (b) *The misdirection and abuse of the profit motive.*

At the present time the "profit motive" is severely criticized and challenged and put

The first four sections of this report, prepared by a committee of experts on questions referred to it by the Malvern Conference, were published in THE LIVING CHURCH for March 4th, with an introduction by the Archbishop of York. Sections 5 and 6, presented here, endeavour to apply the principles previously enunciated to existing problems in England.

into an unduly adversative contrast with the "service motive." As a psychological inducement to labor the so-called "profit motive" is inherent in human nature and in itself is ethically neutral, *i.e.*, not anti-social. But like all other human propensities it is potent for both good and evil, and under modern conditions it has acquired a force and influence both dangerous in themselves and immoral in their consequences.

It must be admitted that the desire to improve one's position in life is not in itself necessarily harmful, nor can we either expect or wish that men should ever cease to aim at benefiting themselves and those closest to them. But we must try to prevent the misdirection of this desire in ways that influence production to the injury of the State or its citizens.

In justification of the place of the profit motive in industry, the following considerations are urged:

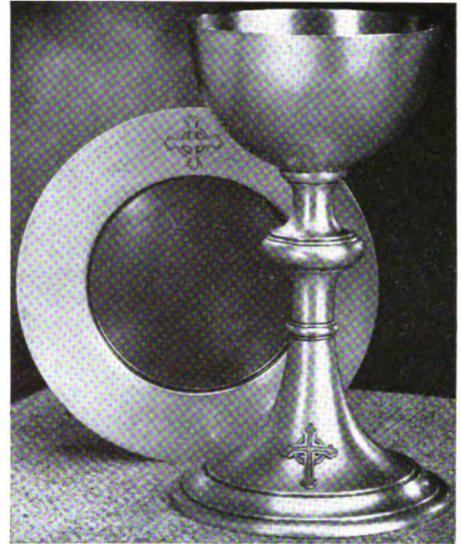
(i) that it is an instrument for facilitating the decentralization of decisions, it being difficult to allow full liberty of decision to persons who are not financially responsible for the outcome;

(ii) that it tends in the direction of the elimination of the inefficient;

(iii) that it provides a means by which the business-man can himself compare his success with that of others, this being for those in higher positions an important incentive and also an effective check on mistakes. It is rightly claimed that these are important functions, for which other provisions ought to be made if the profit motive were eliminated. Further, it should be borne in mind that the operation of this

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motive is not incompatible with the maintenance of a professional standard of conduct in business, and that it need not be the only incentive to effort; it can coexist with the motive of public service and with that supplied by a man's interest and pride in his craft.

Nevertheless, the profit motive impinges on society in ways which may be definitely inimical to its well being:

(i) Finance, industry, commerce, and services are very largely arranged in accordance with the profit motive. Capital is invested in this or that enterprise, in this or that country, according, very largely, to the expected profit. This may not coincide with and may even be opposed to considerations of public welfare. Also the profit motive can sometimes directly exploit the baser side of human nature, and degrade it to an even lower level.

(ii) It is inevitable that in conducting an enterprise or industry there shall be a margin between the cost of production and distribution, and the revenue from sales. There are very good reasons which make such a margin a desirable end in itself, for it encourages the elimination of waste material and human effort. The profit motive comes into play in respect of this mar-

gin. In certain industries, too much of the margin has been taken as profit and not enough retained for reserves and development. In other industries—sometimes in the same ones again—a high margin has not resulted in reconsideration either of the living conditions of the employees, or of the prices which the consumer is expected to pay.

(iii) Enterprises can be set up, and even bought as going concerns, by men who have no interest in the service which the enterprise gives to the community, and whose only interest is the profit which they can get from the enterprises. This division of profit and service as between financial ownership and employees has been responsible for very much distress, and the geographical distribution of population in relation to agriculture has been neglected, the profits of those initiating the enterprise being the primary factor in determining the location of industry.

We urge, therefore, that the right direction of the profit motive, wherever it is operative:

(a) requires its coordination with the service motive which is of prior ethical and spiritual status; there are other incentives to effort than mere economic profit;

(b) will ensure that both State and individual enterprises make the economic security and full personal life of all engaged within the enterprises (together with provision for maintenance, development, and renewal) a first charge upon revenues, before wholly private or wholly personal drafts upon any surpluses are conceded for other legitimate purposes or ends: this first charge should be irrespective of the so-called market value of the services of those engaged in the enterprise, as determined by supply and demand, and should be fixed in the light of the ethical considerations set forth in this document. Once again we emphasize that all enterprises and industries are fundamentally a fellowship, a partnership of persons;

(c) permits that after such first charges have been met, adequate inducement and encouragement be offered to personal initiative and ability. It is equally proper to prevent the accumulation of inordinate profits under individual control. Nor should posterity be burdened in perpetuity with charges for services once conferred, which in the course of time have lapsed.

5. (c) *Non-participation by labor in control of production.*

The lack of any participation by labor in the control of production is a manifest sign of the broken fellowship of our economic life. The broken fellowship must be restored in such a way that all those engaged upon a given enterprise or in any national service should be consciously aware that they are jointly responsible to the community for such service or enterprise. Conversely, the community is responsible for the due recompense of those who serve it and for those who, by reason of unemployment or other forms of economic distress, are temporarily redundant or unrequired: the dislocation of labor should not entail the disruption of the full life. This restoration of fellowship is partly a work of education and reconciliation, and partly consists of courageous experiments in economic and social organi-

zation, based upon considered preparation, survey, and coordination of the need; e.g., the regional concept is capable of far-reaching beneficial developments. The problem of the "unemployable" cannot be ignored: training schemes for such need development.

To increase the security of labor against unemployment the State should mark off certain services, which are not necessary but are yet of public benefit, as excluded from the area of private or company enterprise; for these the State itself should be responsible, expanding and contracting its activities in accordance with the amount of labor awaiting employment. The "hard core" of unemployment calls for further remedial effort by the community, and it cannot be left as a festering sore.

In addition to this, various social services which tend to diminish unemployment or to mitigate its hardships should be further developed: Health (preventive as well as remedial care), training for new employment, adequate unemployment allowances where retraining is not possible, and adequate pensions for those not likely to be employed again.

5. (d) *Far-reaching changes in the present system of land ownership are required.*

Occupying serviceable ownership is a prerequisite of any ethically sound land system. Absentee ownership and non-serviceable ownership are contrary to a morally sound system. Serviceable ownership must be both subject to discipline if it fails in its stewardship, and also admissible to remedial assistance if unforeseen or natural causes hinder fruitful stewardship. In like manner any system of rating and taxation, local or national, must be conformable to ethical principles and not based solely upon considerations of expediency.

Much of our trouble is due to ill-managed land; to the evils of mortgaging and to the existing rights of landlords; and it is undeniable that these last are excessive if social function is taken as the justifying correlative of possessive rights. In particular, the owner of the sites of cities has hardly any function that would not be as well or better performed by a public body, while he absorbs a great deal of wealth communally created; this is conspicuously true of those who own land on the outskirts of growing towns. These are tempted to hold up land needed for development in hope of a rise in price. Thus private interest is directly opposed and deliberately preferred to public welfare. That is morally wicked; but it is also so pernicious politically that it ought to be prevented. For some critics, it is not ownership which is objectionable but the power to collect economic rent, to evict, and to forbid the use of natural resources.

Both these classes of evil would be remedied in great measure by the levy of a tax on the value of sites (as distinct from the buildings erected upon them), whether used or unused, rural or urban. In this field the inversion of the natural order, which is characteristic of our whole modern life, is especially important. If house property is improved (a social service) the rates are raised and the improvement so far penalized; if it is allowed to deteriorate (an injury to society) the rateable



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value is reduced and the offending landlord is relieved. Taxation of the value of sites (as distinct from the buildings erected on them) would encourage the full utilization of the land. The initial valuation might be made by calling upon the owner to value the land himself, the State having power to purchase the land compulsorily at the figure named or to levy a tax on it as may seem more expedient in each case. This would end speculation in land for private advantage, which is always anti-social. The purchase of land as an investment should be discouraged, but its purchase for owner-occupation should be encouraged.

In this connection we would refer to an evil which has been brought to light in a special form during recent years—the geographical mal-distribution of the industrial population and its relation to rural life. Town and country, instead of being divorced, as at present, should be brought into living relationship with one another, with common civic requirements and social amenities, and with equal cultural and vocational opportunities.

5. (e) *The Monetary System.*

Christians cannot consider this matter without reference to the condemnation pronounced by the Church upon usury. There was often dispute whether or not a transaction was usurious: there was no doubt at all that usury is forbidden. The heart of this was a prohibition of any transaction whereby a lender exploited the need of a borrower to his own advantage. All great enterprises today are made possible by "credit." Those who provide that "credit" are entitled to appropriate remuneration for the service rendered, and to some further gain in the event of success as a counterweight to any risk of loss incurred. A system in which there is a distinct "money interest" apart from the interest

of producers or of the community as a whole inevitably tends to fall under the condemnation of usury. Such a distinct "money interest" is based upon the conception of money as a commodity, to be regarded as "wealth." But money is not wealth. It is a means of exchanging goods and services: and it is a means of storing potential productive power. That is to say, unused credit may be a store of deferred purchasing power, or of the "capital" necessary for future production.

Some consider that our financial system has been administered so much as a public service that to convert it into one would be more a legal than an actual change. Others think that, inasmuch as the creation of credit by book entry is the dominant characteristic of our money system, the change would be immense. In the former case there can at any rate be little objection to a change which brings the legal position into line with the actual facts: and in the latter case, the gain from securing that money, a universally necessary instrument, is administered in the general rather than in any sectional interest, must be very great. The essential purpose must be to secure that money becomes a genuine register of economic fact, and, so far as it is also a force affecting that fact, is directed by consideration for the public welfare alone. Money should become functional to man in his economic activity, and the grounds of any suspicion that economic activity has become functional to money must be finally removed. It is therefore urged that the State should control the

issue and cancellation of money or credit utilized as money.

6. These reflections and statements of principle are put forward as a basis for action. It is much, no doubt, to stimulate discussion and guide it to the most fruitful themes. Thus by degrees a public opinion is formed which ultimately determines policy. But the need is too urgent for that slow process to be sufficient. Action taken now—and much is necessarily taken—shapes the situation which must be handled when peace returns. Further, so soon as that happens the need for action will be so pressing that there will be no time for thought about principles. A change is taking place in our social life, so great as to deserve the name of a revolution. It is of supreme importance that it should be a Christian revolution. The principles set forth above are offered as a guide and call to Christian revolution.

Such a revolution would not be violent; it would be inspired by a new energy of good will and be supported by members of all social "classes." But that revolution of good will is bound to be frustrated, and ill-will with or without revolutation must prevail, unless Christians under the impulse of their faith accept the full burden of their social responsibility.

A.C.U. CYCLE OF PRAYER

March

- 22. Holy Communion, Paterson, N. J.
- 23-29. St. Michael's Monastery, St. Andrew's, Tenn.



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BOOKS



ELIZABETH McCracken, EDITOR

ANGLICAN MISSAL

Special Type, Bombings, Sinkings, Caused Some Delay

BY LEON McCAULEY

Probably few stories of the trials and tribulations of religious publishing are more evident of sincere determination and more romantic than the story of the American edition of the Anglican Missal. The volume is being published by the Frank Gavin Liturgical Foundation of Mount Sinai, L. I., N. Y., with permission of the Society of SS. Peter and Paul, London. Copies will be ready for distribution this spring.

The Anglican Missal, the most widely used in the Anglican communion, was brought out in England about 1922. It is widely known for its liturgical scholarship and Prayer Book English. A new edition of this book is being prepared now.

The American edition, it was originally intended, was to be published in England. Because of the interference of the war, however, the English editors came to the conclusion that they would have all they could do to get out their own edition. They asked Fr. Joseph, superior of the Order of St. Francis, to serve as editor of an American edition. He agreed, little knowing what he was letting himself in for.

"Hitherto the Anglican Missal has appeared only in editions based on the English Book of Common Prayer, with the addition of the Consecration Prayers, etc. from the other Anglican uses." A good many changes had to be made, so that the first American edition would "omit such other Anglican uses, and give only the Consecration Prayer and the Rubrics from the American Book, with other Rubrics and with Notes, to show the relevance or irrelevance of the traditional ceremonies to Prayer Book usage."

SINKINGS

When Fr. Joseph got the manuscript into shape, he sent it to the English editors for checking. They returned it in three parts. One ship carrying part of the manuscript was bombed from the air, another was torpedoed, and two-thirds of the manuscript went to the bottom of the sea. There was no copy.

Fr. Joseph prepared and forwarded to England new pages of two-thirds of the manuscript. The preparation entailed many difficulties in correspondence, and air mail had finally to be resorted to. This was more satisfactory, but also more expensive. On its return from England, the second manuscript was sent to the printers. More difficulty. The book would run over 1,000 pages—too expensive for our priests.

So a third manuscript was prepared. Again there were correspondence difficulties. The English editors wrote their letters and looked over the manuscripts in air raid shelters. Bombs fell close by

as they calmly set down notations for Fr. Joseph. But at last the third manuscript was in the hands of a printer here in America.

DIFFICULTY WITH TYPE

Meanwhile, a war had broken out in America. Type for plainchant music is made only in Axis dominated countries. A substitute had to be obtained. Special paper was needed, and at first this could not be had. To top matters off, just as Fr. Joseph received the proofs, he was bitten by a little dog.

Fr. Joseph and nine other members of the Franciscan community had to undergo shot treatments for weeks, and they all declare the treatment was more than the bite.

By this time obstacles had become so usual that Fr. Joseph and his secretary would have felt rather lost without them. And apparently since they were all prepared for more trouble, no more came.

It was decided to print an edition of 500 copies, and announcements were sent to all interested clergy. At first the Missal was offered at \$25 as a pre-publication price, but rising costs have advanced the price to \$32.50. Almost 300 copies of the volume have already been sold. It is expected that the entire edition will sell out quickly when it is off the press.

The page size is 7¼ by 10¾, and it will have a red, leather-grained washable binding, with title stamped in gold leaf. The paper is to be specially made of high rag content.

Correspondence regarding the forthcoming Missal should be addressed, not to Fr. Joseph personally, but to the Gavin Liturgical Foundation, Box 8, Mount Sinai, L. I., N. Y.

REVIEWS

A Valuable Book For Today

UNDER FIRE: THE CHRISTIAN CHURCH IN A HOSTILE WORLD. By A. W. Chirgwin. Student Christian Movement. Imported by Macmillan. Pp. 186. \$1.50.

The reading layman owes a large debt to the press of the Student Christian Movement. This small volume is another of a long list of timely and valuable publications. In a period when the air is filled with threats and disasters it is well to know there is good news too. If there is danger, terrible danger, there is also wonderful opportunity and stirring hope.

Human society has entered upon a very critical phase. Secularization, the ideal of our times, has brought disintegration in every sphere of human activity and with it a fatal decay of the institutions and the morals upon which they rested. The forward-looking are agreed that unless some bond welding men of every class and race can be found disaster lies ahead. In older days the Church and its gospel supplied

that unity. It is the conviction of the Church's leaders that Christianity, with its divine sanctions, its insistence on individual freedom and universal brotherhood, still offers the only hope for a distracted world. Christianity, however, is not the only solution being brought forward; over against it Totalitarianism, a very old and often discredited gospel, is once more being proclaimed; this time with a fury and a power never known before. Events have set its heralds in a strategic position. Scientific achievement has provided them with weapons of fearful strength and scope. Which is to prevail? No one among us will minimize the danger, but Christians, as they gird themselves for the conflict, can take courage. Fifty years of undreamed progress and expansion are behind them. This indeed is one of the causes, if not the primary cause, of the bitterness of the attack upon the Church in East and West. Experience however has amply proven that the Christian faith is truly a Gospel for men of every race and station. It has stood the test in peace and war. And not only so! Its organization also has shown itself fitted for and efficient in every diverse circumstance of these troublous times.

The news of all this the reader will find in *Under Fire*. The book is simply and attractively written; its outlook temperate and informed, its spirit humble and courageous. In these days of doubt and rumor, when ignorance breeds pessimism and despair, it is well to have authentic news from the Christian front. The Church is not in retreat. Far from it! You had better know the facts.

DONALD FRASER FORRESTER.

An Essay in Christology

CHRIST AND 'THE SPIRIT.' An Essay in New Testament Christology. By William Samuel Bishop. Longmans. Pp. xii-200. \$2.00.

Dr. Bishop's thesis can be presented, without discussion, under seven points:

(1) A distinction must be made between the impersonal and the personal aspects of the Spirit of God.

(2) A distinction must be made between the uncreated and the created Spirit of God.

(3) A distinction must be made between our Lord as the eternal Word of God and His pre-existence as a created spirit before the Incarnation.

(4) A sharp distinction must be made in the Old Testament between "an angel of the Lord" (a subordinate, nameless being) and "The Angel of Jehovah" (the created Spirit of God), which appeared to Hagar, Abraham, and many others.

(5) The Incarnation was a kenosis, by which this created Spirit of God became a human spirit, subject to human, physical limitations. Thus his birth was "a sleep and a forgetting" since he makes no reference to his pre-incarnate existence as The Angel of Jehovah.

(6) In the interim between the death and resurrection of Jesus his perfected human spirit was "assumed," i.e., taken up into personal union by the Third person of the Blessed Trinity.

(7) And our spirits are by faith united to the personality of our Lord.

Dr. Bishop never speaks dogmatically, nor does he resort to syllogisms. Rather he quotes at length from the Bible (all unembarrassed by textual or literary criticism), from many ancient authors, such as Justin, Tertullian, Origen; from Bull, Gore, Newman, Dale, Moberly, and from others whose names, but not whose works are known to the present generation. He then gently suggests his conclusions by such plausible phrases as "It would seem that . . ." or "May it not be true that . . . ?" Thus he does not argue but tries modestly to present a constructive solution to some of the problems with which he has long wrestled.

ROYDEN KEITH YERKES.

A Confession of Personal Faith

THE INNER WORLD. By John Wright Buckham. Harpers. Pp. 292-xxvii. \$3.50.

Dr. Buckham has written many books on theological subjects, more especially on the relation of theology to movements of contemporary philosophy. Here he presents his own religious philosophy, which reaches its culmination in a Christian faith in "the finality and completeness of incarnation in a single person," Jesus Christ.

Obviously this book is a labor of love; equally obviously it is in the nature of a confession of personal faith. Hence its principal interest is that it bears witness to the conviction of a deeply religious spirit, widely read in philosophy and theology, a distinguished teacher and a voluminous author. We doubt if it will prove, as the publisher's blurb suggests, "an admirable introduction to the philosophy of religion": it is too contemporaneous in presentation, too personal in outlook, and too vernacular in expression to do just this.

W. NORMAN PITTINGER.

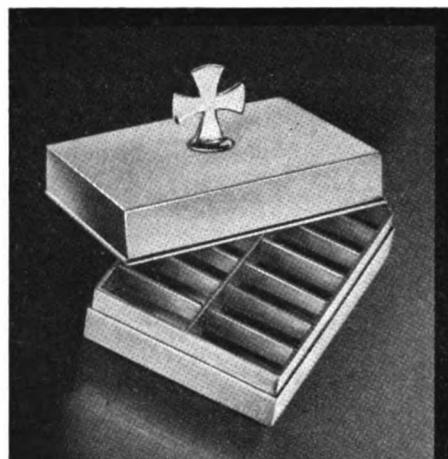
CHURCH CALENDAR

March

- 22. Fifth (Passion) Sunday in Lent.
- 25. Annunciation B. V. M. (Wednesday.)
- 29. Palm Sunday.
- 31. (Tuesday.)

April

- 1. (Wednesday.)
- 2. Maundy Thursday.
- 3. Good Friday.
- 4. Easter Even.
- 5. Easter Day.



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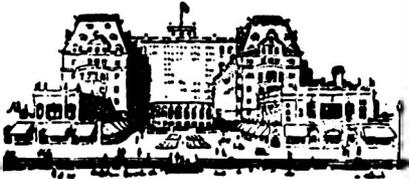
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DIOCESAN

NEW YORK

Incident Closed

There was a good deal of comment in New York City in regard to a statement in the daily papers that a Bahai minister had been permitted to take part in a funeral service held in St. Mark's Church-in-the-Bouwerie in the first week in March. The incident recalled to many minds the unusual services and unusual participants in those services in years not long past.

For this reason, Bishop Manning of New York dealt officially with the present incident, and THE LIVING CHURCH is authorized to state that the rector of St. Mark's has expressed in writing his sincere regret for the occurrence and that he has assured the Bishop that no such action will occur again.

Twentieth Anniversary

The Rev. Dr. Henry Darlington, celebrating his 20th anniversary as rector of the Church of the Heavenly Rest, New York, on March 1st, paid tribute to the members of his congregations for their "loyalty, support, and unprecedented achievements."

A sermon dealing with a "financial and spiritual audit" cited the achievement of the construction of a church valued at \$3,600,000, on which the only debt is a \$500,000 mortgage, increased number of communicants, the development of one of the city's strongest Sunday schools, and expanded services to the community.

More than 1000 persons attended the services. The Rev. Dr. Darlington was presented with a silver individual communion service.

MISSISSIPPI

St. Columb's Holds Opening Service

St. Columb's new church, Jackson, Miss., held its first service, February 22d. The Rt. Rev. Theodore D. Bratton, retired Bishop of Mississippi, celebrated the Holy Communion.

St. Columb's was organized one year ago, and the new building is a combined parish house and church, built in memory of Mrs. Ivy Gass Bratton.

CHICAGO

King's Chaplain Speaks on Lenten Program

A "surprise" speaker on the Chicago Lenten Noonday program on March 6th was the Rev. P. B. Clayton, noted English clergyman and founder of Toc H, who was visiting the city and accepted an invitation to preach at the services in place of Chaplain Glen A. Blackburn of Camp Grant, whose illness prevented him from being present. Fr. Clayton, who is chaplain to the King of England, is vicar of All Hallows, Barking-by-the-Tower, Lon-

don, an historic edifice which was almost totally destroyed in the "blitz" bombing raids. He is now serving as chaplain to the British tanker fleet.

Fr. Clayton also spoke at a meeting of the diocesan clergy at St. James' parish house in the afternoon and was a guest of the English Speaking Union later in the day. He served his curacy under the newly appointed Archbishop of York, the Rt. Rev. Cyril F. Garbett.

HARRISBURG

Bishop Returns After Leave of Absence

Bishop Wyatt-Brown of Harrisburg has returned to his diocese after his six months' leave of absence, granted by the diocesan convention, to enable him to regain his health and strength. Feeling greatly benefited by his rest period, the Bishop is taking up his diocesan duties with renewed energy and vigor.

During the absence of the Bishop, the standing committee of the diocese was the ecclesiastical authority. One hundred sixty persons were confirmed during the period at various group confirmation services held in different parts of the diocese by Bishops Sterrett of Bethlehem, Ward of Erie, Ziegler of Wyoming, and Kingston of Algoma of the Church of England in Canada.

Bishop Wyatt-Brown made an address at a great Washington's Birthday Corporate Communion of men and boys of Buffalo and vicinity, sponsored by the Brotherhood of St. Andrew, in St. Paul's Cathedral, Buffalo, N. Y., February 23rd. He also preached on February 22nd in St. Paul's Cathedral, of which he was dean before his consecration to the episcopate.

NEBRASKA

Inter-Parochial Services

During Lent the Omaha clergy of the diocese of Nebraska have arranged a schedule of inter-parochial services to be held every Wednesday evening during Lent in the various Omaha churches; the service beginning at 7:45 and consisting of Evening Prayer with Sermon.

The first service was held on Ash Wednesday at Trinity Cathedral, Omaha, with Bishop Brinker as the preacher. This is the third year that the diocese of Nebraska has held these Lenten Wednesday night services and they have proved very successful.

NEWARK

New Chancel For St. James'

On the evening of February 1st a service of dedication was held at St. James' Church, Upper Montclair, N. J., to dedicate a new altar, in memory of the late Rev.

Robert W. Trenbath, who served as rector for 22 years. Also dedicated were new chancel furniture and pews throughout the nave of the church given by various members of the congregation as gifts or memorials.

Those taking part in the service were Bishop Washburn, Bishop Ludlow, the Rev. Robert S. Trenbath, son of the former rector, and the Rev. Orrin F. Judd, the present rector.

Mr. Francis A. Nelson served as architect; the furniture and altar were built under the direction of the J. and R. Lamb Studios.

WASHINGTON

Population Increase Strains Church Facilities

Those who have known Washington throughout the years as an overgrown country village have been awakened to a sudden realization of the fact that they are living in a metropolitan area of a million souls. Government workers and their families and those whose connection with government make it necessary for them to be domiciled here have taxed the facilities of the city to properly take care of them.

A recent survey of all denominations has revealed that church attendance in Washington has increased from 30 to 70 percent. In many cases, church leaders said, they have had standing room only at Sunday services.

The Episcopal churches are fully awake to the tremendous increase in population and are organizing to meet the unusual conditions, especially the mission to minister effectively to the thousands of young men and women who are streaming in from all parts of the country to fill positions in war work.

MONTANA

Helena to Observe Daily Prayer Period

Bishop H. H. Daniels of the diocese of Montana has inaugurated a movement in Helena for daily prayer for the remainder of the war. He has urged members of the Church to adopt the practice, and has made the suggestion to five service clubs of the city, all of which have agreed to use a prayer which the Bishop recommended.

The prayer he recommends is that of the Canada League of Prayer, as follows: "O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

"Send Thy light into our darkness and guide the nations as one family into the ways of peace.

"Take away all prejudice, hatred and fear.

"Give grace to all who serve and suffer because of war.

"Strengthen in us day by day the will to understand one another, and forgive our

trespasses as we forgive them that trespass against us.

"To those who by their counsels lead the peoples of the earth, grant a right judgment, that so through them and us Thy Will be done. Amen."

MILWAUKEE

County Holds First Coöperative Mission

The first coöperative venture of the county's churches has been hailed highly successful, according to the Rev. G. F.



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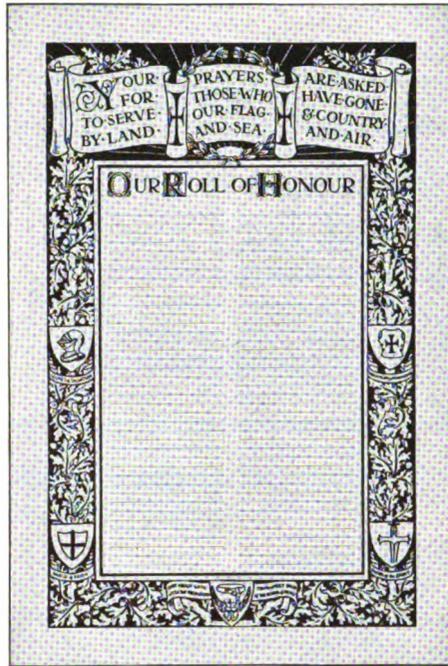
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Brass ends.....	1.35	1.35	1.35	1.35	1.55	1.55	1.55
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White, member of the promotion committee of the Mission, held in All Saints' Cathedral, Milwaukee, February 22d to March 4th.

Sponsored by the 14 parishes of the county, the mission was conducted by the Rev. Granville Mercer Williams, Superior of SSJE, and the Rev. William M. V. Hoffman jr., of the same society.

Ten nights of services drew never less than 300, and as many as 700 were present on the last evening, when the offering was taken for the SSJE. The children's service in the afternoons drew some 125.

CONNECTICUT

Town and Country Conference

At Christ Church Cathedral in Hartford, Conn., a conference will be held on April 27th for members of the diocese who are interested in the Church's work in the town and country fields. Bishop Budlong is the honorary chairman and Bishop Gray, his Suffragan, is the chairman.

TEXAS

Diocesan Officer To Handle Church's Work With Soldiers

The Rev. Gordon M. Reese of Houston, Tex., has been appointed by Bishop Quin of Texas as a diocesan officer to care for the Church's work with soldiers. Bishop Quin believes his diocese to be the first to establish such a position, which will be responsible for "keeping the ball rolling," he says, "and making the diocesan program live." He explains that the Rev. Mr. Reese's work does not overlap that of the chaplains in camp, or of the rectors of parishes ministering to camp needs. "He simply relates each to the other and provides a quicker connection than could otherwise be made.

The diocese of Texas has a four-part program which includes "What a parish (not adjacent to camps) can do for men in the service; What the parish or mission with equipment, adjacent to camps, can do for men in the service; What a parish or mission, with no equipment, adjacent to camps can do for men in the service; and What work can be done in camp by civilians.

LONG ISLAND

Sponsors to Accompany Newly Confirmed to Communion

At St. John's, Flushing, the Rev. H. C. Benjamin, rector, presented 35 for confirmation, including five from the Roman church, and informed the Bishop that he had appointed 35 sponsors for the new confirmees. These sponsors have promised to accompany the new communicants to at least one early Communion service a month. "This not only helps to establish good church habits in the new communicants," says the rector, "but it brings equal great benefit to the sponsors."

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DEATHS

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

William Walter Smith, Priest

The Rev. William Walter Smith, M.D., for 44 years connected with the New York Sunday School Commission, for 31 years a director of the New York Sunday School Association, died on March 2d in his 73d year in New York. Funeral services were held March 5th in St. Andrew's Church, where Dr. Smith has been curate since 1900. Bishop Gilbert, Suffragan of New York, officiating, assisted by the Rev. Roman L. Harding. Interment was in Kensico Cemetery.

William Walter Smith was born in New York City, on May 27th, 1868, the son of William Gordon Smith and Louise Kruger Smith. He was graduated from Princeton University in 1889, with the B.A. degree. In 1892 he received the M.A. degree from the same university. He was graduated from the General Theological Seminary in 1892. He then entered the College of Physicians of Columbia University, from which he was graduated with the M.D. degree in 1895. During the next two years he took courses at the New York Dental College. From 1900 to 1904 he studied at Teachers' College, Columbia University. He was made deacon in 1892 and advanced to the priesthood in 1895.

Dr. Smith began his ministry long before his ordination, acting as lay-reader in the Church of the Heavenly Rest from 1886 to 1892. After his entrance into the ministry, he was curate at the Heavenly Rest from 1892 to 1900. After working in several parishes, Dr. Smith began the notable work in religious education ever since that time associated with his name. From 1898 to the end of his life he was connected with the New York Sunday School Commission. From 1905 to 1912 he was secretary of the Sunday School Federation of the New York Sunday School Association. Since 1910 he had been director of the New York City Sunday School Association. From 1910 to 1913 he was a member of the executive committee of the General Board of Religious Education, and for that period and several years more, secretary of the Board of Religious Education of the Second Province.

Dr. Smith was the author of many books on religious education and for the use of teachers in Church Schools. The last of these was *Lessons on the Life of Christ from the Prayer Book Gospels*. He was the author of *The Students' Historical Geography of the Holy Land*, a book widely used.

In 1905 Dr. Smith married Miss Maud Parsons Canfield of Bedford Park, N. Y., who survives him.

Louis P. Jocelyn, Deacon

The Rev. Louis P. Jocelyn, a retired deacon of the diocese of Michigan, died on February 21st, at Daytona Beach, Fla., where he was spending the winter. Mr. Jocelyn was 78 years old, and for 41 years had acted as secretary of the University of Michigan alumni association. He was also the founder and first president of the

Michigan Inter-Scholastic athletic association.

Mr. Jocelyn was born in Albany, N. Y. He received his high school education, however, in Marshall, Mich., and was graduated from the University of Michigan at Ann Arbor in 1887. He was ordained to the diaconate in 1891 by Bishop Davies. He served for two years as deacon-in-charge of St. James' Church, Dexter, but resigned in 1894 to spend all his time in the teaching profession. He was an instructor in the mathematics department of the Ann Arbor High School from 1888 to 1936, when he retired. He was the author of *Jocelyn's High School and Academic Algebra*.

Mr. Jocelyn was president of his university class for 50 years, dating from his sophomore year. He introduced inter-scholastic athletics at Ann Arbor in 1888, and served as faculty manager.

Mr. Jocelyn is survived by his wife, Ada Sutherland Jocelyn, and two daughters, Mrs. Robert Watts of Birmingham, Mich., and Mrs. R. C. Schenck of Pittsburgh, Pa.

Funeral services were held at the Muehling Chapel in Daytona Beach, Fla., on February 25th.

Samuel Verplanck Hoffman

Samuel Verplanck Hoffman died on February 23d, at his residence in New York City, at the age of 75 years. Funeral services were held in the Chapel of the Good Shepherd of the General Theological seminary on February 26th. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the Seminary, officiated, assisted by the Rev. Dr. Randolph Ray, a connection by marriage of Mr. Hoffman. The services were attended by the faculty and students of the Seminary, of which Mr. Hoffman was a trustee of long standing, and by many friends.

Samuel Verplanck Hoffman was the son of the late Very Rev. Dr. Eugene Augustus Hoffman and Mary Crook Elmendorf Hoffman. Dr. Hoffman was one of the most distinguished deans in the history of the Seminary, and both he and Mrs. Hoffman were among its most generous benefactors. Their son carried on the family interest and was one of the most interested and active trustees, for many years. He is survived by his widow, the former Miss Louisa Norwood Smith, a daughter, Miss Margaret Elmendorf Hoffman, and a son, Eugene Augustus Hoffman II.

Interment was in Trinity Cemetery.

Harlow D. Savage

The Burial Office for Harlow Dow Savage was read at the Church of St. James the Less, Scarsdale, N. Y., on February 11th. Burial followed immediately after the service in the churchyard of the parish.

Mr. Savage was well-known in church circles throughout the diocese of New York. He was treasurer of the second province and was often a delegate to the

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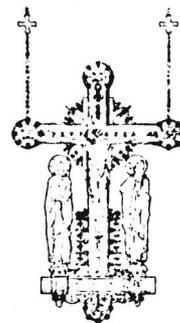
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DEATHS

New York diocesan convention from the Church of St. James the Less. Mr. Savage was particularly active in the affairs of the Church in the convocation of Westchester. He was for 18 years a member of the vestry of his parish, and a member of its committee on finances.

EDUCATIONAL

SEMINARIES

Summer Term at Virginia

The Episcopal Theological Seminary at Alexandria, Va., will have a summer term this year, as a result of wartime conditions, Dean Zabriskie announces.

The Dean says that because of the call of many Episcopal clergymen to army and navy chaplaincies, there is a growing shortage of clergy. "In most dioceses," he said, "there are from two to 15 vacancies, and the shortage will probably increase as more parish clergy are called into chaplaincies."

Another reason for the summer term, which will permit men to graduate in less time than formerly required, is "student morale," Dean Zabriskie said. "It is very difficult for many students to contemplate a three months' vacation at a time when their contemporaries are working all year round in the armed services or in some other defense effort. A minor consideration is that it will bring our schedule into harmony with many of the colleges from which our students come."

The term will begin June 9th and end September 5th.

The seminary is a civilian defense center, Dean Zabriskie said. "Four of our faculty are air-raid wardens. There are classes in handling bombs, first aid and other defense activities. Our students furnish first aiders, assistant wardens, fire fighters, auxiliary police, messengers. This has made Prayer Hall at the seminary the chief center of our community; and our neighborhood is becoming a community in a new sense."

COLLEGES

Hobart Students Ride the Circuit

Circuit riding, which flourished in pioneer America, has been revived and modernized by students of Hobart College.

Each Sunday ten of them go out in the rural districts to preach the gospel—in some instances at places where it had not been heard regularly for many years. Others in a group of approximately 30, who hope some day to be ordained ministers, are teaching Sunday schools and filling in wherever their services are needed.

While the traveling ministers and missionaries in earlier times rode horseback through this same area, their successors have cars, which sometimes have to be hauled out of drifts.

CHANGES

Appointments Accepted

CLIFF, Rev. GEORGE H. T., formerly priest in charge of St. Paul's, Sisterville, W. Va., and associate missions, is priest in charge of St. Peter's Church, Huntington, West Va., effective March 15th. Address: 2261 Washington Avenue, Huntington, W. Va.

CORNER, Rev. WILLIAM F., who has been a curate at St. Luke's, Montclair, N. J., is now on the staff of St. Bartholomew's Church, New York.

EASTMAN, Rev. REGINALD W., rector of the Church of the Redeemer, Sarasota, Fla., will be rector of Ware parish, Gloucester, Va., after April 15th. Address: Gloucester, Va.

FRAMPTON, Rev. JOHN A., rector of Grace Church (Van Vorst), Jersey City, N. J., has accepted the rectorship of Grace Church, Union City, N. J.

HASELMAYER, Rev. LOUIS A., formerly curate of St. Clement's Church, Philadelphia, has been priest in charge of St. Paul's Church, De Kalb, Ill., since March 5th. Address: St. Paul's Church, DeKalb, Ill.

KNAPP, Rev. JOHN L., formerly rector of the Church of the Transfiguration, Ironwood, Mich., has been rector of Trinity Church, Detroit, Mich., since March 1st.

LEACH, Rev. WILBUR C. who has recently been in charge of St. John's Church, Dover, N. J., is now in charge of Holy Cross and St. John the Baptist Churches, Valle Crucis, N. C.

McLEAN, Rev. WILLIAM D. JR., formerly assistant of St. Mark's Church, Chicago, Ill., is locum tenens of Trinity Church, Washington, Pa. Address: Trinity Episcopal Church, Washington, Pa.

O'PRAY, Rev. GEORGE F., rector of St. Matthew's Church, Buffalo, N. Y., is to be rector of St. Clement's Church, Buffalo, N. Y., and Protestant chaplain of Meyer Memorial Hospital, effective April 15th.

PULLY, Rev. FRANK E., formerly rector of St. James' Church, Leesburg, Fla., has accepted a call to Holy Cross, Sanford, Fla., effective March 2d. He will also be priest in charge of Christ Church, Longwood, Fla.

ROOMS, Rev. WILLIAM OSCAR JR., formerly priest in charge of the Church of the Messiah, Philadelphia, has been rector of the Church since January 23d. Address: 1222 Van Kirk St., Philadelphia.

SANSOM, Rev. JOHN H., of St. Luke's Church, Cedar Falls, Iowa, on March 1st became rector of St. Paul's Church, North Arlington, N. J.

SAUCILDO, Rev. LORENZO J., formerly dean of the Cathedral of San José de Gracia, Mexico City, is now priest in charge of La Epifania, Xochitenco; San Mateo, Tecalco; La Encarnación, Amecameca; Santa Anna, Ayapango. He is also assistant on the Cathedral staff.

TURNER, Rev. WILLIAM D., formerly rector of St. Stephen's Church, Savannah, Ga., has been called as rector of St. Stephen's Church, Petersburg, Va.

WARD, Rev. ARTHUR B., rector of St. James' parish, Lewiston, Mont. is now vicar of Calvary Mission, Roundup, Mont. Address: Box 674 Lewiston, Mont.

WATKINS, Rev. C. C., formerly in charge of St. Paul's Church, St. Clair, Mich., and St. Mark's, Marine City, Mich., has been missionary in charge of St. Andrew's Mission, Flint, since March 15th.

WATTS, Rev. WILLIAM J., vicar of St. Luke's, Mount Jer., and St. Elizabeth's, Elizabethtown, Pa., will be rector of St. Paul's, Bloomsburg, Pa., effective March 15th. Address: 125 East Main Street, Bloomsburg, Pa.

WATTS, Rev. WALLACE H., retired colonel in the Army, has accepted the rectorship of St. Matthew's Church,

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The Living Church

CHANGES

Rochester, N. Y. Address: 111 Argyle Street, Rochester, N. Y.

WELSH, GEORGE T. JR., senior student at the Episcopal Theological Seminary, will be deacon in charge of Christ Church, Big Stone Gap, Va., and of St. Stephen's Church, Nora, Va., upon his graduation from the Seminary in June.

WHITING, Rev. ERIC, of Bethany, Manitoba, Canada, has been taking charge of the West Branch field, Mich., since March 15th, composed of Trinity, West Branch; St. Paul's, Gladwin; St. Thomas', Omer; and Grace Church, Standish.

CLASSIFIED

ANNOUNCEMENTS

Appeals

STEREOPTICON SLIDES, 100 beautifully colored, of the Life of Christ from the Nativity to Calvary. \$75 for the benefit of a mission. Write to **REV. CARMELO DISANO**, 45 Jewett Avenue, Port Richmond, N. Y.

Died

BARLOW—CLARA AGNES BARLOW, mother of Harold C. Barlow, secretary of the Morehouse-Gorham Co., New York City, died in Los Angeles, February 26th, after a brief illness. Requiem Mass and funeral were at All Saints' Cathedral, Milwaukee, on March 15th, with interment at Elm Lawn Cemetery, Milwaukee. "Rest eternal grant unto her, O Lord, and let light perpetual shine upon her."

HOFFMAN—On February 23, 1942, Samuel Verplanck Hoffman of Morristown, N. J., son of the late Very Rev. Eugene Augustus Hoffman, D.D., died in the 76th year of his age. Funeral services were held in the Chapel of the Good Shepherd, General Theological Seminary, New York City. Interment was in Trinity cemetery.

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Military Service

PFEIFFER, Rev. ROBERT F., rector of Christ Church, Tacoma, Wash., has been called into service as a Navy chaplain.

COURAGE, Rev. MAXWELL B., who has been serving as curate at Calvary Church, Summit, N. J., has resigned and accepted a chaplaincy in the Army.

Ordinations Priests

MICHIGAN—The Rev. JOHN G. DAHL was ordained to the priesthood March 2d in St. Andrew's, Ann Arbor, Mich., by Bishop Creighton of Michigan. He was presented by the Rev. Dr. Henry Lewis; the Rev. Seward H. Bean preached the sermon. The Rev. Mr. Dahl is assistant minister in St. Andrew's, Ann Arbor.

SOUTHERN VIRGINIA—The Rev. JOHN ADEENS GRAY, was ordained to the priesthood by Bishop Adkins of Southern Virginia. He was presented by the Ven. Norman E. Taylor; the Rev. George P. Gunn preached the sermon. The Rev. Mr. Gray will be priest in charge of the Southampton County Churches, Emmanuel, St. Luke's, and St. Thomas'.

PENNSYLVANIA—The Rev. LOUIS A. HASELMAYER was ordained to the priesthood on December 14, 1941, at St. Clement's, Philadelphia, by the Rt. Rev. Robert E. Campbell, OHC, acting for the Bishop of Minnesota. He was presented by the Rev. Dr. Franklin Joiner, who also preached the sermon. He served as curate in St. Clement's parish, Philadelphia.

Deacons

NEBRASKA—GERALD LIONEL CLAUDIUS was ordained to the diaconate in St. John's Church, Omaha, Neb., March 1st by Bishop Brinker of Nebraska. The Rev. E. J. Secker presented the Rev. Mr. Claudius and the Rev. Richard L. Harbour preached the sermon. The Rev. Mr. Claudius returned to Seabury-Western Seminary to continue his studies.

WEST TEXAS—HAYES EVANS MORELAND was ordained deacon March 6th in Immanuel Church, Virginia Seminary, Alexandria, Va., by Bishop Powell, Coadjutor of Maryland, acting for the Bishop of West Texas. He was presented by the Very Rev. Alexander C. Zabriskie; the Rev. Stanley Brown-Serman preached the sermon.

Change of Address

WYCKOFF, Rev. WILLIAM JOHN, formerly of 140 W. Hickory Street, Chicago Heights, Ill., is to reside at 76 West 15th Street, Chicago Heights, Ill.

SMALTZ, Rev. WARREN M., formerly of 718 Guilford Street, Lebanon, Pa., has been residing at Route 2, Lebanon, Pa., since March 1st.

LACHER, Rev. E. LAWRENCE is residing at 1350 Ferguson Avenue, Stuart Gardens, Newport News, Va.

STAFFT, Rev. CHARLES L. is residing at 604 West 10th Street, Dallas, Tex.

Correction

THE LIVING CHURCH, March 11th, listed **ADOLPH WILLIAM KOL** as having been ordained deacon in Christ Church, New Brighton, Pa. on February 25th. It should have read **ADOLPH WILLIAM KAHL**.

PARISH LIFE

QUESTIONNAIRE

How They Rate

The Rev. Irwin C. Johnson, rector of St. John's, Detroit, Mich., asked his people at the beginning of Lent to evaluate themselves as Christians and Church members. He gave them 50 questions covering five phases of Church life. They are to send their scores anonymously to him and a median score for the parish will be published so they can see how far above, or below, the general average they rate.

He also asked them to keep their chart and study their self-admitted weaknesses. Then in a few months they will be asked to rate themselves again on a new chart, and observe their progress.

The five phases dealt with in the questionnaire are: My Education as a Member of the Church, My Service as a Member of the Church, Financial Responsibilities as a Church Member, Social Responsibilities of Church Members, Personal Spiritual Growth.

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EXCHANGE wanted for the month of August on or near the Atlantic coast, preferably within the diocese of Maine or Massachusetts. Box R-1618, **THE LIVING CHURCH**, Milwaukee, Wis.

RETREATS

COMMUNITY OF ST. JOHN BAPTIST: a day's retreat for women will be held at the Convent, Ralston, N. J., on Saturday, March 21st. Conductor, the Rev. Father Banner, SSJE. Apply to the Rev. MOTHER SUPERIOR, Convent St. John Baptist, Ralston, Morris County, N. J.

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GO TO CHURCH



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In these dire times, Lent must be a deeply spiritual experience for every Churchman. Feeling this intensely, the churches listed below, some of the largest and most important in our nation, unite with **THE LIVING CHURCH** in urging the largest church attendance this Lent of any year in the history of our Church. This is not only necessary but possible—it is necessary to save America. It is possible—if you unite with us and urge attendance on all your acquaintances.

Seek out in the list below the church they should attend. Point it out to them. Tell them the name of the rector. Remind them of the time of services. Do this today!

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Rev. J. C. Turner, Rev. N. M. Gage
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St. Mary's Church, Birmingham, Ala.—906
Rev. William H. Marmion
Sundays: 7:30 and 11:00 A.M., 7:15 P.M.
Wednesdays and Holy Days: 10:00 A.M.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., S.T.D., Bishop

Trinity Church, Plattsburg, N. Y.—385
Rev. Henry N. Herndon
Sundays: 7:30-9:30, 11 A.M. (Holy Communion first at 11 and third at 9:30). Wednesdays: 7:30 A.M. Fridays and Holy Days 10 A.M.

Church of the Holy Cross, Mary Warren Choir School, Troy, N. Y.—418
Rev. Clarence W. Jones, Rector and Principal
Sunday: 8 Holy Communion, 11 Morning Prayer and Sermon (Holy Communion the First Sunday)
Weekdays: Thursdays 9 A.M., Holy Communion; Wednesday, 8 P.M., Union Services

ARIZONA—Rt. Rev. Walter Mitchell, D.D., S.T.D., Bishop

Trinity Cathedral, Phoenix, Ariz.—852
Very Rev. E. S. Lane, Rev. C. A. Dowdell
Sundays: 8, H. C.; 9:30, Church School; 11, service and sermon
Weekdays: 7:30, H. C. daily except Wednesdays at 10 A.M.

CENTRAL NEW YORK—Rt. Rev. Edward Huntington Coley, D.D., S.T.D., Bishop; Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop Coadjutor

Grace Church, Church and Davis Streets, Elmira, N. Y.—471

Rev. F. T. Henzridge
Sundays: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Mon., Wed., Sat., 9:30 A.M.; Tues., Thurs., & Fri., 7:00 A.M.

Confessions Saturdays: 7:30 P.M.
St. Andrew's Church, New Berlin, N. Y.—429
Rev. N. F. Parke
Sundays: 8:00, 9:45, 11:00 A.M.
Wednesdays: H. C., 7:30 A.M.; E. P., 4:30 P.M.; Thursdays: E. P. 7:30 P.M.

Fridays: H. C., 9:30 A.M.
Trinity Church, 523 W. Onondaga, Syracuse, N. Y.—959

Rev. C. H. Leyfield
Sun. 8:00 H.C., 9:30 C.S., 11:00 M.P.; Thurs. 10:30 H.C.

Trinity Church, Watertown, N. Y.—1268
Rev. Walter C. Middleton
Sundays: 8, 9:30, 11, 5
Wednesdays: 7:30 and 9:30 Holy Communion

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's, Dorchester at 50th St., Chicago, Ill.—802
Rev. F. C. Benson Bellias
Sundays: 8:00, 9:30, 11:00 A.M.
Wednesdays: 10:00 A.M. and 8:00 P.M.

Grace Church, 924 Lake Street, Oak Park, Ill.—1256
Rev. Harold Holt, D.D.
Sundays: 7:30 and 11 A.M. (Holy Communion 1st and 3d at 11) Weekdays: Mon., Wed., & Thurs., 7 A.M.; Tues., 10:30; Fri. & Sat., 8 A.M.

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

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg; Rev. Richard Millard, acting rector
Sundays: 8, 9:30, 11 A.M.
Holy Communion first Sundays, 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson
Sundays: 8, 9:30, 11 A.M.; Tuesdays and Holy Days: 10 A.M. Special services as announced

Christ Church Cathedral, Hartford, Conn.—1729
Very Rev. Arthur F. McKenny, Dean

Sundays: 8, 9:30, 10:15, 11 A.M.—7 P.M. Daily:
Holy Communion 8; Wed., 7, 11; Sat., 8 A.M., 11:15 P.M. Noonday: Weekdays, 12:25-12:45 P.M., Thurs., 7:30 P.M.

St. Paul's Church, Norwalk, Conn.—556
Rev. Sewall Emerson
Sundays: 8, 9:30, 11 A.M.
Wed., 8 P.M.; Thurs., 10 A.M.; Fri., 7 A.M.

DALLAS—Rt. Rev. Harry Tunis Moore, D.D., LL.D., Bishop

St. Andrew's Church, Fort Worth, Tex.—1050
Rev. Louis F. Martin, Rev. Wm. P. Weeks
Sundays: 7:30, 9:45, and 11
Noonday: Tuesday through Friday, 12:05-12:35

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

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer

St. Peter's, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

EAU CLAIRE—Rt. Rev. Frank E. Wilson, D.D., S.T.D., Bishop

Christ Church Cathedral, Eau Claire, Wis.—705
Very Rev. Victor Hoag

Sundays: 8:00, 11:00, 4:30
Daily: Holy Communion 7:30, (Fri. 10)
Evening: 4:30, Wednesday Nights 7:30 P.M. (address)

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

Christ Church, Oil City, Pa.—581
Rev. Thomas L. Small

Sundays: 8:00, 9:30, 11:00 A.M., and 5:00 P.M.
Weekdays: Wednesdays: 7:30 P.M.; Thursdays, 10 A.M. Holy Communion

St. John's Church, Sharon, Pa.—723
Rev. Harold J. Weaver

Sundays: 8 and 11 A.M. (Holy Communion first Sunday at 11 A.M.)
Thursdays 9:30 A.M.; Fridays 7:30 A.M.

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

Holy Apostles' Church, Oneida, Wis.—690
Rev. William Frank Christian, S.T.M.

Sundays: 7:30, 10:00 A.M., 7:30 P.M.
Wednesdays, Fridays: 7:00 A.M., 7:30 P.M.
Masses Daily at 7:00 A.M.

GEORGIA—Rt. Rev. Middleton Stuart Barnwell, D.D., Bishop

St. Mark's Church, Brunswick, Ga.—384
Rev. Lee A. Belford

Sunday: (H.C.) 8; (M.P.-H.C. 1st Sun.) 11:15; (E.P.) 7; (L. St. Mission)
Mon. (Med.) 5 P.M.; Tues. (Med.) 5 P.M.; Wed. (Lit.) 8 P.M.; Thurs. (H.C.) 10, (Med.) 5; Fri. (Med.) 5 P.M.

IDAHO—Very Rev. Frank A. Rhea, D.D., Bishop-elect

St. Michael's Cathedral, Boise, Idaho—1172
Very Rev. Frank A. Rhea

Sundays: 8 and 11 A.M. (Holy Communion first)
Mondays, Wednesdays, Fridays: 8 A.M.
Tuesdays, Thursdays, Saturdays: 7 and 10 A.M.
Daily Evensong: 5 P.M. Wednesdays: 8 P.M.

KENTUCKY—Rt. Rev. Charles Clingman, D.D., Bishop

Christ Church Cathedral, Louisville, Ky.—1251
Very Rev. Elwood L. Haines

Sundays: 7:30 and 11 A.M. (Holy Communion first Sundays at 11 A.M.)
Thursdays and Holy Days: 10 A.M.



St. Paul's Church, Norwalk, Ohio

LONG ISLAND—Rt. Rev. James P. De Wolfe, D.D. Bishop-elect; Rt. Rev. John Insley Blair, Larned D.D., Suffragan Bishop

All Saints' Church, 7th Ave. and 7th Street, Brooklyn, N. Y.—987

Rev. Wilburn C. Campbell
8 and 11 A.M., 8 P.M.

Trinity Church, Arlington and Schenck Avenues, Brooklyn, N. Y.—655

Rev. George T. Gruman
Sundays: 8, 9:30, 10:30
Weekdays: 7:00 A.M.

St. George's Church, Flushing, N. Y.—1134
Rev. Hubert Wood

Sundays: 7:45, 9:30, and 11:00 A.M.
Wednesdays: 7:30 A.M., 8:00 P.M.
Fridays: 10:30 A.M., 12:00 M., 4:00 P.M.

Christ Church, 2685 Northern Boulevard, Manhasset, L. I., N. Y.—546

Rev. Charles H. Ricker
Sunday: 8, 9:30 and 11 A.M.; 7:30 P.M.
Weekdays: Thursdays, 10 A.M. and 8 P.M.

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

St. Paul's Cathedral, 615 South Figueroa St., Los Angeles, Calif.—1024

Very Rev. F. Eric Bloy, Dean—Rev. Robt. M. Key, Assistant
Services: Daily during Lent 9 and 12
Sunday Services 8, 9, 11, 7.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Holy Communion
Sunday: 8:00 and 10 A.M.
Weekdays: Daily 7:00 A.M.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

Christ Church, Chase and St. Paul Streets, Baltimore, Md.—682

Rev. William R. Moody, Rev. John R. Cooper
Services: 8 A.M., 11 A.M.; Church School 9:45 A.M.; Broadcast, Station WCBM 9 A.M.; Services in Lent, Daily 12 M., and 5:30 P.M.; Wednesdays 8 P.M.

Grace and St. Peter's Church, Baltimore, Md.—1254
Rev. Reginald Mallett

Sundays: Holy Eucharist, 8, 9:30, 11
Daily Mass: 7:30 A.M.

St. Bartholomew's Church, 4711 Edmondson Ave. Baltimore, Md.—885

Rev. J. K. Mount, Jr.
Sundays: 7:30, 9:30, 11:00
Weekdays: 7 A.M., Tuesdays: 9:30 A.M. Thursdays 12:23

St. David's Church, Roland Park, Baltimore, Md.—1223

Rev. R. T. Loring, B.D., Rev. P. M. Dawley, Ph.D.
Sundays: 8:00, 9:30, 11:00 A.M., 5:00 P.M.
Daily: 7:30 A.M., 5:00 except Thursday, 10:00 A.M., 5:00 P.M.

The Church of St. Michael and All Angels, Baltimore—1798

Rev. Don Frank Fenn, D.D., Rev. H. G. Miller, M.A.
Sundays: 7:30 A.M., 9:30 A.M., 11:00 A.M., 8:00 and daily

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

Church of the Advent, Boston, Mass.—704
Sundays: 7:30, 8:30, 9:30, 11 A.M., and 6 P.M.
9:30 A.M.; Friday, 7:00 A.M.

Instruction: Wednesday and Friday, 8:00 P.M.
All Saints' Church, Peabody Square, Dorchester, Boston, Mass.—1162

Rev. A. W. P. Wylie
Sunday Masses at 7:00, 8:00, 9:15, and 11:00 A.M.
Daily Mass at 7:00, Special Services Fridays at 8:00 P.M.

Trinity Church, Boston, Mass.—2332
Rev. Dr. Oliver J. Hart

Sundays: 8:00, 11:00 A.M.; 4:00, 7:30 P.M.
Weekdays: 12:10 P.M.

All Saints' Church, 1773 Beacon Street, Brookline, Mass.—587

Rev. H. B. Sedgwick, Rev. H. E. Owings, Jr.
Sundays: 8:00, 9:30, 11:00 A.M.; 8:00 P.M.
Tuesdays, 10:30 A.M.; Wed., 12:10-12:40; Thurs., 7:30 A.M.; Fri. 4:30 P.M.

Christ Church, Cambridge, Mass.—1008
Rev. Gardiner M. Day

Sundays: 8, 9, 10, 11:15 A.M., 8:00 P.M.
Weekdays: Tuesday, 10 A.M.; Wed., 8 P.M.; Thurs., 7:30 A.M.

St. John's Church, Newtonville, Mass.—498
Rev. De Wolf Perry

Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M.
Tuesdays: 7:15 A.M., Fridays 10:00 A.M.



DURING LENT



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

St. Paul's Church, Lansing, Mich.—1268
Rev. C. W. Brickman, Rev. J. L. Slagg
Sundays: 8, 9:30, and 11 A.M.; 5 P.M.
Weekdays: 9 A.M. 5 P.M., H.C. var. hours weekdays

St. John's Church, Saginaw, Mich.—650
Rev. Emil Montanus
Sundays: 8 and 11 A.M.
Wednesdays: 7:30 P.M.; Thursdays, 10 A.M.

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, Milwaukee, Wis.—695
Sunday Masses: 7:30, 9:30, 11:00 A.M.
Weekday Masses: 7:30 A.M., also Thurs. and Holy Days: 9:30 A.M.

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

St. John the Evangelist, St. Paul, Minn.—1028
Rev. C. H. Gesner, Rev. A. M. Wood
Wednesdays: 9:30 A.M.; 7:45 P.M.
Sunday: 8:00, 11 A.M.
Daily: 8:30 Matins

NEW HAMPSHIRE—Rt. Rev. John T. Dallas, D.D., Bishop

Church of the Good Shepherd, Nashua, N. H.—493
Rev. Reamer Kline
Sundays at 8, 9:15, 10:45
Tuesdays in Lent—7:30 P.M.; Holy Communion
Wednesdays 9 A.M., Fridays 7 A.M.

NEW JERSEY—Rt. Rev. Wallace John Gardner, D.D., S.T.D., Bishop

St. Peter's, Freehold, N. J.—398
Rev. J. H. Schwacke, LL.D.
Sunday: 7:30-9 (Matawan) 11
Weekdays: Tues. & Thurs., Holy Days, 7:30
Holy Week: Daily, 7:30; Good Friday, 12 to 3
Confessions: Saturdays, 7 P.M.

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

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

The Church of the Holy Trinity, 316 East 88th Street, New York City—1033
Rev. James A. Paul
Sundays: 8, 9:30, 11 A.M., and 8 P.M.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. Geo. Paul T. Sargent, D.D.
Sunday Services: 8:00 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11:00 A.M., Morning Service and Sermon; 4:00 P.M., Evensong. Special Music.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

Church of the Heavenly Rest, 2 E. 19th St., New York City—1,175
Rev. Henry Darlington, D.D., Rev. Herbert J. Glover
Sunday Services: 7:30, 11 A.M., 4:30 and 8 P.M.
Weekdays: Mon., 12; Tues., 11, 12, and 5; Wed., 8:30, 12, 8:30; Thurs., 11, 12, 5; Fri., 12, 5; Sat., 12.

St. James' Church, New York City—2230
Rev. Horace W. B. Donegan, D.D.
Sundays: 8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roeliff H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday)
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communion 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385
J. Wilson Sutton, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.; Wed., 8:30 A.M.
Friday: 10 A.M.; Mon., 5:30 P.M.; Tues., 8:15 P.M.

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.
Church of St. James the Less, Scarsdale, N. Y.—1867
Rev. James Harry Price, Rev. William C. Kernan
In Lent—Sun., 7:30, 9:15, 11 A.M.; 5, 7 P.M.
Weekdays: Mon., 10, 8:15; Tues., 5 P.M.; Wed., 10; Thurs., 7:30 A.M.; Fri., 5 P.M.; Holy Days, 10

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., S.T.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop.

All Saints Church, Valley and Forest Sts., Orange, N. J.—409
Rev. E. C. Boggess
Sundays: 7:30, 9:45, 11
Wednesdays: 7:45 P.M.; Mon., Tues., Wed., 7:30; Thurs., Sat., 9; Fri., 7

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., LL.D., S.T.D., Bishop

St. Paul's Church, Norwalk, Ohio—591
Rev. Charles Henry Gross
Sundays: 8 A.M. and 10:30 A.M. (Holy Communion first Sunday in month 10:30 A.M.)
Weekdays: Thursdays, Holy Communion, 9:30 A.M.; Evening Prayer, 7:30 P.M.

Trinity Episcopal Church, Adams and St. Clair Streets, Toledo, Ohio—1359
Rev. Benedict Williams, Rev. Arthur W. Hargate
Noonday Lenten Services, Monday through Friday: 12:10 P.M.
Sunday: 8:00 A.M. Holy Communion; 9:30, 11:00 A.M. Church School; 11:00 A.M. Morning Prayer and Sermon; 5:30 P. M. Young Churchmen

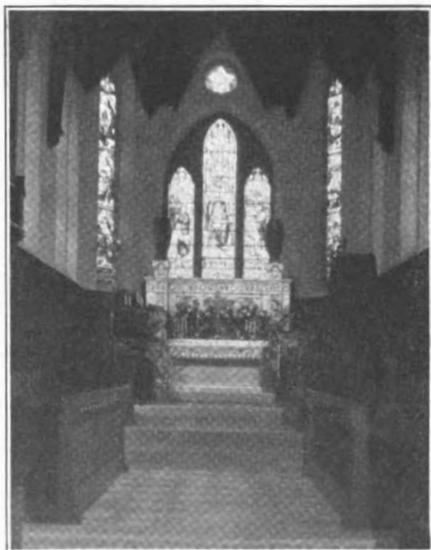
OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, Tulsa, Okla.—1450
Rev. E. H. Eckel, Jr., Rev. Joseph Harte
Sundays: 7:00, 8:00, 9:15, 11:00 A.M., and 5:00 P.M.
Weekdays (except Sat.): 12:05 P.M.; Tues. & Fri., 10:00 A.M.; Wed. & Thurs., 7:00 A.M.; Wed., 7:30 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

Memorial Church of the Good Shepherd, Germantown, The Oak Road, Philadelphia, Pa.—378
Rev. Hugh E. Montgomery, D.D.
Sundays: 8:00 A.M. and 11:00 A.M.
Thursdays: 10:00 A.M.—Holy Communion and Healing Service

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700
Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.



Church of Holy Cross, Troy, N. Y.

The Church of the Good Shepherd, Rosmont, Pa.—698
Rev. Wm. P. S. Lander
Sundays: 7:30, 9:30, 11; and 5 P.M.
Daily: 7:30, 9:30 A.M.; and 5 P.M.
Wednesdays: 8 P.M.—Thurs., 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., S.T.D., LL.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1550
Rev. H. L. Hutton, Rev. D. C. Osborn
Sunday: 8, 9:45, 11 A.M.
Weekdays: Tues., 4 P.M.; Wed., 10 A.M., 12:15 P.M.; Fri., 7 A.M., 12:15 P.M., and 7:45 P.M.
Grace Church in Providence, R. I.—2036
Follow the calling of the bells
Rev. Clarence H. Horner, Rector
Sundays: 8:00, 9:30, 11:00 A.M., 7:30 P.M. (Holy Communion First Sunday at 11 A.M.)
12:10-12:35 Lenten Noonday Service—Monday through Friday

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, Rochester, N. Y., East Ave. near Broadway—1458
Rev. C. C. W. Carver, Rev. D. H. Gratiot
Sundays: 8 and 11 A.M., 5:30 P.M.
Mondays thru Fridays: Noon-Day Services—Special Preachers, 12:05-12:35 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

St. Peter's Church, St. Petersburg, Fla.—1007
Sundays: 7:30, 10:30 A.M., and 7:45 P.M.
Weekdays: 7:30 or 10:30 A.M.

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

All Saints' Church, Portsmouth, Ohio—435
Rev. Henry Neal Hyde
Sundays: 8 and 10:45 A.M.
Wednesdays, Fridays, 10 A.M.; Thursdays, 7:30 P.M.

SOUTHERN VIRGINIA—Rt. Rev. William A. Brown, D.D., LL.D., Bishop

St. Paul's Church, Petersburg, Va.—395
Rev. C. W. Sydnor, Jr.
Sundays: 8 and 11 A.M.
Lenten weekdays: 5:15 P.M., Tues. 8 P.M.

TENNESSEE—Rt. Rev. James Matthew Maxon, D.D., LL.D., Bishop; Rt. Rev. Edmund Pendleton Dandridge, D.D., Bishop Coadjutor

Calvary Church, Memphis, Tenn.—1211
Rev. Theodore N. Barth
Noonday Services, 12:05-12:35 P.M. each weekday except Saturday

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E.; Rev. E. O. Rossmacaeaser
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

Transfiguration Episcopal Church, 1415 Gallatin Street, N. W. Washington, D.C.—439
Rev. J. J. Queally
Sundays: 8, 11 A.M.; and 7 P.M. (Sunday School 9:30 A.M.)
Other Services as announced

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.—1109
Rev. A. Gordon Fowkes, Rev. Robert K. Giffin
Sundays: 8:00, 9:30, 11:00 A.M., and 5:30 P.M.
Weekdays: Daily at various hours.

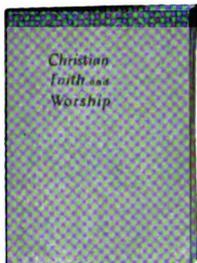
WEST MISSOURI—Rt. Rev. Robert Nelson Spencer, D.D., Bishop

Christ Church, East Walnut at Kimbrough Ave., Springfield, Mo.—474
Rev. Sears Frederick Riepmann, Ph.D.
Sunday Services: 8 A.M. and 10:45 A.M.

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

St. Paul's Cathedral, 128 Pearl Street, Buffalo, N. Y.—1569
Very Rev. Austin Pardue, D.D.
Sundays: 9:30 Church School; 11:00 Morning Service and Sermon (Holy Communion 1st and 3rd Sundays)
Daily: 8:00 A.M. Communion; and 12:00 Noonday Service

St. Peter's Church, Niagara Falls, N. Y.—1766
Rev. Charles Noyes Tyndell, D.D., S.T.D., Rev. Henry T. Egger, B.D.
Sundays: 8 and 11 A.M.
Weekdays: (During Lent) Wednesdays, Holy Communion 10:30 A.M.; Thurs., 8 P.M.; Fridays, 12:05-12:30 P.M.



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