

The Living Church

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

**William Temple,
Archbishop of Canter-
bury**

Francis J. Bloodgood

Page 8

**What Kind of World
Can Contain An Easter?**

William M. Hay

Page 12

**The Dignity of Human
Life**

Fifth in a Series

*The Archbishop of Canter-
bury*

Page 13

**The Full Assurance
of Faith**

Editorial

Page 14

**The Resurrection of
Christ**

Robert M. Webster

Page 16



"JESUS CHRIST IS RISEN TODAY: ALLELUIA!"

Choirboys at St. Paul's, Hyde Park, Chicago.

LETTERS

Delaware Conference

TO THE EDITOR: As one of the delegates to the Delaware Conference, I feel impelled to call attention to a most serious limitation, due, we were told, to the terms of reference in the call itself. This is noted by the reporter in *Time* in the following words: "Discussion waxed hot and heavy, with one notable silence: in a week when the Japs were taking Java, discussion of the war itself was practically taboo." This "notable silence" was disturbing to a great many delegates and gave an air of unreality to the entire gathering.

In the debates we seemed to be shadow boxing. There was no honest facing up to the moral issues the war presents. Instead, for the most part, refuge was taken in passing resolutions on which all could agree either because they were so vague and general in character or their application was postponed to a remote time and a situation that might possibly some day exist. And, of course, all was predicated on an Allied victory, by no means certain, and which many present would do nothing to bring about. At times I felt I was in dreamland.

To be sure, an attempt to face the war issue was made in the Section meetings, in one of which was passed by a small majority a resolution declaring that "the Church is not at war," which could be, and probably was meant to be, construed as meaning that the Church should not help in any way but should stand aloof wringing its hands in despair. In another Section was passed by a large majority a statement that "the Church has a duty to serve the nation in time of war," to most of us an obvious and over modest utterance, yet it was strenuously opposed by the pacifist group. Both these resolutions were in the plenary session ruled out on the parliamentary ground that this was a meeting to discuss peace, not war! Could anything be more unrealistic? Is not the peace vitally related to the war? If Hitler wins, what chance will there be for the practise of any of these fine sentiments? In this unwillingness to grapple with any of the moral issues of this terribly real war, on which everything depends, lies the unreality of the Conference.

If the Church is to sidestep all difficult questions, to refuse to express any opinion at all about the greatest and most terrible reality, the war, then it is in effect abdicating and leaving the war to be managed on purely secular lines, the result of which is apt to be that both the war and the settlement to follow will be thoroughly pagan. The war and the peace to follow are causally and vitally connected; the one grows out of the other, and the only way to a good peace now lies in a victory for righteousness and in a war conducted as far as possible free from the spirit of vengeance and hate. To secure this is the

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
REV. JOHN W. NORRIS...Church Music Editor
ELIZABETH MCCracken.....Literary Editor
LEON McCAULEY.....Business Manager
R. E. MACINTYRE...New York Representative

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.

Church's chief immediate business. Christians must help to win the war as the essential prelude of winning the peace.

I am wondering just how far this gathering was truly representative of the Churches. Several leading members of other Churches assured me it was not, and one delegate has since written me as follows:

"This sorry business epitomizes the political strategy which a well-knit pacifist minority has exercised in American religious gatherings. By insisting that the non-pacifist majority must delete every principle not acceptable to the pacifists, they have at the outset won half the battle. By maneuvering in denominational and interdenominational circles they further see to it that, on the ground of 'democracy,' an undue proportion of pacifists is selected for meetings like Delaware; and finally, some of them have no scruples about trying to force their point of view upon the non-pacifists when the conference actually convenes."

All of this is not to deny that many good things were said—most of which, however, had already been said by other groups—but the value of these utterances was vitiated by the fact that they had no solid foundation but seemed to be floating in thin air, due to the unwillingness of the Conference to face the basic issue of the war and express itself thereon. For this reason alone the Conference findings cannot be said truly to represent the Christian thinking of America.

The idea prevalent in some Church circles in this country that Christians can have no part in any war, even one waged for righteousness sake, is very modern and very novel. How it contrasts with the view of a greater Christian than us all, the scholarly and reverend St. Augustine.

Should another such conference be called, I hope it may be truly representative and honestly and courageously realistic.

(Rt. Rev.) G. ASHTON OLDHAM,
Albany, N. Y. Bishop of Albany.

Mail For the Armed Forces

TO THE EDITOR: This may have become an old refrain in the correspondence column, but I want to say none the less urgently that if people back home realized how much mail means to men in the service, they would do a lot more writing. When some of the men at Midway told with pride of having been remembered by their home pastor at Christmas time, I said a silent *mea culpa* for the times I've been careless about such things. Mail doesn't come any too often out here in the middle of the North Pacific, over 3,000 miles from the mainland USA, but when it does, it's like having Christmas all over again!

How about a special effort on the part of Churchmen at Eastertide?

KENNETH D. PERKINS, Chaplain.
Midway Island.

Easter Octave

TO THE EDITOR: Now, before Easter, would it not be well to call to the attention of Churchpeople that there is an Octave to Easter, and special Collect, Epistle, and Gospel for Easter Monday and Easter Tuesday? So many people are faithful to the Services during Lent every day, and after Easter Day do not attend Church services till the next Sunday. They are willing to mourn with their blessed Lord, but forget to rejoice with Him after the first day.

Indeed the forty days of Eastertide are called "the Great Forty Days"; and the Apostles in preaching to the people and speaking of the Crucifixion seldom fail to pass on to the Resurrection as the great and wonderful climax. At least, it is a time to show that our Lenten sorrow has been turned to true spiritual joy by keeping up some of that devotion that led us to Church daily in Lent, and which has fruits in lasting benefit to our souls. If not daily, come to Church Easter Monday and Tuesday, and as often during the entire Easter season, as possible. It is a privilege we should not miss and a joy to our Lord.

MADeline HOBART EDDY.
Bayonne, N. J.

Japanese

TO THE EDITOR: The Los Angeles County Inter-Faith Cooperation Committee asks me to request THE LIVING CHURCH to suggest to the ministers of the Episcopalian churches in communities to which the

Give to The Church Literature Foundation

a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion,

and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income may be used to defray any deficits in the publication of THE LIVING CHURCH.

Make gifts and bequests payable to:

THE CHURCH LITERATURE FOUNDATION

744 North Fourth Street, Suite 341

Milwaukee, Wisconsin

Japanese evacuees may be taken that they be diligent in an effort to assimilate them helpfully in the new community and to provide them with religious influences and ministries forthwith.

This seems to us very important from many points of view, and I trust THE LIVING CHURCH will carry the message to the clergy who, I am sure, will act effectively and immediately upon it. This would seem one very practical way in which our Christianity can be expressed in the present ominous but opportunity-filled days.

(Rev.) JAMES W. FIFIELD JR.

Los Angeles.

Missionary Champion

TO THE EDITOR: Every rural area needs a champion. I served as a mission priest in the district of Salina for nine years and for the past six years I have had regular services in two missions and occasional services in two others, as time permitted, in addition to regular services in my small parish.

Mr. Patton's refusal to accept election to the Missionary District of San Joaquin and the recent article in *Time*, which revealed the Church's failure to provide financially for missionary work, should rouse the Church to a supreme effort to care for the faithful in rural areas, even though our nation is at war. Now, more than ever, our people need the ministrations of the Church.

To some it may appear that Mr. Patton only sought more money to do the same work that was being done in San Joaquin. I was in seminary with Mr. Patton and know him to be extremely conscientious. The point should be made quite clear that mission priests need more money to do the work that could and should be done in all missionary districts.

"Unproductive areas" cut off from dioceses, and not wanted by diocesan bishops, are a very real problem. Attempting to solve the problem by naming these areas missionary districts does not seem to have worked, especially since the unlikely expectation is expressed that the district should some day become a diocese as the missions within it become parishes.

Work in these areas is difficult and different from urban parish work. The priest needs to be a pastor who will associate with all his people, at all times. The priest's every move is known to all the people in all the communities he serves.

The carrying on of the Lord's work in rural areas is necessary for two reasons:

1. The Church must keep faith with communicants now living in them.

I know of parents who have Church school in their homes, country school houses or vacant store rooms, frequently having no children present other than their own.

Active denominational congregations may be near at hand and a priest may visit them but once a month, weather permitting, but these parents emphasize God's promise to grant the requests of even the two or three gathered together in His Name. They assure their children that it is not necessary to be members of a large and boisterous congregation to be eligible to receive the blessings of God and tell them of the eternal value of the sacraments of the Church.

They are an example to their children and to others as they deprive themselves of social advantages, possibly business advantages, by remaining true to the Church. This example bears fruit and confirmations result, when the services of the clergy are available.

Our leaders could yet profit by a knowledge of the stories of our pioneer bishops and recognition of the fact that the Body of Christ suffered by the failure of the Episcopacy of the Church of England to minister to the colonies. Times have changed but sacraments cannot be administered by radio.

2. Rural areas are "feeders" for city parishes.

Small towns remain small and so do small town congregations. I know by experience that it is heart-breaking to the priest in charge and to members of the congregation to have the children go away to college and then take up work in the city, but the city parish gains as the children are faithful to the Church to which their parents were faithful.

It is heart-breaking to the priest in charge and to members of the congregation to have the occasional converts move to the city, but the city parish profits and as the Church keeps faith with the few who remain, they set about winning others to the Church.

Not all care for the practices of the denominational bodies in small towns and when Episcopalians themselves are not too "peculiar," to borrow a word from *Time*, the possibility of increasing the communicant strength of the Church is great. However, this does not appear as a permanent growth in the small congregation because so many people move to the city as the opportunity presents itself. Since our evangelistic effort is limited to personal work, no field is too small in which to sow the Good Seed of the Gospel of Jesus Christ. . . .

If we can justify our existence as other than a congregational body which clings to ancient forms "east of the Alleghenies" and in the large cities, we should be able to do so in the small towns and the countryside. But the work cannot be done with 7% of the Church's income. Neither can the work be done by city parish seminarians who are unhappy in small towns and conceive of missions only as places in which to sit and wait until they are called up higher.

I hope and pray that as a result of Mr. Patton's action the Church may be awakened to her opportunities and responsibilities in all missionary districts.

Every rural area needs a champion. The logical diocese to sponsor a rural work is the diocese which profits most by the work, but since the Church in general profits by rural work, the responsibility is the Church's.

In deciding where and how money is to be spent, the greatest concern should be the salvation of human souls rather than prospective revenue from missions which may grow into parishes and missionary districts which may become dioceses.

This is all dreadfully impractical. So was the sacrifice of Christ—from a worldly point of view. (Rev.) NORMAN R. ALTER.
Paris, Tex.

Episcopalians and the Bible

On the Lecterns in our churches, the Bible remains ever open, symbolical of its complete availability to our people,—not withheld from them as in the days of old. Our Priests are particularly well versed in Holy Scriptures, and preach excellently from them. Our Prayer Book has all of The Psalms, and just the Epistles and Gospels from The Bible, but The Prayer Book is NOT The Holy Bible.

We Episcopalians accept The Bible as our inspired Rule, and Guide, and Stay in the Christian life, but how well do we know it,—how to find what we want when we want it? Too many of us make it simply a sentimental volume, revering its dustiness on the living-room table,—and some, a bit smoother than others, push it into a more prominent position than usual when they know The Rector or other religious folk are coming. But as a source of real help, comfort, encouragement, guidance, support,—IT JUST ISN'T, for not one out of ten Episcopalians know where to find in their Bible those passages which would make real, virile, working, trusting, believing Christians of them. Imagine a commercial salesman not knowing his trade catalogue! He'd starve to death. Well, that is what is happening to too many Episcopalians. They are starving spiritually, leaving everything to beautiful services for their religious diet. Ask average Episcopalians where the Book of Hezekiah is, and they will promptly answer, "Old Testament" not knowing that there isn't such a book.

What's the answer? We've got to stop making JUST The Prayer Book our entire spiritual equipment, and we've got to get back to a better rounded out religious life and experience.

Sure,—we know you know what's coming next, so here it is, straight and natural: we sell Bibles, and we sell them with The Apocrypha in them, as our Church teaches. For those who know and teach, we also have special Teachers' and Reference Bibles, and all those interesting and revealing modern translations, also. Try and visualize, won't you, that The Bible is another of those thousand and one items which we carry here in our efforts to help Episcopalians make not only their own lives better, but also the lives of all about them, especially the people with whom they live.

We won't think you are returning Prodigals if you write us about a new Bible,—we'll simply think, "Thank God, here's another square-shooting Episcopalian not ashamed to admit that mere Episcopal technology is not all there is to religion.

Ammidon & Company

Horace L. Varian, President
31 S. Frederick St., Baltimore, Md.

Departments

BOOKS	17	EDUCATIONAL	21
CHANGES ..	23	FOREIGN ...	8
DEATHS ...	20	GENERAL ..	5
DIOCESAN ..	18	LETTERS ...	2
EDITORIAL ..	14	THE WAR ..	11

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.



Easter Sunrise Service, Salt Lake City, Utah.

Salt Lake Tribune.

CHRISTUS VICTOR

A HYMN: SUGGESTED TUNE, REGENT SQUARE
(Hymnal, No. 507)

LET the cry of "Christus Victor"
Ring throughout this war-torn world;
From the lips of countless thousands
May this victory song be heard:—
Christus Victor! Christus Victor!
Christ triumphant and His Word!

At the head of every nation
Shall His banner be unfurled,
As in hearts new life and courage,
Built on faith and hope are stirred:—
Christus Victor! Christus Victor!
Christ triumphant and His Word!

From their ramparts host of evil
Will, in sore defeat, be hurled,
As this battle-cry for freedom
Resolute and strong is heard:—
Christus Victor! Christus Victor!
Christ triumphant and His Word!

Forward march! The King's own army!
On your lives God's armor gird:
Pledge to Christ your love and service,
With His Spirit onward spurred!
Christus Victor! Christus Victor!
Christ will triumph and His Word!

ERIC O. ROBATHAN.

GENERAL

EPISCOPATE

Dean DeWolfe to Be Consecrated May 1st in Long Island Cathedral

The Very Rev. James P. DeWolfe, Bishop-elect of Long Island, is to be consecrated on May 1st at the Cathedral of the Incarnation, Garden City, L. I.

Details of the consecration service and its participants have not yet been made public. It is expected that the cathedral, which seats less than 1,500, will be filled to overflowing, and that many will be unable to get inside.

Presiding Bishop Takes Order For Consecration of Rev. J. M. Stoney

The Presiding Bishop, it is announced, has taken order for the ordination and consecration of the Rev. James Moss Stoney, bishop-elect of the missionary district of New Mexico, for April 16th in St. Michael's Church, Anniston, Ala., at 10:30 A.M.

Bishop Tucker himself will be the consecrator, with Bishop Carpenter of Alabama and Bishop Mitchell of Arkansas as co-consecrators. Bishop Tucker will also preach the sermon.

Mr. Stoney will be presented by Bishops Kirchhoffer of Indianapolis and Clingman of Kentucky.

The Bishops of Arkansas, Alabama, Indianapolis, and Kentucky served in various parishes in the diocese of Alabama during the time the Rev. Mr. Stoney was the executive secretary of the diocese.

ATTENDING PRESBYTERS

The attending presbyters will be the Very Rev. Douglas Matthews, dean of St. John's Cathedral, Albuquerque, N. M., and the Rev. Peerce N. McDonald, rector of the Church of the Ascension, Montgomery, Alabama, and president of the standing committee. The Rev. William S. Stoney, rector of Grace Church, Morgantown, North Carolina, brother of the Bishop-elect, will be the deputy registrar. The Rev. Marshall E. Seifert, rector of St. Peter's Church, Talladega, Ala., and Capt. Carlton Greene, C. A., will be masters of ceremonies.

The Rev. Mr. Stoney was among seven priests nominated for Bishop of Alabama in 1938, when Bishop Carpenter was elected. Five of those clergymen have been consecrated, including Bishops Powell, Co-adjutor of Maryland; McKinstry of Delaware, Mitchell, Kirchhoffer, and Carpenter.

The women of Grace Church will present the Bishop-elect with his episcopal

ring on the evening before his consecration, when a reception will be given the Presiding Bishop and attending clergymen. The men of Grace Church are to present him with his episcopal vestments at the same time.

PHILIPPINES

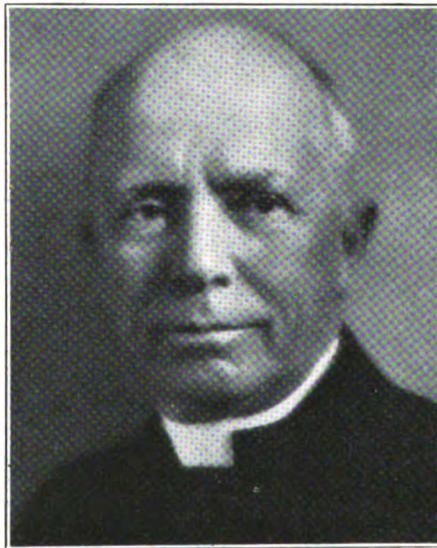
Churchpeople Interned

At least three Episcopal Church leaders are believed to be interned in Manila, according to a list containing 1,500 names just made public by the Hon. Francis B. Sayre, U. S. High Commissioner to the Philippines. They are the Rev. Leopold Damrosch, priest in charge of St. Luke's, Trozo; Miss Lillian J. Weiser, superintendent of nurses at St. Luke's Hospital; and J. W. Osborn, lay member of the cathedral chapter.

The list gave the name of "Mrs. L. J. Weiser," not "Miss"; but it is believed likely that this was a clerical error.

In releasing the list, Mr. Sayre explained that it was not complete and might be inaccurate in some respects. The International Red Cross is attempting, he said, to secure the appointment of a Swiss citizen to act as its representative in the Japanese-occupied city.

The names of Bishops Binsted and Wilner and their wives were not on the list.



BISHOP GOODEN: Fully recovered from his recent illness, the Suffragan of Los Angeles has assumed his episcopal responsibilities. He preached at the Lenten noonday services in St. Paul's Cathedral, Los Angeles the week of March 23d.

SAN JOAQUIN

Bishop Sanford Replies

The Rev. J. Lindsay Patton's letter announcing his decision to decline the Bishopric of San Joaquin [L. C. March 4th] has been answered by Bishop Sanford of San Joaquin.

The Rev. Mr. Patton declined the election as Bishop on the ground that the continuation of the missionary district of San Joaquin as a separate entity was unstrategic and recommended that the territory embraced in the state of California should be reallocated.

Stating in a letter to the Rev. Mr. Patton that he could not have made an exhaustive investigation of the situation and missed the point of the survey he studied, Bishop Sanford states: "You would not have been so positive about the inhuman salary scale of the clergy. I do not believe, either, you could have dismissed the district's claim of progress as 'fantastic' or have asserted so dogmatically that an area containing three quarters of a million people was not missionary ground."

IS IT WORTH DOING?

Bishop Sanford goes on to say that the survey on which Mr. Patton based his conclusions was an "exhibit," not a program, and was to be used to form the basis of a program for self-support which would be reasonable, acceptable, and attainable at some future time—probably some far distant time. He cited Oklahoma as having taken 45 years in which to establish diocesan status. The question, according to Bishop Sanford, is not how long it would take, but is it worth doing?

He "objects" to Mr. Patton's characterizing the scale of stipends in the district as ghastly and cruel. He states that the salaries paid San Joaquin clergy are the same as those paid in the diocese of Chicago. "Whether the stipend be ghastly or not, it is the 'normal' salary adopted by the Council of Domestic Missionary Bishops after the debacle of 1929. I resent the implication, whoever made it, that the salaries are not only small but uncertain. It is true that in financial crises, when everyone suffers, stipends have been cut, but they have been paid. It is also true that the failure of a clergyman to retain the confidence of his vestry and congregation inevitably causes the income of his parish to shrink, and stipends are delayed. But these misfortunes are exceptional and infrequent and not peculiar to San Joaquin. The books of this district show that no promise has ever been made by the district which has not been kept, but the same books reveal that the unwillingness of

vicars, or vestries, or both, to make an honest canvass of their constituencies often prevents salaries from growing as they should."

STEADY GROWTH ENCOURAGING

Bishop Sanford admits that the growth of the district has not been spectacular, but that it has grown at all seems a cause for encouragement in the light of the shifting population of the San Joaquin Valley.

To Mr. Patton he says: "You are good enough to say that the ineffectiveness of the Church in San Joaquin is not our fault. Nevertheless, it sounds as if we must have been either lazy or careless when you declare that 'vast areas are quite untouched by the Church after 32 years of ecclesiastical entity.' I admit that this is true, but what does it mean? It means that an inadequate force with insufficient supplies, coping with a problem of enormous proportions, has failed to take possession of these 'vast areas.'"

REALLOCATION "UNCONSTITUTIONAL"

As to Mr. Patton's suggestion that the district be reallocated, Bishop Sanford states that there is no constitutional provision for such a reallocation. "At present the only feasible procedure is to wish San Joaquin back on the diocese of California. This could be accomplished by a three-fourths vote of the parishes in that diocese and San Joaquin, whatever it wishes could not prevent it. That such a retrocession would automatically solve our present difficulties is a pipe dream. It would save no money. It would relieve the National Council of a modest burden—or would it?—but it would add a considerable sum to the budget of the enlarged diocese."

Bishop Sanford declares himself "at a loss to understand" why Mr. Patton did not consider San Joaquin a missionary area in the sense in which the neighboring states are regarded as such. "It is true that large numbers know nothing of the Episcopal Church and it is regrettable that very many have been without any Christian nurture, or have turned their backs on such training in religion as they may have had. These facts have undoubtedly interfered with the material growth of the Church, but we have felt, foolishly you may think, that they constituted a challenge we dare not ignore.

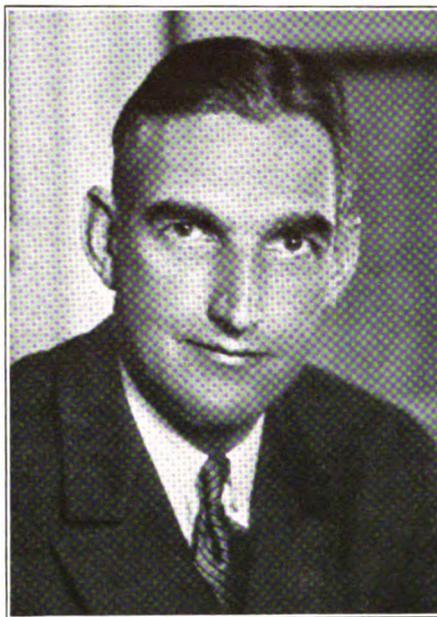
"No small part of our constituency is drawn from the unchurched, and we believe that we have done something to promote an understanding and cooperative spirit among the several religious groups which will have great significance for the Church of the future.*

"Our missionary opportunity would seem to be defined not only by the extent of territory and the increasing immigration into a land whose natural resources and cultural projects guarantee a permanent population but by social and religious problems for which the Church is bound to seek a solution.

*The district lists two "affiliated congregations": Trinity United, Pine Bluff, and Christ United, Oakhurst, served respectively by men in Methodist and Presbyterian orders who are licensed as lay readers by the Bishop.

"Few problems are solved but new ones are inevitably created by enlarging the jurisdiction of a bishop. The casual *ipse dixit* of the Joint Commission on Strategy and Policy, relating to the merging of missionary districts with adjacent jurisdictions, based on no thorough study of our missionary projects, but echoing the defeatist attitude induced by the financial crisis of 1929, has achieved one tangible result, viz; to spread discouragement and uncertainty in those areas which most need the Church's moral support.

"With constant regard for an honest but mistaken brother, I am, sincerely yours,
 "(Rt. Rev.) LOUIS C. SANFORD."



Blackstone Studios.

DR. ALDRICH: "The lid . . . will still be off next May."

CHURCH CONGRESS

"Drift or Mastery in A Changing World"

By DONALD B. ALDRICH

Chairman of the Church Congress

Marc Boergner, leading Protestant minister in France, said to Dr. Adolph Keller, Swiss consultant to the World Council of Churches, "Nous sommes au fond de la vie! (We are at the bottom of life.) But we know God is there also."

Americans, said Dr. Keller at a Lenten forum in this church, are not yet making their bed in hell, as in Europe. They are only near the edge of the abyss of hunger, misery, despair, suicide, into which we must unshrinkingly stare, seeing not only the misery but the grandeur of Christians, the new experience of the Cross ripening in starvation and woe.

"What can we do in these parlous times? First, know the situation in all its brutality. Second, study and plan the best way out. Third, act in accordance with such wisdom as we can attain."

To these three objectives the 50th Church Congress, meeting May 5th to 8th,

1942, in Indianapolis by invitation of Bishop Kirchhoffer, the Mayor, and the Governor of Indiana, will address itself under the leadership of brilliant and well-informed men. The program, dealing with *Drift or Mastery in a Changing World*, is as follows:

TUESDAY, MAY 5TH

8:00 P.M. *Opening service.* St. Paul's Church. Address of Welcome: the Bishop of Indianapolis. Sermon: The Unchanging Christ, Bishop Strider.

WEDNESDAY, MAY 6TH

10:00 A.M. *Storms of Our Times.* Address: The Rev. Dr. Paul J. Tillich, professor of Philosophical Theology, Union Theological Seminary, New York, Panel discussions; Chairman, the Rev. Dr. F. C. Grant, professor of Biblical Theology, Union Theological Seminary, New York; the Very Rev. Dr. Angus Dun, dean, Episcopal Theological School, Cambridge, Mass.; the Rev. Dr. Joseph F. Fletcher, director, Graduate School of Applied Religion, Cincinnati, Ohio; Dr. Clark Kuebler, assistant professor of classical languages, Northwestern University; the Rev. Dr. Cyril C. Richardson, associate professor of Ecclesiastical History, Union Theological Seminary, New York; Dr. George F. Thomas, professor of Religious Thought, Princeton University. Open discussion.

3:00 P.M. Panel members available for voluntary discussion.

6:30 P.M. *Congress dinner.* Address: The Church Taking Its Bearings, the Rev. Dr. Henry B. Washburn, executive secretary, Army and Navy Commission; dean emeritus, Episcopal Theological School, Cambridge, Mass.

THURSDAY, MAY 7TH

10:00 A.M. *The Laity: the Unused Assets of the Church.* Address: The Laity in Relation to Kenyon College, Gambier, Ohio. Address: The Education, Gordon Keith Chalmers, president, Laity in Community Life, the Rev. Dr. H. Ralph Higgins, rector, St. Mark's Church, Grand Rapids, Mich. Panel discussion: chairman, the Rev. Dr. D. A. McGregor, executive secretary, department of Christian Education, the National Council; Dr. Chalmers, Dr. Higgins, Dr. Theodore M. Greene, chairman, divisional program in the Humanities, Princeton University; the Rev. John Heusa, rector of St. Matthew's Church, Evanston, Ill. Open discussion.

3:00 P.M. *The Immediate Task.* Address: Forward in Service, the Presiding Bishop. Panel discussion, chairman, Dr. Higgins. Open discussion.

8:00 P.M. *Closing Service* led by the Presiding Bishop.

These speakers and panel members represent a wide variety of background and experience. Many of them have lived abroad—in Germany, England, Japan, Turkey, Scotland, India. Men of thought, they are none of them unworldly dreamers but men of action and energy. What they have to offer to the Congress will be not only profound but as applicable as the multiplication table.

ORIGIN OF CONGRESS

The late Bishop Lawrence in his *Life of Phillips Brooks*, wrote of the founding of the Church Congress thus: "Fifty and sixty years ago the sentiment and habits of thought and belief in the Episcopal Church were firmly molded, rigid; any question of the accepted opinions was frowned upon, and a protest silenced; with the usual result, much suppressed heresy. . . . To meet this risk from suppression, Brooks joined with other adventurous spirits in the forming of 'The Church Congress,' an informal organization for the discussion of problems of theology and church life and administration. The lid once lifted, much heat was allowed to escape and the Congress has been a large factor in giving a feeling of breadth and roominess, which

without the loss of its deeper convictions is recognized as a characteristic of the Episcopal Church."

The lid has been off during the 49 Congresses preceding this one, and will still be off next May. As usual, no votes will be taken, no legislation attempted, so that headlong action will hardly be possible, but men and women are sure to gain new insights, new courage, new hope in facing and influencing the dark days that lie ahead of us.

Bishops of the Fifth Province and dioceses in the vicinity of Indianapolis who have agreed to serve on an honorary committee under the chairmanship of Bishop Kirchhoffer of Indianapolis, are:

Chicago, Conkling, Randall; Eau Claire, Wilson; Erie, Ward; Iowa, Longley; Kentucky, Clingman; Lexington, Abbott; Michigan, Creighton; Minnesota, McElwain, Keeler; Missouri, Scarlett; Northern Michigan, Page; Ohio, Tucker; Quincy, Essex; Southern Ohio, Hobson; Springfield, White; Tennessee, Maxon, Dandridge; Western Michigan, Whittemore; Western North Carolina, Gribbin.

Headquarters of the Congress will be at the Columbia Club, Monument Circle. Single rooms, \$3.50 a day, double rooms, \$5.00. All sessions other than church services will be held in the Columbia Club.

All clergy and laity of the Episcopal Church and other communions will be heartily welcome both to hear what others have to say and to take part themselves in the open discussions.

LEGISLATION

Mississippi Escapes "Reno-vation"

"Episcopal minister defeats divorce law"—that is what the press said. An attempt to make another Reno out of the Gulf Coast was defeated in the Mississippi legis-

Easter Morning Broadcast

An Easter message over the Church of the Air of the Columbia Broadcasting System will be delivered by the Rev. Charles W. Sheerin, recently vice-president of the National Council of the Episcopal Church and now rector of the Church of the Epiphany, Washington, D. C. The broadcast, originating at Station WJSV, Washington, at 10 A.M., Eastern War Time, will be heard over more than 50 Columbia stations. Dr. Sheerin's subject is *Revolution or Resurrection*.

For those who may wish to follow the hymns during the broadcast Dr. Sheerin has chosen from the Episcopal Hymnal Nos. 169, "Welcome, happy morning"; 176, "Jesus lives"; and 171, "The day of Resurrection."

In many communities these broadcasts of the Episcopal Church of the Air are introduced into morning worship or church school services. The opening hymn will be on the air at 10:02 and Dr. Sheerin will begin speaking at 10:10 A.M. Eastern War Time.

lature by a group led by Representative Charles Hamilton of Aberdeen, a priest of the Episcopal Church. He amended the bill so as to leave "incompatibility" as the only loosening of the law in the bill, and then got the house adjourned so that at the next day's session it was easily re-committed to the committee of lawyers who wrote it. It never came to a vote again and died on the calendar, unla-mented.

INDIAN WORK

Good Shepherd Mission Report

Highly controversial subject of the last National Council meeting, February 10th to 12th, was the maintenance of Good Shepherd Mission, Fort Defiance, Ariz. [L. C. February 25th].

The Council voted \$15,000 for payment of outstanding debts, to be available when the Bishop of Arizona had raised a certain amount.

The Rev. T. Cecil Harris has just resigned as superintendent of the mission to accept the post of vicar of Trinity Church, Hayward, Calif. He has concurrently resigned as locum tenens of the Grand Canyon Community Church and as missionary to the Havasupai Indians on the floor of the Grand Canyon.

Mr. Harris made public a statement on the condition of Good Shepherd Mission, saying in part:

"Since the action by the National Council there have been articles in the Church papers about our work at Fort Defiance which we want to supplement by giving you this first hand account of the situation. The old power plant was beyond further repair. Replacements and additions to equipment just had to be made. It was a case of either providing these or closing up. . . . If we had waited until the money was in hand, the equipment would not have been available.

ECONOMIES

"Today a blizzard is raging about Good Shepherd Mission; but it is warm and cozy inside because local business men had enough confidence in the mission, and in the Episcopal Church, to lend us enough to build an adequate power plant to furnish heat, light, and power. The radiators are sizzling, and government engineers say, 'You were wise, for now you will be able to use steam, which will cut your operating cost almost in half.'

"Again we are thankful for the advice and confidence that the local merchants have in the mission, for our bins are stored with over \$2,000 worth of merchandise, bought when prices were reasonable. This, of course, has added to our indebtedness; but it means economy in the long run.

"The dairy barn now has stalls where the cows can be kept out of the blizzard. It has cost money to provide these; but the cows are giving more milk. . . .

"The new truck has been hauling and dumping coal into the coal bin with a saving of both time and labor; for the driveway and dump bed save the labor and cost of shoveling. This new truck has cost

money; but the old one was ready for the junk heap. . . .

"The new tractor has been clearing new land to be put into shape for cultivation, making the mission more self-supporting and retaining the land which the Indians so generously gave the mission. . . .

"A new system of administration has been installed at the mission which will accurately record all business transactions. In addition to the care of the 60-odd orphan children, from among whom we should expect the future leaders of their people, we must care for the whole field of mission work among the Navajo. . . .

"This is a large field of missionary endeavor worthy of an 'all out' effort on the part of the Episcopal Church to make the most of the opportunities which have been placed in our hands. But it will take considerably more funds than have been forthcoming in order to push the work forward. Otherwise we must retreat, gradually close the field, and resign our work to others who are willing to do the job."

THE PRESS

Second Roman Diocesan Paper Denounces "Social Justice"

The magazine *Social Justice*, founded in 1936 by the Rev. Charles E. Coughlin, is not a Roman Catholic paper nor does it "acknowledge or obey any Catholic authority," according to the *Florida Catholic*, official publication of the Most Rev. Joseph P. Hurley, Bishop of St. Augustine.

A similar attack on *Social Justice* has been made by the *Pittsburgh Catholic*.

Noting that Father Coughlin is no longer connected with the magazine, the Florida journal states that *Social Justice* is "against almost everything the Church stands for."

Christian Family Week

"We must recover Christian family life. If man is to be saved from the frightful dangers that confront him, it can only be as family life is made the foundation of society and is related to the Church as the family of God." So declared the Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, in proclaiming a Churchwide observance of Christian Family Week, May 3d to 10th.

Bishop Tucker urges this observance, as an important feature of the Forward in Service plan, and suggests that there be a visitation of Church homes, to inform the people of the observance; emphasis on the value of the family pew in churches; sermons on Christian family life; prayers for families; aid to families in Bible reading, grace at meals and family worship; discussions in parish organizations and groups on methods of making parishes more of a family fellowship; letters to men in the nation's service; open house in Church schools, with parents invited to visit.

ENGLAND

New Archbishops

On April 1st, the Church of England obtained new dignitaries for its two highest offices, the Archbishoprics of Canterbury and York. Whether the traditional picturesque ceremonies of enthronement would take place, and if so when, where, and under what circumstances, has not been announced—or at least the information has not reached the United States. With Canterbury Cathedral within range of the German big guns on the French coast and on the direct air route from Nazi bases to London, and with York Minster a conspicuous landmark in the industrial northlands, even ecclesiastical ceremonies partake of the nature of military secrets, especially if high ranking government officials are likely to be present.

Special interest attaches to the accession of Dr. William Temple, the new Archbishop of Canterbury, because of his forward-looking social views and his leadership in the planning of a Christian impact on the post-war world. New light on his views on these important subjects arrived in America last week, in the form of advance copies of his new book, *Christianity and Social Order*. In the light of this book, and of his personal association with the Archbishop in the Faith and Order movement, the Rev. Francis Bloodgood gives the following sketch of the new Primate, as seen through American eyes.

William Temple,
Archbishop of Canterbury

By FRANCIS J. BLOODGOOD

According to the *English Church Times*, "Dr. Temple has probably more friends in more walks of life than any other Archbishop of Canterbury has ever possessed." This is a great claim because the Archbishops of Canterbury date from 597. My own acquaintance with the Archbishop began at the First World Conference on Faith and Order at Lausanne in 1927. I was merely a visitor, but the kindness of Mr. Frederic Morehouse and Bishop Brent had given me entree. A group of us in informal attire started off for a boat ride on Lake Geneva. In the group was a jolly, vigorous, stocky man, who walked up and introduced himself: "My name is William Temple." He was then Bishop of Manchester.

In the winter of 1936, William Temple, then Archbishop of York, was invited to lecture at the College of Preachers in Washington, at several American universities, and at the National Christian Student Conference at Indianapolis. When he was introduced at Indianapolis, the chairman, thinking it an excellent time to reassert the Declaration of Independence against England, told the story of the four mules, symbols of the Baptist, Methodist, Presbyterian, and Episcopal Churches, and came to this eloquent conclusion: "This one looks all right, but he isn't worth a damn. I call him Episcopalian. Ladies and

gentlemen, the Archbishop of York." The Archbishop rose smiling. "I am glad to take my part in this interdenominational badinage," he declared. "I hope you will at least consider me worth a damn."

At the Oxford Conference on Life and Work in 1937 the Archbishop of York stayed in the background. It was his loyal friend, Cosmo Lang, now retiring as Archbishop of Canterbury, who presided at the opening session. At Edinburgh, William Temple was not only the chairman for the Second World Conference on Faith and Order, he was also the host. In 1938, he

a member of the Home Guard, and a polo player.

To return to William Temple, the second son, it is certainly correct to say that he has a powerful mind, but he is so genial a person that isolation is impossible for him. In his essay on the Church in *Foundations*, published in 1915, Dr. Temple stated the social theology for which he is always fighting. After asserting that the best introduction among Christians is at the Communion rail, and that "the sting of poverty is often the worldliness of a man's friends," Dr. Temple continued in characteristic



© *Edinburgh Picture News.*
DR. TEMPLE AND FRIENDS: The central figure in non-Roman Christianity was photographed at Edinburgh appropriately flanked by Archbishop Germanos (Orthodox) and Dr. MacFarlane (Protestant).

was at St. George's School, Clarens, for the continuation committee of Faith and Order. In this small group, as he visited with us on the terrace, he spoke of the menace of Hitler, and of the wrath of Fr. William Dunphy over the Report on Doctrine in the Church of England. He said he wished Fr. Dunphy would read the introduction to that Report.

SON OF AN ARCHBISHOP

William Temple is the second son of Frederick Temple, who became Archbishop of Canterbury although Queen Victoria wrote privately that he was "most unsuitable" and the then Prime Minister said that, at 75, he "had too great energy." Others said Frederick Temple suffered from the "isolation of a powerful mind." By way of parenthesis, it may be of interest to know that the eldest son of Frederick Temple, who is Frederick jr., is listed in *Who's Who* as a chartered, civil, and consulting engineer, a member of the firm Williams, Temple, and Bartholomew,

fashion: "We do not concern ourselves with the people in the next pew unless they sing out of tune, when we brace ourselves for the extreme measure of turning around to look at them."

In 1917 William Temple irritated the conventional Archbishop of Canterbury, Randall Davidson. Dr. Temple was then rector of St. James' Parish in Piccadilly. He organized the Life and Liberty Movement and won from a reluctant Archbishop and a reluctant Parliament the rights of the Church Assembly. These rights in turn developed independence and a greater social conscience, because they gave the Church of England increased representation and expression. In 1924, Dr. Temple presided in Birmingham at a National Conference on Christian Politics, Economics, and Citizenship. This became familiarly known as "Copec."

In 1928, Dr. Temple was at the World Missionary Conference in Jerusalem. A retired Presbyterian missionary from Japan told me recently of the utterly congenial

person he found the Archbishop to be as they walked together down Mount Scopus to the Holy City.

SCHOLARSHIP

The Archbishop has lived for scholarship as well as conferences. We are all familiar with the advertisements that an acquaintance with Dr. Eliot's Five-foot Shelf will make you at ease in any social gathering. A similar acquaintance with the writings of Archbishop Temple make one *en rapport* in any Christian gathering. His most important writings include: *Fellowship With God, Christianity and the State, Church and Nation, "Mens Creatrix," Nature, Man, and God, The Centrality of Christ, Readings in St. John's Gospel, The Hope of the World*, and his latest book, *Christianity and Social Order*, just published in the Penguin Books. In fact the first copy of the Archbishop's *Christianity and Social Order* has just come across the Atlantic by Clipper.

A new photograph of the Archbishop in this little book shows a determined expression and a reducing diet. Wartime rationing has left its mark on the archiepiscopate!

In his preface to *Nature, Man, and God*, the Archbishop tells us how his mind works. "Men seem to differ very profoundly in the fashion of their thinking. If two men are presented with a novel suggestion and both exclaim 'I must think about that,' one will begin by putting together what he knows with reference to the subject, his former opinions based upon that knowledge, his general theories concerning that department of enquiry, and so forth; piece by piece he will work out his conclusion with regard to the suggestion made to him. The other will find that his mind goes blank; he will stare into the fire or walk about the room or otherwise keep conscious attention diverted from the problem. Then abruptly he will find that he has a question to ask, or a counter-suggestion to make, after which the mental blank returns. At last he is aware, once more abruptly, what is his judgment on the suggestion, and subsequently, though sometimes very rapidly, he also becomes aware of the reasons which support or necessitate it.

"My own mind is of the latter sort. All my decisive thinking goes on behind the scenes; I seldom know when it takes place—much of it certainly on walks or during sleep—and I never know the processes which it has followed. Often when teaching I have found myself expressing rooted convictions which until that moment I had no notion that I held. Yet they are genuinely rooted convictions—the response, not of my ratiocinative intellect, but of my whole being, to certain theoretical or practical propositions."

On page 429 of this great book, the Archbishop says, "In the second quarter of the twentieth century we do not expect final settlements of any terrestrial question. We take change for granted: stability we call stagnation, and associate it in our minds with death."

The Archbishop is familiar with conferences, with scholarship, and with the minds of the younger clergy. In *Theology* for

November, 1939, he wrote, "It is probable that the outbreak of war will prove to have intensified a sense of divergence between older and younger theologians which, in the latter, was already acute. . . . I am sure the older, among whom I regretfully take my place, have a great deal to learn from the younger; I also think the younger are in danger of losing much, and partly spoiling their own contribution, if they so far fail to appreciate their immediate predecessors as to ignore their aim and totally repudiate their method." For this Lent of 1942 the Archbishop has sponsored a book by one of the younger theologians, D. R. Davies, *Secular Illusion or Christian Realism*. Dr. Davies assents to the statement in Toynbee's Study of History that religion is neither the enemy or the servant of civilization, but that civilization exists for the sake of religion.

MALVERN

Of course, the Malvern Conference of 1941, of which the Archbishop was chairman, has aroused both tremendous interest and tremendous misunderstanding. The proceedings of the Malvern Conference are just now being published and can be secured through Morehouse-Gorham Co. These proceedings must be studied before anyone can be competent to judge Malvern. For example, there were many different points of view at Malvern, from the essential Toryism of Maurice Reckitt to the neo-Liberalism of Sir Richard Acland. Also, it must be remembered that the sociology of Malvern is the result of Christian theology, not of secular social reform or philanthropy, and as such it should be debated.

In *The Hope of the World*, which is a collection of the Archbishop's sermons during the first year and a half of the war, he makes it plain that no ideology is tolerable that does not bring about order. The Archbishop has as little use for anarchy as any member of the Union League Club. Furthermore, the proposal of most immediate and practical consequence in the Malvern Report is that Christians, but not the clergy, should take an active part in public affairs beginning with local government. After all the Archbishop is an Anglican and Catholic Churchman, and fanaticism is far from being a characteristic Anglican fault.

"CHRISTIANITY AND SOCIAL ORDER"

Thoughtful Christians should read and study with fellow Christians the Archbishop's Penguin special, *Christianity and Social Order*. I give you a few sentences of his conclusion. "If we have to choose between making men Christian and making the social order more Christian, we must choose the former. But there is no such antithesis. Certainly there can be no Christian society unless there is a large body of convinced and devoted Christian people to establish it and keep it true to its own principles. . . . But they must maintain their independence so that they may judge whatever exists or whatever is proposed with so much as their faith has won for them of the Mind of Christ."

I would liken Archbishop Temple to St. John Chrysostom. The Archbishop is a

great student of Holy Scriptures and is especially at home in the Fourth Gospel. The Greek fathers of the Church have influenced Anglican thought more than the Latin. Like St. John Chrysostom, the Archbishop has had the courage to rebuke personal misconduct in high places. His forthright disapproval of the love affair which cost Edward VIII his throne is a conspicuous example. But Christendom is stronger than in the fourth century. The Archbishop of Constantinople had to go into exile. In the 20th century, the Archbishop of York becomes the Archbishop of Canterbury and is acclaimed "the people's primate." Like his Greek apostolic ancestor, he turns to the Acts of the Apostles for the Christian social tradition. Together with Archbishop Lang, whose spirit is great and whose mind is keen, and who is too Christian a man to be jealous of the younger man's greater natural ability, York and Canterbury have earned the attention and respect of the Anglican communion. Our own Presiding Bishop has similar merit. And in this time of judgment, I believe, the new Archbishop will prove Canterbury to be the conscience of the world.

New General Secretary of Church Missionary Society

The Church Missionary Society, the largest of the missionary societies of the Church of England, has been without a general secretary since Dr. Wilson Cash was appointed Bishop of Worcester. His post has now been filled by the appointment of the Rev. M. A. C. Warren, vicar of Holy Trinity, Cambridge.

Mr. Warren's Cambridge church is the one in which the famous evangelical clergyman of the early 19th century, Charles Simeon, was vicar, and it has been associated with evangelical and missionary activities ever since.

Mr. Warren, according to the British Press Service, took a Double First at Cambridge and was for a short time a missionary in Northern Nigeria. At Cambridge he exercised a strong influence among the undergraduates and was a moving spirit in the "New Order," an exhibition of united effort on novel lines, planned to attract the interest of those outside the Church as well as those already interested in missions.

GERMANY

"Communion" Incorporates Nazi Youths Into Party

Ceremonies inducting 1,100,000 German youths reaching the age of 14 years into the Nazi party included "communion" in a setting of organ music and sermons based on passages from Adolf Hitler's *Mein Kampf*.

The idea of the Nazi "communion," which it was announced would take place every year around Easter time, was to incorporate each new generation officially into the party.

While religious communions would not be prohibited, Nazi leaders in Berlin said

the "civil communion" was intended to attract the majority of German youth. Religious services for Germans, they asserted, "were doomed to be crowded out by the new life of new times."

Some quarters in Berlin were reported as saying that those who have accused Hitler of aiming to create a new Nazi cult to supplant existing religions in Germany found a certain amount of support in the day's "first communion" ceremonies.

CHURCHES IN EUROPE

Liberation of Lawrence K. Whipp Possible

Information that the Cathedral in Paris has been closed has been received, and with it the word that Lawrence K. Whipp might possibly be liberated.

Mr. Whipp, organist and lay reader of the Paris Cathedral, was interned in January and sent to Compiègne in occupied France [L. C. January 28th].

Interpretation of the message as made by Paul B. Anderson, who until last July was in Europe working with the YMCA War Prisoners' Aid, indicated that so long as negotiations continue there is a chance that Mr. Whipp might be freed.

Bishop Perry of Rhode Island, who is Bishop in charge of American Churches in Europe, writes to say: "My recent information about the status of our churches abroad shows that the properties in Rome and in Florence are still unaffected by the war. The rectorship in each of these is vacant, the rector of St. Paul's in Rome, the Rev. H. Gruber Woolf [L. C. Dec. 3d, 17th], being still confined in an unnamed prison.

"The Churches and rectories in Paris and Nice, according to most recent reports, are undamaged, but unoccupied since the imprisonment of Mr. Whipp, the lay reader of the Pro-Cathedral.

"The chapel and library in Munich occupy space in a building owned by the government and are protected. The church and rectory in Dresden appear also to have been protected by the police. Emmanuel Church and parish house in Geneva are, of course, secure, and used for services and community work on Sundays and weekdays."

SPAIN

Protestants Persecuted

International Christian Press and Information Service, Geneva, Switzerland, reports that at present it is only at Madrid and Seville that Spanish Protestant Churches are open; and the Protestant school at Madrid is closed. Throughout all the rest of Spain the churches are closed. A certain number of pastors have had to leave the country to escape persecution; others are being persecuted more or less openly. Not only the pastors, but also the members of the various Spanish Protestant churches are undergoing persecution. In the great cities, the situation is bearable, thanks to the numerous foreign

enterprises which sometimes help the Protestants; in the country, however, there are peasants who are not able to sell their products because they are Protestants, not to speak of the laborers and office workers who cannot find work and do not receive government assistance if they are known to be Protestants. Any Spaniard who wishes to enter the civil service is obliged to submit to instruction in the Roman Catholic religion. Every soldier or officer on military service is obliged to attend Mass.

The Bible has been prohibited. The stocks at Madrid were burned. In the country the prohibition of the Bible was carried to the extent of confiscating the copies owned by individuals.

Permission to open a church for Swiss Protestant services was given fairly quickly. At first no reserve was made. A fortnight later, however, instructions were given that the sign outside the church must be taken away and no mark would be tolerated showing that the building was a church; no propaganda could be dispensed; only members of Swiss nationality were authorized to attend the services, the authorities stating expressly that they reserved the right to examine at any moment the passports of those attending the church.

BRAZIL

Council Moves Toward Self-Support

Meeting in Pelotas in honor of the 50th anniversary of the founding of the Church of the Redeemer, the 44th council of the Brazilian Episcopal Church adopted revised canons, and planned for intensive advance in all parts of the district.

A Pastoral Letter issued by Bishop Thomas and Bishop Pithan, his Suffragan, said: "It is high time that we corrected what was not done in the beginning for various reasons. If each mission, since it was founded, had dedicated half of its contributions to the support of clerical and lay workers, which is the ideal of the present missionary society, and if this proportion had been increased gradually; if we had made our contributions keep pace with the purchasing value of the national currency, the general receipts would already be sufficient to take care of all the needs of the Church."

The Council voted unanimously to increase Church quotas to the missionary society by 10%, and to contribute an additional 5% to the endowment of the episcopate. This fund is being raised to assure support of the bishops, when in the future, the missionary district or part of it, shall achieve the status of a diocese.

MISSIONARY SOCIETY

Under a new canon the district's missionary society will present annually to the council a schedule of proposed expenditures for institutions, and salaries, including those of rectors of self-supporting parishes. Provision was made for future care of workers, clerical and lay, as well as for schools, orphanages, etc.

Reminiscent of the action of the General

Convention of 1820 was the provision for contributing members, patrons, etc., while the canon follows the procedure of the General Convention of 1832 in declaring that every member of the Church is a member of the missionary society.

CLERGY PLACEMENT

Other new canons make clearer the relations of bishops to rectors and vestries, and provide that the bishop, after consulting the rector of an independent parish, can nominate him to another post.

A new method for the calling of rectors to independent parishes was also established. In case of a vacancy, after consultation with the vestry, the bishop will nominate three priests. Should the vestry choose to call none of these, the Bishop will nominate three more. If the vestry fails to call within 30 days, the Bishop will have the right to designate the rector without further consulting the vestry.

The council adopted a resolution providing that each priest shall make a special campaign in his parish during the next six months to rouse interest in Church publications and especially in the *Estandarte Cristao*, the official organ of the Church in Brazil.

Through representatives of the Forward Movement Commission arrangements were made to publish a history of the Church, written at the request of the Council in 1939 by the Ven. George U. Krischke.

CHINA

"Safe, Well, and Working"

Arthur J. Allen cabled the National Council March 24th from Kunming, stating that he had a letter from George W. Laycock saying that the mission staff members of all three China dioceses are safe, well, and working, with "Food sufficient, except Ichang."

He reports also that Bishop Roberts of Shanghai has recovered from pneumonia, and that St. John's University is carrying on with "the largest enrolment in its history."

INDIA

100th Anniversary

A letter on its way from Singareni Collieries, Dornakal, India, for over three months tells of the 100th anniversary of the starting of CMS work in the Telegu country.

A special train decorated with banana leaves and carrying some 700 Christians, singing hymns as they went, ran to Masulipatam, where the celebration was held.

Communion was celebrated for some 1,300 people. A prayer was said at the grave of the first missionary, the Rev. R. T. Noble, as a climax to an historical pageant depicting the bringing of Christianity and its subsequent 200,000 converts. The Bishop of Dornakal presided at the anniversary, which was attended by over 3,000 people.

ARMED FORCES

Easter Services

All Army units will conduct special Easter services on April 5th, it is announced by the War Department. The Office of the Chief of Chaplains, Washington, estimates that more than 1,000,000 men in uniform will attend the services.

Many units will conduct special sunrise services as well as formal chapel devotions.

The War Department also has announced that Brig. Gen. William R. Arnold, Chief of Army Chaplains, will be heard on four radio networks on Easter Sunday and on Army Day, April 6th.

More than 100 local radio stations have arranged to broadcast Easter services originating at Army camps, the War Department said.

Former Missionary Awarded

Navy Cross

For "courageous action and devotion to duty," Lt. Com. C. M. Wassell, naval medical officer and former lay missionary in China, has been awarded the Navy Cross.

Dr. Wassell was stationed at the Cavite Naval Base in the Philippines until the Pacific fleet was ordered to East Indian waters. There he took part in the removal of wounded from Jogjarkarta, Java. According to George Weller, Chicago *Daily News* correspondent, Dr. Wassell stayed with the wounded during the machine-gunning and shelling of a rescue ship by Japanese air forces and helped the Red Cross to take care of new casualties among the 600 passengers of the ship.

When it had become clear that the hospital at Jogjakarta would fall into the hands of the enemy, Dr. Wassell had come among the beds of the wounded and asked them if they could endure the 100-mile journey to an embarkation point. Every hand except that of one who was unable to move was raised. With the cooperation of the Dutch authorities Dr. Wassell obtained automobiles and gasoline and brought his wounded caravan safe to Tjilatjap.

The ship upon which they embarked was the last to run successfully the cordon of Japanese submarines and cruisers stretched across the exits from the Java sea.

Dr. Wassell went to China as a medical missionary in 1914 and served for many years under Bishop Roots of Hankow. Both men are natives of Little Rock, Ark.

Bishop Mitchell of Arkansas reports that, since there was no chaplain on the ship that took Dr. Wassell to the southwestern Pacific, the doctor took over and conducted Sunday services for the ship's company every Sunday during the long journey.

A recent cable from Dr. Wassell to his family in Little Rock said, "Well and happy." It bore no date or place of origin.

Weekly Box For Men in Service

At each weekly meeting of the woman's guild of St. Mark's Church, Clerk Mills,

N. Y., the members contribute some useful and practical gift suitable for a man in service. These gifts are packed in a box and sent to a man from the parish in military service, a different name being selected each week.

"Scarsdale Jack" and the Church

For weeks American newspapers have carried the thrilling story of the heroic exploits in the Far East of a squadron leader of the American Volunteer Group known to the public as "Scarsdale Jack." In a dawn attack, which he led on Tuesday, March 24th, his plane crashed near a Japanese air field and he died.

John van Kurin Newkirk was his real name. He was a communicant of the Church of St. James the Less, Scarsdale, N. Y. And at the regular Thursday celebration of the Holy Communion on March 26th, attended by 85 public school children and college students home for Easter vacation, prayers were said for the repose of the soul of John Newkirk, the Scarsdale Jack of Far Eastern fame who only recently had been awarded the Distinguished Service Order by the British government.

The Rev. James Harry Price, rector of the Church of St. James the Less, has many memories of John Newkirk.

"He was a member of the young people's Communicants' Guild," the Rev. Mr. Price said. "He took part in our parish plays. He was a singularly courteous boy and very cooperative. I could always depend upon him to do whatever I asked of him. Jack came to see me just before he left to enter the Service. I gave him a character reference. He needs no such reference any more because now the whole country knows how strong and sound his character was."

Brotherhood of St. Andrew

At Fort Dix

A church attendance increase of 100% in one unit at Fort Dix, N. J., was credited to the newly organized Fort Dix Chapter of the Brotherhood of St. Andrew, 57-year old evangelistic society with chapters in Army camps all over the country. Under the direction of Chaplains Kenneth Sowers, of Greenport, L. I., N. Y., and Oliver J. Hart, of Boston, Mass., the Brotherhood's chief object is to spread the Christian gospel, with emphasis on personal service. Members earnestly endeavor to bring a new member with them to chapel each week.

The Fort Dix Chapter of the Brotherhood of St. Andrew meets weekly, Wednesdays at 7:30 P.M., in the 1229th Reception Center Chapel.

Altar Equipment

National Church Goods Supply Company, a division of the National Academic Cap & Gown Co., has designed the brass altar sets for both the Army and the Navy, which have been accepted as the official

set to be used by both branches of the service.

The company has likewise been awarded the contract from the War Department to furnish every chapel in the United States Army with its altar cover, pulpit hangings, and lectern hangings.

HOME FRONT

Presiding Bishop Tucker

Broadcasts For Defense Bonds

Serving as a "minute man" on a nationwide broadcast on behalf of defense bonds, Presiding Bishop Tucker declared that "Faith which calls forth supreme effort and sacrifice can move mountains. Faith that the forces of righteousness can and will prevail is one of the attributes of a free people. The cause of the United Nations is the cause of freedom for all peoples.

"We have faith in this cause and because of this faith and the determination of our people to make whatever effort and sacrifice are needed to support it, we face the future with confidence that God will enable us to fulfill His purpose for the world.

"One of the ways to show your faith in America is to buy defense bonds. They will speed the peace for which we pray and will aid the cause for which the United Nations stand."

Church Leaders Active in Russian War Relief Drive

More than a score of prominent Churchmen are included among the sponsors of a New York City conference for Russian War Relief, scheduled to be held April 11th. The conference will launch a "spring offensive" designed to raise funds for humanitarian needs in the Soviet.

A special religious committee under the honorary chairmanship of Presiding Bishop Tucker, has been set up to acquaint church bodies with the need.

The committee's co-chairmen are Rabbi Stephen S. Wise and Dr. Howard Chandler Robbins. Listed as committee members are Dr. Henry Smith Leiper, Dr. Guy Emery Shieler, Rabbi Samuel H. Golden-son, Dr. John R. Mott, Bishop Francis J. McConnell, and Dr. J. V. Moldenhawer.

Included among the war relief body's national sponsors are Bishop Manning of New York, Canon Anson Phelps Stokes, Rabbi Abba Hillel Silver, Dr. Rufus Jones, Dr. W. O. Lewis, Bishop Parsons, retired, Clarence E. Pickett, Bishop Hobson of Southern Ohio, and Rabbi Israel Goldstein.

Federal Council Asks Liquor and Vice Control

The Executive Committee of the Federal Council of Churches in its meeting in New York on March 14th reiterated the growing concern of Churchpeople throughout the country for vice and liquor conditions found near training camps.

What Kind of World Can Contain An Easter?

By the Rev. William M. Hay

THE argument in the following is that it is much easier now to believe the Resurrection of Christ than in any time since the days of the eye-witnesses; that enlarging knowledge has not enclosed the spirit of man in tightening bonds of determinism—man experiences new freedoms by means of his new knowledge; and that the meaning-for-life of the Resurrection is just what it always has been.

It used to be thought that miracles belonged to a primitive stage of man's knowledge of his world, when he knew so little out of so much that he had not yet been able to draw a line between events that could happen and those that could not. But we have been compelled to admit that there are some events so large that no known law can bind them. And there is now a disposition to enlarge the scope of the law rather than deny, as our fathers thought they must, the reality of the event which overflows the law as we know it.

We have been forced back to a new credulity, much like the puzzled but hopeful outlook of our pre-scientific ancestors. To picture the caveman as staring in open-mouthed wonder at his world, is to picture the scientist of today. The world he stares at is different only in having more marvels in it than the caveman knew of.

The simple fact is that we do not now live in the time or the world where miracles were ruled out completely. When I was a child, if a man had foretold, *e.g.*, the radio or television, what a derision would have greeted him. The microscope—the eye, aided by a few cunningly-shaped lenses, enters now into an extension of the universe that our fathers never dreamed of. Geography—Copernicus displaced the earth from its centrality, Columbus proved it was round, Magellan went around it. Biology gave us the idea (not

as yet the proof) that when God formed man of the dust of the earth, He may have taken dust that was already organized and animate, as in one of the higher primates. Evolution as a study in cause and effect. Geology—how old is the earth, how old is man upon it? Astronomy—the telescope reveals how unimaginably vast is the cosmos in which our earth is now so tiny an atom. All these things shook us. There had to be a period of readjustment. Like men crawling out of a blitzed building, philosophers and theologians had to take stock of what was destroyed and what was left. Pasteur—Roentgen—Bell—the Wright brothers—the list is endless, the list of marvels, incredibilities that now are commonplace.

We fought against all these things, because they did not fit into the world as we knew it. But they do fit into the world as we know it, and quite simply, too. We have learned to effect some results that, while they were still in the dream-status, could truly be called miraculous; for they were imaginable then, but impossible. The laws of nature did not "permit" a man in Jerusalem to speak to a man in Chicago, nor permit a doctor to "see" the safety pin in the baby's stomach. It was a miracle when the prophet (II Kings 6: 6) caused a four-pound ax-head to float; but no miracle when a modern makes 40,000 tons of steel float (merely by shaping it in the form of a ship). The changing of water into wine happens in every vineyard every year at the time of the grape harvest. The Feeding of the Five Thousand we call a miracle; but not the annual wheat-field, because it is a delayed process, and we can watch it step by step. But is a miracle less a miracle because it is spread over five months instead of five minutes?

The fact is that we have got to abandon the whole idea of the miraculous, that is,

the ideas we were taught—about the violation of natural law, about the conformity of events to previously observed patterns. We have to remember that both human reason and will, though not infinite in scope, are akin to the infinite, and must always present the possibility of novel and incalculable activity, with unpredictable (but not therefore irrational) consequences.

I do not believe that any of Jesus' miracles was a miracle to Him, any more than a ship is a miracle to its builder. They were, and are, miracles to our ignorance of the knowledge and power that performed them. A day will come when they will not seem to us to be miracles. For now we understand "as a child," but then "we shall know."

In all this we have several inexplicables. What is life? What are the limits of knowledge? Compared with the caveman's, our knowledge is vast; but compared with what there is yet to know, the wisest of men are still at the caveman stage. Yet even with our small knowledge and will, even we are able to produce effects, to combine materials, to override laws, to conjoin causes—all of which would not long ago have been listed under any definition of the miraculous. The radio, breaking one law, is yet the quite rational result of obedience to a dozen other laws. Such results are "contrary to experience," that is, contrary to the experience of those who have not experienced them. All of them "violate" some of the laws of nature; rather, they disregard some in order to obey others; as a man can disobey the first law of nature (self-preservation) in order to obey the Second Commandment ("thy neighbor as thyself").

WHAT IS LIGHT?

Of course there are questions we cannot answer, about miracles. Does that worry you? Consider light. You use it, enjoy it. But if you asked all the scientists in the world "What is light?" they could not tell you. "Let there be light: and light was"—and is, and we know it is, but *what* it is, no man can say. But we use it, and let the question wait.

In our Lord's miracles of healing, why were some healed, and not others? (Cf. St. Luke 4: 27). At Lourdes, the same question arises. Alexis Carrel says that he would "never forget seeing a cancerous sore shrivel to a scar before his eyes." Yet others, the majority, go home unhealed. "One shall be taken and the other left." Why?

But the central question really is: Will the constitution and course of nature as we know it in the world permit the philosopher and the scientist now to believe in the miraculous, that is, in the direct interposition, for a sufficient cause, of purposeful will, to ends that would not or could not ensue without that will's activity? Most certainly they can so believe. The astronomer does the same thing every time

THE UNSEEN EASTER

EASTER grows invisibly—
Hidden roots to every tree,
Covered buds we cannot see—
Hid in every Easter heart
Are the depths where praises start,
Roots and buds for Easter day
Must be growing while we pray.

Easter grows invisibly
From the faith we cannot see,
Like the Easter lilies white
Hope has sprung from earthly night:
At this Resurrection hour
Faith is bursting into flower.

FRANCES KIRKLAND.

he uses his telescope. The biologist inter-eres continuously with the course of nature, e.g., with the natural laws that concern the typhoid bacillus. But we have got used to that.

Whether any particular miracle, at Lourdes or in Judea, really happened, and happened as the record states, has to be determined by evidence. But if the evidence of others can be trusted at all, if it is allowed that hearsay knowledge can be true knowledge, then the evidence for some miracles is nothing short of complete. And I don't believe there is a better-attested event in history than the Resurrection of Christ. It was testified to by sane men who knew Him intimately: best of all, by men who had stood by other graves, and were themselves incredulous.

THE RESURRECTION WORLD

But what difference does it make—Resurrection or none? Well, what kind of world do you want to live in? We have got along thus far by the use of our reason and will. By the one we understand, by the other we act. These functions make us differ from all else in the world. Our reason slowly feels its way along the paths, both in the vast and in the minute, where infinite Intelligence has been before us; we recognize everywhere that Intelligence, for our own is akin to it and derived from it. The Resurrection argument is that reason, a spiritual apprehension of reality, is not obliterated by the mere separation of the apprehending soul from the instrument (the body) which here it used.

And the Resurrection is God's supreme assurance to us that we (humans) are not in a closed system of cause and effect, that our will has a measure of freedom, and that freedom is real. Like God's will, it can do things, it can make a difference. In fact it can now do amazing things, quite outside the range of human experience of even a few years ago. It is far easier for us now than for former generations to believe in the freedom of the will, especially of the divine will, even when that will produces results like the Resurrection.

Yet the Resurrection is an argument, not a demonstration. You still have to believe in it, even as our fathers did, if it is to have any effect on you. This Easter is not the first Easter, when doubts like ours were quite overborne by sight and touch and hearing. But what effect can it have? Its assertion is that you, being human, are a dignity-bearing creature, it proclaims the value of human personality, of Dyaks and coolies as well as Americans—a value not exhausted by even the most extreme growth or experience here, but needing eternity as the sphere of its full development.

The Resurrection of Christ has a relation to our own, to its possibility at least. If we are to "live again," how must that affect our life now, our morals, laws, economics, all the interwoven relationships of life?

Science of all sorts preaches of God: biology and astronomy show forth His handiwork and proclaim that all we have learned and done is as nothing to the vistas ahead. Into this expanding cosmos the Easter lesson fits with appropriate grandeur, on a scale commensurate with our expanding dreams.

The Dignity of Human Life

Fifth Article of a Series on Christianity and the War

By the Most Rev. William Temple, D.D.

Archbishop of Canterbury

IN FORMER articles I have spoken about the spiritual meaning of the war, the nature of the freedom for which we are fighting, the connection of freedom with justice and truth, and of all of these with faith. What we are fighting about is the nature of man and by consequence the principles on which human life should be ordered.

Democracy is not primarily a political form; it is primarily a spirit—the spirit of reverence for the individual. It does not rest on the conviction that the majority is always right. If it did, it would be silly,

After many years of notable service as Archbishop of York, Dr. Temple has advanced to the highest post in Anglican Christendom (see page 9). His series of articles in THE LIVING CHURCH continues with this on the necessity of democracy.

for history makes it plain that a majority is very often wrong.

It is true that the majority is not likely to be so disastrously wrong as some of the minorities, and that if one of the minorities is right there is no means of knowing this till afterwards. That is a sober defense of majority rule, but it is about as much as experience supports. "What I like about the Bible," said Bishop Gore on one occasion, "is its contempt for majorities."

WHAT DEMOCRACY MEANS

No; the real defense of majority rule is neither its wisdom nor its efficiency. It is that there is no other way of paying respect to the judgment of the ordinary man except that of asking all the ordinary men to give their judgment, and giving effect to what most of them prefer. But if the object is to show respect to the ordinary man, then the acid test is found not in the constitutional power of the majority (which is incidental) but in the constitutional rights of the minority (which are essential). That is why the treatment of conscientious objectors is of such very high importance.

On what grounds do we pay this respect to the ordinary man? Is it because he is wise, or brave, or conspicuously public-spirited? No; surely not; but because he becomes all these things in proportion as he is trusted to do so.

Democracy is in the long run good for the State politically because by throwing responsibility on to the individual citizen it develops his qualities and makes him a better citizen—wiser, braver, more public-spirited. Democracy benefits the State by providing it with the best kind of civic material; but this benefit may take some time to become apparent.

So too democracy benefits the citizens morally, for exactly the same reasons; and here too the benefit may be slow to appear, for it is possible that they may use their freedom for indulgence and so make the ground of hope into a source of degradation.

So we come to the question whether there is any ground on which the individual can claim the respect which democracy pays to him. Yes, but it is a conditional ground of claim. If he is to be worthy of the dignity with which democracy invests him, he must conduct himself accordingly. A life of mechanically honest work at the job by which he earns his living, alternating with leisure devoted to pleasure-seeking and the pursuit of comfort, does not seem qualified to inspire respect; and in fact those who order life on these principles never find happiness.

What so many have learned in these grim days is what any understanding Christian could have told them. Life acquires dignity and meaning comes to life when a cause is found for which a man is ready to give life. When he is ready to die for something, his life has a new value. Before any demonstration of that readiness we bow in reverence, because though we hope we might do the same, we are not sure that we could, and anyhow we know that it is supremely honorable. War gives a fresh—and in this matter a truer—apprehension of values.

WHEN PEACE RETURNS

Can we hold on to it when peace returns? Can we then give life for a cause, not in the sharp and definite decision to accept death rather than betray it, but in the harder and more testing perseverance in unselfish purpose and in the multitude of small unselfish choices? If we can, then we shall not only have made the world safe for democracy, but shall also make democracy safe for the world.

What hope can we have that on any large scale such a spirit of resolution and constancy will be found in the democratic nations? Had we got it when war broke out? Or was there more than we like to recognize in the Nazi and Fascist criticism of our outlook and standards of life?

We know that criticism was more false than true, and have been disposed to dismiss it on those grounds. But was there not some truth in it, which provided a basis for what we have thought a sheer libel? It does not seem that we can safely rely on democracy to generate by itself the character which it postulates. We must find elsewhere the power that we need for the health of our political and social order. In my next and concluding article I will try to make clear where and how I believe that we can find it.

© 1942 by Religious News Service

The Full Assurance of Faith

TO ALL Christians Easter Day means that the God-Man, Jesus Christ, who really died upon the Cross, rose again by His own power to an undying life. As St. Paul joyfully proclaims, He was "declared to be the Son of God with power . . . by the Resurrection from the dead." This is not as though we were rejoicing because one man, a perfect man, was rewarded for his obedience by being brought back by the power of God to a glorious, undying life. But we rejoice because God Himself, the eternal Son, who died in our humanity, rose again in that same humanity, with the power to give a share of His undying life to all who believe in Him.

The whole aspect of creation has been changed by the Resurrection of Christ. He is the "first-fruits of them that are asleep." He has become the Head of the new Creation, of that "new heaven and new earth, wherein dwelleth righteousness." The Resurrection does not mean merely that all mankind is redeemed from death, but that the whole created universe, which shared in man's fall, is destined to partake of "the liberty of the glory of the sons of God."

When St. John wrote his Gospel it was many years after the first Easter morning. The Resurrection life of the One who stood outside the tomb amid the flowers had been communicated through teaching and sacraments to the believing hearts of countless thousands in many lands. The aged Apostle did not feel the need of proving by words and arguments the truth of the Resurrection, when the living proof was to be seen all over the world in every one who was living with the life of Him who rose so long ago. So when he comes to write, he does not argue and demonstrate, but merely gives the spiritual significance of the story as it comes back to him. He dwells on little things as though they were important, for nothing is great or small in the beloved disciple's mind, except that "He is risen" and is alive for evermore. Things small or great are all the same to him, for the living Saviour's presence hallows them all; just as the bright morning sunlight shows us the dew-drop glistening on the blade of grass as clearly as it shows the woods and mountains.

The great unassailable proof of the truth of the Resurrection in every age, in the Apostolic days as well as in our own, is the existence of the Christian Church. When we think of the condition of our Lord's disciples after His death on the cross, the last thing that could have been predicted would be that a few weeks later would see them proclaiming salvation to the world in His name. The crucifixion had set the stamp of utter failure upon His mission. He had died the death of a malefactor and blasphemer, rejected by the rulers, and apparently execrated by the people. All that His faithful followers had left them was the memory of His blessed words and gracious deeds. The attitude of them all is best indicated by the words of the two who walked to Emmaus in the afternoon, as they communed together and were sad: "We trusted that it had been he which should have redeemed Israel." Yet, seven weeks later we see these same men standing out bold by and proclaiming salvation in the name of the Crucified One, and working miracles of healing and greater miracles of conversion, without fear of the rulers.

How can we explain this? There has been no adequate or consistent explanation ever offered except the one offered by

the Apostles themselves: "This Jesus hath God raised up, whereof we all are witnesses." Wielding as they did great influence and power, when thousands were added to their company and multitudes thronged about them, they claimed no credit for themselves, but pointed back to the crucified One. St. Peter said, "Why look ye so earnestly on us, as though by our power or holiness we had made this man to walk? . . . The God of our fathers hath glorified His Son Jesus; whom ye delivered up; . . . whom God hath raised from the dead; whereof we are witnesses."

This was the claim on which the Apostles founded the Church, "Whereof we all are witnesses"; and the word "witnesses" had on their lips a double meaning. First, they claimed to be the eye-witnesses to the Resurrection of Him who did eat and drink with them after He rose from the dead. But further, they were witnesses in themselves; their lives, their characters, their spiritual power in word and deed, could only be explained by the truth of the assertion that the risen and ascended Lord had sent His Holy Spirit to bring Him back to them in sanctifying power. This the proof today, stronger as the ages go by. Every living Christian in the living Church with its faith and sacraments, is a living witness of the risen Lord now living in them on the earth.

IN THE Resurrection of Christ we have humanity risen into a new sphere of power. We have the vision and the hope of indefinite progress in this life and of the possibility of endless progress under the undying conditions of the world to come. "We are saved by hope." There takes the place of that vague longing for the immortality of the disembodied spirit, this hope which is "an anchor of the soul, both sure and steadfast," that the whole man, body and soul, shall rise to unending life with Him who is our life.

If we are to live forever with our risen Lord, there is every motive for self-improvement in this life. We can have satisfaction and joy in trying to make ourselves more what our risen Lord would have us be. All true culture, all special training, every approximation to beauty and perfection of body, mind, or spirit, becomes ennobling when viewed in the light of the perfect life to come. There is also given us the highest motive to rid mankind of the false philosophies that have plunged us into war and to help the world forward in every plan for the genuine improvement of our fellow men; lifting all such work out of the sphere of cold philanthropy into the region where we are fellow-laborers with our risen Lord in helping onward the consummation of all things into Him, "who filleth all in all."

The War

IF WE have not commented on war developments the past few weeks, it has not been through any lack of interest but rather because the swift move of events has made comment in a weekly periodical obsolescent by the time it appears.

Like all Americans, we were thrilled at the dramatic and thrilling journey of General MacArthur with his family and staff from beleaguered Bataan to Australia and we rejoice in this gallant Churchman's appointment as Commander-in-

Chief of the Armies of the United Nations in that critical area. We hope and pray that the tide of Japanese advance may now have reached its greatest flow and that it may shortly be turned in the opposite direction. We rejoice also in the news of continuing Russian advances on the Eastern front and we hope that our Soviet allies may make as splendid a record with the aid of General Mud as they did with that of General Winter.

On the home front we are not quite so pleased with the progress of the battle of production. Despite the millions of words that have been spoken and written and the multitude of pledges of loyalty, neither management nor labor seems yet to have realized the extent of coöperation that is going to be necessary to win this all-out war. The National Association of Manufacturers made a high-sounding statement of willingness to be taxed to the limit and then produced a sales tax program that would obviously bear more heavily on the wage-earners than on the manufacturers. Similarly, the labor unions, in spite of their loud protestation of whole-hearted coöperation, are still proceeding on the assumption that the war can be won on a 40-hour basis. Meanwhile, the public, with all its civilian defense activities, still regards the war with a strange feeling of unreality and the comfortable but dangerous illusion that what happens outside the boundaries of continental United States hasn't really happened at all.

Wake up America! It's time to take this war seriously if we are to put an end to the constant refrain of "too little and too late" which has been the bane of the United Nations so far.

The Christian Family

AS A further step in the Forward in Service program, the Presiding Bishop has designated the week of May 3rd to 10th as Christian Family Week. In issuing the call to this observance, Bishop Tucker says: "If Christianity has done nothing else in the world than to show what a Christian home and family can be, it has given to the world the richest and most satisfying gifts man has ever known. To perpetuate the life of the Christian home and family in these days, when every social institution is being shaken, is of vital concern to the Church and our people."

We hope that every parish will make some response to this call of the Presiding Bishop. It is not always easy to add a new "week" to the parish program and perhaps it is not essential that the particular activities suggested for that week shall be carried out in detail in every parish. The important thing is that proper emphasis be given to the importance of the Christian family as the bulwark of society in a day when the forces of disintegration are so powerful. Such an emphasis is greatly needed throughout our Church and nation.

The "Sayings"

MANY devout Christians attach a special importance to the actual words attributed to our Lord in the Holy Scriptures, finding in them a fruitful source for meditation. To such we commend a new pocket edition of the complete sayings of Jesus as recorded in the King James Version. The book is published in handy pocket size by the John C. Winston Co. and can be obtained in cloth at \$1.00 and in imitation or genuine leather at slightly higher prices.

The technique of this little book is interesting. The book is taken entirely from the Authorized Version and contains just enough of the Biblical text to put the sayings attributed

to our Lord in their proper context. A few very simple footnotes help to clarify the text without detracting from it. The book is not intended for critical study but for devotional reading and meditation—a function that it performs admirably.

We are very happy to commend this little book to our readers.

The Church Mission of Help

RECENTLY the Rev. Don Frank Fenn was chosen as president of the Church Mission of Help—one of the least publicized but most valuable of the national cooperating agencies of the Church. Belatedly, but none the less sincerely, we congratulate both Dr. Fenn and CMH on this appointment.

The work of the Church Mission of Help ought to be better known in our parishes and more adequately supported by our Church people. A line addressed to the national headquarters at Church Missions House, 281 Fourth Ave., will bring a copy of the pamphlet, *When Youth is Confused*, which describes the nature of the counsel and guidance given by CMH. Here is the summary of one year's work:

"During 1940, the diocesan societies reported individual services to 6,034 young people. A great majority were girls between the ages of 16 and 25, although 289 boys and young men asked for some kind of advice or help. . . . Among the girls were 1,419 unmarried mothers and there were many tasks in connection with safeguarding the health of children, planning for them to live with their mothers or in boarding homes, or coöperating with other agencies toward the finding of new homes. Many babies were baptized. . . . At least 2,500 individual conferences with clergy were held. . . ."

But cold statistics cannot present the true picture of CMH which is one of the ten national case work agencies making up the national case work council and by all odds the leading case work agency of the Episcopal Church. Would CMH help to meet the needs of young people in your community?

A Diocesan War Commission

WE HAVE examined with interest the material published by the Army and Navy Commission of the diocese of Texas to supplement the literature sent out from the National Commission. Each communicant of the diocese who enters the armed forces is supplied with a membership card certifying that he is a communicant member of the Episcopal Church and giving his home parish affiliation. This is signed by the rector and the bishop and bears the reminder: "You have become a member of the uniformed forces of your country. Do your best. . . . Remember your Church and God bless you." There is also a double postal card used to notify the chaplain at the post to which the man is assigned with a reply card on which the chaplain reports that he has made contact with the communicant and will take him under his pastoral care while in his area. Still another item is a sticker to be put on the windshield of civilian cars reading: "Men in uniform welcome to ride in this car. The Episcopal churches in Houston invite you to their services." On the back is a list of the Episcopal churches in Houston with their rectors, street addresses, and the number of the bus line on which they are located.

So far the Texas program for keeping in touch with its men in service is the best diocesan program that has come to our attention. Can anyone advise us of similar programs in other dioceses?

The Resurrection of Christ

By the Rev. Robert M. Webster

Rector of Christ Church, Trenton, N. J.

CHRIST'S Resurrection has been called the best authenticated fact of history. Is it capable of proof like any other historical question? Before taking up the evidence for it, there are two preliminary questions to be considered: (a) the nature of proof itself, and (b) the admissibility of the evidence available.

For convenience, proof may be divided into demonstrable and probable. The former is mathematical, the latter applies to the affairs of life. No one asks to have a

moral question demonstrated. It is enough if there is only the slightest preponderance of evidence for a given course. If a certain action is probably right, it is enough to bind a man to that act. This is called moral proof, and is the kind to be sought in establishing the Resurrection of Christ.

The evidence for Christ's Resurrection has been made a permanent record in the writings of the New Testament. It consists of the testimony of men and women who declare they saw Christ after He rose

from the dead: St. John 20: 15-18; St. Luke 24: 29-32; St. John 20: 19, 20.

It may be objected that this evidence is hearsay, since the witnesses are not available for cross-examination. It is hearsay, to be sure, but it is competent nevertheless. One of the exceptions to the rule against hearsay evidence makes it admissible. In certain defined cases, ancient documents may be offered in evidence. But to be received, they must show on their face no sign of alteration, and be in the custody of the person or society with the right to their possession. The New Testament fulfils both these requirements. On its face, it shows no sign of alteration, and for 20 centuries it has been in the possession of its rightful custodian—the Church. This makes it admissible in evidence, and an examination of its testimony compulsory.

Religion and Life

IX. What is the relationship of Catholicism and Protestantism, and of the Episcopal Church to both?

By the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

IN ROUND terms we may say that Catholicism applies to those bodies of Christians who have preserved the Faith and Order of the Church sound and intact through the 19 centuries since the Apostles. Protestantism applies to those bodies of Christian people who at one time or another have withdrawn from some branch of the Catholic Church and in doing so have discarded some part of the historic Faith or Order or both.

It must be remembered that the Eastern Orthodox Church is the mother Church of all the Christian world. It includes the Church of Jerusalem where Christianity had its birth. The Church of Rome was a planting from the Church of Jerusalem—so also was the Church of England. In the 11th century the Eastern Orthodox Church (including the Church of Jerusalem) refused to submit to the authority of the Roman pope and broke off relations with the Church of Rome. That break still continues. The apostolic Faith was kept intact and the apostolic ministry. There were simply two branches of the Catholic Church in disagreement on the question of papal authority.

Four hundred years ago the Church of England did much the same thing at the time of the Reformation. It repudiated the authority of the Roman pope but carefully preserved its apostolic Faith and its apostolic ministry. This is why we commonly say there are now three branches of the historic Church—the Eastern, the Roman, and the Anglican (the last including the Episcopal Church).

Something really quite different oc-

curred in the Protestant Reformation. It did not touch the Eastern Church but it created a violent explosion in the western Church centering on Rome. It was all mixed up with politics and national rivalries as well as with doctrine and Holy Orders. In many countries new churches were brought to birth resting on new "confessions of faith" drawn up in the heat of controversy and under the guidance of a new ministry disconnected from the Holy Orders of apostolic succession. Out of this has come Protestantism as we know it today, though the term "Protestant" has undergone some curious changes.

Owing to several causes it is something of a habit in the United States to speak of Roman Catholics as "Catholics" and everybody else as "Protestants." That, of course, is quite inaccurate. In so far as "Protestant" means non-Roman it may be applied to the Episcopal Church but when it is made to mean non-Catholic, it is out of order. Deriving from the Church of England, the Episcopal Church is a branch of the historic Catholic Church in the full meaning of the term. At the same time, the Episcopal Church is non-Roman and gladly participates in the benefits of the Reformation. To that extent it may be called "Protestant." No wonder it is often spoken of as the Bridge Church, the *Via Media*, the Middle Way. It is a hard position to fill—but a very important one.

Next in the series, the Rev. Powel M. Dawley will answer the question: "How shall we approach Church unity?"

THE EMPTY TOMB

The case for Christ's Resurrection turns on the fact of the empty tomb on the first Easter Day. Enemies and friends alike admit it was empty. Soldiers, Pharisees and disciples declared it. This is a fact to be explained. The disciples assert Christ rose from the dead in the body in which he was crucified. If their explanation be denied, a reasonable alternative must be offered. St. Matthew says (28: 13-15) that the Pharisees offered an explanation. They "gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day."

ENEMIES

But is this explanation credible? If the body was stolen, it must have been stolen either by His friends or His enemies. Consider His enemies first. Was it to their interest to steal it? Obviously not, else why did they say to Pilate (St. Matthew 27: 63):

"Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."

They knew they must produce the body on the third day to refute any claim of Christ's Resurrection. If He rose, He was proved to be the Son of God, and they were shown to be "blind leaders of the blind." They therefore made certain His body would be available.

Why did they not produce it 50 days later when St. Peter preached Christ's Resurrection to the crowds in the Temple (Acts 3: 14, 15)? Why were they silent in the council when St. Peter and St. John

declared His Resurrection before them (Acts 4: 9, 10)? Obviously because there was no body to produce. They refused the Apostles' explanation, but they had no reasonable one to offer. It is clear from the evidence they would not steal His body.

FRIENDS

What about Christ's friends? Could they steal it, and if they could, would they? The second question raises a moral issue. It demands our belief in the unparalleled depravity of the Apostles. How explain on this theory, their willingness to suffer and die for what they knew to be a lie? There have been martyrs to untruth, but these martyrs believed they suffered for truth. If the Apostles stole the body they are unique. They died miserable deaths to perpetuate what they knew was a hoax.

Further, it makes these cynical deceivers the authors of a moral code which has won the admiration of all noble minds. "Can a clean thing come out of an unclean?"

But could they steal the body? The tomb was guarded by a Roman seal, and a Roman centurion and squad of soldiers. The disciples, on the other hand, were disorganized, discouraged, unarmed, and afraid. When Christ was arrested in Gethsamene, they ran for their lives (St. Mark 14: 50). In the High Priest's palace, St. Peter denied Him before a few servants and soldiers (St. Luke 22: 54-62). On the first Easter night they were covering behind closed doors (St. John 20: 19). Is this a picture of men who 12 hours earlier had attacked and overcome a Roman guard and stolen Christ's body?

From all the evidence, certain facts are clearly established. The empty tomb that first Easter Day is admitted. Christ's enemies had everything to gain by holding His body; therefore they would not steal it. Christ's friends could not steal it. But the empty tomb must be explained. For 20 centuries the Church has offered an explanation which accounts for all the circumstances. Every alternative theory is filled with incredible absurdities. What but Christ's Resurrection explains the transformation of the timid disciples into men of courage? What else accounts for their willingness to suffer and die for their faith? If Christ rose from the dead in the body in which he was crucified and showed himself "alive after His passion by many infallible proofs" (Acts 1: 3), all is clear.

COMING EVENTS

April

- 12-13. Convention of Oregon, Portland, Ore.; of Salina, Dodge City, Kans.
- 14-15. Convocation of Western Nebraska, Chadron, Neb.
- 15. Convention of Georgia, Augusta, Ga.
- 17. Convocation of Cuba, Matanzas.
- 17-19. Convocation of Eastern Oregon, Ontario, Ore.
- 19-20. Convocation of Spokane, Spokane, Wash.
- 21. Convocation of South Florida, Orlando, Fla.
- 21-22. Convention of Kentucky, Louisville, Ky.
- 22. Convention of Massachusetts, Boston.
- 22-23. Convention of Indianapolis, Lafayette, Ind.; of Nebraska, Omaha, Neb.
- 26. Convention of Kansas, Topeka, Kans.
- 26-27. Convention of Colorado, Denver, Colo.
- 28. Convocation of South Carolina, Charleston, S. C.
- 28-29. Convocation of Quincy, Moline, Ill.
- 28-30. National Council Meeting.
- 29. Convention of Atlanta, Rome, Ga.



BOOKS



ELIZABETH M. CRACKEN, EDITOR

Dean Ladd's Unique Book

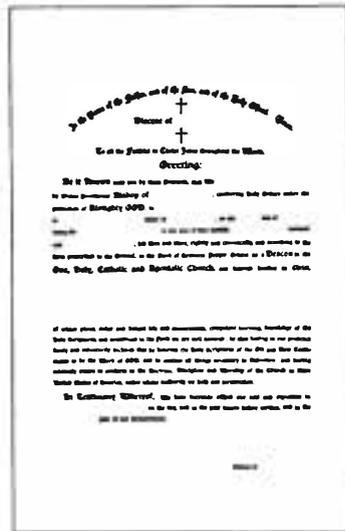
PRAYER BOOK INTERLEAVES. By William Palmer Ladd. Oxford Press. \$1.25.

An English scholar said of the late Dean Ladd: "He was the only man in the Anglican communion, in England or America, who was qualified, both as a historian and a liturgiologist, to write the history of our liturgy." His friends, to be sure, would hardly think of him as undertaking such a task in formal fashion, for he shrank from the composition of technical treatises. But the 80 little essays contained in this volume reveal the wealth of his historical knowledge, together with his sound common-sense in drawing practical conclusions from his research. With mere archaism he had no patience; our churches are homes, not museums of antiquities. So he was no Prayer Book idolater; not a little of its language needs cleansing from Puritan and other obsolete excrescences if it is really

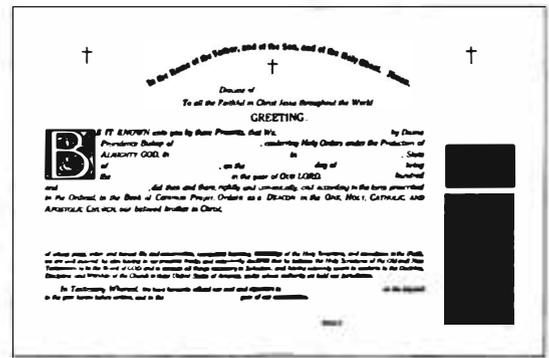
to be made "more influential in our English-speaking world." Yet without waiting for Prayer Book revision there is much the clergy can do toward removing abuses, ceremonial and otherwise, of which a long list is given. Some of these are recent distortions, some are traditional Anglican (or American) meaningless accretions, some—the larger number—are due to unintelligent copying of the Roman rite; certain of our clergy exhibit a positive genius in trying to introduce practices that expert Roman Catholic liturgiologists condemn. In fact when on page 165 Dean Ladd cites a writer who arraigns "the ignorant superstition not merely that the Latin Church is the Catholic Church, but there is something essentially superior about the Latin rite and those who have the privilege of using it," he is citing not a Protestant polemicist but the ultramontane *Dublin Review*. Within our own generation, indeed, Rome has become highly insistent on the com-



ORDINATION CERTIFICATES



No. 40—Size 11 3/8 x 17 3/8 inches



No. 42—Size 17 3/8 x 11 3/8 inches

Printed on Vellum Paper

- No. 40—For Diaconate. Handsomely printed on fancy, high-grade vellum paper. Price, 25 cts. each; \$2.50 per dozen.
- No. 41—For Priesthood. Handsomely printed on fancy, high-grade vellum paper. Price, 25 cts. each; \$2.50 per dozen.

Printed on Genuine Parchment

- No. 42—For Diaconate. Beautifully printed on genuine parchment paper, purple ribbon for seal. Price, \$5.00 each.
- No. 43—For Priesthood. Beautifully printed on genuine parchment paper, purple ribbon for seal. Price, \$5.00 each.

Postage Additional

MOREHOUSE-GORHAM CO., 14 E. 41st St., NEW YORK CITY



plete equality of all rites and has prohibited rigidly the contamination of the non-Latin rites from the Latin.

Of course, like everyone else, Dean Ladd had his personal likes and dislikes and no man was ever more ready to tolerate disagreement. But he was always ready to give a reason for the faith that was in him—and an extremely good and well-considered reason at that. This little book should be read and meditated by every clergyman; the price is so low that it is beyond no one's reach.

BURTON SCOTT EASTON.

An Especially Valuable Edition

POLITICAL HANDBOOK OF THE WORLD, 1942. Edited by Walter H. Mallory. Council on Foreign Relations Inc., 45 East 65th Street, New York. \$2.50.

This annual volume (the 15th) always of substantial value, has even greater value in this critical year revised as it is to January 1, 1942. To inform one of the sort of information it gives, it answers questions like this: By what edicts has Marshal Petain made himself virtual dictator of France? Who are the members of the German War Cabinet? What is the

Sponsored by the well known Council of Foreign Relations, of which Norman H. Davis is president, it is a highly useful and dependable volume to have at hand.

CLINTON ROGERS WOODRUFF.

**DECORATION MURALS
ALTARS STAINED GLASS
LIGHTING FIXTURES
STATIONS ART METAL**

*The name Rambusch is your
guarantee of quality*

RAMBUSCH
Designers Decorators and Craftsmen

2 West 45th St. New York City

Cassocks Surplices
CLERICAL SUITS

Altar Linens Choir Vestments

C. M. ALMY & SON, INC.
562 FIFTH AVENUE • NEW YORK, N. Y.
(at 46th Street)
ESTABLISHED 1892

SEE THE **Peabody** LINE
OF
FOLDING—AUDITORIUM—CHOIR
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

PEABODY SEATING CO.
BOX 20 NORTH MANCHESTER, IND.



*For Stained Glass
and Church Decoration*



CONRAD SCHMITT STUDIOS
1717 W. WISCONSIN AVE., MILWAUKEE, WIS.

DIOCESAN

CENTRAL NEW YORK

Bishop Coley Honored at Retirement Banquet

More than 100 members of the men's club of St. Paul's Church, Syracuse, N. Y., attended a banquet in Lockwood Hall on March 24th, to honor Bishop Coley, who retires as diocesan of Central New York in June. On behalf of the assembly, Edgar J. Doyle, president of the club, presented the Bishop a beautifully inscribed silver box.

Speeches were made by the Rev. Franklin P. Bennett, rector of the parish, and by the Rev. Samuel Davis, former assistant, now rector at East Hampton, L. I.

In response Bishop Coley gave reminiscences of his 45 years in the diocese as priest and Bishop, with interesting episodes in his association with all three of his predecessors in the Episcopal office in the diocese, Bishops Huntington, Olmsted, and Fiske.

At the banquet, the Bishop was presented the Sons of the American Revolution medal, the highest award made by the organization, for distinguished citizenship. An accompanying citation spoke of the Bishop's many contributions in matters of civic welfare, and his long and distinguished service to the Church.

Improvements At Fulton Church

At All Saint's Church, Fulton, N. Y. on March 8th, Bishop Coley rededicated the remodeled chancel and sanctuary of the church and dedicated the new Altar, dossal and valance, a credence table, a bishop's chair and celebrant's bench, and other articles of church furnishings which complete the immediate program of improvements carried out under direction of the Rev. Donald W. Condon, rector.

The new altar, in English style, is of flat finished oak and is longer than the one it replaces and more proportionate to the size of the sanctuary. The dossal is 20 feet high. In connection with the remodeling program the walls of the chancel and sanctuary were refinished and the floors renewed.

Memorial Scholarship

A memorial scholarship is being established by the members of the acolytes' guild of Trinity Church, Seneca Falls, N. Y., in memory of their fellow member, William Clarke Loomis who died December 19, 1941, at the age of 16. The scholarship will be used to send an acolyte from the parish to the annual young people's conference of the diocese of Central New York.

CONNECTICUT

Town and Country Conference

On April 27th there will be held at Christ Church Cathedral, Hartford, Conn., a conference on the Church's work in Connecticut in the town and country

field. This is being arranged by a committee, of which Bishop Budlong is honorary chairman, and Bishop Gray the chairman.

After a celebration of the Holy Communion, the Rev. Clifford L. Samuelson, assistant secretary of the Department of Domestic Missions, will deliver an address on The Needs and Opportunities of the Town and Country Field.

A series of Round Table Discussions led by various clergy and laity of the diocese will precede and follow luncheon. These include Religious Education, the Rev. Dr. Robert H. Parkes, Brookfield Center; Church Services, the Rev. Francis J. Smith, North Branford; The Appeal to the Unchurched and Unshephered, the Rev. J. V. R. McKenzie, Canaan; The Church in the Community, the Rev. Gilbert V. Hemsley, Putnam; The Securing of Lay Leadership and Assistance, Dr. A. N. Creadick, New Haven; Making Use of Lay Readers, the Rev. W. B. Langhorst, Clinton; Literature on Work in the Town and Country Field, the Rev. Mr. Samuelson.

The day will close with a Meditation led by Bishop Gray.

MASSACHUSETTS

Diocesan Investment Trust Completes Second Year

The Diocesan Investment Trust of Massachusetts, formed two years ago to provide a common trust fund for Episcopal organizations in Massachusetts, has submitted its second annual report, which shows total dividends of thirty-eight cents a share for the year.

The Investment Trust has operated for two years. The original amount invested was \$4,647,820 and has increased until it stood on January 15, 1942, at \$5,914,575.89. There are 98 churches, 15 organizations and 16 funds for diocesan objects which are stockholders. It is estimated that slightly over 40% of eligible parish and diocesan endowments are in the Trust.

NORTHERN INDIANA

Young People Aid Hungarian Mission's Building Fund

At a recent meeting of the Young Churchmen of Northern Indiana at Holy Trinity Hungarian Church in South Bend, a special project offering of \$118.91 was presented by the diocesan young people for the Magyar Mission Building Fund. On that same evening Frank Mohacsek sr., president of the congregation, announced in the Hungarian and American languages that the parishioners of Holy Trinity had

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter	
Previously acknowledged	\$330.60
Miss Alice C. Chase	5.00
	\$335.60

raised \$1,200 for their new building fund. Only \$105 of this amount had been received from sources outside the parish.

Holy Trinity is the only Hungarian Episcopal congregation in the United States. It is a vigorous, steadily growing church under the able leadership of the Rev. Harold G. Kappes. The church building itself is a portable structure totally inadequate for housing the increasing congregation and also damaged by the elements to the extent that it is scarcely worth repair. The present offering of the parishioners represents sacrificial giving on the part of many people in the congregation and the members say that they will continue in their efforts to build up the fund.

The young people of Holy Trinity Church are a vital factor in its growth and development. Although the entire congregation is American in its ideals and loyalty, the people retain many of their old-world customs. One of the ways in which the building fund is being swelled is by the giving of delicious Hungarian dinners which are followed by spirited dances of the young people in colorful Magyar costumes.

NEWARK

Memorial Service For Commander Black

A memorial service for Commander U. D. Black of the U. S. destroyer *Jacob Jones*, torpedoed off the New Jersey Coast, February 28th, was held at the Church of the Annunciation, Oradell. The Rev. Charles R. Stires officiated.

Commander Black has been known to the community where he had been identified with the Boy Scout Council and other youth organizations.

The Rev. Richard Aselford of Hillsdale was the guest speaker. The occasion was the Annual Lenten Service for the Young People's Fellowships of the Englewood District. The offering from the large community gathering of 300 will be sent to the Army and Navy Commission Fund.

HOLY TRINITY, HICKSVILLE, L. I.: The priest in charge designed the church and parish house sketched here, incorporating the old building (inset) as the parish house unit of the new. Note the modern treatment of the tower.

LONG ISLAND

Largest Confirmation Class

The largest class in the 95 year history of St. Mark's, Islip, was presented to Bishop Stires for Confirmation by the Rev. N. D. Linder, rector. There were 56 in the class, 11 coming from the Roman church, and one from the Russian Orthodox. Last year in the same parish, 7 Roman Catholics were received.

Priest Draws Plan, Supervises Construction of Church Addition

An opportunity to put into effect training and experience previously acquired has presented itself to the Rev. Charles W. Taylor, priest in charge of Holy Trinity Church, Hicksville, N. Y. Eight years spent as an engineer, after having received his education at Carnegie Institute of Technology, and before entering the ministry, enabled Fr. Taylor to have first hand information of the problems involved in planning a new church. The structural building plans for the addition to the Hicksville Church were drawn up by him, and he is now supervising building operations.

Hicksville is strategically located in a newly developed industrial center, and with the marked evidence of growth and an accumulating building fund, approval of plans was obtained, and work on the new church has started. It will cost \$12,000, nearly half of which has been raised.

The plans call for new building to be joined to the present structure, which is to be remodeled to serve as a parish house. The new structure is planned on American lines with modern accents and interpretation of detail. The prominent feature is the tower springing from the modern portico, which is intended to reflect in modern application the early American country church. The belfry will consist of copper bands mounted in four wooden uprights, which support a copper cone and cross. The interior is to be simple with natural wood finish and a clearly defined nave and sanctuary section.



DeLong & DeLong

1505 RACE ST. PHILADELPHIA, PA.



PEWS · CHANCEL FURNITURE

WOOD ALTARS · PULPITS
HAND CARVED WOOD ROODS
SHRINES · PRIE DIEUS · CHAIRS
Chancel Renovations a Specialty.

WE MUST NOT STAND IDLY BY . . .

China is a shining example of how missionaries and people are carrying on under suffering and tragedy growing out of the war. We must sustain their hands.

China Relief Sunday, April 12 provides an opportunity for Church people to give generously, through the Presiding Bishop's Fund for World Relief. Help for refugees, prisoners in war camps. Orphaned missions also are helped through the Fund.

Presiding Bishop's World Relief Fund

281 Fourth Ave., New York, N. Y.

Send for descriptive folder and offering envelope.

ONE JOB:
LAMB STUDIOS
TENAFLY, N. J.
STAINED GLASS
CHANCELS AND ALL
CHURCH CRAFTS
FEB 1937

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conformances with reference to the adornment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058

Clergy Clothing — Cassocks

HEADQUARTERS



for **CHOIR GOWNS**
PULPIT ROBES · EMBROIDERIES
HANGINGS · STOLES · VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.



A LIFE INCOME FROM A GIFT

An annuity with The Salvation Army assures you a LIFE INCOME that is safe, dependable and regular. Dividends as high as 7% depending on age. Issued under authority of certificate by New York State Insurance Department it gives double security. Thus, you secure an assured income for life, with the satisfaction of knowing that at your decease, the gift, in your name, will carry on religious and charitable work and so minister to the physical and spiritual well-being of those in need.



Write for Booklet L
FILL OUT AND MAIL COUPON

NATIONAL SECRETARY
THE SALVATION ARMY
120 W. 14th St., New York, N.Y.

Please send me your Annuity Booklet telling about the plan combining a gift with a life income.

Name

Address

Date of Birth

THE
SALVATION ARMY
(A NEW YORK CORPORATION)

★ BUY DEFENSE BONDS ★

Buy Defense Bonds out of the proceeds of Sunflower Dish Cloth Sales. Your group can buy twice as many and gain twice the benefits for your organization.

Sample free to official

Songamon Mills Est. 1915 Cohoes, N. Y.



LECTERN BIBLES
our specialty.
Send for circular L.
ALTAR & CHANCEL BOOKS
THE LITANY BOOK
Prayer Books, Hymns,
Pew Books.
THE MONASTIC DIURNAL
Special terms to the clergy.
REDDING & COMPANY
200 Fifth Ave., N. Y.

CONVENT ST. JOHN BAPTIST

Rahon, Morris County, New Jersey
Workrooms for Vestments, Illuminating,
Fine Needwork, Children's Dresses, etc.



VESTMENTS

Casocks—Surplices—Stoles—Scarves
Silks—Albs—Cloths—Embroideries
Priest Cloaks—Robes—Collars

Custom Tailoring for Clergymen

Church Vestment Makers
Over One Hundred Years 1837 1942

COX SONS & VINING, INC.

202 EAST 41ST STREET, NEW YORK

DEATHS

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

Sydney K. Evans, Priest

Capt., the Rev. Sydney Key Evans, USN retired, chief of the United States Navy Chaplain Corps for five years, died in Atlantic City, N. J., March 25th, at the age of 69.

Dr. Evans, who was on the staff of the Cathedral of St. John the Divine, New York, was graduated from Trinity College, Hartford, Conn., in 1895 and later from the General Theological Seminary, New York. Dr. Evans received the Doctor of divinity degree from St. John's College, Annapolis, Md. He served as rector of a number of Pennsylvania churches.

In 1907 President Theodore Roosevelt appointed him a chaplain in the United States Navy and he served on many fighting naval craft. He was aboard the U. S. S. *Minnesota* when it circled the globe with the fleet on its famous good will tour.

He was awarded a special letter of commendation with a silver star by the Naval Board of Awards of the World War.

Dr. Evans was appointed chaplain at the Naval Academy, Annapolis, in 1915 and carried on his duties with the rank of captain until 1930, when he was named Chief of the Navy Chaplain Corps. He retired from the Navy five years ago, and was appointed to the staff of the New York Cathedral. His residence was in Washington, D. C.

He is survived by a half-brother, Theodore F. Evans, and a half-sister, Miss Beatrice May Evans, both of Kent, Conn.

Mrs. Hattie N. Gilpin

One of Virginia's most devoted Churchwomen, Mrs. Hattie N. Gilpin, 81, died in Millwood, Va., March 19th, and was buried from Christ Church on March 21st, the Presiding Bishop officiating. Mrs. Gilpin had been a liberal supporter of the work of the parish, the diocese, and the National Church for years. She built the parish house and was instrumental in raising the parish's quota to \$3,200 a year even though there are but 70 communicants.

Clara Eleanor Strunz

Miss Clara Eleanor Strunz, an associate of the *Churchman*, died on March 3d, after a brief illness. She was 49 years old. The funeral was held on March 6th.

Miss Strunz had been connected with the *Churchman* for 27 years. She came as editorial secretary during the editorship of the Rev. Dr. Charles N. Gilbert, now Suffragan Bishop of New York. After holding this position for many years, under three editors, Miss Strunz was made one of the two associate editors several years ago.

She is survived by her father, Herman Strunz, and by a brother, William Strunz.

Archibald Marian Lesene du Pont

After a long illness, Archibald M. L. du Pont, youngest son of the late Francis

TEN Outline Booklets By BISHOP WILSON

35 cts. ea.; \$3.50 per doz.

Postage Additional

AN OUTLINE OF THE CHRISTIAN YEAR

An explanation of the meaning and significance of each season. How it originated, how the season has been followed by the Church through the centuries and the general practices in use today are given.

AN OUTLINE OF THE ENGLISH REFORMATION

Bishop Wilson has set down in logical sequence the tangled events of this important period of Church history.

AN OUTLINE OF THE CHRISTIAN SACRAMENTS

Written to clarify the sacramental idea of religion, to re-learn its background and discover its application to the swiftly changing conditions of the modern world.

AN OUTLINE OF PERSONAL PRAYER

Answers these questions: What is prayer? When and where do I pray? What are the rules governing prayer? How will prayer affect me?

AN OUTLINE OF THE PRAYER BOOK

Studies to acquaint the reader with the Book of Common Prayer by dealing with its early history, and by explaining some of its various sections of worship.

AN OUTLINE OF THE NEW TESTAMENT

A guide to a further understanding of the New Testament by studying the events leading up to our Lord's ministry, the writers, and the methods by which our Lord's teachings were handed down.

AN OUTLINE OF THE OLD TESTAMENT AND APOCRYPHA

Contains explanations of the Books of the Old Testament and a short history of the prophets, together with a chapter on the Apocrypha.

AN OUTLINE OF CHRISTIAN SYMBOLISM

The purpose and use of symbols, symbolism of church architecture, most common symbols, reasons for using vestments and meanings of outward acts of worship are carefully explained.

AN OUTLINE HISTORY OF THE EPISCOPAL CHURCH

A remarkably clear survey of the history of the Episcopal Church in the United States.

WHAT A CHURCHMAN OUGHT TO KNOW

Deals with the meaning, history, organization, teaching and worship of the Episcopal Church. Especially fine in introducing the Church to those outside our communion.

MOREHOUSE-GORHAM CO.

14 East 41st Street
NEW YORK CITY

DEATHS

G. du Pont, died on March 12th at Montchanin, Del. He was an active business man in Delaware and is survived by his widow, the former Elise Hayward, and four daughters, Mrs. Arthur Valk, Jr., Mrs. Wade Levering, the Misses Carolyn and Patricia, and also by three brothers, A. Felix, E. Paul, and Ernest du Pont, and by one sister, Mrs. Irene du Pont. Burial was from his late home, by the Rev. Frederick T. Ashton, rector of Christ Church, Christiana.

Francis Irene du Pont

Four days after the death of his youngest brother, Archibald, Francis I. du Pont died in New York City after a long illness. Mr. du Pont was born in Wilmington, Del., and educated at the University of Pennsylvania and at Yale. He gained fame at an early age as a result of research works in chemistry. He was an inventor in many fields, and held more than 100 patents. He is survived by his widow, the

former Marianna Rhett, and by four sons and three daughters. Burial was from Christ Church, Christiana, in charge of the Rev. Frederick T. Ashton and the Rev. Charles L. Dubell.

Alexander H. Lord

Col. Alexander H. Lord, long an active layman of the diocese of Delaware, died at his home in Seaford, Del., on March 12th. He was a retired businessman and at the time of his death, at 74, he was junior warden and treasurer of St. Luke's, Seaford. He had been a deputy to the General Convention, and president of the Church Club of Delaware. He was a national vice-president of the Sons of the American Revolution and a past president of the Delaware Society. He was a colonel on the staff of Governor Richard C. McMullen. He is survived by his widow.

Burial was at St. Luke's, Seaford, in charge of Bishop McKinstry and the Rev. K. Forbes.

EDUCATIONAL

SEMINARIES

Bexley Hall to Hold Joint Summer Session

Bexley Hall has announced plans to hold a joint summer semester with the Graduate School of Theology of Oberlin College.

This term will be held at Oberlin and there will be a combined faculty of both schools. The semester will run from June 8th until September 25th.

The annual Easter lectures of Bexley Hall will be held on April 12th and 13th at Bexley Hall. The lecturer this year will be Dr. Charles M. Coffin, professor of English, Kenyon College. Dr. Coffin is a member of the American Guild of Church Scholars. His subject is titled, A Cycle of Divinity. The faculty lecturer will be Dr. Clifton Hartwell Brewer, the visiting professor of Church History, who will lecture on God in Education.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee---\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The PRECATOR, Cathedral Choir School, Cathedral Heights, New York City

DeVEAUX SCHOOL NIAGARA FALLS, NEW YORK

An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program. Write for catalogue.

GEORGE L. BARTON, Jr., Ph.D., Headmaster

THE MERCERSBURG ACADEMY

A well-equipped and beautifully located preparatory school. 50 miles from Washington. 9000 alumni from 48 states, 30 foreign nations. 689 graduates now in 126 colleges. Mercersburg develops self-reliance, good judgment. Every boy joins a literary society, studies public speaking, 17 tennis courts, 3 football fields, gymnasium, etc. Many Olympic team members, Rhodes scholars. Famous chapel and carillon. Junior school. Founded 1836. Catalog.

CHARLES S. TIPPETTS, PH.D., MERCERSBURG, PA.

AGENCIES

AMERICAN and FOREIGN TEACHERS AGENCY
Miss Nellie R. Talbot
19 West 44th Street, New York
Recommends teachers and tutors for private schools and families.

COLLEGES

Southwest and Midwest Conferences

A conference of college clergy of the Province of the Southwest, and an Episcopal Student Conference for the Province of the Midwest, are announced for April by the Rev. Dr. Alden Drew Kelley, secretary of the National Council's College Work Division.

The college clergy of the province of the Southwest will meet under sponsorship of the provincial college work commission, of which Bishop Quin of Texas, is chairman *ex officio*, and the Rev. Gordon M. Reese,

VAGABOND

BLUe sky and open road,
And a crisp wind blowing,
And a free day, with no thought
Of where I am going.

There's a turn by the hill —
Bright window, thatched cover.
Oh, at evening I shall be
The happiest lover.
CHARLES HANSON TOWNE.

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.
A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized junior school. Catalog on request. Address: Box 1C. Under direction of the Sisters of St. Mary.

MARGARET HALL

Under Sisters of St. Anne (Episcopal)
Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding, Board and tuition, \$700.
FOR CATALOG, ADDRESS: MOTHER RACHEL, O.S.A., BOX 8, VERSAILLES, KY.

ST. MARGARET'S SCHOOL

Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Simple country life. On outskirts of town. In Tidewater, Virginia—rich in historic associations. Beautiful campus on Rappahannock River. Moderate cost. For illustrated catalog, address: Miss Edith C. Latané, Principal, Tappahannock, Va.

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York
Boarding School for Girls
College Preparatory and General Courses. Music, Art, Dramatics, Typewriting, Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

STUART HALL

99th Year. Episcopal. Effective preparation for C.E.B. Examinations. General course. H. S. graduates prepared intensively for college. Secretarial. New academic building. Riding. Pool. Sports.
Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

VALLE CRUCIS SCHOOL VALLE CRUCIS, NORTH CAROLINA

Blue Ridge Mountains. Altitude 3,000 feet. Episcopal school for girls. Accredited high school. Choir, chorus, and music appreciation. Physical education stressed. Small classes. Individual attention. Reasonable terms. Catalog, viewbook "L.C." Emily Tell Hopkins, A. B. Wellesley College, head.

COLLEGES

CARLETON COLLEGE

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

Carleton College
Northfield Minnesota

SEMINARIES

BEXLEY HALL

The Divinity School of Kenyon College
Address the Dean Gambier, Ohio

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

CLASSIFIED

ANNOUNCEMENTS

Memorial

"Of your charity pray for the soul of George Taylor Griffith, priest, departed April 11, 1939. Jesus, mercy! Mary, help!"

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

BOARDING

ATLANTIC CITY: Warm rooms. Good food. Near beach, library, Church. Write Mrs. M. NEEL, 103 Stratford Avenue.

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 801, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington Avenue, New York City.

CHURCH SUPPLIES

SAVE MONEY on mimeograph papers, duplicating inks, stencils, lettering guides and all supplies. Lowest prices on duplicating machines, new and used. Printed church bulletins at lowest prices. Send postcard for free list. FIDELITY COMPANY, Box 710, Syracuse, Ohio.

HANDWOODWORK

ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks and lettering. Prices are reasonable. Profits go to St. Luke's camp. ST. JOSEPH'S WORKSHOP, 487 Hudson Street, New York City.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices rising. MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burse, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. MACRILLIE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

NOTICE TO SUBSCRIBERS

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

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

EDUCATIONAL

Houston, Texas, is chairman. The conference will be held at the Parthenian Camp near Tulsa, Okla., April 13th to 17th with Bishop Quin, Dr. Kelley, Bishop Nichols in charge of Salina, and Bishop Spencer of West Missouri as leaders.

The group will consider problems of and plans for provincial college work, and courses will be given in homiletics, methods, and missions. There will be one period devoted to the program of the Church Society for College Work. Local arrangements are under charge of the Rev. J. Joseph Harte of Trinity Church, Tulsa. Attendance is limited to 30 clergymen.

MIDWEST STUDENT MEETING

The Episcopal Student Conference of the Province of the Midwest will be held at Potawatomi Inn, Angola, Ind., April 10th to 12th, with the Rev. Thomas V. Barrett, chaplain of Kenyon College and provincial representative of the Division of College Work, as leader. Registrations are being handled by Miss Martha W. Green, Ohio State University, Columbus, Ohio.

A feature of the program is a Saturday night "town meeting," which will offer the opportunity for full expression of views by students and leaders.

The conference will study "the world of our time; as we hoped it was to be, and as it is; the deliverance of Christ; man and woman in a world at war; the preparation for life in the world, and the source and end of man's moral and spiritual effort as an individual and as a member of society; the hope for the future as regards the Church and Church members." The Rev. Gordon Gillett, chaplain of St. Francis' House, Madison, Wis., will be the conference chaplain.

Student Center at Northwestern

A new center for Episcopal student work at Northwestern University, Evanston, Ill., was formally opened on March 25th, when Bishop Conkling of Chicago officiated at a celebration of the Holy Communion in the chapel at Canterbury House, 2046 Sheridan Road, Evanston.

Formerly a private residence, the new center will serve as a meeting place for more than 500 Episcopal students attending the university and will be open at all times for student activities, social, educational, and religious. The program at the center will be under the direction of the Rev. John Russell Flagg, student chaplain, who will maintain residence there.

The property has been leased by the Canterbury Association, an outgrowth of the Evanston Council for Student Work formed in 1934 by the three Evanston parishes of St. Luke's, St. Mark's, and St. Matthew's.

The new center marks the realization of

CHURCH CALENDAR

April

5. Easter Day.
6. Easter Monday.
7. Easter Tuesday.
12. First Sunday after Easter.
19. Second Sunday after Easter.
25. S. Mark. (Saturday.)
26. Third Sunday after Easter.
30. (Thursday.)

a dream long held by the late Bishop George Craig Stewart, who had such a meeting place in mind when he began work among the students at Northwestern University some 25 years ago as rector of St. Luke's Church. From that time until the present, student work has been constantly expanded. In 1931, a full-time secretary was employed to work on the campus, and last year a full-time student chaplain was placed on the staff for the first time.

SECONDARY SCHOOLS

Lent At Kemper Hall

Lent in a Church school for girls is a remarkable time, according to a news release from Kemper Hall, Kenosha, Wis. Not the least of its ingredients are coconuts and monkeys.

The release, describing the Lenten offering campaign at Kemper, says:

"There is a certain something about Lent,' goes the current remark, 'that does strange things to people.' This comment does not refer to vegetable dinners or to movieless Saturdays but to the sudden unveiling of hidden talents that come out during this season. Everyone feels its effects. Ambition seizes those who have rarely felt its pangs and moves the industrious to further exertions. The display of energy seems more noticeable this year than ever before.

"Services rendered vary from the creation of pig banks with custom-made per-

CLASSIFIED

POSITIONS OFFERED

ORGANIST and CHOIRMASTER, Churchman with a thorough knowledge of Church music, successful in present position 14 years, desires change. Cooperative and willing. Salary required moderate. BOX V-1621, THE LIVING CHURCH, Milwaukee, Wis.

RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

SECRETARY, with business office experience and five years as rector's secretary, desires position in New Jersey or New York. References furnished. Address Box 1-1620, THE LIVING CHURCH, Milwaukee, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 3 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

sonalities to the cleaning and pressing of uniform skirts. Lazy Susan who never hears the rising bell may, for a weekly payment, be roused in time for breakfast. If Suzy Kemper is too busy polishing or sewing on a client's buttons to do her own nightly washing, a laundress ready and willing is not hard to find. Any number of pins and necklace specialties may be purchased at a bargain to enhance the charm of a favorite sweater, tubbed (for a reasonable fee, of course) to a new state of glory by neighbor or roommate. Sparkling beauties with new baby haircuts have emerged from under the shears of proud barbers.

"As always, class competition is keen, for the various projects are a main source of revenue. A new girl who harbors fears of twiddling her thumbs finds herself wishing for an extra pair of hands for she, like everyone else, is busy in the production or the attendance of various sales, parties, plays, and bridge tournaments.

"Not long ago the sudden appearance of a palm tree gave the schoolroom a tropical atmosphere. It was not vacation propaganda nor a reminder of Pearl Harbor, but a way of keeping tab on the progress of class funds. A grinning procession of monkeys makes its way to the top, where hangs the coconut prize. To the winner goes whatever is contained in the coconut, and he is given a party by his lazy friend left closest to the ground."

Appointments Accepted

BOND, Rev. JAMES SULLIVAN, formerly vicar of Christ Church, Frederica, St. Simon's Island, Ga., is to be rector of St. George's Church, Fredericksburg, Va., effective April 15, 1942.

FERGUSON, Rev. E. B., has resigned as rector of St. Paul's, Clinton, Grace Church, Whiteville, and St. Gabriel's, Faison, N. C., to become vicar of the Good Shepherd, Lookout Mountain, Chattanooga, Tenn.

DOTY, Rev. WALTER P., formerly rector of St. John's Church, New York, is now rector of Grace Church, Canton, N. Y.

BRAITHWAITE, Rev. WILLIAM A., rector of Grace Church, Cortland, N. Y., will become rector of Grace Church, Baldwinville, and St. John's, Phoenix, N. Y., April 15th.

MCNEIL, Rev. DUDLEY B. has been appointed archdeacon of Wyoming. He will retain his office as rector of St. Paul's Mission, Evanston, and as vicar of the several missions in his present field in western Wyoming.

NEWKIRK, Rev. CHARLES D., missionary at St. Andrew's Church, Syracuse, N. Y., became rector of Christ Church, Manlius, and priest in charge of St. Mark's Church, Jamesville, N. Y., March 8th.

NICHOLS, Rev. GEORGE E., rector of St. John's Church, Cape Vincent, N. Y., and in charge of the chapel at Millen's Bay, is resigning April 15th to

become assistant at the Church of the Heavenly Rest, New York.

SIBBALD, Rev. GARTH, formerly chaplain of St. Stephen's University Chapel, Reno, Nevada, became rector of Trinity Parish, Reno, Nev., on April 1st. Address: 325 Flint Street, Reno, Nev.

WOOD, Rev. JOSEPH C., formerly associate rector of St. Paul's, Richmond, Va., is now rector of the Church of the Ascension and Prince of Peace, Baltimore, Md. Address: 3119 Walbrook, Baltimore.

New Addresses

SIMPSON, Rev. MARCUS J., is now residing in Glastonbury, Conn. He has moved from South Glastonbury.

Correction

ATKINS, Rev. JOHN N., is listed incorrectly in THE LIVING CHURCH ANNUAL as residing at Rumbold, Va. He lives at 4903 Charmian Road, Richmond, Va.

Ordinations

PRIESTS

ALABAMA—The Rev. CHARLES HERVEY DOUGLASS was advanced to the priesthood in Christ Church, Tuscaloosa, Ala., by Bishop Carpenter of Alabama on February 10th. Bishop Kirchhoffer of Indianapolis preached the sermon; the Rev. Richard S. Watson presented the Rev. Mr. Douglass. He will continue as curate at Christ Church, Tuscaloosa, Ala., and in charge of student work at the University of Alabama.

CONNECTICUT—The Rev. HADLEY B. WILLIAMS was ordained to the priesthood in Trinity Church, New Haven, Conn., on March 20th by Bishop Budlong of Connecticut. He was presented by his brother, the Rev. F. Randall Williams; the Rev. C. Lawson Willard jr. preached the sermon. The Rev. Mr. Williams will continue as curate of Trinity Church, New Haven, Conn.

A.C.U. CYCLE OF PRAYER

April

14. Calvary, Philadelphia.
15. All Saints', Dorchester, Mass.
16. St. John's, Duluth, Minn.
17. St. Andrew's, Emporia, Kans.
18. Good Shepherd, W. Springfield, Mass.
19. St. Luke's, Racine, Wis.
20. Christ Church, Canaan, Conn.

GO TO CHURCH



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

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

- 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.
- 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.
 St. Margaret's Church, Belfast, Maine—75
 Rev. James Leslie Hayes, S.T.M.
 Sundays: 8, 9:30, 10:45 A.M.
 Tourists especially welcomed.
- 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.
- 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

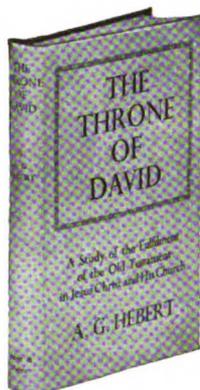
- NEW YORK**—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop
The Cathedral of St. John the Divine, New York City
 Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
 Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233
 Rev. Donald B. Aldrich, D.D.
 Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
 This Church is Open All Day and All Night.
Church of the Heavenly Rest, 2 E. 90th 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., 7:30, 12, 8:30; Thurs., 11, 12, 5; Fri., 12, 5; Sat., 12.
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
 St. James' Church, New York City—2230
 Rev. Horace W. B. Donegan, D.D.
 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.
 Communions 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.;
- PENNSYLVANIA**—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.
 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: Saturdays, 4 to 5 and 8 to 9 P.M.
- 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. Rossmoesler
 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.

A New Book — by the author of
THE THRONE OF DAVID

*A Study in the Fulfillment of the
Old Testament in Jesus Christ
and His Church*

A reaffirmation for the contemporary world of the vital unity of the Old and New Testaments. The author maintains that the study of the Old Testament in our time has tended to limit itself to the analysis of the documents and to their use as materials for anthropological research, while the positive value of the Old Testament has been looked for in its record of the development of high religious ideals from lowly origins.



By the **REV. A. G. HEBERT**
of the Society of
the Sacred Mission, Kelham

Father Hebert aims to restore the claims of theology: that is, to take seriously the faith which inspires the Biblical writers in the reality of God and the actuality of His choice of Israel to be His people, and to show how such terms as "Jerusalem," "Throne of David," or "sacrifice" acquire a greatly deepened meaning when the Divine Purpose is brought to its completion in Jesus the Messiah.

Says *Christendom* (London): "This is a very valuable book. It is excellently produced. His earlier work, *Liturgy and Society*, gave us some knowledge of Fr. Hebert's gifts for theological presentation, but in this work he excels himself . . . *Christendom* readers should not neglect this book for the very simple reason that they should not neglect their Bibles."

Price \$4.00

Postpaid, \$4.03

MOREHOUSE-GORHAM CO.

14 East 41st Street

New York City

Reprints are now available of

THE LIVING CHURCH report on the Delaware, Ohio,

Conference on a Just and Durable Peace

"The American Malvern"

The report first appeared in **THE LIVING CHURCH** of March 18th, occupying six news pages and two editorial pages. Immediately the issue was in circulation, requests began to come in for extra copies; and within a week our overrun of 1,500 copies had been entirely sold out. Requests are still coming in, and it has therefore been necessary to reproduce the report in pamphlet form. The pamphlet runs to eight pages of **LIVING CHURCH** size.

THE LIVING CHURCH report throws light not only on the agreements expressed in the findings of the Conference but also reveals the profoundly important disagreements which could not be incorporated. And **THE LIVING CHURCH** editorial, evaluating the work of the Conference, suggests important aspects for future consideration. It will be extremely helpful to discussion groups.

Order copies of the reprints immediately. Price, 10 cents each, or 5 cents each in lots of 50 or more, plus postage.

(No postage charge on orders paid in advance.)

The Living Church

744 North Fourth Street

Milwaukee, Wisconsin