

The Living Church

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

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Thy Kingdom Come

LETTERS

Lambeth Conference

TO THE EDITOR: On account of a brief absence from home I have only just read your editorial comment on my article on the Lambeth Conference and the Ministry. You have certainly had a wonderful time exposing my inconsistencies, tossing me hither and yon and generally making it obvious that I know next to nothing about what I undertook to describe. But the truth is, dear Mr. Editor, that you have missed the point altogether. You have done precisely what I warned you not to do in the private letter to which you refer. I thought I had made my paper clear enough for even the eighth grade, but I see that I did not. I should have entitled it: "What the Lambeth Conference thinks of the Ministry in relation to non-Episcopal Churches." That seemed a little long for a title and even then would have been easy to misinterpret. Probably what I should have done was to have repeated my second little paragraph four or five times, or said half a dozen times something like this: "What do the Bishops of the Anglican communion, meeting in conference, believe is essential to the ministry, and therefore to be safeguarded in any project or reunion? They proposed the historic episcopate. They proposed a ministry recognized everywhere and the episcopate as the best way of achieving that. What else did they say or mean by way of qualification?"

Instead of asking whether I had rightly interpreted the Conference, you proceed to point out that the Anglican communion has a doctrine of the ministry. Look through my paper. You will find no statement denying

that. Indeed I took particular pains to point out that the American bishops in 1886 expressly affirmed their belief that the apostolic order was "part of the sacred deposit committed by Christ and His apostles to the Church." No scholar, of course, accepts that today, and in 1930 the episcopate is commended on other grounds. But there it is. I referred to the consultations with the Orthodox, to the *mysterion*, to the question about terms used in the Swedish ordinal and the like. Of course the Anglican communion has a "doctrine" of the ministry if we mean by that things which corporately or among its members are believed about it. They all believe that it is an apostolic ministry. They all believe that it is in the apostolic succession—at least I think they do. I certainly so believe. They all believe that there are historically three "orders." They all believe that there is something real in what is called the conveyance of grace in ordination.

Such illustrations might be multiplied, but are quite irrelevant to my paper. I was asking the question as to what the Lambeth Conference felt was essential in the matter of the ministry, or at least essential enough to be required of any Church seeking reunion with us. They do not ask that those who accept the "historic episcopate" accept any *doctrine* with it. Indeed I discover that I have failed to quote one of the phrases which would help most to make my point clear. In the report about South India in 1930 they said: "When therefore we say that we must insist on the historic episcopate but not upon any theory or interpretation of it. . . ." The whole South India plan turns on precisely this position.

With due humility I express the hope that this acquits me of some of the inconsistencies which you claim in my position. That is of little consequence. It is of consequence that you and your readers should understand the position of the Lambeth Conference and correct my interpretation of it if I am wrong. But I have still two observations to make.

The first is that if you will look at the paragraphs in your editorial which tell the things which are found in the Prayer Book about the ministry you will discover that many of them have to do with "order," things which have to be done. You will also remember that all of them which imply doctrine are interpreted in many different ways in our own communion. What do we mean by "God has appointed divers orders?" What do we mean when we use that weird and distressing Office of Institution (an unhappy American contribution to liturgical *bathos*) by "Sacerdotal function?" You mean one thing, I another. So of the whole matter of the ministry. Some of us believe that the Church depends on the episcopate; others that the episcopate depends on the Church. Some of us believe that there is no valid Eucharist unless the priest who celebrates has been ordained by a bishop. Some of us test validity by the results in life; but we all go on doing the same kind of things. And that is what the Lambeth Conference asks about the ministry—that certain things should be done, a certain order observed.

And finally let me apologize for using the word "esoteric." I was merely proclaiming my own stupidity in doing it. I just do not understand some of the views of Christian and Catholic order which seem to block the

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way to unity for so many people. There is *e.g.* the view which appears to say that Rome is of course wrong; Protestantism is obviously wrong; the Orthodox are wrong on a good many points; we alone are right. Nobody can really mean that, and yet I cannot quite see what they do mean. It appears to be a teaching open only to the elect. No doubt I am wrong. There is something else there which I ought to see. I don't. I fear that "esoteric" means only that I am stupid.

(Rt. Rev.) EDWARD L. PARSONS,
Retired Bishop of California.
San Francisco.

Editor's Comment:

We are sincerely sorry to have offended Bishop Parsons by our editorial. Yet we must confess that his letter does not seem to controvert any of these points: (1) The Lambeth Conference expressly denies that it has the authority to make doctrinal pronouncements; (2) the doctrinal standards of Anglicanism are to be found in the several Anglican Prayer Books; (3) the doctrine of the ministry there found includes the elements cited in our editorial; (4) the Lambeth Conference, however friendly it may have been to non-Episcopal Churches, has carefully adhered to that doctrine. To continue with Bishop Parsons' quotation from the 1930 report, "... we are not to be understood as insisting on the office apart from the functions. What we uphold is the Episcopate, maintained in successive generations by continuity of succession and consecration, as it has been throughout the history of the Church from the earliest times, and discharging those functions which from the earliest times it has discharged."

Deaconess Training

TO THE EDITOR: It has been a real disappointment to me that St. Faith's Training School for Deaconesses has been closed. For many years we have looked to this school for a large number of our women workers in the very important mission field of the Archdeaconry of the Blue Ridge. The success of the work thus far has been in great measure due to our well trained and efficient women missionaries, so many of whom have been graduates of St. Faith's. What shall we do to fill the ranks when these have to retire?

In my opinion women will in future play

an even more important part in the mission work of our Church both at home and abroad. Are we to send them out untrained and unqualified, to meet the great opportunities offered them? Or should we send our young women to be trained by other churches more appreciative of the value of such things? We do not find it wise or necessary to close our theological seminaries. Can we expect to go forward in service if we deny to our young women the training they sorely need for the work we expect them to do?

I do hope our Church will open its eyes to the great need for such preparation for service as St. Faith's has offered for many years, and will make possible in the near future the reopening of the school.

(Rt. Rev.) W. R. MASON,
Suffragan Bishop of Virginia.
Charlottesville, Va.

Layettes

TO THE EDITOR: It will be greatly appreciated if you will bring to the attention of THE LIVING CHURCH readers, an immediate need in our own country of the greatest importance.

The Save the Children Federation for the past 11 years has been working in isolated rural communities, chiefly the Southern Mountains, although the area of operations now embraces the Missouri Ozarks and the Brazos Valley in Texas, with a piece of work about to start in the Salt River Valley, Ariz.

Our workers have appealed to us for layettes. At the consultation with various State Departments of Health, it has been found that there is need a the present time for 25,000 layettes. When it is known that most of the babies in this isolated area, are born without the aid of a physician, there is nothing strange in the startling lack of layettes. No one can appreciate the tragic pity of this situation as our workers, going as they do into lonely mountain cabins and being in constant contact with hundreds of mothers.

The securing of 25,000 layettes is a task of magnitude, depending for its success upon the enlisting of a large corps of women volunteers throughout the nation. There are needed sewing units in churches, women's clubs, colleges, and various organizations.

Those who are not able to cooperate through a sewing unit, but whose heart goes out in sympathy towards the need and would like to aid the project, can do so by contributing for the purchase of materials. The average cost of a layette is \$5.00. This is really a self multiplying gift, for the finished layette has a value of between \$15 and \$20.

Any cooperation which the readers of THE LIVING CHURCH may give will be deeply appreciated by the Save the Children Federation.

EDITH WALKER VORIS,
Chairman, National Layette Committee,
1 Madison Avenue, New York.

Correction

TO THE EDITOR: For the past two years THE LIVING CHURCH in publishing the list from THE LIVING CHURCH ANNUAL of the largest Episcopal Churches in the country has used the name of St. Mark's Church, Philadelphia, instead of St. Mark's Church, Frankford, Philadelphia. Last year it was our Church that had 1355 communicants while the other had 700. The trouble is that this list has been copied several times, omitting St. Mark's Church, Frankford, which is the second largest parish in the diocese. We would greatly appreciate your publishing this correction.

(Rev.) E. H. CARHART.
Philadelphia.

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

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STRICTLY BUSINESS

I SHOULD hate to be accused of urging hoarding, or of using what has become known as "war selling," but just now the importance of the matter seems worth the risk. Churchmen who plan to purchase brassware—for utility or for memorial use—should not hesitate too long. Studios have only what is on their shelves. There won't be replacements.

This has happened, one Church goods salesman told me, at least a dozen times in his store. A customer has looked over articles, found the one that delighted him, and then taken a day to think the matter over. Returning the next day, he has found the article gone and no replacements. The result—disappointment in the studio. But after all, the studio can't hold articles except on definite order. The moral, I suppose: If you see what you know you're going to want in brassware, get it at once.

* * *

THERE is a parish in our Church which has a communicant list of 1,400 persons, and an annual budget of \$4,000. What!

* * *

FROM a soldier: "While in California, I read the Los Angeles issue—most valuable and opportune for a Churchman newly arrived in an army camp in that state."

* * *

FROM a missionary: "Padre Piloto is eager to have his name spelled correctly, since Pilato (as you have it) would refer to the notorious Pilate family of whom Pontius is best remembered."

* * *

BISHOP DANIELS of Montana recently spent a weekend in Milwaukee, after visiting two seminaries. "One of the most impressive things today," he said, "is the high calibre of our seminarians," and that should certainly be satisfying to the Church in this disturbed year.

* * *

FROM an Army Chaplain: "Let me say THE LIVING CHURCH helps me each week to keep in touch with the thought and work of the Church, which is a most valuable thing for us in Army service."

We have furnished many a chaplain with a gift subscription to THE LIVING CHURCH. At one time we had more gifts available than we had requests. Now, with the increase in the number of chaplains and the increase in requests from enlisted men, we actually don't have enough. Any reader who would like to send a gift subscription is urged, therefore, to write Mrs. M. A. Mueller at this office.

Leon Mc Carley

Business Manager.

Everyday Religion

Spiritual Pitfalls in War Time

III. Disbelief

IN war time, all our casual acceptance of religion finds itself subjected to a strain. Perhaps our question is "How could God allow the war?" Perhaps it is "How could God let this tragedy happen to me?—or to someone I love?"

It is an old, old question, and one which is not at all peculiar to war time. But in days like these, the apparent injustice of our life on earth is set in high relief. We can no longer preserve our over-simple notions of God's ways by assuming that suffering is exceptional. It is universal.

When our concept of Christianity proves inadequate we are all too likely to think that it is Christianity itself that is inadequate, and to sink back into disbelief. Or perhaps we sink into that more subtle form of disbelief which consists in despairing of God's power or His willingness to help.

Many books have been written, and innumerable sermons have been preached, approaching the subject of faith from many points of view. Other books and sermons have been devoted to particular aspects of the problem—God and the War, Undeserved Suffering, the Problem of Pain. All these fulfill an essential function. Yet a brief discussion such as this can help to put the problem in its proper setting, and to suggest the general lines of the answer.

We tend to think of creation as something done in the past, finished. Actually, it is a continuing process. The chair on which you sit, the floor on which you stand, is made up of thousands on thousands of particles. Arranged in one relationship they would be a liquid; arranged another way, they would be a gas. Your body itself is made up of similar particles. The deeper the scientists probe into the nature of things, analyzing these particles, the nearer they come to the process of creation. Of what are we made? Matter? The scientists cannot find it. Energy? Perhaps—but what is it? The whole universe, solid, liquid, gas, is the projection of a force. The floor of your room is a projection of the will of God. So is your body, including that wondrously complex and delicate part of it called your brain.

We are so surrounded and enveloped by the work of God's will that we can see nothing else; there is nothing else to see! And the eyes through which we see it are similarly made.

Has that will, then, stopped operating the world, because to our limited vision a very small portion of the creation works to destroy another small portion of it? Or do we think that God is too busy to see to our affairs? Or impotent

to interfere? No, God is not only capable of mastering the detail of His creation, but actively engaged in it, here and now; and it is the force of His will which sustains all things, from split second to split second.

Yet God ordinarily works, as we say, according to law. That is, by observing causes and effects in nature, we can safely conclude that the same cause will produce the same effect. If He did not work in this way, we should be unable to learn, or to adapt ourselves to a chaotic environment. It would be ridiculous to say that God is bound by natural law; but, for our own welfare, we may be glad that He ordinarily proceeds along those lines.

Within this framework we can begin to see why it is, and how it is, that God lets causes produce their accustomed effects—even when those effects seem to us to be just what we most want to avoid. Only when we learn that the effects of certain causes are evil, will we learn to avoid the causes of those effects. War is a judgment on the sins which are its causes—sins in which we are involved as well as others. Pain is a judgment on the activity which produces it.

But this seems to be a sternly impersonal, even a merciless approach. It is difficult to compare with the attitude of a father toward his children. We shall not find in nature any answer to this complaint. Only Christianity can supply it; and the answer is not one which can be pigeonholed with a "Q.E.D." at the end. It can only be grasped by faith.

The answer is found in the life and death of our Lord Jesus—and in His Resurrection. God's mercy does not usually work to prevent us from meeting pain and suffering. When He sent His Son into the world, He ordained for Him a life in which pain and suffering played a prominent part. "Though He slay me," cried Job, "yet will I trust in Him." Our Lord carries the understanding of suffering even deeper. It is given to us for the ordering of human life in accordance with God's will. The First Epistle of St. Peter puts it thus: "It is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." We are not given escape from suffering; rather, we are given the opportunity to use it, in union with Christ's sacrifice on the Cross, for the redemption of mankind. Armed by that understanding, we can face joyfully whatever hard task our heavenly Father assigns to us in His work of ordering the world.

GENERAL

EPISCOPATE

Bishop Gray Convalescing

Bishop Gray of Northern Indiana recently underwent an operation at St. Joseph Hospital, Mishawaka. He is now at home, where his convalescence is progressing satisfactorily.

Bishop Salinas Recovering

Bishop Salinas y Velasco of Mexico has notified the National Council that he is gaining in weight and strength and hopes by the first of April to resume his full schedule of work.

The Bishop underwent a severe operation in January.

THE PEACE

Six "Pillars"

A plan for post-war organization that calls for international collaboration and warns that American isolationism would lead to another war is outlined in a statement of political propositions by the Commission to Study the Bases of a Just and Durable Peace. It is strongly recommended that the United States now accept for itself the program of action proposed by the Commission.

The plan described as "Pillars of Peace" calls for continuing collaboration of the United Nations after the war, and, in due course, of neutral and enemy nations; international economic agreements; treaty structures adaptable to changing conditions; assurance of autonomy for subject peoples; control of armaments; and the right to religious and intellectual liberty of peoples everywhere.

TIME FOR ACTION

The Commission, established by the Federal Council of the Churches of Christ in America, revealed its plan for post-war reconstruction after two years of study, because the "time for action is at hand."

"This statement" said John Foster Dulles, chairman of the Commission, "grows out of our belief that our nation has now entered upon the critical period when public opinion must be crystallized in favor of organized international collaboration. Competent observers tell us that, as things are now going, there is grave danger that the United States will reject such collaboration and elect to 'go it alone.'"

Mr. Dulles pointed out that after the war increased American military power and "disillusionment" because of political



Underwood & Underwood
J. P. MORGAN: His death is reported on page 19.

differences among the United Nations may again lead to isolationism "unless we do something to check it." "We know that if our nation follows what may seem to us the path of self sufficiency," Mr. Dulles continued "the result will be internal decay, the mounting hostility of the rest of the world, and a certain renewal of conflicts."

The six "Pillars of Peace" follow:

1. The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

2. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.
3. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.
4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.
5. The peace must establish procedures for controlling military establishments everywhere.
6. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

In making this plan public, the Federal Council's Commission asks Americans to study, understand, and accept the propositions, to seek their acceptance by Congress and the President as an official governmental policy, and to seek their acceptance by other nations.

The Commission points out that it does not regard itself as competent to draft a detailed blue print of post-war reconstruction but that in its "Pillars of Peace" it has gone beyond the mere definition of principles to the outlining of a program of action. The Commission also holds that its "Pillars of Peace" are not derived solely from Christian principles but rest upon moral beliefs common to all of the great religions.

The foreword to the six political propositions warns that military peril has dramatized the need for international co-operation; that, as military victory becomes more certain and draws more near, this need will be less obvious; that, after military victory transitory issues will arise to perplex and divide the United Nations; that, if our nation does not make the right choice soon, it may never be made in our time.

"If the six propositions become the official program of this nation" the foreword states, "We will be committed to move by definitive steps, to bring ourselves into an ordered relationship with others. Only if the nations join to do this can we escape chaos and recurrent war. Only if the United States assumes a leadership can it be done. For we, more than any other nation, have the capacity to influence decisively the shaping of world events."

Being considered in Washington is a resolution requesting the President to call immediately a meeting of representatives

The Living Church

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

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

CLIFFORD P. MOREHOUSE.....Editor
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, 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.

of the United Nations to agree on plans for establishing an organization to maintain peace after the war, to coordinate the war effort, and to provide for government of liberated countries as they are taken over temporarily. The resolution, sponsored by two Democratic and two Republican senators, is not directly related to the work of the Commission, but apparently parallels several of the six principles. The President has expressed general approval of it.

SOCIAL RELATIONS

National Conference of Social Work

By ELIZABETH McCracken

This year the National Conference of Social Work held its 70th annual meeting and a regional war meeting at the same time, in New York City, March 8th-12th. The usual number of associate and special groups met during the same period. There was a large attendance, but the customary luncheons, dinners, and great mass meetings were curtailed or omitted.

The Episcopal Church Conference, founded by the late Rev. Dr. Charles N. Lathrop, met as an associate group of the National Conference for a number of years. Since the Episcopal Church became a member of the Federal Council of Churches in 1940, this conference has joined with the Church Conference of Social Work, the conference sponsored by the Federal Council. This year the Greater New York Federation of Churches also cooperated. The sessions extended from March 8th to 10th, and were of much interest.

The opening session was a luncheon, held with the Federation of Protestant Welfare Agencies of New York at the Town Hall Club. The Rev. Phillips Parker Elliott, pastor of the First Presbyterian Church, Brooklyn, presided. At the speakers' table were Bishop Gilbert, suffragan of New York; the Rev. Almon R. Pepper, executive secretary of the Division of Christian Social Relations of the National Council; the Rev. Elmore McN. McKee, rector of St. George's Church, New York City; the Rev. Harold A. Cockburn of Dumfries, Scotland; the Rev. Dr. L. Foster Wood of the Federal Council; and the speakers. Bishop Gilbert is now chairman of the Department of the Church and Social Service of the Federal Council. The Town Hall Club used one of its larger dining rooms for the luncheon, and it was attended by members of many communions.

There was considerable interest in Mr. Harold Cockburn, in America as a liaison officer between the churches, sent by the British Government. Not listed as one of the speakers, Mr. Cockburn was persuaded to say a few words before the regular program began, and he explained his mission. [L. C. March 14th, p. 5.]

The first speaker on the program was Eduard C. Lindeman, professor of Social Philosophy, New York School of Social Work, Columbia University. Mr. Lindeman said in part:

"There is a new fellowship among religious persons, due to the war. There is a feeling that persistence is possible only

with spiritual help. We shall need persistence, to perform the tasks of war-time. There are six such tasks, which are of major importance.

"First, the Church must interpret the moral issues involved in this war. One of these is the relationship between Russia and the United States, after the war. Another is the sociological issue. Still another is the race problem. All these involve moral struggle; and the Church must interpret that.

"Second, the Church must help people to accept the tragedy of the war, with courage, grace, and integrity.

"Third, the Church must provide an antidote for the corrosiveness of hatred. After the war, there will be a remnant of hatred in every nation in the world.

"Fourth, we must recognize that war is a social disease. It grows out of social problems which the Church alone can solve. It is not economical to let social services lapse in war time. The problem of delinquency is more acute in time of war. The Church must help about that. Another task for the Church is to concern itself with the problem of the small farmer who owns his own bit of land. He is likely to go under if this social service fails. The Church can help also in community organization, bringing about mutual consent to be careful in the use of rationed articles and general cooperation with the war restrictions.

"Fifth, the Church must prepare for peace. It will be too late if this preparation is left until the war ends. Now is the time. The peace should be a tough peace, not easy to break.

"Sixth and last, there is the question of faith itself. I am not theologically trained. I came to certain conclusions about faith through experience. The main issue, as I see it, is not the *object* of faith, but the *need* of faith and the *process* of faith. Life is a roar of bargain and battle; but man is born a predestined idealist, and he must fulfill his destiny in action."

Other speakers were the Rev. Joseph R. Sizoo, pastor of the Collegiate Church of St. Nicholas; and Miss Marguerite Hazzard, president of the Baptist Home for the Aged, New York City.

INDUSTRIAL COMMUNITIES

There was an afternoon session, at which the speakers were Harlan Frost, executive secretary, Christian Commission for Camp and Defense Communities, New York City; and the Rev. Robert L. Kincheloe, chaplain for War Housing Areas of the Council of Churches and Christian Education of Maryland-Delaware, Baltimore. The subject of this session was The Church and War Industrial Communities. The session was followed by conference dinners, at the Marble Collegiate Church, led by the Presiding Bishop, President of the Federal Council.

On March 9th, there were again two sessions, the most interesting being that on The Church and Minorities, over which the Rev. Almon R. Pepper presided.

Another valuable session was that at which Emotional Needs of Children in War-time was the topic. Frederick E. Reissig, executive secretary of the Washington, D. C., Federation of Churches,

presided. The first speaker was Dr. Caroline B. Zachry, director of the Bureau of Child Guidance, New York City Board of Education. Dr. Zachry, well-known for her work in this field, discussed A Psychological Approach to the Emotional Needs of Children. She made it clear that parents and others responsible for the well-being of children should seek the help of trained psychologists. They might do this in person, or, that not being possible, through simple books on the subject of child-psychology. Above all, Dr. Zachry declared, it is important to observe the children themselves, in all the many details of their lives, trying always to understand what the children are thinking and feeling.

The members of the Church Conference took part in many of the sessions of the National Conference. This was notably the case in respect to programs dealing with child welfare and any problems of social service peculiarly affected by war conditions. Fr. Pepper was the discussant at an important session in which Social Work in New Settings was the general topic. Miss Edith Balmford, executive secretary, Church Mission of Help, presided at a session of the Child Welfare League of America, meeting jointly with the National Council, Church Mission of Help.

SETTLEMENTS

Most of the sessions were held in hotels. One of great interest met in Greenwich House. Mrs. Mary Kingsbury Simkhovitch, director of Greenwich House, welcomed the session who represented the National Federation of Settlements, an associate group of the National Conference of Social Work. Clyde E. Murray, president of the Federation, presided. The speaker was Eduard C. Lindeman, who discussed The Settlement's Rôle in Post War Planning. At another session of the National Federation of Settlements, Mrs. Simkhovitch herself spoke, on Appraisal of the Coming Rôle of the Neighborhood House. She made the point that the settlement is no longer a place where certain services are offered, as it was before such services had been taken over by the public schools or civic organizations. Its coming, indeed its present, rôle is rather to provide a central place where the neighborhood itself may work out its own projects.

Several sessions of the National Conference, as well as of the conferences of the associate groups, were concerned with post-war plans. It is an interesting fact that of all the eight general sessions, each one large, the largest attendance was at the general session on March 12th, the final session of the conference, on The Beveridge Report. Herman Finer, reader in Public Administration, University of London and International Labor Office, Montreal, Canada, was the only speaker. He limited his topic to The Beveridge Report on Social Services in Britain after the War: but the many who took part in the ensuing discussion went farther, asking and answering questions as to what that report may and should mean to American post-war planning. The session ended with an expression of confidence in and endorsement of the reports of the National Resources Planning Board, recently sent to Congress by President Roosevelt.

ENGLAND

Reunion

"A mistake was made when supporters of the American proposals for reunion with Presbyterians published a letter from the Archbishop of Canterbury to Bishop Edward Parsons, bearing on the scheme," writes the *Church Times* in an editorial. It continues: "Dr. Temple carefully guarded himself from expressing any judgment on the details of the plan. In the first instance negotiations for reunion in the United States are the business of American Churchmen; it would be quite improper for the official head of another Church to comment on them publicly until his duty required him to give formal consideration to their bearing on the problems of his own branch of the Anglican Communion. Since 1776 Americans have had a peculiarly vivid distrust for the intervention of foreign potentates in their affairs, whether political or ecclesiastical, and any suggestion that the influence of the chairman-presumptive of the next Lambeth Conference were being exploited on one side or another of an American controversy would be singularly unfortunate. Every Christian can, however, echo the Archbishop's conviction that a satisfactory reunion of Anglicans and Presbyterians would be a great contribution towards general reunion."

Church Assembly Prays For Cardinal Hinsley

Prayers for the recovery of Arthur Cardinal Hinsley, Archbishop of Westminster, who recently suffered a severe heart attack, were offered by the Anglican Church Assembly at its recent meeting in London.

Taken ill on February 27th, the Cardinal is still in a serious condition. He is 77 years old.

Common Ownership

A group of clergymen in the Church of England are convinced that Christian principles, justice for the disinherited masses, and sound economics alike demand the overthrow of capitalism and its substitution by the common ownership of major industries and essential services. Inviting the coöperation of like-minded Nonconformist ministers, these clerics have formed a Council of Clergy and Ministers for Common Ownership. Dr. Blunt, the Anglo-Catholic Bishop of Bradford, is their outspoken president, and the Bishop of Malmesbury and the Dean of Canterbury—the "Red" Dean—are among its vice-presidents. Recently members of the Council met for a two-day conference in a London church hall. In the course of the proceedings they were addressed by a prominent member of the Communist party, by a Labour Member of Parliament, and by a spokesman of the new Commonwealth party, with which J. B. Priestley is closely associated. The Bishop of Bradford, who presided, held that the

Church had a right and duty to meddle with politics, and was scornful of those "spiritual prigs" who deny religion and say in such mundane matters as bettering social conditions. The Bishop wants the Church of England to be as closely identified with the working-class as he considers it is at present with the middle class. "It is quite on the cards," he said, "that when the clergy of England have become thoroughly unpopular and are regarded as thoroughly subversive and dangerous, there may be some chance of the Gospel being listened to by the people of England." The conference passed a resolution, declaring that the road to common ownership lies through the increasing alliance of all sections of society with the working-class movement, and through victory over Fascism abroad and at home.

JERUSALEM

Assyrian Work Resumed

After a lapse of nine years, the Assyrian work of the Jerusalem and the East Mission has been resumed, according to a report from the Rev. Canon Charles T. Bridgeman, Episcopal chaplain in Jerusalem. The resumption of work is at Tel Tamer, with a village school which is to have a strong agricultural emphasis. Canon Bridgeman explains that this region responds to irrigation like magic, and says "The Syrian Government has plans for development which may restore it to its original Garden of Eden status, at least as to vegetation."

Older Church people will recall Mar Shimun, the Assyrian Patriarch, the Rev. William C. Emhardt, who made a survey trip in Iraq in 1924, and the Rev. John Panfil who worked among the Assyrian people and supervised 33 schools for them. Now, with the friendly approval of the Free French authorities of Syria a new chapter begins with the opening of the new school in which 40 boys are already enrolled. Tel Tamer is on the plains of upper Mesopotamia, in French Syria, where Assyrians from Iraq have been settled by the League of Nations. Canon Bridgeman has visited the region three times, conducting long diplomatic-ecclesiastical negotiations with the Free French. He has been fortunate in finding a well-qualified young man to head the new school, and another to teach agriculture.

Canon Bridgeman says that when Assyrian boys are graduated from the Church's new school, whatever ideas they have acquired they will be able to express in Arabic, Syriac, Aramaic, English, and French. From the American point of view, the Good Friday Offering in which an increasing number of parishes share each year, provides an immediate and completely practical method of helping this work.

OTHER NEW WORK

Canon Bridgeman also notifies the National Council of the opening in Jaffa of a junior branch of St. George's school for boys in Jerusalem. Many boys, Arabs and Jews, have come to St. George's from Jaffa

and from nearby Tel Aviv, the Jewish metropolis of Palestine, but the distance is considerable. The provision for a junior school, to start their education nearer home but under the honored auspices of St. George's, is already meeting with success, Canon Bridgeman says. In Jerusalem, St. George's has 333 boys, including 70 boarders. Of these, 170 are Christian, 113 Moslem, and 50 Jewish.

Canon Bridgeman tells also of the opening of a Church hostel, St. Justin's, for Anglican students at the American University in Beirut.

NORWAY

All Dismissed Clergy Permitted to Resume Duties

Quisling authorities in Norway continue to avoid direct contact with the Provisional Church Council, but they have apparently decided to exercise extreme caution in dealing with the Church opposition.

Latest move of the Quisling Church Department permits any dismissed or exiled clergyman to resume his pastoral duties. The decision extends "privileges" recently accorded to only a few members of the opposition clergy group. Under its provisions, reinstated pastors will be placed on the same level as clergymen who resigned from the State Church last April and carried on their activities as independent clergymen.

Despite these concessions, it is reported that the Church Department still relies on the Norwegian State Police to "take care" of individual pastors who are too outspoken in their opposition.

The private property of one such clergyman has just been confiscated by the police because of "activity inimical to the state."

It is also learned that all loyal clergymen in two Norwegian parishes have been summarily dismissed from office, leaving the entire area without the services of anti-Quisling clergymen.

GERMANY

Protestants Seeking United Front

Under the leadership of Bishop Theophilus Wurm of Wurttemberg, all confessional groups in the German Protestant Church are working out a basis of agreement and a plan of common action to rebuild church life, according to reliable reports reaching the World Council of Churches office in Geneva. It is hoped that the effect of these negotiations will be to create a "united front" of all non-Roman Christians in Germany with the exception of the so-called "German Christians" who have espoused Nazi doctrines. A principal aim of the united front is to create a common defense against Nazi pressure. Another aim is to restore spiritual leadership in the church. The unity movement is an attempt to overcome old differences between the more militant confessional group, represented by fraternal councils, and the more moderate group, represented by confessional bishops.

ARMED FORCES

Episcopal Chaplains Exceed Quota

The Army and Navy Commission announces latest figures on Episcopal Chaplains in the armed forces. At the time of the announcement, the end of February, in the Army the Episcopal quota was 185. There were commissioned and on duty, 249; and 51 reported on the waiting list.

In the Navy, the Episcopal quota is 37, while 89 are commissioned and on duty, with 30 men on the waiting list.

The Commission announces also that a new supply of Church War Crosses has been received. One hundred thousand have already been distributed, and the second order was for 150,000. It is emphasized that they may be given only to men and women of the Episcopal Church going into the Army or Navy.

Missing in Action

The Ven. A. Abbott Hastings, arch-deacon of Albany, has been informed under date of March 10th that his son, Lieutenant Abbott Quincy Hastings, USNR, is missing in the performance of his duty and must be presumed lost at sea. Lieut. Hastings was born in 1913 at Hingham, Mass. His mother is the former Dorothy Quincy Turner, of Boston. He was a graduate of Pawling School and of the College of Engineering, University of Colorado. During his senior year he was president of the student body, and after graduation was for two years associate dean of men at the University. He was a member of Chi Psi fraternity. He was married in 1938 to Miss Gretchen Weiland, Pueblo, Col., and was for three years thereafter associated with a chemical works in Troy, N. Y., subsequently representing the firm on the Pacific Coast.

In February, 1942, he entered the first class for officers at the Naval Training Station, Quonset, R. I., and since being commissioned has been stationed in the Hawaiian Islands. It is the first casualty in the long list of sons of Albany clergy serving in the armed forces.

Army and Navy Commission Provides For Louisiana Camps

By HORACE RENEGAR

This is the saga of men who minister to the spiritual and social needs of their fellows and more specifically of those who are keeping the Church with the men who are carrying the nation's arms in war.

To be exact, it concerns the work that the Church's Army and Navy commission is doing in Louisiana under the guidance of Bishop Jackson and Otis J. Chamberlain, commission chairman for the state.

The country doctor has been extolled in recent years and rightly so. It seems appropriate to open this narrative with a recital of a few of the experiences of the rector of a country parish which has suddenly become another 42d and Broadway compared with its bucolic setting before selective service was inaugurated.

He is the Rev. George L. Whitmeyer, a missionary of the Church in Louisiana and priest-in-charge at DeRidder and Quincy. These two towns, geographically situated near the west border of sock-shaped Louisiana, were before the war easy going communities in which the Rev. Mr. Whitmeyer was pleasantly engaged in carrying on the work of the Church.

CAMP POLK

And then Uncle Sam entered the picture. DeRidder became the site of one of the nation's great army air bases. Camp Polk, with thousands of men sent there, was established a few miles away and



CHAPLAIN WHITMEYER (right): Giving supplies to Chaplain Kennedy at Camp Polk.

then a second camp, also bearing the name of Camp Polk though several miles distant from the other, was built.

There amidst that maelstrom was Chaplain Whitmeyer as he has become known to thousands of men now. Until he received assistance from the Army and Navy commission he was without funds for the work.

From one mission parish to another he traveled to minister and visit with his own parishioners. He devoted every spare hour that he could crowd in on the side traveling to the air base or to the camps, looking up men whose names had come to him through one source or another, searching out Episcopalians or anyone else who might be interested or in need of him, writing letters home for a lad who was sick, sending a telegram to a parent or consoling a youth who had received grievous news from home.

On many days he went for 16 and 17 hours and more without rest, uncomplaining, and always carrying the vision of expanding his work if he could secure additional funds. This expansion, in a measure at least, the Army and Navy commission made possible.

Chaplain Whitmeyer's experience is symbolic if not typical.

In other parishes circumstances were altered but often as perplexing and as arduous.

In the great Alexandria field where are located such enormous cantonments as Camp Livingston and Camp Claiborne, the

work has gone forward under the direction and tireless energy of the Rev. J. Hodge Alves, rector of St. James' parish. He has coordinated the efforts of the Episcopal chaplains and his parishioners to develop an effective spiritual and social program.

Open house for service men is a regular weekly affair at St. James', usually between 75 and 100 service men are in attendance at the 11 o'clock service, and parishioners make a habit of inviting men into their homes for Sunday dinner.

The Rev. Mr. Alves also conducts other services in Christ church chapel in nearby Pineville. In addition, services are held by the chaplains in the camps. The scope of the work in this area cannot be fully appreciated unless one visits the parish or reads the many letters which constantly come to the rector from men formerly stationed in that vicinity or from their families back home. The Army and Navy commission has recently provided an assistant, the Rev. Leslie L. Fairfield, to assist in the work in St. James' parish. His efforts are entirely devoted to extending the commission's work.

LAKE CHARLES

At Lake Charles, where an army flying school is located; the Church of the Good Shepherd and its rector, the Rev. George F. Wharton in cooperation with the commission, has developed a social program that has included open house, picnics, and other entertainment. A reading room has been made available for service men and the cadets and officers have become a close part of the church community. The parish choir includes a number of the service men. Similar work is being done in Baton Rouge through St. James' parish and its rector, the Rev. Philip P. Werlein. The program there includes a monthly dance, contributions toward the chaplains' fund, help at USO center, visits to the base hospital where the parishioners distribute cigarettes, magazines, candies, and cakes. A weekly forum is also conducted at Harding field base by the chaplains with the ladies' auxiliary furnishing refreshments once a month.

SHREVEPORT

The work among the men and officers of Barksdale Field at Shreveport has been carried forward by St. Mark's Church and Dr. James M. Owens, rector, assisted by the commission. Probably not less than 800 service men have visited St. Mark's during



CRECHE: Set up by soldiers outside an army chapel.

the year, most of whom have been entertained in the homes of communicants of the parish. Special services and social events also have been held and well attended by service men.

St. Mark's is not only a great spiritual force among the service men stationed in the Shreveport community but it is doing an exemplary piece of work in its contact with the more than 150 communicants of that parish who are now serving with the armed forces.

NEW ORLEANS

In the city of New Orleans most of the parishes are carrying on a well planned



MR. CHAMBERLAIN: Head of Louisiana's Army-Navy Work.

program. At Christ Church Cathedral, for example, Dr. William H. Nes, dean, and the commission have a room equipped and maintained in the parish house for service men. In addition badminton courts and other lawn recreational facilities have been opened to them under the supervision of the Woman's Auxiliary. A nursery school for children of officers and enlisted men is also available one afternoon and evening a week. The free services of a physician and a nurse are available for the nursery.

Trinity Church, of which Dr. Robert S. Coupland is the rector and the Rev. Skardon D'Aubert is assistant, also has a program directed along similar lines. The Rev. Mr. Daubert in addition conducts regular services each Sunday at LaGarde hospital for service men.

COLORED PARISH HELPS

Grace Church, of which the Rev. Donald H. Wattle is rector; St. Andrews, led by its rector, the Rev. Girault M. Jones; and the other New Orleans parishes are also carrying on programs for the service men in cooperation with the commission. Among these should be mentioned St. Luke's (Colored) where the Rev. John B. Boyce, rector, is conducting regular services for men of colored units located in the New Orleans area.

Marriage Service

An article in a magazine calling attention to the many hurried war marriages taking place over the country in sordid surroundings and performed by uninterested and often mercenary justices of the peace suggested to the Christian Social Relations Committee of Christ Church Cathedral, Louisville, Ky., the need of doing something locally to remedy the situation.

Through the Rev. Charles Allen of the Louisville Council of Churches, the subject was presented to its committee and cooperation asked. As a result, the clergy of 20 city churches in the downtown area, representing different communions, have offered their services and will perform a religious ceremony for those desiring it. The list is posted in the marriage license bureau.

HOME FRONT

Rationed Foods Available For Church Functions

Special provision has been made by the Office of Price Administration for rationed foods for church functions.

In a question-and-answer statement issued by the OPA, question is raised as to how church groups may obtain rationed foods for church suppers. The answer given is:

"The minister or other representative of the church as an institution may get a certificate for the necessary rationed food by applying to the local board."

War Shrines in Detroit

Ensign Theodore F. Marx, chief engineer of the destroyer *Preston* when it was sunk by the enemy, lighted the perpetual light at a Shrine of Remembrance for the 40 men of St. Paul's Memorial parish, Detroit, who are in the armed forces, at a chapel service recently.

A similar light of remembrance has been kept burning constantly since September 1st at an altar of intercession in the Church of the Redeemer, which was built and furnished by the young people of the church, and at which daily prayers are offered for the men of the parish in the services.

At both shrines, the lights will be kept burning day and night until the end of the war.

Ensign Marx, who was rescued after being in the sea 14 hours, when the *Preston* was sunk, was a member of the parish Brotherhood of St. Andrew of St. Paul's Memorial Church, and for several years served the church as crucifer.

Several memorials were dedicated by the Rev. Ernest E. Piper, rector, in St. Matthias' Church, Detroit, March 14th, which made the chapel of this parish a war shrine.

A perpetual light was lighted for the 118 persons already on the parish service list. Two of these, Lt. Jack Davies and Robert G. Hine, have already died in the service of their country. The light will be

perpetuated by means of seven-day candles, the old light being transferred to the new each week. A list of all the men and women in service will be kept on a prayer desk before the shrine.

The light will be in three-fold memory of the Christ who gave His life for mankind, of those who die in their country's service in upholding His ideals, and of those who are fighting in that cause. A beautiful lamp for the perpetual light is being given by Mrs. William Finn in memory of Martha A. White and Sarah Jones. The candles for the year 1943 are being given by the Acolytes' Guild of St. Matthias' Parish, 10 of whose members are already in uniform.

A memorial ambry for the safekeeping of the Consecrated Elements used in Communion for the sick is being given by the Misses Lillian and Elizabeth Matthews in memory of their father, Lawrence H. Matthews. While the use of an ambry for this purpose is an old English custom, this is the first one to be dedicated in an Episcopal Church in Michigan, so far as could be learned. Above the ambry and as a center of devotion will hang a fine copy of Hofmann's painting "Christ in Gethsemane," given by the family of the late Lt. Davies, who was killed some months ago in the crash of his plane over Long Island.

The chapel and war shrine will be open daily from 9:00 A.M. to 6:00 P.M. for everyone in the community who desires to use it. Special prayers will be said on request for anyone in service, whether Episcopalian or not, and names and information about special needs will be accepted by mail or telephone.

JAPANESE-AMERICANS

Employment

As another effort to aid in the relief of Japanese-Americans thrown out of employment in New York City, the National Council has employed Nama Behui Murakami in its shipping room. Mr. Murakami had been a shipping clerk in a Japanese importing concern, now closed for the duration. He is reported to be a first class worker, and a devout Methodist.

The young men in the Church Missions House stumbled over his name for a day or so, then unanimously dubbed him "Murray," a good Irish name which will apparently stick.

Other Japanese-Americans employed at the Church Missions House include: Miss Teru Tajitsu, a stenographer in the Department of Promotion, an Episcopalian, who formerly worked with the Japanese Christian Student Association; Miss Hatsuye Yamasaki, who is employed as a stenographer in the Woman's Auxiliary, has the Bachelor of Arts degree from William and Mary College and previously worked for the Japanese Chamber of Commerce in New York.

Miss Eiko Glory Okajima is a stenographer in the Department of Finance. Formerly she was employed by the OSK Line, now closed. Miss Elizabeth Furuya who worked for a Japanese business house in New York, is now a stenographer for the Woman's Auxiliary.

Proposed Marriage Canons

*Prepared by the Joint Commission on Holy Matrimony**

MEMORANDUM FROM THE COMMISSION

THE Joint Commission on Holy Matrimony has been charged by General Convention to consider and prepare needful legislation covering the whole area of human and divine relationships included in Holy Matrimony. Five bishops, five priests, and five laymen constitute this Commission. Two consultants were elected by the Commission to assist them: the Rev. Howard C. Robbins, professor of pastoral theology at the General Theological Seminary, and the Rev. Otis Rice, chaplain of St. Luke's Hospital, New York.

At its first meeting the Commission took the important step of asking each diocesan bishop to appoint a cooperating committee in his diocese to study the problem with the Commission and to assist them in preparing such legislation as is required. Sixty-two such diocesan committees have been appointed, and a syllabus and material for study have been sent them. Reports have been received from a good many of these committees, most of them including a projected canon as the substance of their report. In addition, each seminary was asked to delegate a member or committee of its faculty to cooperate in the Commission's work. This has been done in most cases.

The Commission now is sending to the diocesan committees, and is authorizing general publicity of two tentative canons dealing with Holy Matrimony. These canons have not been officially voted on by the Commission. They are not offered as representing in any sense the final judgment of the Commission. The Commission has, however, authorized their publication as tentative drafts to stimulate discussion and further study, and to evoke from the Church at large opinion to guide the Commission in preparing its report for the next Convention.

TWO CANONS PREPARED

The material has been divided into two canons, the first one dealing with the general relationships of the Church with the family, the second dealing with the specific problems arising out of marital failure.

Section I of Canon A establishes two general principles with regard to the family; first, that there should be regular instruction given in every congregation on the duties and privileges of family life, and the ideals and helps which the Church provides for families; second, that the family should be regarded as the basic unit of all pastoral work. While these principles are not likely to meet serious challenge, it

*Members of the Joint Commission on Holy Matrimony are: Bishops Davis of Western New York, chairman, Thomas of South Carolina, Kirchoffer of Indianapolis, Scarlett of Missouri, Brinker of Nebraska; Rev. Messrs. Stephen F. Bayne jr., secretary, Thomas N. Carruthers, Burton Scott Easton, Arthur B. Kinsolving, George E. Norton; Messrs. Charles F. Wilson, treasurer, John Lord O'Brian, Frederick A. Pottle, E. A. H. Shepley, Charles P. Taft.

was felt best to establish them specifically as the foundation of whatever provision the various agencies of the Church may wish to adopt to implement them. The Commission felt that in recent times there had been a vast over-emphasis on the individual, and that the mind and tradition of the Church clearly established the family as the basic social and religious unit.

Section II of Canon A deals with the essential pre-marital preparations which the parties concerned shall be required to make. The list of impediments is restricted to those which by their nature must make marriage impossible. Included in this section is a "pledge" to be signed by the bride and groom, which expresses the Christian teaching about marriage and is intended to serve as the focus of pre-marital instruction.

Section III establishes a permanent commission for the continuing study of marriage and the Church's ministry to the family. It would be the responsibility of this commission to prepare outlines and material for the instruction contemplated in this canon and to maintain study and counsel for the Church in this whole field. For this purpose it is proposed that this Commission may gather from the bishops and the clergy generally information from their experience, case histories and the like, and in this way maintain a steady research for the guidance of the Church in the future. The Joint Commission has found that in general we know astonishingly little about the family and the effects upon it of Christian doctrine and discipline, and the need for the continuing study envisioned in this provision of the canon seems very great and immediate.

MARITAL FAILURE

Canon B concentrates specifically on the problems arising out of marital failure. The Commission has taken the approach, first of all, that we wish to maintain the ideal of indissoluble marriage. Where two parties free and competent to do so, have entered in the marriage contract, we felt that the Church had no authority to assume either of them could be married again. At the other end of the scale we recognized that there were many cases where no marriage was possible, as on the grounds of feeble-mindedness or insanity, or lack of free consent. Those grounds affect freedom and competence so obviously, are so well-established, so universally received, and so clearly defined that they can be set down as diriment impediments which can be recognized in a court of law. These are the two extremes.

The vast majority of cases, of course, fall in between those two extremes. There are no clear lines here; but certainly in almost every case of marital failure there is present not only a defective will but also, in varying degree, factors, usually basically psychogenic in character, which without coming under the category of diriment impediments are still such as to prevent the achievement of the essential union

of marriage. There are many cases which cannot be regarded as properly "annulments" on the ground of a diriment impediment which are still quite clearly cases in which no union has been or can be achieved and in fact no marriage exists.

In essence, this canon proposes to put into the hands of the diocesan bishops the right to decide when this is the case. They are directed to associate with themselves the pastor, if possible, of the petitioner, a lawyer, and a psychiatrist or physician, and to investigate the case with a view to determining whether or not a marriage was in fact accomplished. To guide them in this inquiry we have stated three sets of grounds, starting with the most definite and clear-cut impediments, which are now universally accepted, and proceeding first to the general area of such impediments as psychic impotence, etc., which were in existence at the time of the contract and could effectively prevent the fulfilment of the marriage vows, and then, in the third place, going on to the more general grounds still of the deterioration or incapacity which, although latent at the time of marriage, is brought into actuality by some situation inherent in marriage itself.

The Commission believes that a marriage ceremony does not necessarily make a marriage, and that where there has been no marriage in the sacramental sense, because of insurmountable defects of personality, the parties to the failure, under certain conditions, may be married to others by the Church.

CATHOLIC TRADITION

In expressing this, the Commission believes it is following Catholic tradition, but a safer path than is followed by the other branches of the Catholic Church. The Roman has specified a great number of grounds for annulment, and rightly or wrongly has been accused of venality in the administration of its law. The Orthodox Church specifies "moral or spiritual death" as a ground for divorce, but the words are too vague and unreal to satisfy the Anglo Saxon mind. On the other hand, the science of psychiatry which, though still in its infancy, yet has revealed so much in regard to the human personality, reveals also the reasons why marriage most often fails and finds the cause in the personality. The Commission's approach is therefore nearer to that of the Orthodox Church, but, it is believed, steers clear of certain pitfalls in the latter.

The canon does not specify causes except in general terms. It is believed that the discipline of the Church should be a discipline of equity rather than legalism. And equity demands that a degree of discretion be given to the administrator. In this case the administrator is the bishop but he is required to seek counsel and advice in forming his judgment. He is limited in the exercise of his discretion also in the fact that the canon is applicable only to a person who has been actively connected with a parish, and, where possible, to one

who has consulted with a minister before the previous marriage was dissolved.

One thing seems certain to the Commission, namely, that the present canon is unsatisfactory, difficult to administer, equivocal, and contrary to Christian teaching in one way or another. The fact should be faced, and time and thought be given without stint to its amendment.

CANON A

Of the Relationship of the Church and the Family

I. (i) Every minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children, and the Christian doctrine and discipline of marriage, together with the particular ministration of the Word and Sacraments and the work and worship of the Church of which the family and its members have need for the fulfillment of the Christian life.

(ii) The family is, by God's appointment, the basic social unit on whose stability and welfare all other social welfare in large measure depends. The life of the family, by God's appointment, provides the fundamental environment within which the personality of the individual is developed. Therefore, every minister in charge of a congregation shall, in exercising his pastoral ministry, take care that the family is regarded as the basic unit of his work.

II. (i) Before solemnizing any marriage, every minister of this Church shall make due inquiry (a) as to the rights, under the civil law, of the parties concerned to contract a marriage, and, (b) as to their rights, under the laws of this Church, to contract a marriage. He shall examine them, especially, with regard to the following, which are impediments to marriage according to the laws of this Church:

1. Consanguinity (whether of the whole or of the half blood) within the following degrees:
 - (a) One may not marry one's ascendant or descendant.
 - (b) One may not marry one's sister.
 - (c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.
2. Lack of free or legal consent of either party.
3. Mistake as to the identity of either party.
4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.
5. Insanity of either party.
6. Failure of either party to have reached the age of puberty.
7. Facts which would make the proposed marriage bigamous.

(ii) Ministers of this Church shall conform to the laws of the state governing the civil contract of marriage, and also the laws of this Church governing the solemnizing of Holy Matrimony.

(iii) Before solemnizing any marriage, every minister of this Church shall determine that the parties thereto have been instructed in the nature of marriage and

the duties and responsibilities thereof, and that they hold to the Christian doctrine of marriage and intend to seek the Church's help to realize that ideal. To this end, before he officiates he shall require them to sign in his presence the following statement:

"We, A.B. and C.D., desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold marriage to be a life-long union of husband and wife, for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society, and for the advancement of the Kingdom of God. And we engage ourselves, so far as in us lies, to make every effort to realize that ideal of marriage."

(iv) There shall be at least two witnesses present at the solemnization of a marriage.

(v) Every minister shall, immediately and without delay, formally record in the proper register the name, age, and residence of each party to a marriage solemnized by him. Such record shall be signed by the minister who solemnizes the marriage and by the parties and witnesses to said marriage.

(vi) No marriage shall be solemnized by a minister of this Church unless the intention of the contracting parties shall have been signified to the minister at least three days before the solemnization; provided that for weighty cause a minister, upon less than three days' notice, may solemnize the marriage of persons, one of whom is a member of his own congregation or can furnish satisfactory evidence of his responsibility, and provided further that in any case the provisions of this canon be fulfilled. In case the usual notice is waived, the minister shall immediately report his action, in writing, to the ecclesiastical authority.

III. There shall be a Joint Commission on Marriage and the Family, consisting of three bishops, three presbyters, and three laymen, appointed and supported by General Convention, whose responsibility it shall be to counsel and advise the clergy in respect to the foregoing provisions of this canon through such means as they shall choose, from time to time. It shall also be the duty of this Commission to assemble for the guidance of the bishops and other clergy records of experience in the execution of the provisions of this and the following canon. The Commission shall report, from time to time, to General Convention with such recommendations and amendments to the canons as seem advisable as a result of their study.

CANON B

Of the Indissolubility of the Marriage Bond

I. It is the doctrine of this Church that marriage is the physical and spiritual union of a man and woman, by means of which the Divine grace is mediated to each of them and to them together for the establishment of a family and their own spiritual welfare and growth. When such union is contracted by two free persons, mentally and physically competent, it is our Lord's teaching that the two have become one flesh, and that man cannot put asunder

what God has joined together. No minister shall solemnize the marriage of any person who has previously lived as husband or wife under the civil law, whose spouse is then living, except as hereinafter provided.

II. When such union is imperilled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a minister of this Church; and it shall be the duty of such minister to labor that the parties may be reconciled, in which case it shall be the duty of such minister to give to the parties his written certificate that such consultation has taken place.

III. (i) Any person whose marriage contract has been annulled or dissolved by a civil court for any cause may, after the expiration of one year from such annulment or divorce, apply to the bishop of his or her domicile for permission to marry. The bishop shall then associate with himself at least three advisers, one of whom shall be a presbyter (where possible the pastor of the parish in which the petitioner has been a member), another one skilled in the law, a third a physician skilled in the care of souls as well as bodies, and with their advice and counsel, shall inquire into the circumstance of the former contract and the characters of the parties thereto.

(ii) If the bishop finds that the former contract was not a marriage as our Lord taught marriage to be, and that the causes of marital failure were (a) the existence of any of the impediments specified in Canon A, Sec. II, or (b) the existence of abnormalities, defects, or deficiencies of character sufficient to prevent the fulfillment of the marriage vows, or (c) the existence of an irremediable mental, moral, or spiritual deterioration or incapacity, the causes of which were latent before the previous contract and exposed by the marital relationship, he may grant the petition of the applicant. In such case the applicant may marry as if he had never been married before. In any case, the bishop shall give his judgment in writing, and if it be favorable, a minister of this Church may, at his discretion, solemnize such marriage. Provided that this section shall be applicable only to such persons as, in the judgment of the bishop, have been faithful members of the Church and earnest seekers after divine grace, and provided further, that the petitioner, as far as possible, has complied with the provisions of Canon B, Sec. II.

(iii) Any minister who officiates at such marriage shall take care to comply with the provisions of Canon A.

IV. Every bishop of this Church shall keep a written record of every judgment which he gives under this Canon. He shall also keep a sealed record of his procedure in arriving at said judgment, including a description of the evidence received and the advice given by his counselors. At the request of the Joint Commission on Marriage and the Family, he may give such case histories to the Commission for their use, but in such a case he must withhold all names contained in the sealed record.

This proposed set of Canons adopted by the subcommittee of the Joint Commission on Holy Matrimony, November 25, 1942. (Signed) Cameron J. Davis, Otis Rice, Stephen F. Bayne jr.

Penance

FORGIVE us our trespasses"—the words are so familiar that we easily forget their significance. They sound a refrain that runs steadily through the entire New Testament. The forgiveness of sins is the avenue (and the only avenue) of reconciliation between man and God. To make this available our Blessed Lord became incarnate and offered Himself on Calvary. In union with Him forgiveness becomes a reality—and that without bribes or other fantastic methods of placating an angry Deity.

But God, being a God of law and order, could not be content to pour a stream of forgiveness into human life to flow wherever it would, cleansing men and women indiscriminately in order that they might sin with greater freedom. As with other gifts of His grace, God channelled forgiveness through His Church and conditioned it upon penitence in the life of the recipient. The idea often expressed in evangelistic campaigns that people must experience forgiveness before they can qualify to "join the Church" is entirely out of line with the historic background of Christian doctrine. People do not seek forgiveness in order to enter the Church. They enter the Church in order to receive forgiveness. Said St. Peter "Repent and be baptized . . . for the remission of sins." To the Church our Lord gave authority for "binding and loosing"—*i.e.* for establishing methods of spiritual discipline. He laid a solemn responsibility upon the Church through the Apostles when He said, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." There was no question in the minds of the first Christians as to what those words meant. The Ministry of Forgiveness became an essential feature of the Church's life from that time onward.

So the Church found itself with a duty to perform in the name of our Lord and at the same time with people to be shepherded in a pagan world where Christian ideals were treated with contempt. As one might expect, the methods of dealing with penitents passed through different phases. However, there was one consideration which seems never to have been forgotten—namely, that sin has a social as well as a

personal side. Sin was looked upon not only as an affront to God but also as an offense against the Christian community. When a professing Christian committed a flagrant wrong, it was a betrayal of his fellow Christians and a degrading of the Church in the eyes of a hostile world. Therefore it was expected that reconciliation should be made both with God and with the Church. In the first few centuries a wrong-doer was obliged to make public confession of his sin before the congregation of Christians. He was obliged to do public penance and in the meantime was excluded from participation in the Holy Communion which was the solemn sacrament of Christian fellowship, and unity against which he had trespassed. Eventually he would be publicly reconciled and readmitted to the Sacrament.

The regular practice of confessing sins in public had obvious disadvantages which eventually led to its abandonment. Confessions began to be made privately to a priest but it was still expected that penance should be done before the congregation. Final reconciliation lay in the hands of the bishop and was accomplished at a great public service on Maundy Thursday. In the course of time, during the Middle Ages, all public aspects of penance were gradually dropped. Confession, penance, absolution, and reconciliation all came to be executed privately as a personal matter between the penitent and the parish priest. At the Fourth Lateran Council, 1215 A.D., it was formally decreed that every person who had arrived at years of discretion must make confession privately at least once every year.

There were, of course, variations. In the seventh century persons who had committed serious sins would frequently enter a monastery at the beginning of Lent and undergo penitential exercises until just before Easter when they came forth for absolution. On Ash Wednesday such penitents were presented with a hair shirt as a symbol of what was in store for them. Out of this arose the idea of the whole Church doing penance during Lent which was symbolized by the application of ashes to foreheads on Ash Wednesday.

At the time of the Reformation the whole penitential system had become so deeply involved with teaching about purgatory, indulgences, and the treasury of merits that a strong reaction set in leading to a general ignoring of the Church's Ministry of Forgiveness on the assumption that every individual Christian had free access to God for his own personal forgiveness. In this, as in other matters, the Anglican Church adopted a milder course. It provided for a "General Confession" in public worship together with a declaration of Absolution for all those who are truly penitent. At the same time it further provided for private confession and private absolution without making them compulsory. The Anglican Church cleared away the medieval encumbrances of purgatory, indulgences and a treasury of merits but continued to recognize its responsibility for administering the Ministry of Forgiveness.

At this point two observations might be added. In the first place, a general confession may become so very general that it becomes vague and pointless. The Church never intended that people should be content with the recitation of a routine formula of unspecified self-depreciation. There is not only sin to be confessed—but sins. It is our daily habits which

Today's Gospel

Second Sunday in Lent

"GREAT is thy faith." In the pleading of the woman in the Gospel we see a pattern for our own prayers. Our prayers must be *earnest* and thoughtful, and in spite of discouragement and seemingly harsh words, we must not be easily discouraged nor cease unless we learn that we are not praying for the right thing. Our prayer must be *humble*, not demanding of God nor claiming as a right what must always come from God as a result of His love, as an act of His grace (for true prayer is always an appeal to Grace). Our prayer must be *trustful*, even when God seems indifferent. God is never indifferent, He is training and testing us. As we come to our Communion, let it be with a determination to be earnest, humble, and trustful in our prayers that God may see and regard our faith.



Washington, D. C.

DEAR FAMILY: The Acting Editor writes: "Just what do you do in the Marine Corps, anyhow? Readers of THE LIVING CHURCH are always writing in to ask, and I hate to tell 'em I don't know."

Well, I'd like to be able to say that I am out in the Southwest Pacific battling Japs, as so many Marines are doing so valiantly. Perhaps I may get there yet, though it doesn't look like it at this writing. In this war, a man over 38 is considered too old for combat duty, unless he has spent years in training for it—and I'm nearly 39. Mine is the humbler role of filling a desk job in Washington, to release a younger man for fighting. Someone has called us the "chairborne infantry." But perhaps we also serve, like those who only stand and wait.

My particular assignment is to the editorial staff of the *Marine Corps Gazette*, a bi-monthly professional journal which is the official organ of the Marine Corps Association. It's a good magazine, too, if I do say so. My wife describes it aptly as "the Living Church of the Marine Corps." The *Gazette* reaches members, active and associate, of the Marine Corps Association. Active membership is restricted to Marine Corps officers, but associate membership is open to officers of other branches of the service, and to civilians, at \$2.00 a year.

A bit later, I hope to be sent to the Marine Corps' new training base in North Carolina for an indoctrination and basic training course. This is a *must* for all marines, as even editors are supposed to be able to double for combat officers in the field if the occasion should arise. The Marines are one of the greatest professional fighting organizations in the world (most of them would modestly delete the words "one of" and the plural ending of "organizations"), and they are supposed to be ready to go into action at a moment's notice. Which brings up a story:

In one of the departmental offices here at Headquarters there were seven officers, all of whom had been trying for months to be transferred to a combat outfit. Finally one of them was so transferred, and was ordered to depart at once for overseas

duty. There was just time for a farewell party—at which the main feature was the unveiling of a service flag with one star on it, for the department!

Another question that I frequently hear is, What do the Marines think about religion? Well, I suppose there is almost as wide a variety of views in the Marine Corps as in civilian life. Almost, but not quite; because few if any Marines are atheists. And the more combat experience they have had, the stronger their convictions are likely to be. It is not the ex-service men, but those at home who are likely to be on the defensive as regards religion, after the war.

Here is an editorial from the *Marine Corps Chevron*, a post newspaper published in San Diego, that is interesting in this connection:

"In war as no place else, men get down to fundamentals. The Solomons was a prime example. Men ate, slept, fought and prayed. Many times there was more fighting and praying than there was eating and sleeping.

"A young crew member of VMF 211, while on leave recently said:

"The toughest Leathernecks, grizzled old-timers, knelt in prayer in tall grasses and dugouts at the side of the jungle. They weren't ashamed. They felt the need of a power greater than themselves. I know, I was one of them."

"Men in battle," says Chaplain Thomas F. Regan of the Naval Hospital, 'are close to their God.' Chaplain Regan, a Naval chaplain since 1917, speaks a universal truth."

The editorial then cites local chapel services, both Catholic and Protestant, as examples of Marine devotion to religion, and concludes:

"Parents with their young men away from home for the first time may rest assured that their sons will not forget the teachings of childhood. On the contrary the military life can and many times does bring out spiritual depths that never would have been probed had war not come to America.

"Those men who think they can get along without prayers and God have a rude awakening coming to them when bombs burst and buddies fall around them."

Perhaps that editorial will give some comfort to parents of boys in the Marine Corps, and in other branches of the service. I believe it presents a true picture of the situation. There is at least as much real religion in the services as in civilian life—and often a young man really finds his religion in the midst of the realities of service life.

CLIFFORD P. MOREHOUSE.

need watching. If a general confession is to be effective it must carry with it an honest self-examination. When we express penitence to God for "our misdoings" and acknowledge that we "have done those things which we ought not to have done," such words must be given a personal application. You can't clean house by opening the doors and windows. You must sweep out the dirt.

In the second place, when people make private confessions, they must be able to trust their priests absolutely. Indeed such confidences between priest and people must be rigidly kept whether they are conveyed under the seal of formal confession or in some informal unburdening of mind and soul. It is more than a matter of professional secrecy. It involves the much larger question of the reliability of the Church itself through its accredited representative. One of the primary qualifications for the ministry is the ability to keep one's ears open and one's mouth shut. A gossipy priest is a scandal to his people, a liability to the Church, and a horror before God. It is not a matter of discretion but of obligation. Parishioners should feel perfectly free to pour out their inmost confidences to the parish priest. They must *know* that they can trust their clergy.

A Way to Help

THE plight of Japanese-Americans, now held in relocation centers through the West, has moved the heart of many a reader of THE LIVING CHURCH. Certainly it should—not only because many of the Japanese-Americans are Churchmen but also because all of them are human beings and children of God.

Their incarceration was, undoubtedly, a national defense necessity, even though a good many and surely the majority are loyal Americans. Undoubtedly, again, it was best for all that the loyal suffer with the disloyal, at least temporarily. There was no time, at the beginning of this war, to distinguish between the two groups.

But there is time now. The government is distinguishing. Some Japanese-Americans have been released, as we have previously reported. Many others are ready. The government requirements are these: the released must be cleared by the FBI and other agencies, he must go to a place where order will be maintained and he will be accepted as a member of

(Continued on page 22)

The Church "Down Under"

By a Top Sergeant, U. S. Bomber Command

At every stop, at every crossing, even long after dark, there were crowds to cheer, and familiar flags to bring lumps to our throats (for the soldier seldom sees the Stars and Stripes). This hearty welcome we received as our train carried us through the Australian countryside was in strong contrast with the indifference we felt as we left our own land. As we traveled westward across America, no one paid any attention to us. The people we saw were minding their own business (and it was obvious that what we were doing and where we were going was no business of theirs). I understand that this has been changed. I earnestly hope so.

Americans are now an accepted and familiar part of the Australian scene. They are everywhere, thousands of them. Inevitably, there are occasional disagreements. Not all of our boys are perfect, nor are all of the Australians. But perhaps never before in history has an army from a foreign nation been so welcomed and made to feel so much at home. It is often very difficult to realize that the long lonely miles of the Pacific separate us from home. Despite minor differences of idiom, accent, and custom, Australia is amazingly like America in many ways, and the Australians have taken us into their homes and hearts.

ANGLICAN CHAPLAINS

The Church of England in Australia has offered all its facilities to the Americans, as to its own sons and daughters. Its clergy have been uniformly cordial and helpful. It is fortunate for us that they have been so hospitable. There may be Episcopalian chaplains over here, but I haven't met any, or heard of any. One Sunday night I saw an American Army chaplain enter the local cathedral, but he didn't kneel, or noticeably participate in the service, so he was evidently not one of ours.

There are approximately 3,000,000 adherents to the Church of England in Australia. No doubt many of them are merely nominal, and it is to be doubted that its effective strength is much more than our own. The dioceses here are enormous, compared to ours, and fewer in number. In the "out-back," there are single parishes larger than the State of Texas. Each Australian state is organized as an ecclesiastical province, presided over by an archbishop. These provinces are not mere geographical groupings of dioceses, like ours. They play a much more important role in the life of the Church. In fact, the organization of the province seems more coherent and significant than that of the national Church.

There seems to be almost no conception of an "Australian Church," as such. It is known simply as "the Church of England." Even an individual parish will be called, for example, "St. James' Church of England." The province of Sydney seems almost as remote from the province of Bris-

bane or Perth (both in distance and in relationship) as the province of Canterbury in England. The result is that the denominational attitude so prevalent among our American laity and so deplored by our clergy scarcely seems to exist here. It is not merely a particular variety of Church, to be distinguished by an unpronounceable name from such other unpronounceable names as "Presbyterian," "Unitarian," "Congregationalist," or the like. Instead, it is "the Church."

"BUSH BROTHERHOODS"

Most of the clergy I have met are Englishmen, but there are seminaries in Australia training an excellent and devoted Australian ministry. The "Bush Brotherhoods" are particularly interesting as a phase of Australian clerical life. They are somewhat similar to experiment in our own country, in which a group of clergy live together and go out from their common center to minister in a mission field. Most of the "Bush Brothers" come out from England. They are obligated to remain in the Brotherhood for three years, during which they must remain celibate. They receive their living expenses and £50 a year (approximately \$162, at the present rate of exchange). Most of them travel vast distances by train or car (seldom by car now, owing to the scarcity of "tyres" and "petrol"—to use the Australian phrasing), or on horseback. The interior, in which they work, is a land of huge extent, very sparsely settled, a land of vast, brown, tree-less plains, over which roam "mobs" of sheep and cattle. The occasional little towns are built largely of corrugated iron to circumvent the white ants. Even fences and telegraph poles are of metal. Wood does not last long in this country. There is no shade, no green grass, no abundance of water. The few rivers are mostly dry sand beds, filled only in the brief rainy season. There are no flowers to adorn the altars, and candles soon collapse in the heat. Before the advent of the wireless, the Bush Brother was the only contact with the outside world for many people. The Brotherhoods have done a remarkable work in the face of every conceivable hardship and discouragement.

It would be unfair to leave the impression that Australia is a desolate land. Along the coasts, where most of the people live, there are great forests, and flowing rivers, and attractive cities. The climate varies from tropical in the north to temperate in the south. But everywhere, in the cities, in the towns, in the bush, the Church is at work. In the far north and in New Guinea before the war, a flourishing mission field had been built up. In spite of danger, the Bishop of New Guinea and his staff have refused to leave their work.

Incidentally, the Church has a special problem below the Equator. Christmas comes in midsummer, and Easter in the fall. A northern Bishop spoke to me of the difficulty of observing Lent with the

temperature above 100°. "We do well to get through it at all, without practising much austerity," he said. He is inclined to favor a special calendar for the southern hemisphere, with Christmas in June, and Easter in September or October.

SERVICES

As at home, congregations tend to be chiefly feminine, but there are more men than we are accustomed to, most of them in uniform. The principal service in places where I have been is the Holy Communion, at seven in the morning, with hymns and a sermon. There is sometimes another simpler celebration later in the day. Morning Prayer is not a congregational service. It is said daily in the cathedral, but seldom used in the parishes. Evensong is always sung, even by the smallest congregations. The Australians are not as fearful of the sound of their own voices as are Americans. There is no separate rite for the Church in this country. The English Prayer Book and Hymnal are used. An American feels the English service of the Holy Communion to be maimed and mutilated. The Prayer of Consecration, ending immediately after the Words of Institution, seems incomplete and abrupt. The Prayer of Humble Access seems to interrupt the movement of the service, coming as it does between the Sanctus and the Consecration.

Churchmanship varies from diocese to diocese, as it does with us. Where I am now stationed, it is moderately high. Eucharistic vestments are taken for granted. At other services, the clergy officiate in cassock and surplice, without stole or tippet, but the stole is worn when preaching a sermon. There is one religious order for women in this diocese. The sisters operate a school for girls. The diocese also maintains a boys' school which has produced several Rhodes scholars. Both institutions are now in temporary quarters, the government having taken their buildings for military hospitals.

The Church does a great deal for men and women in uniform. Soldiers are always welcomed in the parish halls or rectories after service, and St. George's Club for soldiers and seamen does a great deal of good. Many of the clergy are in uniform with the Australian forces, and the rest are bearing a correspondingly heavier burden. Yet they have gladly assumed a ministry to the American troops in their vicinity. One priest I know borrowed an American Prayer Book to use for services in a camp of our troops.

It is probable that many Americans will remain in Australia after the war. In any event, the relations between our two countries are bound to be closer in the future than they have been in the past, and American Churchmen ought to know something of the Church in this island continent. It is now doing a great deal for American boys over here, and we owe it a great debt of gratitude.

DIOCESAN

NEW YORK

Bishop Manning Blesses Flags For Bellevue Hospital

Two flags—one an American flag, the other the Church flag—that are to stand permanently in the Chapel of Christ the Consoler in Bellevue Hospital were blessed by Bishop Manning of New York on March 7th. Both flags were donated through the Churchwomen's League for Patriotic Service.

The services were under the auspices of the New York Protestant Episcopal City Mission Society, which maintains chaplains at 34 institutions. The Rev. William E. Sprenger, director of the society, read the prayers and the Rev. William G. Shepherd of the chapel staff presented the Bishop.

School of Religion

At St. Luke's Church, New York City, newest and one of the largest of the Colored churches in greater Harlem, the Rev. Dr. Bernard Iddings Bell is conducting on Friday nights in Lent a School of Religion. It is really a teaching mission held on one day a week for seven weeks, instead of all in one week. The priests and congregations of most of the other Colored parishes are cooperating and there is also a large attendance of ministers and people of other communions.

There is a half hour question box, a lecture-sermon, and intercessions, interspersed with well-known hymns. The lectures deal with the most fundamental teachings of Christianity: about man, God, the Church, morals, grace, prayer, redemption by sacrifice.

CHICAGO

Bishop Conkling Gives Authority to Marry During Lent

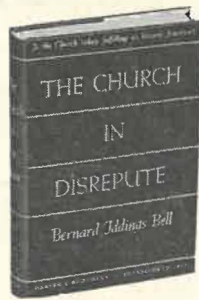
Authority to perform marriages during Lent has been given by Bishop Conkling of Chicago to the clergy of his diocese. In a statement on marriages in Lent the Bishop writes:

"Because of many inquiries by both the clergy and laity, I would suggest that the exigencies of the present time would seem to indicate the solemnization of marriages during Lent. I trust, however, that every consideration will be given to keep the spirit of the season in planning for the marriage festivities; also that except for grave cause, there be no marriages on the Fridays in Lent or during Passiontide and should exception be made even in this, that such marriages be of a private nature and without social festivities."

Bishop Conkling to Conduct Interchurch Quiet Day

At the invitation of the Ministerial Association of Rockford, Ill., Bishop Conkling of Chicago will conduct a Quiet Day on April 5th for non-Roman clergymen of all communions in Rockford.

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MICHIGAN

Evening Communion Services

Evening services of the Holy Communion are to be held on certain Wednesdays during Lent in St. Matthias' Church, Detroit, for the benefit of many parishioners of that church who are working six and seven days a week, or on "swing shifts," thus making difficult or impossible their attendance at the regular services of Holy Communion at morning hours.

At these services, which will be held at 8:00 P.M. various litanies, ancient and modern, will be used before the Communion service, with special war-time intercessions, and the rector, the Rev. Ernest E. Piper, will give a brief meditation.

OREGON

Bishop Dagwell Returns

Bishop Dagwell returned to Portland on March 3rd, after an absence of several months. The Bishop was seriously ill last September and has spent the winter months recuperating in Florida and Arizona. He is fully recovered and has resumed a normal schedule of activities. During his absence the standing committee was in charge of diocesan affairs.

Gift to St. Helen's Hall

Bishop Dagwell has announced the gift of \$5,000 to St. Helen's Hall, Portland, by Scott B. Appleby in memory of his aunt, Mrs. Thomas F. Scott, wife of the first Bishop of Oregon. Mr. Appleby gave a similar gift last year and both sums have been applied to the indebtedness incurred in the building of the dormitory, which is named after Mrs. Scott.

CANAL ZONE

Convocation

At the Cathedral of St. Luke, Ancon, Canal Zone, Bishop Beal on February 22d, told the convocation of his district of his gratification at the many great signs of spiritual progress and his satisfaction upon noting the material and financial growth throughout the parishes and missions, after which he sounded a stirring call for a United Lent, offering as a theme The Advancing Church, and asking three things: (1) Every member in Church every Sunday in Lent, and on Ash Wednesday, Good Friday, and Easter Day; (2) Thought and prayer about the great problems that confront us all, especially our young people, and will soon confront our children, and (3) Personal allegiance, so far as possible, to Lent observance in our parishes.

The Bishop concluded his address saying, "After the war there must be built a new fellowship of peace, security, and justice for all people. After alliance for the destruction of tyranny there must be an alliance for the construction of good. Our religion is against all forms of petty and corporate selfishness. Christ is to be our leader in a better human order."

A hearty welcome was accorded the Rt. Rev. Douglas J. Wilson, Assistant Bishop of the diocese of British Honduras, who brought greetings from the Most Rev. Arthur R. Dunn, D.D., Archbishop of the West Indies. Bishop Wilson, referring to the proximity of the West Indian and Central American Districts of the American Episcopal Church to the several Anglican dioceses which form the autonomous province of the West Indies, said: "For myself, I hope the day will come when Bishops of the American dioceses will be members of the provincial synod of the Church in the West Indies. It is wrong to have neighboring bishops, themselves members of the Lambeth Conference and all that that implies, not pooling their experiences and sharing their problems when people they are called to serve are largely members of that great West Indian Race who inhabit every shore of the Caribbean Sea." The Bishop ended this vision of the future by mentioning as hopeful signs the Anglo-American Committee, meeting in London and New York, and the election of Bishop Burton to the See of Nassau.

The convocation was closed with a beautiful service for the United Nations at which Bishop Wilson read prayers for the forces of the Allies and Bishop Beal pronounced the benediction.

On February 23d, a large group of Church workers gathered at the Cathedral for the annual meeting of the Woman's Auxiliary which Bishop Wilson addressed, telling of his work and outlining the many difficulties which, apart from the war, he had to encounter with an inadequate staff of clergy and unfavorable economic conditions existing in those parts.

Encouraging reports were given by the delegates from all parishes and missions throughout the district.

ELECTIONS: Deputies to General Convention, Ven. R. W. Jackson; alternate, Ven. A. F. Nightengale. H. H. Evans; alternate, W. E. Johnson.

TEXAS

Laymen Present Confirmation Class

With their rector, the Rev. O. G. Helvey, a chaplain in the Navy, the laymen of Christ Church, Nacogdoches, Tex., decided to gather and present a confirmation class. As a result, in February Bishop Quin of Texas confirmed 10 candidates. He said of these laymen, "They have caught the spirit of the Forward in Service emphasis on 'evangelism'—the word does not frighten them!"

Church School Lenten Program

A minimum goal of one dollar per pupil in the Lenten offering has been set by the church schools of the diocese of Texas. To achieve this goal for the 6,000 children enrolled in the church schools of that diocese, the department of Christian education is supplementing the literature furnished by National Council.

A committee with Mrs. L. B. Fisher as chairman has produced three special pieces of literature. The first, of 23 mimeographed pages, is the guide for church

school leaders. This is the same in form as has been used in previous years. The second is the guide for the individual teachers.

The third publication, entirely new this season, is the *Junior Churchman*. This six-page printed bulletin is being distributed to all of the children in the diocese to inform them of the special theme of the 1943 offering, *We Meet Our Caribbean Neighbors*.

Bishop Quin has announced that he will give honorable mention in the *Texas Churchman* for these things:

1. The first, second, and third best class posters on the theme.

2. The church school with the first, second, and third largest proportionate sale of the Lenten number of *Forth*.

3. The first, second, and third most unique ways of earning money, as individuals or as groups, for the Lenten Offering.

4. The church school with the first, second, and third largest per capita giving.

5. The church school with the largest proportionate increase in its offering.

The Rev. Robert Brown, newly elected chairman of the department to succeed the Rev. J. T. Bagby, is planning to write each teacher in the diocese during Lent to urge them to heighten interest in the Lenten Offering, both as to its diocesan goal of \$6,000 and its educational value regarding the work of the Church in the West Indies.

SOUTHERN BRAZIL

45th Council

The 45th annual council of the Brazilian Episcopal Church was held recently in the Church of the Mediator, Santa Maria, Brazil.

It was preceded by a two days conference at which talks were given on the Old Testament by the Rev. Egmont M. Kruschke; on New Testament manuscripts by the Ven. George U. Kruschke; on Beethoven's Contribution to the Problem of Suffering by the Rev. Jose Del Nero; on Bishop White by the Ven. Mario B. Weber, on the Sermon on the Mount by the Rev. Orlando Baptista; and on Confirmation by the Rev. Custis Fletcher jr. The conferences on the whole revealed able research and were presented in a most attractive manner.

The council passed a resolution authorizing the diocesan missionary society to contribute \$200 toward British Missions.

Bishop Thomas in his annual report outlined the progress of the past year and presented a bold program of advance work looking forward to a 100% increase in all departments during the next 12 years.

Bishop Pithan in presenting his report outlined an answer and refutation to the false reports of Erskine, White, and others in regard to the work of the North American Missionary in Brazil.

On February 21st seven deacons were advanced to the priesthood (see *Changes*, page 21).

ELECTIONS: Deputies to General Convention, Rev. Charles H. C. Sergel; alternate, Rev. Jesse K. Appel; David Driver; alternate, Dr. Ruy L. Simoes.

KENTUCKY

Lenten Program

The noonday services held in Louisville, Ky., for many years past, first under the auspices of the Laymen's League and later of the Louisville clericus, will be held this year at Christ Church Cathedral as in recent years, and will be conducted by the Cathedral staff, Bishop Clingman, Dean Haines, and Canon Garvin. Under war time conditions it is not practicable to bring special preachers from a distance, although it is hoped to have an occasional guest speaker. The Rev. Harold J. Weaver, who recently came to the diocese as a part time worker under the Army and Navy Commission, is to open the series the first three days.

The Cathedral has also arranged for a series of cottage meetings to be held in 13 different houses on the Tuesday evenings during Lent.

TENNESSEE

Council of Churches, Memphis

To permit the Churches in Memphis to "have some official organ through which they may speak with a united voice, and work in coöperation in the interest of all matters of common concern," a Council of Churches has been set up, with the Rev. William G. Gehri, rector of Grace-St. Luke's Episcopal Church, as president. Meetings have been held to perfect the organization, and to plan procedures. To date 24 churches are participating, which gives a clergy and lay membership of 120. Bodies joining are Christian, Congregational, Methodist, Pentecostal, Episcopal, Lutheran, Presbyterian USA, Presbyterian US, and Associate Reformed.

Committees are being appointed to work in Christian education, vacation church schools, and race relations. The committee on education will have the coöperation of the board of education and the superintendent of schools, and will prepare an accurate census of all school children, with the object of reaching those without church connections. Plans are maturing also for the setting up of neighborhood schools on an inter-denominational basis.

Other problems which the Council intends to study in its future work include youth; Christian education of adults; social education and action; ministry in public institutions; evangelism and public meetings; radio; women's work; leadership training; interfaith relations; finance; the world Christian fellowship.

MARYLAND

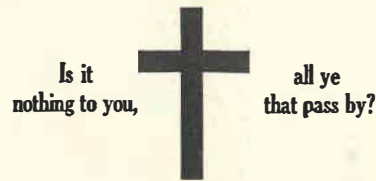
Rev. Ernest V. Kennan

Accepts Call to Eastern Church

The Rev. Ernest Victor Kennan, rector of St. Paul's Church, Des Moines, Iowa, will become rector of Emanuel Church, Baltimore, Md., on May 9th. The Rev. Mr. Kennan has been chairman of the bishop and council, a member of the standing committee, and a deputy to General Convention in 1937 and 1940.

For Posting Out Front of the Church . . .

Good Friday



WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

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EASTER MEMORIALS IN A WAR TIME YEAR

There will doubtless be as many, perhaps even more memorials consecrated this year at Eastertide than ever before, that is, if forethought and foresight are used, for this is a **really different year**. The reasons for the many memorials are obvious—more money available, and an increasingly sad reason, for there will be many to be memorialized from now on, more's the pity.

But, let's face some practicalities. Our woodworking craftsmen are none too plentiful now, and that reduces our output. We have some nice silverware left in our vault, and an interesting and fairly well assorted stock of brassware. As never before, though, we'll need your help as much as you'll need ours to get you what you need in time for Easter, and we humbly beseech you to begin your conversations with us on these matters right away, won't you? Let's get the necessary correspondence started now, so that all the details may be under way, and be worked out in plenty of time. This is a war-time year; we are working on time schedules which would shock most of you, but we can still serve The Church splendidly if reasonable cooperation is used. This year we will not guarantee ANYTHING at the last moment, for by Easter, if we are not asleep on our feet, it will be another miracle.

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DEATHS

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

Edward H. Clark, Priest

The Rev. Edward Huntington Clark, retired priest of the diocese of Oregon, died at his home in Portland the night of March 7th after an illness of many months. Fr. Clark was born in Brookfield, Wis., on February 6, 1855. He graduated from Williams College in 1878 and from Seabury Divinity School in 1885 and within that year was ordained to the diaconate and the priesthood by Bishop Whipple. In the same year he married Mary Woodbury Greene, who survives him. His first charge was the Church of the Nativity, Wells, Minn.

In 1890 he went to Christ Church, Red Wing, Minn. In 1892 he transferred to the diocese of Chicago, going first to St. Bartholomew's, Chicago. From that date till 1911 he served at various places in Illinois, including Elgin, Park Ridge, Pontiac, and Springfield. In 1911 he came to the diocese of Oregon. He was in charge for a time of St. Barnabas', McMinnville, and the Church of Our Saviour, now All Saints', Portland. From 1920 to 1926 he was chaplain of St. Helen's Hall in Portland.

Fr. Clark retired from active work in 1926 but continued to perform valuable service as registrar of the diocese and librarian at the Percival Memorial Library, working with unceasing devotion until his final illness. Other survivors, besides Mrs. Clark, are a daughter, Sister Mary Veronica of the Order of St. Anne, a son, Edward G. Clark of Portland, and three grandchildren. Funeral services were held in All Saints', Portland, by Bishop Dagwell, assisted by the vicar of that church, the Rev. Louis B. Keiter, on the afternoon of March 9th.

William B. L. Milton, Priest

A memorial service for the Rev. William Byrd Lee Milton, one of Virginia's "Flying Parsons," was held in Ware Church, Gloucester, Va., on March 1st. Mr. Milton was killed while on active duty with a ferry command of the RAF in England. Details of the accident have not been released.

The Rev. Mr. Milton, with his brother, the Rev. Marshall M. Milton, have been employed by the British Air Transport Auxiliary to ferry bomber planes to fighter and bomber stations since June, 1941.

Before going into the service, Mr. Milton was rector of St. John's Church, Hopewell, and Old Merchants Hope Church, Prince George, in the diocese of Southern Virginia. He is the son of the late Brigadier-General Marshall M. Milton, and a grandson of the late Rev. William Byrd Lee, who for 40 years was rector of Ware Church, Gloucester.

Mr. Milton is survived by his wife, Frances Thornton Milton and their five year old daughter.

Mr. Milton is the first alumnus of the Virginia Theological Seminary to lose his life in the present war.

The service in Ware Church was conducted by the Rev. Reginald W. Eastman,

rector, assisted by Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond, and chairman of the diocesan Army and Navy Commission, the Rev. W. B. L. Hutcheson, rector of St. Anne's parish, Loretto, and the Rev. J. Sullivan Bond, Jr., rector of St. George's Church, Fredericksburg, Va.

Benjamin S. Sanderson, Priest

Death at the age of 84 claimed the senior presbyter of the diocese of Western New York, the Rev. Dr. Benjamin S. Sanderson, on March 12, 1943. He was rector emeritus of St. Mark's Church, North Tonawanda, N. Y., since 1936 when he retired after 17 years as rector.

Exceptionally alert for a man of his years he was active in diocesan affairs until about two years ago and at his death was still serving as chairman of the legislative committee of the department of social service.

His ministry of 61 years was served at St. John's Church, Roxbury, Mass., Trinity Church, Wethersfield, Conn., St. Stephen's Church, New Hartford, N. Y., St. Thomas' Church, Bath, N. Y., Trinity Church, Bethlehem, Pa., and All Hallows Church, Wyncote, Pa.

Dr. Sanderson was born in Brooklyn, N. Y., September 2, 1858, and received his early education at the Polytechnic Institute there. Graduated from Amherst College and General Theological Seminary, he was ordained deacon in 1882 and priest in 1883.

During his rectorship at St. Mark's a new church and parish house were built at a cost of \$75,000 and paid for.

Surviving are five sons, Wilson D., Washington, D. C.; John M., Garden City, L. I.; Dr. Sidney, New Brunswick, N. J.; Percy, Bath, N. Y.; and Benjamin S. jr., North Tonawanda; nine grandchildren, one great-granddaughter, and a sister, Sister Louise of the Order of St. John and Mother Superior of St. John's Hospital, Brooklyn.

The Burial Office was read by Bishop Davis of Western New York, assisted by the Rev. Dr. Philip W. Mosher, rector emeritus of St. Peter's Church, Niagara Falls, N. Y., and the Rev. Harold C. Kellerman, present rector of St. Mark's Church, on March 16th.

Mrs. Fannie S. Chiles

Mrs. Fannie Shackelford Chiles, for 50 years a church worker among the deaf in Richmond, Va., died on March 5th, aged 83.

Stricken with total deafness in her early youth, Mrs. Chiles became interested in ministering to the deaf shortly after coming to Richmond to live. She began conducting a Bible Class for the deaf in her own home. Because of the success of her work, it was transferred to St. Andrew's Church where for the past 40 years she has been the Church's missionary among the deaf in this city. She helped to organize the congregation of deaf people who for many years have worshipped regularly

DEATHS

in the Chapel of St. Andrew's Church, and has conducted the service by the deaf sign language when no clergyman was present to do it.

Mrs. Chiles conducted her Bible class regularly for more than 50 years, and at the end was stricken while conducting a class in her own home.

She was the daughter of Dr. Robert Baylor Shackelford of Albemarle County. She married Robert L. Chiles, who died 10 years ago. She is survived by a son and a daughter. The funeral was conducted in St. Andrew's Church on March 7th, by her rector, the Rev. W. R. G. Irwin.

J. Pierpont Morgan

John Pierpont Morgan, 75, head of the famous financial dynasty, died in Boca Grande, Fla., on March 13th, after succumbing to a heart ailment.

Because of his advanced age, Mr. Morgan had divested himself of many of his responsibilities in the world of industry and finance, and at the time of his death, he held few corporate offices, notably chairman of the board of J. P. Morgan & Co., Inc., a private banking firm founded by his father.

Like his father, Mr. Morgan shunned publicity and regarded his business transactions as of no interest to the public. His favorite pursuits, yachting and the management of his country estates in the United States and England, kept him as much from the public eye as a man in his position could be.

After the World War Mr. Morgan played an important part in the adjusting of the reparation problems. He served in 1922 at Paris on a committee of bankers which laid down the essentials of the German reparation question. This work was an important preliminary to the work of the Dawes committee two years later.

Mr. Morgan was an ardent Churchman. He took a keen interest in the work of the Church in this country and in England. He was a friend of Pope Pius XI and the Most Rev. Cosmo Gordon Lang, retired Archbishop of Canterbury. The Pope made Mr. Morgan a papal knight of the Order of St. Gregory the Great.

He was treasurer of the Church Pension Fund for many years. Like his father in the past century, he personally assumed the expense of printing the Standard Book of Common Prayer after the revision of 1928. At St. John's Church, Glen Cove, Long Island, Mr. Morgan was senior warden and passed the plate each Sunday when he was in the neighborhood. The church has a carved oak interior that Mr. Morgan brought from a tiny church in Scotland.

His philanthropic gifts were numerous. During the World War he gave \$2,000,000 to the Red Cross and for several years made up the annual deficit of the Lying-in-Hospital, whose absorption by New York Hospital he subsidized.

Funeral services were held March 16th in St. George's Church, New York. They were conducted by the Rev. Rush R. Sloane, rector of St. John's Church, Locust Valley, Long Island, assisted by the Rev. Elmore M. McKee, rector of St. George's. There were no pallbearers.



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CHANGES

Appointments Accepted

DUNKERLEY, Rev. KNIGHT W., of St. Andrew's, Big Rapids, Mich., has accepted a call to become assistant at Christ Church, Rochester, N. Y., effective about April 1st.

JOHNSON, Rev. CHARLES M., priest in charge of St. Mary's Church, Bellhaven, N. C., has accepted a call to be priest in charge of the Church of the Holy Trinity, Nashville, Tenn., effective June 1st.

LINK, Rev. HENRY A., formerly of Trinity Church, Thermopolis, Wyo., has accepted a call to the Church of the Holy Communion, Rock Springs, Wyo. Address: 210 Second Street, Rock Springs, Wyo.

MAY, Rev. EDRED, non-parochial priest in the diocese of New Hampshire, has accepted appointment as priest in charge of St. Andrew's Church, Manchester, N. H. Mr. May served in this position several years ago.

SHILLING, Rev. GEORGE G., of St. Thomas Church, Plymouth, Ind., has accepted a call to become rector of Trinity Church, Rochester, Pa., effective March 1st.

LEITCH, Rev. CYRIL, formerly rector of St. Mark's Church, Yreka, Calif., has accepted a call to become vicar of St. Luke's Church, Hollister, Calif., effective April 1st.

WILSON, Rev. J. D. C., formerly vicar of St. Mark's and Good Shepherd, La Grange; Zion, Talbotton; and chaplain of the Warm Springs Foundation, Ala., has accepted a call to be in charge of the churches at Bay Minnette, Loxley, Foley, Robertsedale, Bon Secour, and Magnolia Springs, Ala., effective May 1st. Address: Foley, Ala.

Military Service

MORRILL, Rev. CLINTON L., has been granted a leave of absence as rector of St. Thomas Church,

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In Memoriam, V. C. S.	4.00
Mrs. William R. Sewell	2.00
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	\$ 242.54

China Relief

A. L. G.	\$ 10.00
Miss Alice C. Chase	5.00
Rev. & Mrs. J. S. Williamson	2.00
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	\$ 17.00

Greek Relief

A. L. G.	\$ 10.00
Rev. & Mrs. J. S. Williamson	2.00
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	\$ 12.00

Altar for Japanese Internment Camp

Previously acknowledged	\$ 77.00
A. B. C.	10.00
Miss Sarah F. Webb	5.00
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Rev. & Mrs. J. S. Williamson	2.00
In Memoriam, V.C.S.	1.00
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CHANGES

Dover, N. H., to accept a chaplaincy in the Navy.

STEWART, REV. VIRGIL, rector of St. John's Church, Elkhart, Ind., has been commissioned lieutenant (j.g.) in the Navy, and has entered the chaplains' training school at Norfolk, Va.

Resignation

ROBERTSON, REV. IAN, has resigned as rector of St. Matthew's parish, Cleveland, Ohio, effective May 1st.

Ordinations

PRIESTS

PENNSYLVANIA—On December 16, 1942, in St. Giles Church, Upper Darby, Pa., Bishop Taft of Pennsylvania ordained the following to the priesthood:

The Rev. DAVID TASKER POLK BRADLEY, presented by the Rev. Frederick W. Blatz, to continue as curate at St. Peter's Church, Philadelphia. Address: c/o St. Peter's Church, 3rd and Pine Streets, Philadelphia, Pa.

The Rev. THEODORE JACOB SCHNEIDER, Th.D., presented by the Rev. Dr. James M. Niblo, to continue as vicar-in-charge of Emmanuel Church, Quakertown. Dr. Schneider was formerly a minister in the Evangelical and Reformed Church. Address: 803 West Broad Street, Quakertown, Pa.

The Rev. T. Norman Mason preached the sermon.

SOUTHERN BRAZIL—On February 21st in the Church of the Mediator, Santa Maria, Brazil, Bishop Thomas of Southern Brazil ordained the following to the priesthood:

NETO, REV. JOSE DEL NERO, presented by the Rev. Custis Fletcher, is to be assistant at Ascension Church, Porto Alegre. Address: Caixa 790, Porto Alegre, R.G.S., Brazil.

DE OLIVEIRA, REV. MARCAL RAMOS LOPES, presented by the Rev. Orlando Baptista, is to be rector of the Church of the Divine Blessing,

Sao Francisco de Paula, Brazil. Address: Sao Francisco de Paula, R.G.S., Brazil.

SIMOES, REV. PLINIO LAUER, presented by the Rev. Jessc K. Appel, is to be assistant at Trinity Church, Porto Alegre. Address: Caixa 790, Porto Alegre, R.G.S., Brazil.

WINKLER, REV. ALFREDO ALBINO, presented by the Rev. Jose B. Leao, is to be rector of Christ Church, Jaguarao. Address: Jaguarao, R.G.S., Brazil.

Bishop Pithan, Suffragan, ordained the following to the priesthood at the same service:

CAMARGO, REV. WILSON CARVALHO, presented by the Rev. Egmont M. Kriskche, is to be assistant at Trinity Chapel, Sao Paulo. Address: Caixa 4435, Sao Paulo, S.P., Brazil.

COSTA, REV. OCTACILIO MOREIRA DA, presented by the Rev. J.B.B. da Cunha, is to be rector of Christ Church, Jose Bonifacio. Address: Caixa 27, Jose Bonifacio, R.G.S., Brazil.

JASSNICKER, REV. FRANCISCO, presented by the Rev. Franklin T. Osborn, will be rector of Agnus Dei, Santa Catharina. Address: Colonia 57, Rio Uruguay, Santa Catharina, Brazil.

Bishop Pithan preached the sermon.

TENNESSEE—The Rev. ROBERT QUAYLE KENNAUGH was ordained to the priesthood on March 6th in Calvary Church, Memphis, Tenn., by Bishop Dandridge, Coadjutor of Tennessee. He was presented by the Rev. Theodore N. Barth; the Rev. Charles M. Kenneough of the Methodist Church, father of the candidate, preached the sermon. The Rev. Mr. Kenneough will be assistant in Calvary parish, Memphis. Address: 102 North Second Street, Memphis, Tenn.

WESTERN MASSACHUSETTS—The Rev. JOHN H. PARKE was ordained to the priesthood on February 7th in St. Andrew's Church, Turner's Falls, Mass., by Bishop Lawrence of Western Massachusetts. He was presented by his father the Rev. Hervey C. Parke; the Rev. Charles F. Whiston preached the sermon. The Rev. Mr. Parke will be assistant at St. James Church, Greenfield; vicar of St. Andrew's, Turner's Falls, Mass. Address: 75 Federal Street, Greenfield, Mass.

DEACONS

MAINE—LEE G. E. STEVENS was ordained to the diaconate on February 24th in the Cathedral Church of St. Luke, Portland, Me., by Bishop Loring of Maine. He was presented by the Rev. Robert F. Sweetser; the Rev. Lauriston L. Scaife preached the sermon. The Rev. Mr. Stevens will be locum tenens of St. Mary's and St. Jude's, Northeast Harbor, Me. Address: Northeast Harbor, Me.

OREGON—RICHARD BARTLETT was ordained to the diaconate on December 29th in St. Stephen's Cathedral, Portland, Ore., by Bishop Remington of Eastern Oregon, acting for the Bishop of Oregon. He was presented by the Rev. C. M. Guilbert; the Rev. Charles Neville preached the sermon. The Rev. Mr. Richard Bartlett will be vicar of St. John's, Bandon, and Christ Church, Port Orford, Ore. Address: Bandon, Ore.

WESTERN MASSACHUSETTS—HOWDEN, REV. F. NEWTON was ordained deacon by Bishop Lawrence of Western Massachusetts on February 28th in Christ Church, Sheffield, Mass. He was presented by the Rev. Edward K. Thurlow; and the Rev. E. Russell Bourne preached the sermon. The Rev. Mr. Howden will be curate at St. Peter's Church, Auburn, N. Y.

GORDON HUTCHINS JR., was ordained to the diaconate on March 7th in St. John's Church, Williamstown, Mass., by Bishop Lawrence of Western Massachusetts. He was presented by the Rev. Dr. Grant Noble; the Rev. Alan G. Whittemore, OHC, preached the sermon. The Rev. Mr. Hutchins will be assistant at St. John's Church, Williamstown, Mass.

Correction

MACALLISTER, REV. GORDON RUTHERFORD, is on the staff of Grace and St. Peter's Church, Baltimore, Md., with address at 707 Park Avenue, Baltimore, and is not on the staff of Mt. Calvary Church, Baltimore, as reported in THE LIVING CHURCH, March 14th.

CHURCH CALENDAR

March

- 21. Second Sunday in Lent.
- 25. Annunciation B.V.M. (Thursday.)
- 28. Third Sunday in Lent.
- 31. (Wednesday.)

CLASSIFIED

CHURCH FURNISHINGS

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. Redington Co., Dept. 77, Scranton, Pa.

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

LIBRARIES

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.

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PURE IRISH LINEN IMPORTED For the Church. Standard Fine Qualities available now, also Vestment patterns and Manuals. Samples Free. Mary Fawcett Company, Box 146, Plainfield, N. J.

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POSITIONS OFFERED

WANTED—Canvassing counselors for an established girls' camp near White Sulphur Springs. Season June 29-August 23. Excellent opportunity for refined women of proven leadership. Write Box L-1699, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER—Eminent clergy and musicians endorse nationally known, congenial, capable Churchman, age 50; will provide superb music to any parish in exchange for decent living; adult choir; good organ, F.A.G.O., 89 West Figueroa Dr., Altadena, Calif.

PRIEST available for assistance Palm Sunday, Holy Week, Easter. Successful missionary. Experience New York, Washington, London, Glasgow. Testimonials. Address "Missioner," 8 Fairfield Ave., Granby, Quebec, Canada.

PRIEST, Middle-age, married, Prayer Book Churchman. Wide experience. Preacher. Seeks parish of moderate size. Middle West or West preferred. State stipend offered. Box C-1700, The Living Church, Milwaukee, Wis.

RETREATS

RETREATS Saint Alban's Church. Second and Tabor Road, Olney, Philadelphia. Conductor, Father Hughson, O.H.C. April 3, Women 11 to 4; April 4, Men 4 to 7:45. Open to all. Names should be sent to rectors.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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THE LIVING CHURCH

CLASSIFIED

ANNOUNCEMENTS

Died

LAWRANCE—Margaret Schuyler, entered into eternal life Tuesday, March 2, 1943, in New York City, daughter of the late Edward H. and Julia Schuyler Lawrence. Interment Marshall, Michigan. "In Thy presence is the fullness of joy."

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.

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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.

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; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) 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.

(Continued from page 13)

the community, and he must have a full-time job so that he will be self-supporting.

A full-time job—that is the problem. Even in this day of labor shortage it is not easy to know what employer to make application to, even to know what city to try to find work in. It is here that THE LIVING CHURCH FAMILY may help.

Any reader who knows of a position a loyal Japanese-American can fill is urged to write to this office, giving qualifications expected and other obvious details. Knowledge of the openings will be passed on to priests, bishops, and social service workers—Churchmen personally acquainted with worthy Japanese-Americans seeking release.

For some weeks the War Relocation Authority which

handles the relocating of Japanese-Americans, has had offices in three U. S. cities, and other offices are being established as quickly as possible. One opened in Milwaukee last week. Elmer Shirrill, head of the Chicago office at 226 W. Jackson, when consulted regarding Japanese-Americans said that our readers need have no doubt as to the loyalty of any persons released from relocation centers. The government agency assumes full responsibility in this matter. Mr. Shirrill was enthusiastic about the possibility of help from THE LIVING CHURCH FAMILY. "We've got to know about possible jobs," he said. "It's the only way we'll be able to take care of these people."

Typical of what the FAMILY can do is the following unsolicited letter:



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!

- ALABAMA**—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop
Church of the Advent, 6th Ave. & 20th St. N., Birmingham
Rev. John C. Turner; Rev. Bertram Cooper, curate
Sun.: 7:30, 11, & 6, 7:30; Noonday Service: 12:05 daily; Wed. & Saints' Days, H.C. 10:30.
- ALBANY**—Rt. Rev. George A. Oldham, D.D., Bishop
St. George's Church, 30 N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, rector
Sun.: 8 & 11 a.m.; 7:30 p.m.; Daily: 9:30 & 5; Tues. & Thurs., H.C. 10; Wed., 8 p.m.
- CENTRAL NEW YORK**—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
Christ Church, Binghamton, N. Y.
Rev. Robert L. Jacoby, rector
Sun.: 7:30, 9:30 & 11; Weekdays: Mon., Thurs., Sat., 8 a.m.; Noonday Preaching Thurs. 12:05
- Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge
Sun.: 8, 11 a.m.; 4:30 p.m. Wed., Fri., Holy Days: 9:30; other services as announced. Confessions Saturdays 7:30 p.m.
- Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. Harold E. Sawyer, Rev. Ernest B. Pugh
Sun.: 8 H.C.; 9:30 S.S.; 11 H.C. 1st & 3rd; M.P. 2nd, 4th, & 5th; 4:30 Evening Prayer
- COLORADO**—Rt. Rev. Fred Ingley, D.D., Bishop
St. Thomas Church, E. 22nd Ave. & Dexter St., Denver
Rev. George H. Prendergast, B.D.
Sun.: 8 & 11; Wed.: 7:15 & 9:30 a.m., 7:30 p.m.
- DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 8, & 11
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

- ERIE**—Rt. Rev. John C. Ward, D.D., Bishop
St. John's Church, Sharon, Pa.
Rev. S. C. V. Bowman
Sun.: 8, 9:30 & 11; Mon. & Thurs., 9:30; Tues. 7 a.m. & 7:30 p.m.; Wed. & Fri., 7:30
- LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop
St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D.; Rev. R. M. Key
Sun.: 8, 9, 11; Weekdays: H.C. 9; Noonday Service 12:05; Midweek E.P. 7 p.m.
- LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10
- MAINE**—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5
- MARYLAND**—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor
St. David's Church, Roland Park, 4700 Roland Ave., Baltimore
Rev. Richard T. Loring; Rev. A. Ervine Swift
Sun.: 8, 9:30, 11 & 5; Mon., Wed., Fri., Sat., 7:30; Tues., 6:30; Thurs. 10; Holy Days: 7:30
- Grace and St. Peter's Church, Park Ave. & Monument St., Baltimore
Rev. Reginald Mallett, Rev. G. R. MacAllister, Rev. J. B. Midworth
Sun.: H.C. 8 and 10; Daily Mass at 7:30
- Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D., Rev. Herschel G. Miller, M.A.
Sun.: 8, 9:30, 11 & daily



ST. BARTHOLOMEW'S, NEW YORK CITY

- MASSACHUSETTS**—Rt. Rev. Henry Knox Shirrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent Mt. Vernon & Brimmer Sts., Boston
Sun.: 7:30, 8:30, 9:30, 11 & 4; Daily: 7:45; Thurs.: 9:30; Wed. in Lent: 5 & 8 p.m.
- All Saints' Church, Dorchester, Peabody Sq., Boston
Rev. Arthur W. P. Wylie, Rev. J. T. Mueller
Sun.: Mass 7:30; Ch.Eu. 9:15; High Mass 11; Daily: Mass 7; Mon.: (children) 4:15.
- Christ Church, Cambridge
Rev. Gardiner M. Day
Sun.: 8, 9, 10, 11:15 & 8; Tues.: 10 a.m.; Wed.: 8:15 a.m. & 8 p.m.; Thurs.: 7:30 a.m.
- MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11
- St. Paul's Church, 309 S. Jackson St., Jackson
Rev. Howard Harper, Rev. J. R. Scarlett
Sun.: 8, 11; Wed.: 7:30 p.m.; Thurs.: 10
- MILWAUKEE**—Rt. Rev. Benj. F. P. Ivins, D.D., Bishop
St. Matthew's Church, Kenosha, Wis.
Rev. K. D. Martin; Rev. R. E. Dille
Sun.: 7:30, 8:30; * 10:45 & 7; Tues.: 8; Wed.: * Thurs. & Fri.: * 9
*At St. Andrew's Chapel
- All Saints' Cathedral, Juneau & Marshall Sts., Milwaukee, Wis.
Very Rev. Malcolm D. Maynard, Rev. Ell Creviston
Sun.: 7:30 & 11 Mass; 9:30 Children's Eucharist; 10 Church School
- St. James' Church, Downtown, 833 W. Wisconsin Ave., Milwaukee, Wis.
Rev. G. Clarence Lund
Sun.: 8, 11 & 7:30; Thurs.: 10
- St. Mark's Church, 2604 N. Hackett Ave., Milwaukee, Wis.
Rev. Killian Stimpson, D.D.
Sun.: 8, 9:30, 11; Weekdays: 7:30
- MINNESOTA**—Rt. Rev. Frank A. McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor
Church of St. John the Evangelist, Portland Ave. and Kent St., St. Paul
Rev. Conrad H. Gesner
Sun.: 8, 11; Wed.: 9:30 a.m. & 7:45 p.m.
- MISSOURI**—Rt. Rev. William Scarlett, D.D., Bishop
Church of the Holy Communion, 7401 Delmar Ave., St. Louis
Rev. W. W. W. Hohenschild
Sun.: 8 & 11; Wed.: 10:30 a.m. & 7:30 p.m.

"I have read in THE LIVING CHURCH references to the relocation of deserving Japanese-Americans from concentration camps.

"Please let me ask if you can conveniently advise me to whom I might apply with a view to taking into my home either a couple without children or a single man, to help with the house and garden work.

"I could offer very comfortable quarters, bed-sitting room, tile bath, private porch, adequate wages, in a suburban home where there need be no unpleasant annoyance, and I feel sure there must be many somewhere who would be glad of this opportunity, for the duration or longer, if I could only get in touch with them.

"I would appreciate it if you could give me a start along the right path."

The right path, in this instance, led to Miss Jane K. Chase, social service worker for the diocese of Oregon, who has had a good deal of experience with Japanese-Americans and knows many personally. The name of the writer is withheld only because there has not been time to secure his permission to use it, and of course there has not been time yet for action to take place. But THE LIVING CHURCH confidently expects to hear soon that the writer of the letter has succeeded in finding two Japanese-Americans he can give a chance to begin life again, thereby proving that America is the unique country their parents believed it when they put Nippon behind them.

When we leave naturalness out of our religion we cease to be convincingly religious.
—Rev. William Porkess.



DURING LENT



NEBRASKA—Rt. Rev. Howard R. Brinker, D.D., Bishop
St. Matthew's Church, 24th and Sewell Sts., Lincoln
Rev. James G. Plankey, S.T.M.
Sun.: 8 & 11; Weekdays: 7

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

St. Thomas' Church, Mamaroneck
Rev. Frank Dean Gifford, Ph.D., Rev. C. Avery Mason, S.T.D.
Sun.: 8, 11; Wed. 8:15 p.m., Thurs. 10 a.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 9:30 & 11 Church School; 11 Morning Service and Sermon; 4 p.m. Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.
Special Lenten Service daily (exc. Sat.) 12:10

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion Wed. 8, Thurs. 12 M.

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

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., rector
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

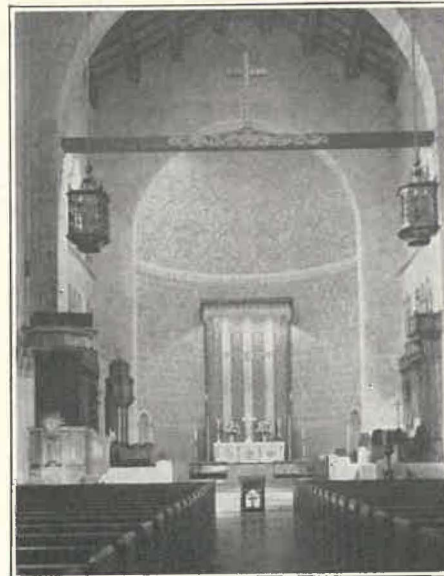
Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

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

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

Grace Church, Broad & Walnut Sts., Newark, N. J.
Rev. Charles L. Gomph, S.T.D., Rev. Paul vK. Thomson, S.T.B.
Sun.: 7:30, 9:30, 11 & 4:30; Weekdays: 7:30

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop
St. Stephen's Church, W. 4th St., East Liverpool, Ohio
Rev. R. K. Caulk, rector, 218 W. Fourth St.
Sun.: 7:30 H.C.; 9:30 Church School; 11 M.P. & sermon; 1st Sun. H.C. & sermon 11 a.m.



ST. PAUL'S CATHEDRAL, LOS ANGELES

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

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel; Rev. J. E. Crosbie; Rev. E. C. Hyde
Sun.: 7, 8, 9:15, 11 & 5; Weekdays (except Sat.): 12:05; Tues. & Fri. 10; Wed. & Thurs., 7 a.m.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Clement's Church, 20th and Cherry Sts., Philadelphia
Rev. Dr. Franklin Joiner, rector
Sun.: Mass at 7, 8, 9:15 & 11; Weekdays: 7, 8, & 9:30

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

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

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary
Sun.: 8, 9:30, 11 a.m., 4 p.m.
Tues. & Fri., 7:30; Wed., 11; Saints' Days: 7:30 & 11; Fri., Children's Service 4 p.m.

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

Christ Church, Rochester, N. Y.
Rev. Donald H. Gratiot, Rev. Knight W. Dunkerley
Sun.: 8 & 11 a.m.; Tues., Thurs.: 10:30; Wed., Thurs., Fri.: 7:45 a.m.
Mon. thru Fri.: 12:05-12:30, visiting preachers

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

St. Andrew's Church, Tampa, Fla.
Rev. Martin J. Bram, rector; Morton O. Nace, executive secretary
Sun.: 7:30, 11 & 5; Wed., 7:30; Thurs., 7:30

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

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

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11, 8 p.m.; Weekdays: 12:05 daily; Thurs. 7:30; 11 H.C.

St. Paul's Church, Rock Creek Parish, Rock Creek Church Rd. & Webster St., N. W., Washington, D. C.

Rev. Charles W. Wood, rector
Sun.: 8, 9:30 & 11; Weekdays: 9:30 a.m. & 8 p.m.

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

St. Luke's Church, Kalamazoo, Mich.
Rev. Dr. A. Gordon Fowkes, Rev. Wm. W. Reed
Sun.: 8, 9:30, 11 & 5:30; Daily at various hours

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CONFIRMATION INSTRUCTIONS

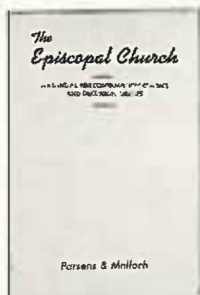
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An excellent study-book for Confirmation. Each instruction is followed by a series of review questions and a portion of the Catechism to be learned. As rector of Howe School, Dr. Young has had a great deal of experience in preparing boys for Confirmation and their first Communion, and through this little book makes it possible for all to profit by his experience. Price, 20 cts.

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WHAT A CHURCHMAN OUGHT TO KNOW

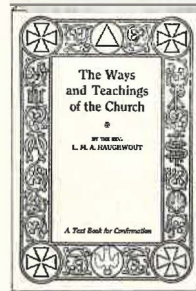
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