

The Living Church

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

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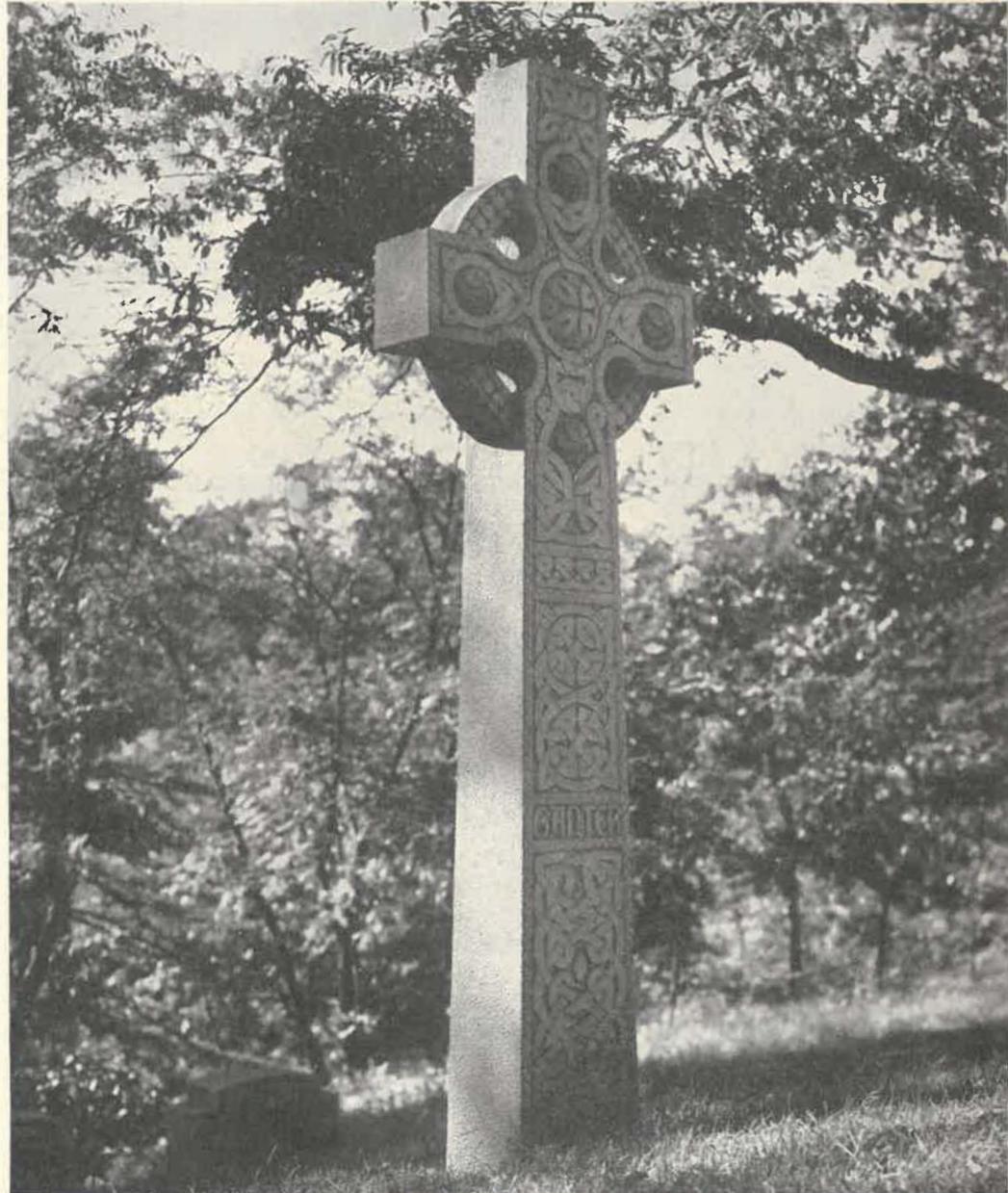
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A CEMETERY CROSS IN SPRINGTIME

LETTERS

New Presiding Bishop

TO THE EDITOR: The necessity of electing a new Presiding Bishop at the forthcoming meeting of the General Convention is one, it may be ventured, that all of us view with distaste, not to say apprehension. The present incumbent is so admirably adapted to the office, performs its varied and difficult duties so efficiently and gracefully, is held in such affectionate regard by our own people, and is so highly esteemed by the Christian forces of America generally, that the prospect of losing him as our Presiding Bishop fills one with dismay.

Furthermore, this would appear the poorest of times for the Church to be changing leaders—"swapping horses while fording a stream," as it were. Bishop Tucker has the qualities of heart and mind that have endeared him to the Church and given him a large and loyal following so necessary to its well-being in these parlous times. He has other qualifications for the position he occupies which, born of experience, could not immediately be acquired by his successor—a large and intimate knowledge of the foreign field, a thorough understanding of international and inter-Church relationships, and a wide acquaintance with the leaders of thought in Church and State, both at home and abroad.

It's too bad that we have to give him up. But do we?

The canon law provides that the Presiding Bishop "shall hold office until the first day of January succeeding the General Convention which follows his attainment of the age of 68 years." (Canon 18, Sec. II.) Bishop

Tucker passed his 68th milestone on July 26, 1942. As the law stands, he must retire the first of next January.

Then why not amend the canon to read, "72" instead of "68?"

Already provisional action has been taken providing for the compulsory retirement of all bishops at the age of 72. Without regard to the merits of that proposal, it would in any case seem to indicate that General Convention considers 72 as the proper age for a bishop to have attained before laying down his burden. Should the proposed constitutional amendment requiring the resignation of bishops at 72 be finally adopted, it would hardly seem fair for the Church to elect a Presiding Bishop, make use of his services until he arrives at the age of 68, and then send him back to his diocese to continue in active service for another three or four years. The more logical procedure would appear to be, by amending Canon 18, to bring the retiring age of the Presiding Bishop into accordance with the suggested age of his retirement as diocesan.

Let it be kept in mind that the term of office of the Presiding Bishop is prescribed not by the constitution but by canon, and hence can be changed by General Convention at any single session. Furthermore, under the provision of Canon 65 an amendment to a canon can be made to take effect immediately upon its adoption if it be so specifically ordered.

As to the effect of this proposed amendment to Canon 18 on the tenure of office of the present Presiding Bishop, feeling the need of professional advice, the writer asked his Chancellor, Judge T. Picton Warlow, for his

legal opinion, which was given as follows: "I have considered the question concerning in what way the present Presiding Bishop's term of office would be affected by an amendment to Sec. II of Canon 18, changing the age from '68' to '72,' (should such amendment be made to become effective immediately on its adoption) and am of the opinion that as no contractual rights would be involved, the change will have the effect of extending the present Presiding Bishop's term of office.

"On the other hand, if any technical objection were raised, as, for instance, that under the provisions of Sec. 3 of Art. 1 of the Constitution, the time of expiration of the Presiding Bishop's term of office became definitely fixed upon the opening of the Convention, and therefore could not be extended by the amendment to the Canons, then, and in such case, immediately upon the adoption of the proposed amendment the present Presiding Bishop would become eligible for reelection."

It appears, therefore, that by this change in the Canon—the mere substitution of the words "72" for "68," a procedure so simple as to require but a few minutes of the time of the two Houses of General Convention—the necessity of giving up the services of Henry St. George Tucker as Presiding Bishop will be obviated, and his sterling leadership, please God, be assured the Church for another triennium.

It is hardly necessary for me to add that nothing has been said to Bishop Tucker about this. In all probability he has been looking forward with some degree of pleasurable anticipation to the end of this year as the time when he would be relieved of the

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onerous duties of his high office. One hesitates to suggest that he carry on for another three years. And yet, faithful soldier and servant of Christ and His Church that Bishop Tucker is, it is surely to be hoped, and not without confidence, that should the Church demand even this of him, he will not refuse.

(Rt. Rev.) JOHN D. WING,
Bishop of South Florida.

Orlando, Fla.

Eucharistic Adoration

TO THE EDITOR: Your editorial comment in your last issue, in reply to the Rev. Arthur R. Price, has attracted my attention. While the meaning is not quite clear to me, I assume in the context it appears to mean that the adoration of our Lord in the elements of the Eucharist has been practised from the beginning, though how any one with a modicum of knowledge of theology or Church history could make such a statement is difficult to understand. Our own House of Bishops received a report in 1922, presented by Bishops Hall, Nichols, Cheshire, Brent, and Johnson, on this general subject which contained the following paragraph:

"For over a thousand years, while the Church undoubtedly believed in the Real Presence, no cultus of this sort was permitted or authorized. Our appeal in this as in all matters is to Scripture and Antiquity, and these give no warrant for the practices which in the Roman Catholic Church alone have in later times been developed."

This statement it seems to me is beyond question. W. H. Freestone, in *The Sacrament Reserved*, states on pages 264-266, that in the 13th century "there is yet no trace to be found of any custom in which the Presence of Christ is secured in the Church out of mass-time for purposes of devotion." He also quotes Fr. Thurston, S.J., Roman authority of standing, as follows: "In all the Christian literature of the first thousand years no one has apparently found a single clear and definite statement that any person visited a church in order to pray before the Body of Christ, which was kept on the altar." Obviously, there is no scintilla of evidence that this practice existed in the early Church. It appears to be simply a late Roman usage. It is unknown to the Eastern Orthodox Church and can by no means meet the Catholic standard of St. Vincent of Lerins, *semper, ubique, ab omnibus*.

Whatever justification there may be for the cultus, it can only be on the ground of development. It would also seem that Mr. Price has a good deal of weighty authority on his side in his main contention. The late Bishop

Hall, of Vermont, says in reference to the cultus of the reserved sacrament:

"It alters the focus of Eucharistic worship. . . . The worship of our Lord in the Eucharist, we may say, is incidental. He is the divine priest and victim, and therefore He is to be adored, as in every manifestation of Himself; but the stream of worship is directed not to Him but to the Father to whom He leads us in the power and with the aid of the Holy Ghost."

And Fr. Benson, the long revered head of the Cowley Fathers, says in a letter dated June, 1882, quoted in Staley's edition of *Hierurgia Anglicana*:

"So with reference to the third point, 'it is expedient for you that I go away, for if I go not away the Comforter will not come unto you.' I am sure that, however natural it may be to desire to have the reserved Sacrament, the desire for it does, and must, stand in the way of profiting by the presence of the Comforter. Christ is no nearer to us because of the Sacramental Presence. He cannot be nearer, for we are one with Him and He with us, and the Throne of God is nearer to us than any monstrence can make it—and His Presence in the Sacrament is supre-local; and therefore Christ does not come nearer to us by that manifestation in space. He is present as our Food and as our Oblation—but His Personal action is that of a priest towards God—and it is by His Holy Spirit that He acts toward us. Any action of the Second Person which was not through the Third would be inconsistent with His glorification, and therefore be of no value to us. The two Persons cannot be collateral agents. This would be inconsistent with their relation in the Eternal Trinity. I am afraid people do not at all realize the coequal consubstantial personal Godhead of the Holy Ghost. If they did, they would not wish to bring Christ down from above. It is very much like the Israelites thinking that they could take the ark of God into the battlefield. They removed it from the place where it would have been their strength if they were faithful to it."

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

Albany, N. Y.

Editor's Comment:

Bishop Oldham, for forensic purposes, has expanded our comment to include an assertion it did not contain. The recognition of the Real Presence seems to us to postulate worship of God the Son, who is really present. Bishop Hall, by referring to this worship as "incidental," acknowledged its existence. We are well aware that, although reservation was practiced from the earliest times, the use of the reserved Sacrament as a focus for devotion is a much later development; this is, of course, aside from the question of its desirability.

Marriage Canons

TO THE EDITOR: The Joint Commission on Holy Matrimony has issued the texts of two canons which a sub-committee has drawn up and suggests general discussion of them. The sub-committee is obviously anxious to improve the canon "Of the Solemnization of Holy Matrimony" and to make our marriage law both intelligent and evangelical. How far these proposals succeed will perhaps appear in the discussion which will now begin. There are certain details, however, which call for definite criticism.

1. There are two canons proposed. One has to do with the solemnization of matri-

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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

WORLD WAR ONE taught advertisers that, even though they temporarily haven't anything to sell, they must continue to advertise if they expect trade names and services to be remembered and valuable after the war. For a moment, at the beginning of this war, advertisers forgot a costly lesson. The result was a blow to many magazines and the folding of not a few. Advertisers, however, soon thought better of themselves. They re-instituted their schedules with copy slanted at war-time thought. Today, magazine advertising is again about what it was in 1941.

What is true of magazines generally has been true of THE LIVING CHURCH, or more true, if I may use an illogical comparison. Our advertising lineage is now running higher than before. It is, in fact, almost keeping up to mounting costs.

In our last fiscal year advertisers accounted for 38 cents in every dollar of our income. For the first ten months of this fiscal year they have accounted for 39 cents in every dollar. Though this amount is very small, compared with figures for a general magazine, it is probably quite high for a Church publication.

Thinking this over, readers will know why I so often harp on our readers' mentioning THE LIVING CHURCH when writing to advertisers. If it weren't for advertisers, readers would pay a good deal more than \$5.00 a year for subscriptions.

And all this is without thought to another important matter: the advertisers provide a valuable part of the reading matter in a magazine. If they didn't, they wouldn't get results; and not getting results, they wouldn't advertise.

* * *

REPLY to a renewal solicitation: "Of course I do not want to be dropped. I want to continue as a subscriber. The only reason you have not received my remittance is that my checking account has been ailing with a severe attack of anemia. Am hoping to arrange a blood transfusion in the next 30 days, and if you can see your way clear to continuing my name as a subscriber until then I will gladly remit." We saw our way clear.

* * *

"GOD is everywhere, but until you find Him somewhere you'll probably find Him nowhere." said Fr. Williams, SSJE, during one of the lessons he delivered to the Milwaukee County-wide School of Prayer three weeks ago. He didn't recall the source of the quotation. I wonder whether some reader does?

Leon McCauley

Business Manager.

mony and the other with a procedure by which in certain cases a marriage (or what appears to be such) may be dissolved and one of the parties may be given permission to re-marry (or marry). There does not seem to be any strong reason why the two should be separate. The title of Canon A does not suggest its contents, and the title of Canon B is rather ludicrous in view of its text. Certainly it would give occasion for the ungodly to mock. The whole had better be one canon under the present title of Canon 42—"Of the Solemnization of Holy Matrimony."

2. Canon A I (i) speaks of the duty of the minister of a congregation to give instruction in "the Christian doctrine and discipline of marriage." What is the Christian doctrine of marriage, and where is it officially defined?

3. Canon A II (iii) directs the minister to require that two persons who are to be married shall sign a statement, of which the text is given, as to the meaning of the marriage into which they are about to enter. This is one of those efforts to jack things up which seem very fine on paper but which does not amount to very much in practice. The marriage service itself contains all that the statement says. If people enter upon that service frivolously, they will sign the statement frivolously. And certainly the last sentence of the statement is very weak. "And we engage ourselves, so far as in us lies, to make every effort to realize that ideal of marriage" seems to carry the implication that perhaps we may fail and that, if so, the only fair way out is to acknowledge the failure and wipe the whole transaction out.

4. Canon B III (ii) contains a phrase which will doubtless astound the medical profession. The Bishop is directed to associate with himself in considering a petition to re-marry, "a physician skilled in the care of souls as well as bodies." The care of souls is the technical work of the sacred ministry as the case of the body is the technical work of the physician. What is presumably intended is that the Bishop should choose a physician of real tact and understanding. If the Bishop has not the sense to choose such a physician of his own accord he is no more likely to do so because of such silly language in the canon.

5. One very important provision of our present Canon 42 does not appear in these two Canons, which presumably are intended to replace Canon 42. This is at the end of p. V—"provided further, that it shall be within the discretion of any minister to decline to solemnize any marriage." In view of the present state of the civil law of marriage and divorce this protection for the priest is most necessary and should be retained. (Rev.) W. D. F. HUGHES.

Hastings-on-Hudson, N. Y.

Unity With Presbyterians

TO THE EDITOR: "Basic Elements" used in the very unfortunate proposal for "Unity" between the Episcopal Church and the Presbyterian body reminds one of the school and college teaching on "chemical affinity." Here in two chemicals which will not mix because they lack "chemical affinity" is a symbol of the Episcopal and Presbyterian bodies which really cannot unite because they differ materially in doctrine, discipline, and worship.

There are said to be 11 different Presbyterian bodies. While there is only one Episcopal Church, its members separate themselves informally into three groups, holding diverse views. With them however is a test which shows forth what is the doctrine, discipline and worship of the Episcopal Church and this is the Book of Common Prayer,

which *explicitly* clearly teaches certain things and *implicitly* certain general traditions of the whole Church. The Episcopal Church is bound to accept that which the Prayer Book sets forth. Her teaching is not of man's making but of Divine Revelation. The interpretation is not that of individual judgment but of Church authority. The fact that many members of the Church have been so little instructed in doctrine, discipline, and worship and are ignorant of them, does not affect the authority of the Church. The Book of Common Prayer with the authority of the Church behind it is a sufficient witness. And among many other things it definitely teaches the Sacrifice of the Altar, the Real Presence in the Blessed Sacrament, the apostolic ministry, episcopally ordained, and liturgical worship with its rites and ceremonies, none of which the Presbyterian body has or accepts.

RADICAL DIFFERENCES

How can Church unity be had between two bodies, one governed by bishops, one not so; one with ordered liturgical services, one without such; one with consecrated Churches, with altar and all the accessories of worship, one lacking all this; one with priests, vested according to Catholic use and officiating according to ancient or apostolic custom, and one with non-episcopally ordained ministers, worshipping according to the traditions of men; one that observes a round of festival and fast and one that does not; one that trains and brings the young to confirmation and one that does not have such a rite; one that traces back its descent to Christ and the Apostles and that possesses the apostolic orders of bishops, priests, and deacons and one founded in Reformation times and claims but ministers of the Gospel.

What unity can there be between the Church which celebrates the Holy Communion or the mass as set forth in the Prayer Book (whether accompanied by ornate or simple ceremonial), and administers the Blessed Sacrament as it does and the Presbyterian Body in its "Communion."

Or even compare matins or morning prayers and evensong or evening prayers in the most simple rendering of the Episcopal Church with the services of the Presbyterians—where is there any resemblance! The man of the street knows at once and the casual observer would laugh at the thought of unity between these bodies.

Or compare the discipline of the Church, lacking as it sometimes is. Surely one knows that its rules and regulations do not obtain with Presbyterians!

Can anyone claim that the Thirty-Nine Articles and the Westminster Confession are alike, when a student knows that the first largely shows such teachings as represented by Saint Thomas Aquinas.

The whole plan reflects upon both the Episcopal and Presbyterian bodies. It distorts and misinterprets the "Lambeth Quadrilateral," it selects what it wishes to mention, it omits what militates against their object. It makes "Confusion worse confounded." It would split the Anglican communion. It would make for bitter conflict, not for Godly union. It reminds one of a story of a Church of England priest and a Nonconformist who had worked side by side through an awful air raid and after it was over seated thoughtfully together. "It makes me think how close together we are after all," said the Nonconformist, "Why cannot we do the Lord's business together?" "We may work together in some things," replied the Anglican priest, "But in religion unfortunately you want to do the Lord's work in your way, and I want to do the Lord's work in the LORD'S WAY."

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

THIRD SUNDAY IN LENT

GENERAL

UNITY

Presbyterian Magazine Opposes
Reunion Proposals

An editorial entitled "Squalls Ahead" appearing in the February 25th issue of the *Presbyterian*, influential conservative weekly of the Presbyterian Church in the USA, opposes the present unity negotiations with the Episcopal Church.

"The interchange of letters between Bishop Manning of New York and Bishop Parsons of California concerning the letter of the Archbishop of Canterbury is an ominous sign that disharmony prevails among our Episcopalian brethren concerning the matter of Church union. We believe something almost equivalent prevails among us. One may deplore the situation and condemn this side or that as sentiment suggests, but the basic fact is this: Presbyterians generally are not zealous for a union which 'makes Episcopalians out of Presbyterians,' and Episcopalians generally are not in favor of a union which is 'essentially Presbyterian.' The proposed plan will fall between the two stools. Probably any other proposal would have the basic weakness of trying to do the impossible. Let us be brethren. Pressing this proposal at this time strikes us as similar to an attempt to merge Parliament and Congress, or exchange citizenship with the British, or use one another's currency. Pence and pennies are spelled much alike, but try to pay the American in pence and the Britisher in pennies and see what confusion would result."

Included in another editorial in the same issue of the *Presbyterian* is the following comment: "The diligent prosecution of a united program by Presbyterians would be more practical at this point than the continued discussion of union with the Episcopal Church."

INTERCHURCH

Federal Council Asks U. S. Aid
For Refugees

A plea to the U. S. government to provide places of temporary asylum in this country and in Great Britain for refugees who have been evacuated from occupied Europe and to offer financial aid for the support of refugees now in neutral countries was issued by the executive committee of the Federal Council of Churches on March 16th.

At the same time, the Council voted to set aside Sunday, May 2d as a Day of

Compassion for the persecuted Jews of Europe.

Urging Christians throughout the country to give their moral support to "whatever measures afford promise of rescuing European Jews whose lives are in jeopardy," the Council invited "all Christian people" to join in united prayer on May 2d for the victims of racial and religious persecution.

The Council also requested its department of research and education to examine all available evidence concerning the treatment of Jews in occupied areas and to issue a statement "giving the best possible judgment concerning the facts of the situation for the information of the American Churches."

The Council's recommendations concluded with the following call to prayer:

"Let us pray that God, in His mercy, may open the way for the deliverance of the Jewish people; that the hearts of all Christian people may be stirred to active compassion for the suffering of the Jews; that Christians in America may steadfastly oppose all tendencies to anti-Semitism in our own country; and that the spirit of racial good-will and justice and humanity may be restored and greatly strengthened among all men throughout the world."

Religious Book Week

The first national Religious Book Week, to be observed March 28th to April 3d, is sponsored by the National Conference of Christians and Jews.

Reporting on a survey made among bookstores and publishers throughout the country, *Publishers' Weekly*, booksellers' trade journal, quotes one of its corre-

spondents as stating that religious books are outselling all others and that the greatest increase is in sales to laymen. The war, the correspondent states, is causing the man in the street to turn to religious books.

From the 20 stores of the Sunday School Board of the Southern Baptist Convention comes the report that their volume of business in 1942 was 29% ahead of that for the preceding year and that sales and advertising in January, 1943, showed an increase of almost 31% over January, 1942.

At Morehouse-Gorham Church Book Store a wide variety of religious books are being sold. In addition to the usual sale of devotional manuals books of prayer, Bibles, Prayer Books, and books on the Church (such as the perennial best seller, *The Episcopal Church: Its Message for Men of Today*, by George P. Atwater), the following 15 titles are the most popular: *A Christian Basis for the Post-War World*, by the Archbishop of Canterbury, and ten leading English Christians; *Which Way Ahead?* by Walter Russell Bowie; *The Robe*, by Lloyd C. Douglas; *Building the King's Highway*, by the Rev. Frank Dean Gifford; *Good News*, by Roland F. Palmer, SSJE; *Lent With Saint Benedict*, by Bede Frost; *The Holy Communion*, by Spencer Leeson; *Palm Sunday to Easter*, by William Temple; *On Being a Real Person*, by Harry Emerson Fosdick; *Personalities of the Passion*, by Leslie D. Weatherhead; *Lent in War-Time*, by C. J. S. Stuart; *Wartime Pilgrimage*, by Clifford P. Morehouse; *The Screwtape Letters*, by C. S. Lewis; *Abundant Living*, by E. Stanley Jones; *The Church in Disrepute*, by Bernard Iddings Bell.

The 13 bookstores of the Methodist Publishing House are selling more books than ever before. In a comparative statement on the sales of nine different titles, the Publishing House points out that "in 1941 those titles sold less than half as well as they did in 1942. The exact increase in one year's time was 110%."

In the general publishing field, the story is the same. Harper states that their new book, *On Being a Real Person*, by Harry Emerson Fosdick, had the biggest advance sale of any non-fiction they have published in years. The first printing was 50,000. During 1942 Harper's Bible sales ran 25% ahead of the previous year. The rate, they say, is rising in 1943.

Macmillan, official agent for Cambridge Bibles, reports a "flood" of orders, and a general increase in religious book sales during the past few years. Since January, 1942, the increase has been "astounding."

Publishers, incidentally, are backing the trend with good, hard cash. During April

The Living Church

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Established 1878*A Weekly Record of the News, the Work, and
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Harper will run a full-page ad for its Bible in the weekly book review section of a leading New York newspaper. Abingdon-Cokesbury, who are preparing to publish the addresses delivered at the recent Ohio Wesleyan Conference on the Christian Bases of World Order, has set its initial advertising appropriation at \$5,000. Advertisements will be placed in several daily newspapers and religious journals.

On Sunday, March 28th, the New York Times Book Review will devote a section to religious books signallizing the opening of this country's first nation-wide Religious Book Week.

RELIEF

Jan Struther Sponsors Mountain School

Jan Struther, the English writer, whose *Mrs. Miniver* in print and on the screen gives universal delight, has expressed her pleasure in learning that so many Episcopal churches are taking an interest in the child welfare work of the Save the Children Federation. She said she was grateful for the supplemental aid extended to more than 10,000 British and refugee children in Great Britain.

Her comments were elicited by the fact that she had seen mention of sponsors among such churches as St. John's at Flushing, N. Y.; St. Alban's at Albany, N. Y.; and St. Andrew's at Framingham, Mass.

She declared that she herself was sponsoring one of the small mountain schools in this country, and told of a trip that she had recently taken into the Southern Mountains to visit the school.

"When I decided to sponsor a small school in the Southern Highlands," said Miss Struther, "I knew little about the work being done for the mountain children by the Save the Children Federation. It was only natural that I should desire to see for myself the school for which I had recently made a gift. It was interesting to me to know that the organization is working through the public schools and using the teachers as helpers.

SNAKE HOLLOW

"So I took a trip down to Tennessee to visit Yellow Spring School in Snake Hollow, Claiborne County. While I had known that I was going into the mountain districts, I had not fully realized what such travel would mean. Now I know. Long before I reached the school, Mrs. Jarvis, one of the federation's workers, and I were forced to travel over miles of roads deeply cut by large trucks that had hauled timber out of Snake Hollow. The mud was sometimes up to the axles of our car. Then I saw and understood why the inhabitants in these isolated sections were not even eking out an existence. Their impoverished homes were those of people who came from a fine pioneer stock and who were now living under depressed economic conditions over which they had no control.

"Snake Hollow is gradually being stripped of the source of its only income—timber. The small farms are mostly on rocky slopes and do not contain enough

fertile soil to sustain the families that live on them. The evidence of these unfortunate conditions stared me in the face as I proceeded toward the little school I was befriending and my heart not only went out to these people, but longed to do something for their children.

"Finally Mrs. Jarvis and I arrived at the school. It is a little one-room school house so isolated that many of the children have to walk miles over these rough mountain roads. There is no harm in that as such conditions foster ruggedness. There is harm, however, when children are forced to come to school scantily clad and ill shod. One glance at them told me that the aid given by the Save the Children was badly needed. The children were delightful. But the schoolroom was lacking in so many essentials that I was glad not only that I had come, but also that it was going to be my privilege to do something for this little school through the Save the Children Federation's sponsorship plan for isolated mountain schools."

Second Anniversary

The latest letter from Miss H. N. Halstead, in charge of THE LIVING CHURCH Nursery Shelter at Barton Place, Exeter, England, tells how the staff and the children were going to spend March 15th, the second anniversary of the founding of the shelter.

She writes: "We are going to have a celebration party with the £4 I have cashed recently. Will you please tell the donor how much we appreciate the gift?"

She reported that the children were particularly well, and were delighted with a Christmas card each one of them had had from Mrs. Juanita Tucker of Christmas, Fla. Each card was clearly stamped with the postmark of a Christmas tree. Miss Halstead says: "They were very delighted, because an envelope or a parcel is one of their great joys."

She also reports: "We had four alerts during the day yesterday, and we have had two today, but they do not seem to worry the children, though they always say, 'That's the all clear'—and we do not correct them, if they are mistaken."

"I have been asked to talk to the two companies of Auxiliary Territorial Service," she goes on, "who are at present in Exeter. I think it is an excellent thing to interest them in young children, so I do hope I am able to make a success of the lectures. It would be easy enough to interest them if they could come here, but it is not so simple without a film or pictures."

THE PEACE

Trinity Church, Staunton, Va., Looks Toward a Permanent Peace

Under the leadership of its rector, the Rev. W. Carroll Brooks, Trinity Church at Staunton, Va., has joined the ranks of those who are trying to plan the beginnings for a better world when the present shooting is done.

Recently the people of Trinity and representatives of the local Lutheran Church,

with a number of Presbyterians taking part, had a series of discussion meetings which developed great interest.

The report of the findings of the committee was handled in four sections: The Church and Peace, which set forth moral and religious principles undergirding the relations between nations; World Order, which dealt with the establishment of some form of world federation; The United States of America and the Peace, placing emphasis on settling the problems within national boundaries; and the Responsibilities as Individual Christian Citizens, stating:

"We are penitently conscious of the many weaknesses in ourselves in the face of the tremendous responsibilities with which we are confronted, and in our failure in the past to fulfill our obligations to mankind and the nations, although we have again and again declared them in principle.

"We believe that as individual Christian citizens we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the individual shall play his full and essential part in the creation of a moral way of international living. We shall strive for changes within the life of our own community which will result in the application of the principles above enumerated as the basis for a just and durable peace. We must assume our individual Christian obligations and apply them to our community:

"1. Through active participation in the Church.

"2. By promoting such projects for the churches of Staunton as: a united youth movement; city wide missionary effort of the churches; sharing our facilities and equipment with other churches less adequately equipped.

"3. By endeavoring to solve such social problems as: Race, housing, jail, community health, juvenile delinquency.

"We, as Christian citizens, a part of the world wide Christian community, believe that the Christian Churches have a task to perform not only in helping to preserve and restore the national spiritual unity of their people, but also in relating their people to the larger family of nations.

"Conscious also of our helplessness apart from God and of the infinite resources which the Church has in God for the supply of every need, we call the Church to a greater ministry of prayer, worship, and study in order that God's saving power may become manifest amid the complexities and tragedies of our lives."

DEACONESSES

Pension Fund Strengthened

The directors of the Retiring Fund for Deaconesses announce that under a final order of the surrogate of New York County dated January 16th, the retiring fund has taken over as trustee the assets of St. Faith's Pension and Benefit Fund established by the will of the late Deaconess Susan T. Knapp. These assets, consisting principally of real estate located in New York City, are worth probably more than \$50,000.

ENGLAND

Cardinal Hinsley Dies

Arthur Cardinal Hinsley, the carpenter's son, who rose to the position of Roman Catholic Primate in Great Britain, died at his home in Buntingford, Hertfordshire, England on March 17th.

During his career he held various ecclesiastical and educational posts in England, served in Africa as a "flying" missionary, and became, successively a bishop, archbishop, and finally Cardinal.

A loyal Englishman, Cardinal Hinsley was outspoken on the cruel persecution of Jews and others in Germany, and from the beginning of Great Britain's war with Germany, an outspoken enemy of the Axis.

In 1942 he called on Catholics everywhere to understand the war was "a grim but glorious" struggle in which the sword would not be sheathed "until those who delight in war have ceased to enslave the bodies and souls of peace loving peoples."

Cardinal Hinsley was born in 1865, in Yorkshire. He attended a village Roman Catholic school, St. Cuthbert's College, the English College in Rome. He was ordained in Rome in 1893. He served as Titular Bishop of Sebastopolis, Visitor Apostolic to the Roman Catholic Missions in British Africa, where the covering of his territory of 80,000,000 necessitated his using an airplane, which earned him his title of "flying bishop." He was canon of the Patriarchal Basilica of St. Peter's Rome in 1934 and 1935, and in that year succeeded Cardinal Bourne as Archbishop of Westminster. He was created a cardinal in 1937.

The prelate was a defender of the working man. Not long before he became a cardinal he wrote in a letter that no Catholic could "regard with indifference a state of affairs in which work is considered as a commodity and the worker merely as a 'hand' and not, as he primarily is, an immortal soul."

Burial services took place on March 23d. The Archbishop of Southwark conducted the services, assisted by the Most Rev. Mgr. William Godfrey, Apostolic Delegate.

Christian Fellowships

A feature of religious life in wartime Britain has been the development of a number of Christian Fellowships aimed at bringing together British Christians and members of Continental churches who are permanently resident or are refugees in England.

United Intercession Services have been arranged under the auspices of the British Council of Churches, at St. Martin-in-the-Fields, Trafalgar Square, on the last Thursday in each month from February to July. They last for 20 minutes and are conducted by clergymen of Continental and English churches.

The first service, on February 25th, was conducted by the Anglo-Scandinavian Christian Fellowship represented by the provost of Fortsmouth, the Very Rev. E. N. Porter Goff, and the pastor of the



Press Assn.
CARDINAL HINSLEY: *The carpenter's son became an archbishop.*

Swedish Church in London, the Rev. Carl Soderberg.

Further services representative of the other Fellowships will follow later in the spring and summer.

Archbishop of York

Denounces Persecution of Jews

Denouncing Nazi persecutions of Jews and occupied peoples the Archbishop of York, Dr. C. F. Garbett, demanded recently that the Allies begin a systematic campaign to inform the German people of these crimes. He urged that:

"1. The German people be informed what is being done in their name.

"2. The German people be told solemnly and repeatedly that sure retribution awaits not only the master criminals who have ordered these horrors, but also their brutal underlings who are carrying them out often apparently with zest.

"3. We must make it plain that refugees from this horror can find refuge wherever the British flag flies. We must support the government in efforts it is now making with other allied powers and methods to help Jews now in danger and to provide succor for refugees."

Dr. Garbett expressed the opinion that the broadcasting of Allied determination to punish Nazi perpetrators of crimes might stay the hands of some of the criminals.

NORWAY

Clergy To Be Drafted For Labor Service

Virtually all clergymen and theological students are expected to be drafted for labor service in Norway in a new campaign by the Quisling regime to crush the Church opposition. A number of the pastors affected by the mobilization order are more than 60 years old.

Details of the mobilization were given in a message sent to the chief of the state employment service by Ragnar Skancke, minister of Church and Education in the

Quisling government. Skancke announced that Premier Vidkun Quisling had requested the employment service to mobilize as soon as possible the "set of clergymen who play the Church and religion against the Quisling party." These clergymen are to be sent as far away from their parishes as possible.

Together with the instructions, the Church Minister issued two lists containing names of 275 active churchmen who have refused to acknowledge the authority of Premier Quisling in Church matters.

Rebel church circles emphasized, however, that the "set of clergymen" referred to in Skancke's instructions consists of 798 clergymen and most theology students. Only 62 clergymen, they pointed out, are not involved.

GERMANY

"Punishment From God"

The German defeat at Stalingrad was described as "a punishment from God" by Clemens August Count von Galen, Roman Catholic Bishop of Munster, in a recent sermon, according to the London Jewish *Chronicle*, on the basis of a Swiss report.

Preaching in the Cathedral at Munster during Germany's three days' mourning for the Stalingrad disaster, the prelate declared that the nation had been punished for the persecution of peoples in occupied countries and especially of the Jews.

He expressed horror that Germans were capable of perpetrating such atrocities and of persecuting in such a manner the children of "Eternal Israel."

The Bishop's sermon was reported to have produced "a deep impression."

JERUSALEM

Bishop-Designate

Weston H. Stewart

By CHARLES T. BRIDGEMAN

The Ven. Weston Henry Stewart, archdeacon of Palestine, Syria, and Transjordan since 1928 was on February 18th designated by the Archbishop of Canterbury as seventh Anglican Bishop in Jerusalem in succession to the late Dr. George F. Graham Brown, who was killed in a motor accident on November 23, 1942. The time and place of the consecration has not been announced.

The appointment of Archdeacon Stewart advances to the Episcopal throne one who for the past 16 years has been the trusted adviser and assistant of the two preceding Bishops, Dr. MacInnes and Dr. Graham Brown, and who not only during the two vacancies of the episcopate but also during their periodical absences in England has borne the responsibility of administering the jurisdiction. He is the best known and best loved priest in the Jerusalem jurisdiction and his elevation is a source of great satisfaction. His sound Churchmanship gives assurance that the best traditions of the Jerusalem bishopric in its relations with Churches of the East and the Latin

THE BALKANS

The Methods of the "Super-Man" and His Friends

By W. A. WIGRAM

When the Germans over-ran the Balkan lands—with which they had no quarrel, save that of the wolf of old with the lamb—they gave out that those who were ready to welcome them or their allies would be allowed to "collaborate" with those super-men, the Germans; on the other hand, to refuse to welcome them as benefactors and superiors was a crime that must be treated accordingly, no matter what pledges Germany might have given at Geneva about the treatment of "occupied lands in war."

SERBIAN PATRIARCH

Gabriel, Patriarch of the auto-cephalous Serbian Church, had told all Serbs when the invasion began, that it was the duty of all patriots to resist the invader. This was in July, 1941, and the Patriarch had then retired to a monastery in his native Montenegro. It was made known that he had been arrested and interned, and the facts of that "internment" have now come to light. He was declared deposed from his office—by what authority does not appear—stripped of his vestments and even of his clothes, and compelled to march in his shirt for a distance of 40 miles to the monastery near Belgrade selected for his imprisonment, in order that all might see his disgrace. He was also charged, it may be mentioned, with "stealing the Crown Jewels of Serbia," which had in fact been stored for safety in the Montenegrin monastery referred to! A great sin, of course, to "steal" what the Germans had marked for their own plunder! The aged man was thus marched by a German guard along the high road to prison, and all people ordered out to see the procession. The result shows the utter inability of the German official to enter into feelings of an opponent, for the intended pilgrimage of shame became a triumph, as all along the Via Dolorosa the villagers, ("Orthodox" Serb and "Catholic" Croat alike) came out as directed; and all—men, women and children—knelt weeping in the mud and dust, praying for the Patriarch and begging for his blessing. How far the act of the Germans went towards making every Yugoslav feel that to fight against the German is to fight against the spirit of pure evil loose among them, and that this war is for them a Holy War, we are seeing now.

TORTURE

This is by no means an isolated case. The official records of the Yugoslav government in London record how Branko, Serbian priest of the village of Veljun, was obliged to dig the grave of his own son, whom he had been forced to see tortured and murdered, and then was murdered himself, because he had recited the words of the burial service over the corpse. George Bogic, priest of Nashic, was mur-

dered after undergoing savage torture—his nose and ears were cut off, his beard and his tongue torn out. Many other clergy have been buried alive. In the Bosnian provinces of the land, where the Quisling Pavelić rules, we have the authority of Cardinal Hinsley for saying that the life of the Orthodox communion has been stamped out utterly, while of the priests in Catholic Slovenia, 17 of 700 aged men have been allowed to live, no Masses and no other Sacraments are permitted, and all monasteries and all church property confiscated.

In Greek and Serbian provinces that have been occupied by Bulgarians, the Bulgarian Church has certainly profited by like "confiscations" there. Still, these "collaborators" of the German have—to their credit be it said—refused obedience to the order to anathematize all non-Bulgarian Orthodox, and have also insisted that Jews who have been driven by fear of death to accept a nominal enrolment as Christians, shall at least not be forced to go on wearing the yellow "Star of David" that by German order marks the Jew!

This has annoyed their German masters, and that logically. Germans do not hate Jews for religious reasons (all religions save "Germandom" are equally false and foolish), but on racial grounds. It is the German stock that must be kept pure! Whether the Bulgar (who a few centuries ago was a Mongol, and was boasting of that fact in the last war, though really his blood is as mixed as that of other Balkan stocks), is now to be counted of the "pure and noble Nordic race," does not yet appear.

"UNTER-MENSCHEN"

Having thus given an account, based on official documents, of the proceedings of the German "Uber-mensch," let us by way of contrast give an instance of the ways of men whom the German would undoubtedly count as "Unter-menschen," the Papuans of New Guinea. Here, one of the difficulties of the British and Australian authorities has been the transport of the wounded to any possible hospital. From Buna, the scene of the fighting, to Port Moresby the local base, is a trek of 120 miles, over Jungle-clad mountains by tracks which not even military necessity could make passable to even a tank.

The black Papuans came and volunteered for the job; they had received healing from the missions and they had a debt to pay; they would be stretcher-bearers, without any payment. Such were the tracks that 10 men went to a stretcher instead of two. Four to each pole, with two to act as reliefs.

When the supply of young men was exhausted, the old men and women volunteered. During the many night halts, two natives sat up regularly with each wounded man. As acknowledgment of their courage and devotion, it became a point of honor with the wounded never to utter one single groan during the long journey. These "unter-menschen" were cannibals not so long ago; maybe they still are, on occasions! We leave those facts to speak for themselves.

Church will be maintained, while at the same time his understanding of the viewpoint and methods of the various missionary organizations will inspire confidence in his guidance.

The Bishop-designate has never been in America but his father's great uncle was the Rt. Rev. John Stark Ravenscroft, first Bishop of North Carolina. He himself has been for many years a subscriber to the old *Spirit of Missions*, which he continues to read in its new form.

EDUCATION

Archdeacon Stewart is the youngest son of the late Ven. Ravenscroft Stewart, archdeacon of Bristol and later of North Wilts, and of Lucy Penelope Nesfield. He was born on March 15, 1887, and after being educated at St. Paul's School, London, went to Oriel College, Oxford, where he took his B.A. in 1909 and his M.A. in 1912. Meanwhile he had been ordained a deacon and priest in 1910 and 1911 by the Bishop of London and served as assistant curate of St. Luke's Church, Chelsea, from 1910 to 1916. He then was incumbent of Chelsea Old Church (All Saints) from 1916 to 1926. While in charge of this famous old church (now unhappily destroyed in the London blitz), he restored its former beauties and wrote a book on its history, dealing among other things with St. Thomas More's relation to its 16th century history.

Mr. Stewart, as he then was, had always been interested in the Jerusalem bishopric and frequently lectured on its missionary work. In 1926 he volunteered for service in Palestine. After two years study of Arabic and work as British chaplain, Jerusalem, he was appointed archdeacon of Palestine, Syria, and Transjordan in 1928 by the late Bishop MacInnes. As such he became the Bishop's chief assistant and grew to know intimately every phase of the Church's work in Palestine, Syria, Transjordan, and also in Cyprus and Iraq.

He was editor of the diocesan magazine, examining chaplain, and chaplain general to the British personnel of the Palestine police. When the bishopric fell vacant on the death of Bishop MacInnes, he was appointed locum tenens and enthroned the new bishop, whose intimate adviser he became.

The outbreak of the present war found Archdeacon Stewart on leave in England, but he returned hurriedly to assume charge of the work in Iraq. He was interned during the Iraq rebellion of 1941 and later returned thither to resume his duties. When Bishop Graham Brown was killed he flew back to Palestine to become locum tenens again.

Archdeacon Stewart in 1932 married Margaret Alison Clapham, eldest daughter of Sir John Clapham, former professor of Economic History in Cambridge University and vice provost of King's College. He is an officer (sub-chaplain) of the Order of St. John of Jerusalem.

The Bishop-designate's interest in Eastern Churches and in the work which the American Church has been doing in the Holy Land for the past 19 years insures that the happy relations which have been established in the past will continue to develop.

The Holy Spirit and Unity

By the Rev. Whitney Hale

Rector, Church of the Advent, Boston

CATHOLICS and Quakers have more in common than is always apparent. The late Thomas R. Kelley, a Quaker, wrote a short book which Catholics read with gratitude, *A Testament of Devotion*. In the realm of prayer the author finds himself at one with Brother Lawrence. *The Fellowship of Silence* is a book which grew out of a conference between Quakers and Catholic priests of the Anglican tradition, and makes profitable reading these days. For, if Quakers and Catholics can achieve an understanding without compromise of convictions, the way is open for others to do likewise.

It is a scandal that Christians need reconciling. For one thing we Christians too often refuse to take pains to understand the position of those who disagree with us. A growing number of us, thank God, have come to understand the fellowship of silence which our friends the Quakers have cherished. Some Protestants have taken the trouble to achieve an intelligent appreciation of what a High Mass really means to Catholics.

AT ADELYNROOD

Two summers ago I was privileged to be a part of a venture in understanding, an experience so rich that it is worth passing on.

It happened at Adelynrood, the conference center at South Byfield, Mass., of the Society of the Companions of the Holy Cross (a Society of women in the Episcopal Church, a good sketch of which is found in the autobiography, *On Journey*, by Miss Vida Scudder, herself a Companion and one of the leaders of this conference). The program of conferences each summer includes one concerned with different aspects and principles of social justice. The subject that year was The Quaker Way of Life. About one hundred attended—some ninety Episcopalians and the rest Quakers, including Dr. Rufus Jones.

There were three days of speaking, discussion, and prayer. The Quakers were of one mind in most subjects, but not so the Episcopalians—who never are! Among the latter were Liberal Evangelicals and Anglo-Catholics, holding a variety of convictions on peace and war and other social problems.

SHARED WORSHIP

The Quakers all attended the early Sunday Eucharist, though they did not receive the Sacrament. Nonetheless, there was a fellowship of the Holy Spirit, as Dr. Jones testified. Later in the morning the 90 Episcopalians joined the Quakers at a Friends' Meeting. The silence was punctuated by informal prayer and brief words, sometimes a quotation, sometimes a spontaneous personal thought; one such was spoken, as it seemed, from a mountain top of vision, by Dr. Jones himself. It was again a fellowship of the Holy Spirit. In fact, the

whole conference was a model of understanding without compromise of conviction which, if followed more widely and often among Christians who do not agree, would create the atmosphere out of which would emerge—I could almost say inevitably—ways and means by which Christians could and would confront a sick world with the unity for which our Lord still prays for his followers.

There are many sincere intelligent Episcopalians who are honestly convinced that *Basic Principles* violate some basic principles of the Episcopal Church. Other Episcopalians equally sincere, honest, and intelligent see no such violation threatened. All of us should be deeply troubled lest we let the Presbyterians down. As we all believe in the Holy Spirit, suppose we follow the suggestion made by individuals both among us and Presbyterians, viz., of trusted theologians representing varying convictions in both bodies thinking and praying together. There are basic theological principles involved. To ignore them, to suppress them, is dangerous to unity.

RETREATS

Dr. John R. Mott, speaking at the Toronto Ecumenical Conference, said, "It would be difficult to overestimate the value of retreats—local, regional, national, international. Nothing can take the place of this means, which rests on the practice of our Lord Himself and His disciples. Again and again throughout the history of the Church it has proved to be the fountainhead of notable spiritual movements. Recently a highly significant and fruitful retreat was held in southern California by a

deputation of leaders sent over from the Churches of Japan and representatives of the churches of the United States. To my dying day I shall not forget a meeting of spiritual fellowship, in what was then called St. Petersburg, Russia, with the high procurator of the Holy Synod of the Russian Orthodox Church, and the ranking ecclesiastic of the Church of Rome from what was then Russian Poland; or an occasion of like meaning and helpfulness with Professor Rufus Jones of the Society of Friends and a bishop of the Serbian Church in a little cabin on the high seas during the First World War. . . ."

"Finally and supremely, we may never forget that the drawing together of his followers, which Christ so unmistakably desires, is a superhuman achievement. It never has been and never can be a matter of human devising and energy. Christ wills our unity and, working in and through us who are his body, he achieves it. Otherwise his prayer that we all may be one is inexplicable. The most striking thing about this prayer for unity is not the prayer itself, essential as that was and is, but the fact that *Christ* prayed for it. If he found this prayer necessary or desirable, what presumption and futility it is for us, with our limitations, shortcomings and weakness, to assume that we can bring about the great God-appointed purpose without the practice of genuine prayer!"

GENERAL CONVENTION

Thinking and praying together! Suppose we try it more among ourselves. (The first time I attended General Convention I was shocked at the relatively unimportant place given to corporate prayer. With some notable exceptions, prayer was perfunctory, the whole set-up not essentially different from secular conventions. Though an attempt was made at Cincinnati in the right direction by having conducted meditations and intercessions on certain mornings, the attendance was pitifully small and lacked corporate expectancy that the Holy Spirit does preside in our councils if in obedient faith we commit all to Him).

Suppose we look beneath the surface to the foundation. Suppose the elected delegates in each diocese should meet regularly during the six months preceding General Convention to think and pray together about unity with the Presbyterians, and others; the marriage canon; Prayer Book revision and other matters which might prove divisive; Forward in Service, and other momentous issues and opportunities which confront the Church these desperate days.

Cells of prayer help create unity; judge and purify our thinking; fortify our wills. Such is the way of the Holy Spirit, for it is He and not we ourselves apart from Him, who can guide us into the way of peace and promote unity according to the mind of Christ.

THE TREE

PERHAPS in its branches
He played as a Boy,
Climbing up to the top
In sureness and joy

To watch leaves unfolding
And nesting birds build,
His heart with the sweetness
Of spring being filled.

A Cross was made cruelly
From trunk and from limb;
Upon it one springtime
They crucified Him.

Before He died, maybe
He said to the tree:
In paradise growing
Today shalt thou be.

LUCY A. K. ADEE.

The Christian Church and the Japanese-Americans

By the Rev. E. Stanley Jones, D.D.

I AM afraid I'll have to change my mind," said a bitter critic of Christianity in one of the Japanese evacuation centers, "for the Christian Church is our one hope. The Christians are the only ones who really care."

This expresses the growing feeling of many Japanese-Americans in the relocation centers. The Christian Church has shown that it really cares. A qualification must be expressed in the words of an official report: "If there is any fault to be found, it has undoubtedly to do with the fact that too many Christians, from fear of fomenting disunity in time of crisis, kept silent when the anti-Japanese forces were most vociferous." But even this must again be qualified by the fact that "a number of leading Churchpeople did yeoman service in keeping the real issues before those concerned with policy making."

On the whole, the Christian Church showed itself Christian in the days when the Japanese were being torn up from their roots and concentrated in relocation centers. It is a magnificent story. The churches came together for united action in the Protestant Church Commission for Japanese Service, private agencies helped, individuals and churches softened the shock of transplantation and have kept up the morale of the evacuees in a thousand ways. In the words of a Japanese pastor: "The Christians have helped in the disposal of business and other interests, securing suitable tenants for their houses, caring for their children, providing hot meals on the last days, and providing cars for the transportation of people and luggage to the train."

VITAL CENTERS

Moreover, within the evacuation centers the Christian groups have been the vital centers of the enforced community life. They have organized schools, community projects, recreation, and have kept up the morale of the interned community in general. The Church life means more to Japanese Christians than it does to Caucasians, for the Church is usually the one center around which life is organized.

I went to two of these relocation centers and expected to be speaking to a camp rabble. Instead the whole thing was as orderly as a cathedral: boys stood at the entrance to the race track grandstand and passed out cyclostyled programs of the meeting though it was a week night; the singing of the choir and the violin and vocal solos would have done credit to any church in the land. A loud speaker carried the voice to the 7,000 assembled.

What message did they want to hear? Some word of "sympathy" for their present predicament? I was told that they did not. They wanted to know how to face life under these circumstances and to face it with courage and adequacy. So I chose the subject: "The Christian answer to suffering, merited and unmerited." I tried to show the possibility of taking up justice

and injustice, pleasure and pain into the purpose of our lives and transmuting it and using it. Using it, mind you, and not merely bearing it.

You could feel the response coming back to you as they listened in pin drop silence and hung on every word. They were kind enough to write me afterward and state

¶ The record of the Christian Church in its dealings with the Japanese-Americans is magnificent. But there is more to be done.

that "the message raised the morale of the camp 100%." Now note the type of message to which they responded: not sympathy, not a promise of what we and others could do for them, but the possibility of their facing the whole tangled web of human conditions and to make a pattern of achievement in spite of those conditions—that was what they seized upon as the basis of morale.

MORAL FIBRE

Now a people who can seize upon that as the basis of morale have something within them—moral fibre. A book will probably be published entitled, *The Day Before*, giving the sermons the Japanese pastors preached to their people the day before evacuation. These sermons must have moved the hearers to their depths, for they moved me profoundly. But what was the note in those sermons—self-pity that this had happened? If so, they had a case for it, for here they were with 98% of them loyal to their adopted land, believing in democracy and yet treated as possible enemies. It was a strain both upon their faith in their country and in democracy. But these sermons revealed a faith in both Christianity and democracy. Some said, "This is our contribution to our country—to face this manfully and cheerfully and make something out of it—in spite of."

My prediction is that these Japanese-American Christians are going to add a new chapter to Christian living in America, and are going to enrich the moral and spiritual life of this country. They have already done this to those close to them. "They are leading captivity captive," in the words of one who knows them well.

Their Christianity is holding up under the strain and is a force for living amid adverse circumstances.

What about our Christianity—the Christianity of the rest of America? Will it hold up as well? It has done well, so far, on the West Coast, but the supreme test has not come for the rest of us. An astonishing possibility has been opened to us. Never, in war time, has such an opportunity been opened to the Christian Church.

It is nothing less than this: The Christian Church has the opportunity of being the agent of the resettlement of these Japanese-Americans across the country.

The Federal Government has approved and further states that "the Christian Church is the best agency for the relocation of these Japanese-American citizens," and it adds, "To do so would be a distinct service to the country."

There are some 35,000 evacuees available for employment anywhere in the country—except in the evacuated Western defense area.

EMPLOYMENT

Each evacuee must have definite assurance of a job and a welcome before he is permitted to enter any community. The government will not pay traveling expenses. These are borne by denominational groups, the evacuees themselves, or by various service agencies. That they will become quickly self-supporting is assured by experience, for they are hard-working and have initiative. Among the Japanese are some of the finest farmers of the world. Fifty thousand farms in New York State alone have been sold because of no available farm labor. These two facts can be put together.

Instead of supporting them in comparative idleness in relocation centers the taxpayer should jump at the chance of making them into contributing factors—helping to feed this and other countries.

Let us look at the possible objections and let us answer them by saying:

(1) There has been no known case of sabotage by the Japanese in Hawaii, says Mr. Stimson, Secretary for War.

(2) The FBI reports that there has been no known case of sabotage on the West Coast by the Japanese.

(3) There are 5000 Japanese-Americans in the armed forces of America.

(4) The Japanese-Americans have more young people in college per capita than any other group in American life.

(5) Their crime percentage is the lowest of any group in America.

(6) They had almost none upon relief during the depression.

(7) I have been in High Schools where a Japanese boy had been chosen by the student body as the president of the student body. When I asked how it happened, the reply was, "The finest boy in the school and the students are fair—so they chose him."

Will the rest of America be as fair as those students and judge a man by what he is and not by his racial antecedents? Some of the finest citizens of America are from German and Italian stock and we are proud of them. We should also be proud of these loyal Americans of Japanese descent.

Remember that 70% of those in relocation camps are American citizens and 60% of them are either Christians or pro-Christians.

The government commission's memorandum on relocation says: "Wide distribution of evacuees with opportunity for free enterprise is a sounder social policy than mass segregation with controlled labor."

The Protestant Church Commission for Japanese Service adds: "This policy of relocation maintains and fosters true Americanism, good morale, diminishes the difficulty of reintegrating them into normal life after the war and results in increased production."

PREJUDICE

One thing stands in the way—prejudice. But prejudice against a man because of his racial origin is the hall-mark of Nazism, the thing against which we are violently protesting even unto death. Shall we adopt Nazism's racial prejudice even while fighting against it? If so the Nazi wins. He has infected us with his virus. Democracy speaks another language: it believes in the possibilities of all people and judges them not by their racial origin but by their character, their loyalty and by their contribution. Judged by that standard these Japanese-American Christians will make American citizens of whom we may well be proud.

Suppose, if the worst came to the worst, there should be local disturbance and some of them should be killed, would that be as bad as slowly killing off the soul of a people behind barbed wires—people who want nothing except an opportunity to show that they are good Americans and good Christians? Besides, if the Church does nothing in this crisis then what will happen to its soul when it is faced with its supreme war time opportunity to demonstrate its spirit?

The setting is all ready for action. The government is ready and anxious to cooperate. The War Relocation Authority is the government civilian agency which took over the custody of the Japanese evacuees when the military responsibility for them ceased. It is made up of "men and women of fine character and ability with true social vision." It was never the intention of the government to keep these evacuees permanently under military control in the camps—hence, the name, relocation centers.

The Christian Church has an organized committee representing all the non-Roman Churches, called the Committee on Resettlement of Japanese Americans, with headquarters at 297 Fourth Ave., New York, from whom information may be had. The Federal Council of Churches of Christ in America and the Home Missions Council of North America sponsored it in cooperation with the Foreign Missions Conference of North America. Various denominational bodies have indorsed it and have set aside funds to help. The stage is set for action. The next move is with the local churches.

Will the local churches be Christian enough and big enough to undertake this task? If so, a thrill would go through the world: Christianity and democracy are alive!

Editor's Comment:

As we announced in an editorial last week, THE LIVING CHURCH stands ready to assist in the work of relocating loyal Japanese-Americans. Readers who know of a position an evacuee can fill are urged to communicate with us. We shall pass on the information to the clergy and laypeople working among the Japanese-Americans, in cooperation with the War Relocation Authority.

Everyday Religion

Spiritual Pitfalls in War Time

IV. Escapism

LENT is a time for development of personal religion. In our discussion of the spiritual pitfalls which the war presents, we have therefore begun with personal problems and dangers: busyness, anxiety, failure of faith. But in the practice of personal religion itself, there is a real danger against which the greatest saint must guard as much as the lowliest "man in the pew": the danger of using religion as a device for escape from reality.

The world in time of war with its anxiety, tension, pain, and sorrow, is certainly one which we may heartily desire to escape. And it is all too easy for us to turn to prayer and Church-going as one place into which we will not let the world's turbulence penetrate.

One of the great non-Christian religions—Buddhism—takes the viewpoint that the only way to deal with the world is to ignore it and to concentrate on the Infinite. Christianity has, however, deliberately rejected this way. Our contemplation of God is false and perilous if it does not lead us down from the mountain of communion with Him to the streets and fields Christ walked and the work to which He set His hand.

So the test of the validity of our personal religion is the extent to which it drives us forth to do God's work. And the part of God's work which is our first responsibility is our own business or trade or occupation. Jesus worked as a carpenter for about 20 years before He began to preach. Though the Bible says little about Him in these years, we know by our knowledge of His character that His carpentry was a ministry of God, just as His preaching was. Jesus is your fellow-worker in the daily work of the world. If His standards are consistently betrayed in your part or mine of the world's work, we are not truly religious. Our religion is merely an escape device.

Placing our daily work under the judgment of Christ is our first outward responsibility as Christians, but it is not by any means our last. We must engage in social and political life as Christians; and we must unremittently seek to bring others to Christ and His Church. Christian social action and evangelism are the two great jobs of ordinary laymen and women.

As prayer and sacrament empower us to go out and do the will of God in our relationships with our fellowmen, so we shall find that our doing of this work has a profound effect on our personal religion. For there is not really

a part of my life that is "personal" and a part that is "social." It is one life, and if I am to be mentally and spiritually healthy, it must be lived on one basis. When we turn to God in prayer, we shall find that we do so as part of a great body of men and women of many ages and races and languages; and we shall bring with us the problems and needs and sorrows of many others, asking God to help them and us. The prayer on which all our prayers is modeled begins with "Our Father," not "My Father."

When we confess our sins, are we sorry because of what they have done to us? That is remorse, and it is only the shadow of the Christian attitude toward sin. True penitence is sorrow because of what our sins have done to the Kingdom of God, *plus* a firm determination to do better next time.

So it is that the claims of the world, with its anxieties and tensions, its sorrow and pain, inevitably press in upon our prayers. We cannot set them aside to find God. Indeed, God became man to gather the world's suffering to Himself. "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them." We shall not find God by trying to escape from the troubles of His children.

Yet, our Lord told His disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." If we must carry the world's conflict with us wherever we go, where shall we find that peace?

Our Lord went on to say: "In the world ye shall have tribulation. But be of good cheer: I have overcome the world." The peace of the Christian does not reside in any turning from reality. Rather, it is confident faith in the victory of God, expressed in action. Doubt and anxiety and ineffective busyness—these are the enemies of Christian peace. And, when they have been cast out by the love of God, the result is an interior serenity which can withstand the heat of battle.

It is not enough to escape from fuss and worry; as our Lord warned, when the unclean spirit has been cast out of a man, he will return with seven other more wicked spirits, unless the man's heart is occupied by a power strong enough to prevent it. That power is the active love of God and of God's children, our fellow men and women. And in it is our peace.

A New Approach to the Church's Marriage Law

LAST WEEK, we published the text of two proposed canons put forth by a subcommittee of the Commission on Holy Matrimony as a substitute for Canon 42. Canons "A" and "B" are the work of a new Commission appointed by General Convention after the former Commission on Marriage and Divorce had labored unsuccessfully for six years to "liberalize" the Church's marriage law.

The new Commission has, we feel, grasped the terms of its work firmly. It was not appointed to draw up legislation to change the mind of the Church on the divorce question, but to uphold the Church's standard and at the same time see that this standard is not misapplied to situations in which legal marriage is not Holy Matrimony.

The august *New York Times* and no doubt many other newspapers besides described the proposed canons as designed to "liberalize the position of the Church on the remarriage of divorced persons." This, of course, is exactly what the Commission was not appointed to do, and did not try to do. The position of the Church is clear, and is clearly recognized in the canon: Christian marriage is indissoluble. The so-called "liberalization" consists of provisions recognizing the fact that not all marriage ceremonies result in Christian marriage.

While the Commission has firmly clung to the main point, we feel that Canons A and B are susceptible of much improvement; and we hope that the Commission, after studying comments by Churchpeople, will revise them drastically—even though in their present form they are probably superior to the existing marriage canon.

Since the Commission has asked Churchpeople for their criticisms, we shall take the liberty of going over the proposed canons in detail. The result may tend to give the impression that we feel Canons A and B to be inadequate. Let us make clear at the outset, therefore, that we feel the Commission's proposals are definitely on the right track. Our criticisms are not directed to the principles on which the Commission proceeded, nor—with a few exceptions—to the provisions actually made, but rather to the appropriateness of canonical

action on some of the matters included and to the omission of certain things which we feel might well be added or restored.

Canon A, in general, seems to us to have been drafted with a view to preserving as much as possible of the work of the former Commission on Marriage and Divorce. We wonder whether this was advisable, in view of the very rough treatment which that Commission's proposed canon of 1940 received in General Convention. It was revised by the House of Bishops, the revised canon adopted by the Bishops was thoroughly edited in the House of Deputies, a completely rewritten canon was presented by the Deputies' Committee on Canons, various amendments and substitutes were proposed, and the whole was finally thrown out and the Commission reconstituted under a different name and with new membership. It is our belief that the 1940 proposal was thereby shown, and judged by the House of Deputies, to be inadequate even as a basis for discussion.

THE purpose of Church marriage legislation is, of course, to promote the development of Christian family life. Yet, to pass laws on "the family" as such is probably not the best way to accomplish this end. The purpose of the Church's Constitution is to promote the worship of God and the extension of His Kingdom. But there is not a word on this subject in the Constitution, except the reference to the Book of Common Prayer.

The standards for solemnization of Holy Matrimony, and for adjudicating cases in which the Church's teaching about the nature of Holy Matrimony appears to have been violated are, on the other hand, a proper subject for canonical action, and have been dealt with by every portion of the Catholic Church on this basis for centuries. It is our opinion, therefore, that only one canon "Of Holy Matrimony" is needed, requiring the clergyman to instruct his people on the subject, defining the conditions under which marriages may and may not be performed, providing criteria for judging whether a particular contract is or is not Holy Matrimony, and establishing principles and procedure of equity for "hard cases."

In Canon A, particularly, there seems to be a tendency to lose sight of the fact that a canon is a law. Section I is inflated with good advice to several times its proper length. In subsection i*, for example, if the minister is not aware that his instruction on "the relation of the Church and the family" should include all the elements detailed in the proposed canon, listing them in the canon will not educate him sufficiently.

Subsection ii, besides being similarly out of place in a legal enactment, proceeds from two true principles to an admonition which is not only unenforceable but improper. "Every minister . . . shall . . . take care that the family is regarded as the basic unit of his work." The basic unit is still the individual, as it always has been since Christ declared, "I came to set a man at variance against his father, and the daughter against her mother. . . ." The convert against the will of his family, the man or woman living alone, the penitent con-

*This subsection is taken over bodily from the canon proposed by the Commission on Marriage and Divorce in 1940. The Committee on Canons of the House of Deputies, in its redraft of the canon (which also failed of passage), succeeded in boiling the subsection down to "Every minister of this Church in charge of a congregation shall give instruction, both publicly and privately, on the nature of Holy Matrimony."

Today's Gospel

Third Sunday in Lent

"BLESSED are they that hear the word of God and keep it." Each year this Beatitude comes to us in today's Gospel. How wonderful it would be to feel sure that we were numbered among God's blessed ones. How simple our Lord's words make it seem. All we have to do is to hear the word of God and keep it in order to be blessed of Him. If more careful consideration is given this saying, we come to realize that it cuts both ways: to attain this blessing we must be diligent in hearing God's word: we must see to it that we *do* hear it: in church, in our own reading, and study. We must make sure that having heard it we *keep* it. Having heard we must learn what it can mean for us and then see that we keep at the duties learned. As we make our Communion let us ask God to open our ears to His Word and give us a determined mind to obey all His teaching.



THE loss of Arthur Cardinal Hinsley, who died last week at his residence near London, is felt far beyond his country and his communion. It is indeed a loss to the entire Church Militant, and to the cause of human liberty.

For Cardinal Hinsley was not only a great prelate, but also a great Christian patriot. In his courageous and outspoken stand for the cause of justice and freedom, his name is fit to rank with the saints and heroes of all ages who championed the cause of Christian liberty against the pagan or oppressive State—with the early martyrs of Rome, with Ambrose of Milan, with Martin of Tours, with Thomas of Canterbury, with Joan of Arc, and with Mercier of Malines. If any final witness to that honor were required, the Nazi attempt to stigmatize him at his death as the "friend of Bolshevism" would provide it.

Cardinal Hinsley was no "friend of Bolshevism," but he was the friend of the common man everywhere. Himself the son of a Yorkshire carpenter—a singularly appropriate heritage for one who was so loyal a follower of One whose foster-father was also a carpenter—Cardinal Hinsley's heart beat for those in every land who were the victims of Nazism, which he aptly described as

fessing his sins privately to the priest—each of these is testimony to the fact that Christianity considers the individual soul of supreme importance, and therefore the basic unit of the pastor's work. It may be argued: "But, of course, everybody recognizes this"; to which the natural reply is: "Then, why contradict it in a canon?" The statement, doctrinal or sociological, about the importance of the family to society, really does not seem to serve any important function in the canon; its purpose is educative, rather than legislative. And people are not given to reading the canons for educational purposes.† It seems to us that this entire subsection might better be omitted.

Section II of Canon A gathers together in a much improved arrangement various provisions of Canon 42, laying on the minister the duty of ascertaining whether any proposed marriage is in accordance with the Church's law and the civil law. This section lists seven impediments, which are the same as the nine in the existing canon except for the omission of these two: "Impotence or sexual perversion of either party undisclosed to the other" and "the existence of venereal disease in either party." The former of these is provided for in Canon B as a ground of a finding "that the former contract was not a marriage as our Lord taught marriage to be," which presumably means ecclesiastical annulment. The latter is left out entirely, probably because the aim of the Commission was to confine the list to diriment impediments. It seems to us that consideration should be given to restoring this provision, perhaps as a separate subsection. While it is not a diriment impediment, yet a good case can be made for preserving the restriction as a matter of Church social policy.

†If the Church is to set forth an authoritative statement of the nature and importance of the family, it seems to us that this would be most appropriate as a preface to the section on Family Prayer in the Book of Common Prayer. There the general duties and responsibilities of family life could be set forth in a place where they will be readily available to the persons who are charged with carrying them out. The sanction behind any such statement is moral and spiritual, rather than legal. A parent might naturally resent being told how to run his family by a Church law, but might welcome similar material in his Prayer Book.

"the arch-enemy of mankind." Because of that, and not because of their own misguided national philosophy, he praised the Russians in his deathbed pastoral, citing their "heroic defense of their hearths and homes," and adding: "For Russia we plead daily in our prayers after Mass." And he was equally the friend of democratic America.

In the cause of Christian coöperation, reaching across denominational lines, Cardinal Hinsley was also a noted leader. He it was who initiated the Sword of the Spirit movement, through which Roman Catholics meet with Anglicans and Free Churchman on a common platform of Christian solidarity against the forces of paganism and worldliness that are rampant in the world today. It is unfortunate that his vision and statesmanship have not yet spread to the hierarchy of his communion in this country, and that the Sword of the Spirit has not become a spiritual rallying center for all of the United Nations; but this, too, may come in time.

I will never forget my meeting and interview with Cardinal Hinsley last spring. Although the Cardinal had just suffered one of the heart attacks that were to increase in severity until his death, his mind was clear and keen, his enthusiasm for Christ and for humanity undimmed; and I left his presence conscious of having spent an hour with a true man of God.

At the death of such a man, there can be no sadness among Christians; rather, though perforce we must feel his loss keenly, we rejoice with the angels at his entry into Life Eternal, and we pray that he may ever go forward in the service of Christ the King.

CLIFFORD P. MOREHOUSE.

There are certain noteworthy omissions in the list of impediments in both the present and the proposed canons. For example, lack of Baptism is an obvious impediment to Holy Matrimony (See I Corinthians 7:15). A non-Christian is unable to contract a marriage such as is described in Canon B, Section I. Whether marriage be called a sacrament or a Christian state of life, it is neither as long as one of the parties is not a Christian. Another cause of invalid marriage only partially covered in the proposed canon is the element of fraud. This might be taken care of by a twisting of the expression in Canon B, "abnormalities, defects, or deficiencies of character sufficient to prevent fulfilment of the marriage vows," on the assumption that the person committing the fraud could only have done so by reason of a deficiency of character. But this is an undesirable method of procedure. "Mistake as to the identity of either party" can be, of course, the result of one kind of fraud. But there are other kinds which invalidate the marriage. We recognize that an attempt to deal with this problem, which depends so much on the ideas inside the minds of the contracting parties, may lead to great difficulties in administration. Yet, it is an important cause of civil annulment and divorce; and when it has actually prevented the marriage from being a valid Christian marriage, there ought to be some provision under which the Bishop may act to declare the marriage null.

Several of these diriment impediments are such that nullity can only be claimed when the improper union has been terminated at the earliest possible moment. In cases of fraud or mistaken identity, this should be as soon as a human being may reasonably be expected to act after the facts are discovered. In cases of lack of consent, this must be before consent is actually given by a continuance of the relationship. Should not Canon B cover this ground in some way?

"Facts which would make the proposed marriage bigamous" covers the question of civil law adequately. But should not the statement of Canon B, Section I be included among the impediments in some such language as this: "Previous marriage

which has neither been terminated by death nor annulled or dissolved according to both the law of the State and the canons of this Church”?

Of very great importance, we feel, is the point made by Fr. Hughes in a letter in our correspondence columns: The canon (probably in this section) should include a statement that it shall be within the discretion of any minister to decline to solemnize any marriage. There will always be cases in which the minister cannot specify, for one reason or another, his exact grounds, and yet feels bound in conscience to decline. This provision was carefully included not only in the present Canon 42, but also in, as far as we can ascertain, all the previous proposed canons. Undoubtedly its omission was accidental here.

Subsection ii, taken over verbatim from Section II of the present canon, requires ministers of this Church to conform to both the civil and the ecclesiastical law regarding marriage. Should not this requirement be made of laypeople also?

We come now to subsection iii of Section II, in which the contracting parties are required to sign a declaration to the effect that they understand what Christian marriage is. We are not overly enthusiastic about this idea; for one thing, it raises a question as to just when the marriage takes place. If the two persons sign the paper and never have a Church ceremony are they married? From both the civil and the ecclesiastical viewpoint, the essence of the marriage contract is a declaration of the two persons that they intend to live together as husband and wife. If the statement is retained, the last sentence of it should be revised to take care of this defect, and to eliminate the weak word “ideal” (which means, to the unphilosophical mind, “something which exists only in the imagination”). Perhaps this would be a satisfactory substitute: “And with God’s help, we shall enter upon such a union when we take our marriage vows.” Actually, we wonder whether this statement will seem any more binding to the young people than the vows in the Prayer Book service.

Subsection vi is taken over from the present Canon 42 with one significant change. When the three-day notice is waived, the requirement that one of the parties be “well known to the minister” is changed to read: “can furnish satisfactory evidence of his responsibility.” This seems to be a realistic change, especially in view of the fact that a qualification is added, saying “provided further that in any cases the provisions of this canon be fulfilled.” As in the present canon this shortening of the time can only be done for weighty cause and must be immediately reported in writing to the ecclesiastical authority. Two verbal changes which probably should be made are to change “can furnish” to “furnishes” and to put “other” before “provisions” in the phrases quoted above.

The other portions of Section II are taken over from the existing canon with minor verbal changes.

Section III of Canon A provides for a standing Commission on Marriage and the Family. We are not sure whether this Commission is needed or not. In view of the fact that there is not (and probably should not be) a court of appeal beyond the diocesan bishop in marital cases, perhaps there is need for some such body to assist the bishops in administering the law as uniformly as possible.

From the standpoint of legal effect, there is little difference between the provisions of Canon A and the existing canon. The major change is embodied in Canon B, which attempts to deal with problems of “marital failure,” within the terms of New Testament teaching. We shall discuss this canon next week.

Retirement For Presiding Bishops

WE publish in this issue a letter from Bishop Wing of South Florida proposing that the canon setting the retiring age of the Presiding Bishop be amended to make the retirement effective at the General Convention following his attainment of the age of 72 instead of 68.

In publishing Bishop Wing’s letter, we must emphasize the fact that letters in our correspondence columns represent the views of the writer, and not necessarily those of THE LIVING CHURCH. We feel that Bishop Wing’s proposal is worth consideration on its merits, but have not at the present time formed an opinion either for it or against it.

We should like, however, to utter a word of caution on this proposal. The issue is not really, “Is Bishop Tucker able to carry on his work with undiminished vigor during the next triennium?”—to which the answer is undoubtedly Yes. It is not, “Is Bishop Tucker a ‘good’ Presiding Bishop?” The whole Church would answer that question with a resounding affirmative. But it is no part of the duty of either bishops or Church magazines to electioneer for even the best and most vigorous of men.

We do not feel that Bishop Wing can be accused of “electioneering” for proposing that the Presiding Bishop be not required to retire. Under the present canonical set-up, the Church elects a Presiding Bishop for life, subject to an age of retirement. It is certainly germane to point out that the abilities of our present Primate suggest that the retirement age was set too low. Yet, even if we had a “poor” Presiding Bishop, the basic question would really remain unaltered. Is the present canonical retiring age too low? It may be, and it may not be. For the well-being of the Church in years to come, we should turn our attention from the great personal capacities of the present incumbent of the office to the general question of the appropriate age limit, and decide that question solely on its own merits.

War-Time Prayers

DR. G. A. CLEVELAND SHRIGLEY, who edited a booklet of *Prayers for Men in Service* on which we commented some time ago, has prepared a complementary booklet, *War-Time Prayers for Those at Home* (also published by Foster & Stewart, at 10 cts.), which maintains the high devotional standards set by his earlier publication.

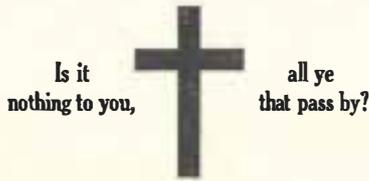
The prayers cover a wide field of subjects including spiritual and physical needs, Church unity, national purposes, our allies, our enemies, and our own loved ones in military service. A surprising proportion of the prayers are by members of the Episcopal Church—almost one-third.

Some of the Churchmen whose prayers are included in the book are the Presiding Bishop, Bishops Hart, Longley, Kemerer, Oldham, and Ingley; the Rev. Messrs. Bernard Iddings Bell, Austin Pardue, James Thayer Addison, John Sagar (Chaplain), and Ralph S. Meadowcroft. There are several prayers by the Archbishop of Canterbury and by other Anglicans of England and Canada.

Even laymen of the Episcopal Church have representation in *War-Time Prayers*. One prayer is adapted from President Roosevelt’s first inaugural address, one is by George Washington, and one by Stephen Vincent Benet. Not only because of this fact but because of the comprehensiveness and fitness of the prayers themselves, we are confident that the booklet will be useful to many Churchpeople.

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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WAR SERVICE

ARMED FORCES

Chaplain School Transferred

★ The Fifth Naval District announced on March 16th that the Chaplains' School which, as the first school of its kind in naval history, was established last year in Norfolk, has been transferred to the College of William and Mary at Williamsburg, Va.

The chaplains will live in Old Dominion Hall, occupying the entire building. On the first floor a room has been set apart as a chapel for Roman Catholic students, while the other students will use the old College Chapel which was erected as one of the first buildings of the college group, upon plans prepared and given by Sir Christopher Wren in 1691. The upper floor of the Marshall-Wythe building has been fitted up for class-rooms, faculty offices, and library for the Chaplains' School.

In thus establishing a school for the training of Chaplains, William and Mary College for the third time in its long history of 250 years has had a theological department or made definite provision for the training of men for the sacred ministry. One of the great purposes in view when the college was begun in 1693 was the training of men for the ministry of the Anglican Church and when the college reached its full maturity in 1729 with a president and six professors or heads of schools, there were two definitely theological chairs—one of oriental languages and one of theology. This theological school trained many young men for the ministry prior to the American Revolution and sent them to the Bishop of London for ordination. The second effort at theological education was the establishment of a theological professorship in 1821 as the result of a strong movement throughout the Episcopal Church in Virginia and Maryland for the revival of such instruction. This effort resulted, after two years trial, in the removal of the theological department to a separate theological school at Alexandria under the name of the Protestant Episcopal Theological Seminary in Virginia.

In accepting and taking into its corporate life the School for Naval Chaplains the old Royal College of Virginia is carrying on its centuries-old tradition of training men for the service of their country as well as for greater usefulness in the Christian ministry.

Rev. W. F. Thompson Appointed Chaplain of RAF School

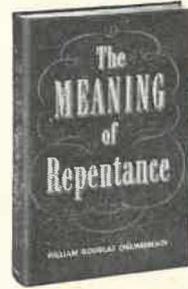
The Rev. Wallace F. Thompson, vicar in charge of St. Mark's Church, Mesa, Ariz., has been appointed officiating chaplain at No. 4 British Flying Training School, and given an honorary appointment as chaplain of the RAF. The British Training School is located near Mesa, and Mr. Thompson has been doing a fine work among the boys stationed there. Group Captain C. E. Maude, RAF, director of personnel in writing Chaplain Thompson of his appoint-



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WAR SERVICE

ment says, "On behalf of the RAF delegation, I wish to thank you for the great interest you are showing in the welfare of the RAF in Mesa."

HOME FRONT

Portland Plans for Defense Workers

Bishop Dagwell has just announced the appointment of the Rev. Leslie Dunton, at present vicar of Calvary Church, Seaside, Ore., and the mission field of Clatsop County, to be city missionary in Portland with special responsibility for ministering to war workers in the various defense housing projects.

The backbone of Portland's defense work is the shipbuilding industry. Three of the famous Kaiser shipyards are in the Portland-Vancouver areas and local shipbuilding and related industries have expanded rapidly. There were plenty of jobs and it is estimated that more than 100,000 people crowded in to take them. But there was not plenty of room in which to shelter all these newcomers. The housing problem rapidly became acute and is still serious.

There are three Federal housing projects within the city of Portland in addition to many crowded motor hotels and trailer camps on the outskirts. There is another large housing project in Clackamas County just south of the city. And the largest of all, Vanport City, between Portland and the Columbia River, is reported to be the largest housing project in the United States. Vanport is an amazing city. Built on what only last fall was a stretch of open meadow, it is now ready to house over 30,000 people. It is the second largest city in Oregon, but it has not yet acquired either churches or schools.

The Portland Council of Churches some months ago appointed a full-time worker to coordinate the work in defense housing areas. Because of the tremendous scope of the work and its emergency character it has been planned that denominational lines be fully recognized in this cooperative effort and that churches not ordinarily working with the Council of Churches be urged to participate. Mr. Dunton will work closely with this centrally planned program.

This work has been made possible by aid from the National Council.

LEGISLATION

Protests Kill Move to Deport Japanese

Protests registered by church and other groups throughout Oregon have apparently quashed two memorials adopted by the State Senate urging Congress to deport all Japanese—citizens and non-citizens—after the war, and to bar Japanese from service in the armed forces.

The State Council of Church Women termed the memorials "un-Christian, un-American, undemocratic, and an insult to the intelligence of the citizens of Oregon."

Following the flood of protests, nothing more was heard of the memorials.

Is OUR LORD To Become An "EXPENDABLE"?

Sure, we've heard a-plenty about taxes, and our very own pocketbooks are going to be hit quite as hard as those of anyone else, BUT it is getting us down to hear of so-called religious people beginning to hint and talk, that with all these taxes it will be so difficult to keep up one's pledge to The Church, or that one cannot give as much this year on account of taxes, etc. So, then Our Blessed Lord and His Holy Church are to become expendables, are they? The strain on your resources can be relieved only at His expense? There is no such thing, of course, as personal sacrifice, and the doing without of some of the gew-gaws of life, eh?

Did you ever think that you could follow Christ without, also, carrying a cross? Did you think that the Christian Life had always to be surrounded and accompanied by comfortable, beautiful, warm churches, to the tune of very moderate pledges in the weekly envelopes? And no sacrifices for Him, especially in these days of stress and strain, and sorrow, and great concern? What a limited vision of what it means to be a Christian! After Calvary, what must Our Lord think of some of us? After Lystra and Rome, what must St. Paul think of us?

What an amazing opportunity for Episcopalians to join Our Lady and St. John and remain loyally at the foot of Christ's cross, and not run faithlessly away, and hate one's self always afterward, as did a number of other disciples!

God grant that we have heard the last of nickel-pinching in The Episcopal Church just because of taxes. God grant that a new-born love for Our Lord will sweep all evasion of sacrifice forever from our hearts. This is one month when something more important than our business here needed to be talked about.

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Mortgage Liquidation Campaign

"Bonds for the work of the Church; Bonds for the work of the Nation," is the slogan of a mortgage liquidation campaign now under way at Grace Church, Madison, Wisconsin.

The plan urges purchase of War Bonds to aid the country's war effort, and the gift of one Series F bond to the parish each year. The parish will hold the bonds for the duration of the war, and for such time after the war as is required for the cash surrender value of the bonds to equal the amount of the mortgage. Thus the entire indebtedness of the parish will be discharged. A payroll deduction plan is suggested as a convenient method of handling the bond purchases.

The campaign is being handled largely by letters and a very striking and convincing booklet, "Building for the Future."

SOUTH FLORIDA

Improvements

The parish of Bethesda-by-the-Sea, Palm Beach, Fla., rejoices over a large addition to their guild hall, which doubles the size of the building and cost nearly \$50,000. This is paid in full and the building was dedicated by Bishop Wing on his recent visitation. Several new memorials, including the chapel altar and reredos, stalls for clergy and choir, a tryptich, and a pair of large standing candlesticks, in this church were blessed by Bishop Wing.

Recent memorials in South Florida include a window in St. Gabriel's Church, Titusville, a sanctuary lamp in St. Timothy's Church, Daytona Beach, and several gifts for St. Mark's Church, Cocoa.

New Mission

A new mission at Miami Beach, Fla., has been opened under the efficient leadership of the Rev. J. Mitchell Taylor, formerly of Fort Pierce. The name chosen is All Soul's Church, and with its budget guaranteed and over 400 persons desiring to register their membership, this mission already plans application to the diocesan convention in May for admission as a parish. Memorial gifts include Communion silver, a processional Cross, Eucharistic office lights, lectern Bible, missal stand, and a Church Flag. Music is lead by a trained choir of 30 voices. Many servicemen attend.

NEBRASKA

Bequests

The will of Mrs. Mary Reed, who died recently in Omaha, Neb., reveals that \$50,000 was left to Trinity Cathedral, Omaha; \$50,000 to the Cathedral Chapter, diocese of Nebraska; \$50,000 to Bishop Clarkson Memorial Hospital; \$50,000 to Brownell Hall; \$10,000 to YWCA,

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Omaha; \$10,000 to Fontenelle Boulevard Home for the Aged, Omaha. The bequests are to apply on endowment funds. Mrs. Reed's gifts to the Church and its institutions during her life would probably equal the above amounts.

KANSAS

News Briefs

From the evening of February 22d through February 23rd, Bishop Brinker of Nebraska conducted a retreat for the clergy of the diocese of Kansas in the diocesan building in Topeka. Bishop Brinker conducted a successful eight-day mission in St. James' Church, Wichita, February 28th to March 7th.

The population of Wichita has doubled in the past two years and is now 250,000. With the influx of churchpeople, St. James' parish has increased its membership by more than 25% in the past year. Services are crowded and the budget for 1943 of \$23,000 was oversubscribed in pledges by about \$1,000. The Rev. Samuel E. West is the rector.

The Cathedral parish in Topeka, St. Paul's, Kansas City, and St. Paul's, Leavenworth, entered the new year with balances in the bank and oversubscribed budgets.

ARIZONA

Gift

St. Philips in the Hills, Tucson, Ariz., announces a generous anonymous gift of \$10,500 which pays off the debt due on the church, and makes it clear of incumbrance. The *Te Deum* was sung at a service at which the gift was announced. The parish will now be incorporated and already is planning its expansion in another unchurched part of a rapidly growing section of Tucson. The Rev. George W. Ferguson is the rector of the church, and is now back on full duty, after a year's illness.

OLYMPIA

Bishop Huston Heads State Committee for Russian Relief

Bishop Huston of Olympia has been named chairman of the Washington State Committee of Russian War Relief, it was announced by Edward C. Carter, president of the war relief agency.

CHURCH CALENDAR

March

- 28. Third Sunday in Lent.
- 31. (Wednesday.)

April

- 1. (Thursday.)
- 4. Fourth Sunday in Lent.
- 11. Fifth (Passion) Sunday in Lent.
- 18. Palm Sunday.
- 22. Maundy Thursday.
- 23. Good Friday.
- 24. Easter Even. (Saturday.)
- 25. Easter Day.
- 26. Easter Monday.
- 27. Easter Tuesday.
- 30. (Friday.)



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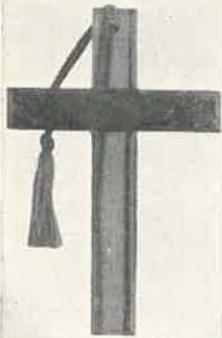
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DEATHS

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

John H. Dickinson, Priest

The Rev. John Hallowell Dickinson, LL.D. died March 16th, at Greenwood, Va. The funeral service was held in Emmanuel Church, Greenwood, with interment in Hollywood Cemetery, Richmond, on March 18th.

Dr. Dickinson was born in Maine in 1870. He was educated at William & Mary College, Williamsburg, Va., and St. John's College, Annapolis, Md. From the latter he received the LL.D. degree. During his ministry he served as assistant to the Rev. Carl Grammar in Christ Church, Norfolk, Va. Afterward he was rector of South Farnham parish, Tappahannock, Va.; Holy Comforter Church, Richmond, Va.; St. Stephen's Church, Goldsboro, N. C.; Trinity Church, Pocatello, Idaho; St. Barnabas Church, Reading, Pa.; St. Peter's Church, Hazelton, Pa.; and Trinity Church, Pittston, Pa.

During 1918 he was a chaplain in the AEF. From 1922-32 he was a member of the standing committee of the diocese of Bethlehem. Because of ill health, he retired in 1932 and made his home in Greenwood and Philadelphia.

Dr. Dickinson is survived by his wife, Clara Louise Williamson, one son, one daughter, and three grandchildren.

Oliver J. Whildin, Priest

The Rev. Oliver J. Whildin died suddenly at his home on Sunday, March 7th, after a two day illness. Funeral services were conducted by Bishop Helfenstein of Maryland in Grace & St. Peter's Church, Baltimore.

Mr. Whildin was born in Lansford, Pa., on October 22, 1870. He graduated from Gallaudet College in 1892 and received his master's degree in 1904. He was ordained by Bishop Whitaker as deacon in 1899 and as priest in 1901. He became priest in charge of St. Barnabas' mission for the deaf, in Washington, D.C., and remained there until 1915. At the same time, he was on the staff of Grace & St. Peter's Church, Baltimore, as missionary for their deaf mute mission where he remained until 1932. He retired from the active ministry in 1938.

Mr. Whildin is survived by his wife and two daughters, who live in Baltimore.

John Flockhart, Priest

The Rev. Dr. John Flockhart died at his home in Dell Rapids, S. D., March 5, 1943. He was born in Ballarat, Australia, January 8, 1859, and after coming to this country received his Bachelor of Divinity degree from Seabury Divinity School in Faribault, Minnesota, in 1898, when he was also ordained priest by Bishop Whipple.

After serving brief charges at Chatfield, Benson, and Montevideo, Minnesota, he became the superintending presbyter of the Yankton Indian mission in which capacity he served for 27 years until 1929. His

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THE SISTER SUPERIOR

DEATHS

ministry to the Indians represented an outstanding contribution to missionary work in this field, this fact being recognized by the granting of the Doctor's degree by his seminary. Retiring from active ministry he volunteered to become priest-in-charge of the churches at Flandreau and Dell Rapids, S. D., where after 4 years of useful service he retired. The burial office was read in the Church of the Living Water, Dell Rapids, by Bishop Roberts assisted by Canon Wilson of the Cathedral in Sioux Falls. The burial was in Wagner, S. D., the committal service being read by the Rev. Standish MacIntosh of the Yankton Indian Mission, and the casket being born by Indian laymen.

In addition to Mrs. Flockhart three children survive him: a daughter, Mrs. Robert Gibb of Greenwood, Mass., two sons, the Rev. John E. Flockhart, rector of St. John's, Dubuque, Iowa, and the Rev. Dr. Robert S. Flockhart, rector of St. Thomas, New Haven, Conn.

Mrs. Mary Reed

Mrs. Mary Reed, widow of Byron Reed and one of Omaha's oldest surviving pioneers, died on March 5th at her home. She would have been 98 on July 3d.

Born Mary M. Perkins at Hudson, Mich., in 1845, she moved to the environs of Omaha 90 years ago. Although only a child of 12, she was in Omaha when Bishop Jackson Kemper, the first missionary Bishop of the Church in the United States, held a service on July 13, 1856. She witnessed the advent and farewell of Bishop Joseph C. Talbot, who was consecrated the first Bishop of the Northwest on February 15, 1860. She witnessed the coming of Bishop Robert Harper Clarkson. She saw the first churches go up, the financial struggles involved, the development of plans for Trinity Cathedral parish in Omaha. Numbered among her friends were many for whom memorials in the Cathedral have been given.

The Parish Aid of Trinity Cathedral of which she was a lifelong member was formed by a group of women, of which she was one, in 1864. They were organized as a district visiting group, and in the year 1869 took over the sponsorship, under Bishop Clarkson, of a children's hospital. This was the beginning of the hospital called the Bishop Clarkson Memorial Hospital.

Mrs. Reed was one of the founders of Brownell Hall, Omaha—the first girls' school established in the diocese of the Northwest. Throughout the years it had been one of her great interests and one to which she gave liberal financial support.

Mrs. Reed gave thousands of dollars during her life to the bishops of Nebraska; to the deans of the Cathedral; to Clarkson Hospital; to Brownell Hall. She lifted mortgages on burdened struggling parishes. For years she paid the salary of a missionary priest in the diocese.

Mrs. Reed is survived by a son, A. D. Reed; a daughter, Mrs. F. B. Johnson; four grandchildren, Mrs. I. W. Carpenter jr., Mrs. Philip Ayres, Mrs. R. R. Best, Mrs. T. J. Norris, and six great-grandchildren.

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PARISH LIFE

Rainy-Day Fund

Having faith that the future is going to be all right is a good thing; helping to make it all right is even better, or so think the people of St. Paul's Church, Jackson, Mich. The rector, the Rev. Howard V. Harper, pointed out to the congregation recently that some day, this war is going to be over. While everyone hopes that it will not be followed by such a violent economic upheaval as was World War I, yet a little looking ahead by everybody, he said, would help a great deal to avert just such a catastrophe.

In order to have a back-log to keep the parish "home-fires" burning, therefore, a campaign was instituted for a post-war "Rainy-Day Fund" to tide over the period of re-adjustment and inevitable confusion

following the conflict. The people of St. Paul's were invited to contribute to the fund by means of War Bonds and War Savings Stamps, a quota of \$17,500 being set.

At the end of a whirlwind campaign headed by Harry G. Sparks, it was found that \$17,663.80 had been contributed in War Bonds and stamps, which will have a maturity value of something over \$23,000. Contributions were still coming in, however, so that the final returns will be somewhat larger.

The passing of the mark set for the quota was announced at a workers' dinner near the end of the campaign, and the rector was so impressed that he found it quite impossible to make a speech. Later, in the Messenger, he wrote, "None of you can possibly realize what it means to a new rector to have his parish, with no request or persuasion from him, go out and make such wise provision for the future. It not only shows prudence. The fact that such a fund can be established shows energy, harmony, and a fine, healthy condition in the parish."

The Rev. Mr. Harper took charge of St. Paul's on September 1, 1942, succeeding the Rev. Charles L. Ramsay, who was rector for 14 years.

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S. Brown Shepherd, Jr.

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S. Brown and Lilla Vass Shepherd

I think that it is yet to-day with you

Nor dark between

The furthest season of your sun fulfilled

As might have been.

I like to think you did not have to wait

Beyond a prayer—

I seem to know how beautiful the gate

Of first things there.

I think that it is still to-day with you

And that you keep

No shadow of the hushes of a dream

We here call sleep.

Lilla Vass Shepherd

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CAUTION

SANDS—A man giving his name as John A. Sands and representing himself as a communicant of St. Paul's Church, Peoria, Ill., has been calling on clergy in South Florida. The name is not on St. Paul's parish register.—Rt. Rev. William L. Essex.

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Living Church Nursery Shelter

Previously acknowledged	\$ 242.54
Two classes of St. Michael's Church School, Marblehead, Mass.	13.50
A Thank Offering, Orange, N. J.	5.00
Mrs. William J. Bartlum	5.00
St. Andrew's Church School, Spokane, Wash.	5.00
	\$ 271.04

Army & Navy Commission

In Memoriam Bernard	\$ 1.00
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Greek Relief

In Memory of E. T. B.	\$ 10.00
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Altar for Japanese Internment Camp

Previously acknowledged	\$ 97.00
Altar Chapter, Gethsemane Church, Minneapolis, Minn.	15.00
Rev. Bruce V. Reddish	10.00
Anonymous	5.00
Dora E. Merrill	5.00
Miss J. G. Morse	5.00
A China Missionary	2.00
Isabella C. Kirkus	2.00
Margaret Willard	2.00
Mrs. William N. Wyckoff	1.00
	\$ 144.00

Save the Children Federation

In Memoriam	\$ 5.00
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War Prisoners Aid

Previously acknowledged	\$ 952.85
Christ Church School, Chamberlain, S. Dak.	3.55
	\$ 956.40

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.

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ANTIQUA SANCTUARY LAMPS. Robert Robins, 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.

LINENS AND VESTMENTS

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: Earnest Churchman interested in work among men of a City Mission with some knowledge of lodging and feeding men. Salary to start \$1,800.00, two room apartment, and meals. Reply: Box C-1701, 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 missioner. 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.

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.

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.

CHANGES

Appointments Accepted

DUNTON, Rev. LESLIE DeV., vicar of Calvary, Seaside, and Emmanuel, Vesper, Ore., has accepted a call to be city missionary of defense housing projects in Portland, Ore., effective April 6th. Address: Vanport City, Ore.

GRANT, Rev. JAMES L., formerly of St. John's, Winnsboro, S. C., and St. Stephen's, Ridgeway, S. C., has accepted the chaplainship of Stansbury Manor Estates, Glenn L. Martin Housing Development, Middle River, Md., effective April 1st. Address: 4511 Roland Avenue, Baltimore, Md.

HAMILTON, Rev. FRANCIS M., rector of St. Andrew's, Seguin, and St. Mark's, San Marcos, Tex., has accepted an invitation to become rector of St. Mark's-on-the-Hill, Pikesville, Md., effective May 1st.

HORSTMAN, Rev. A. WEBSTER, formerly deacon in charge of Epiphany Church, Arlington, Va., is to be deacon in charge of Varina Church and Weddell Memorial Church, Richmond, Va., effective June 15th. Address: Varina, Va.

NORRIS, Rev. BAXTER, priest in charge of Trinity mission, Astoria, N. Y., is to be rector of the Church of the Redeemer, Astoria, N. Y., effective

April 1st. Address: 30-14 Crescent Street, Astoria, Long Island, N. Y.

TINKER, Rev. H. NEVILLE, rector of the Church of the Epiphany, Providence, R. I., is to be rector of St. Paul's Church, Chicago, Ill., effective May 1st. Address: 4945 Dorchester Avenue, Chicago, Ill.

WILLIAMS, Rev. EDWARD N., priest in charge of Northwestern missions, Vt., has accepted a call to be assistant of Emmanuel Church, Bellows Falls, Vt., effective April 15th.

WILSON, Rev. HOWARD, ordained deacon in 1942, has been in charge of St. Stephen's and St.



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 Ingle, 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

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

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

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



ADVENT, BOSTON

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

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

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.

Sun.: 7:30, 8:30 & 9:30 a.m. Holy Communion; 11 a.m. High Mass & Sermon; 4 p.m. Solemn Evensong & Address; Weekdays: 7:45 a.m. Holy Communion; 7:30 a.m. Matins; 9:30 a.m. Thurs. and Holy Days; 5 p.m. Evensong; Confessions: Sat., 4 to 5 & 7:30 to 8:30 p.m. and by appointment

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

CHANGES

Peter's mission, Buffalo, N. Y., since March 28th. Address: 237 North Street, Buffalo, N. Y.

Military Service

BACHE, Rev. HAROLD F., rector of All Saints' parish, Fort Lauderdale, Fla., has resigned his charge to act as a chaplain in the Army. While awaiting his call to duty, he is serving temporarily at St. Mark's Church, Cocoa, Fla.

BALL, Rev. THEODORE PORTER, rector of the Church of the Resurrection, Greenwood, S. C., has resigned his charge to enter the Army Chaplains School in Boston.

MOORE, Rev. HENRY B., formerly vicar of Epiphany mission, Concordia, Kans., has been grant-

ed leave of absence to serve as administrative assistant to the quartermaster, Army air base, Herington, Kans. Address: P. O. Box 94, Herington, Kans.

SINFIELD, Ven., ERNEST, archdeacon of Queens and Nassau, Long Island, N. Y., has been serving as an Army chaplain since March 7th.

New Addresses

BECKER, Chaplain MICHAEL R., formerly of Norfolk, Va., has been transferred to the Chaplains Office, Recreation Center, Navy Yard, Philadelphia, Pa.

MERRILL, Rev. HERBERT C., who has retired as missionary to the deaf in the dioceses of Central

New York, Albany, Rochester, and Western New York, is now making his headquarters at 3131 Lyndale Place, S. E., Washington, D. C.

Ordinations

PRIESTS

EAST CAROLINA—The Rev. WILLIAM B. DANIELS, jr., was advanced to the priesthood on March 9th in Grace Church, Plymouth, N. C., by Bishop Gribbin of Western North Carolina, acting for Bishop Darst of East Carolina. The ordinand was presented by the Rev. E. T. Jillson; the Rev. Harvey W. Glazier preached the sermon. The Rev. Mr. Daniels will continue to serve Grace Church, Plymouth, and St. Luke's, Roper, N. C.



DURING LENT



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. S. Hohenschild
Sun.: 8 & 11; Wed.: 7 & 10:30 a.m. & 7:30 p.m.

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. Roelief 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

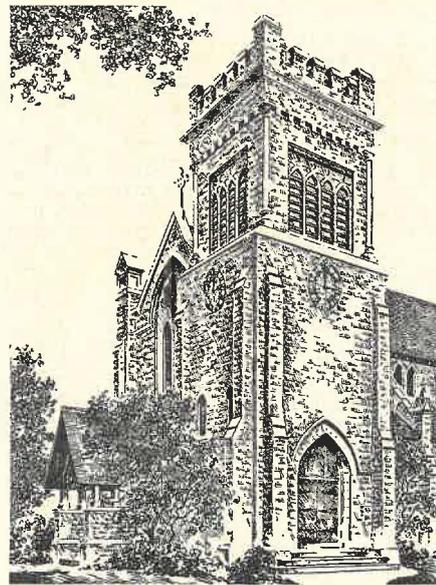
NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark, N. J.

Rev. Charles L. Gompf, 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. MATTHEW'S, KENOSHA, WIS.

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 DeWolfe 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 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m.
Thurs. 7:30; 11 H.C.

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; Wed.: 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

For General Religious Reading During Lent

The Presiding Bishop's Book for Lent

By Walter Russell Bowie

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By Spencer Leeson

THE HOLY COMMUNION

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By William Temple

PALM SUNDAY TO EASTER

A series of addresses on the Passion of our Lord, broadcast to the people of England by the Archbishop of Canterbury, during Holy Week and Easter, 1942. The thoughts expressed in the addresses are unusually clear and thorough. Timely and instructive to laymen and clergymen alike.

Price, 35 cts.

By Karl Tiedemann

THE LORD OF LOVE

Thirty meditations on the Life of our Lord, well adapted to the use of the beginner as well as the person experienced in meditation. There are an excellent preliminary chapter on meditation, some prayers to use before meditation, and a direct application, at the end, to one's own life and problems.

Price, \$1.00

By Lewis B. Radford

THE TRANSFIGURATION OF OUR LORD

While the author intends primarily to encourage greater liturgical emphasis on the Transfiguration, the real value of this short study lies in the judicious use which he has made of the best authorities in German, French, and English exegesis.

Price, Cloth, 80 cts.

By Francis Underhill

LIBERTY

A treatise on practical Christian psychology dealing not with political or economic liberty, but with that freedom of the spirit so often restricted by psychological inhibitions and cramped by false standards. A small book written in the hope that it will help many to reach something more of the glorious liberty of the children of God.

Price, 60 cts.

By Marcus Donovan

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