

The Living Church

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

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C. Parker.

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Proviso in Bequest

TO THE EDITOR: The statement which appeared in your issue of February 7, 1943, entitled "Proviso in Bequest," and your comment thereon, are in serious error.

It is true that the late Dean Richard L. McCready created a foundation for the purpose of matching gifts to the general endowment fund of Christ Church Cathedral, Louisville, Ky., but with *this* proviso: "Conditioned upon the continuance by it of the acknowledgment of the Deity of our Lord, Jesus Christ, the proclamation of His Gospel as contained in the New Testament, and the repudiation of the false doctrine of Transubstantiation, and the more insidious one taught by many of the clergy of the Episcopal Church at the present time as the 'Real Presence in the Holy Communion,' by which they mean practically the same thing under a different name." He did *not* say, as you have stated, "provided that no change be made in the Cathedral services, and especially that the doctrine of Transubstantiation or the Real Presence be not taught."

Dean McCready believed whole-heartedly in the Real Presence as taught in the Prayer Book: "The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner" (XXVIII, Articles of Religion); "the Body and Blood of Christ which are spiritually taken and received . . . for the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine" (Catechism). That he was endeavoring to uphold the Church's position and to repudiate the doctrine of Transubstantiation as disguised by the term "Real Presence" is clearly indicated by a series of sermons which he preached in the cathedral in the fall of 1936. These were published in abbreviated form in his History of Christ Church Cathedral in 1938. The occasion, as he states, was his disturbance over the recurrence of conditions which had given anxiety to his distinguished predecessor, Dr. James Craik, more than half a century before, who had noted that Transubstantiation was being openly taught, but disguised by the term "Real Presence." Here are his words; and as one reads them, he is in a better position to understand what was in the Dean's mind when he drew up the Trust Agreement three years later, just prior to his death:

"It is the never-satisfied human instinct to localize, materialize, and bring down to man's sensual grasp and apprehension the Infinite, Eternal and Transcendent, though Immanent Deity. If the Son of the most high God, at

the command of the creature of His hands, can be laid upon earthly altar for human adoration; really and truly; his human body, blood and soul; His divinity itself entire, as the doctrine of Transubstantiation teaches; and as many among us who disguise it by naming it the 'Real Presence,' likewise believe; then at the same human word of command, Deity is annihilated. We cannot carnalize the spiritual, nor materialize the supernatural; we cannot localize the God-head in time nor space."

In view of all this, Mr. Editor, this Cathedral has *not* been placed in the difficult position of having to "choose between receiving a sum of money and remaining an Episcopal Church." You, yourself, have stated that there is nothing in the Prayer Book to support the doctrine of Transubstantiation; this was Dean McCready's position. You also state that the Real Presence is unequivocally taught there; that is precisely what he believed. We have accepted the dean's most generous offer to match gifts to the general endowment fund in perfectly good faith, knowing that he was insisting that we be, and remain, an Episcopal Church.

We do not know how you secured your information. Would it not have been wise to confirm it, instead of creating a wrong impression? We are confident that you will make a public correction of an error which has brought unjust criticism upon Christ Church Cathedral, and injury to the memory of a fine man who did not make the mistake which you have implied.

Approved by the Bishop, Dean and Chapter of Christ Church Cathedral, Louisville, Ky., March 28, 1943.

CHARLES CLINGMAN, Bishop; ELWOOD L. HAINES, Dean; ALEX G. ROBINSON, Senior Warden; LEWIS J. GORIN, Junior Warden; JOHN G. HEYBURN, Chairman, Advisory Committee of the McCready Foundation.
Louisville, Ky.

Editor's Comment:

We appreciate the courtesy of the Bishop and the officers of the cathedral in sending this letter of correction, and are glad to be able to publish their explicit assurance that the late Dean McCready believed and taught the Real Presence, and that the cathedral will continue to do so. Our correspondent, who sent us the item originally, has since died. In justice to her, we must add that the ordinary meaning of the proviso as she reported it and as it actually was phrased is the same. Both sentences would appear to deny the Real Presence, although the correct one may also be construed as denying only certain people's idea of it. In view of their personal knowledge of Dean McCready's teaching, the writers of the letter are unquestionably in the best position to judge what the Dean's intention actually was.

Information Please

TO THE EDITOR: Will the deaconess from a small, newly-formed mission, who answered my request with reference to linen and lace suitable for the altar of a chapel or mission, please send me the name and address again?

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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

SHATTUCK School, Faribault, Minn., has just issued a promotional folder showing publicity given the school by various magazines and newspapers. *THE LIVING CHURCH*, *North*, *Life*, and *Time*, as well as *Chicago Tribune* and the *St. Paul Pioneer Press* are pictured. In our August, 1942, educational issue, we devoted the cover to a picture of a recessional in Shattuck's chapel.

THE LIVING CHURCH produces two educational issues each year—one in May and one in August—and school heads and readers alike have come to look to them as the best available over all picture of Church secondary schools.

* * *

THE WAR has taken more toll in the religious publishing field. The *United States Baptist* recently folded, for the duration; and the editor, the Rev. Mike Elliot, has been appointed a chaplain in the armed forces.

* * *

STUDENTS of our Church's work in Alaska will enjoy *Dogsled Apostles* (\$2.75) by Miss Alma H. Savage, traveler for the firm of Sheed & Ward, and missionaries themselves will find it valuable. The book gives a pretty good picture of what the Roman Church is doing in the North. The story was conceived on a vacation trip to Alaska, and the next year the author returned to spend the entire summer gathering materials.

Having said this, may I ask Sheed & Ward never again to set more than five consecutive lines of type in italics. A page of italics, even in an introduction, is almost unreadable.

* * *

HORRIBLE effect of metropolitan life: A prominent and worthy Churchman, said a great daily newspaper, was commuted to his grave. And by express, presumably.

* * *

A CLERGYMAN writes about chronic kickers, victims of rationitis: "They should be reasonable; we're uncomfortable, but only in our own comfortable way!" And a layman points out: "The best animal trainers proceed on the theory that good should be rewarded, but the best parents sometimes seem to go on the theory that evil should be punished. I wonder who gets the best results?"

That these comments have anything to do with the business—circulation or advertising—I'm not so sure. But they apparently were sent me for a purpose; and being short of copy, I use them to fill the column. They are, at that, pretty good fillers!

Leon McCauley

Business Manager.

Deputies

TO THE EDITOR: In conversation with several of the delegates to former General Conventions I have found a desire to limit, or rather to reduce, the size of the House of Deputies coming again to the fore. May I suggest that the number of deputies, both clerical and lay, be reduced by constitutional amendment from 4 to 3 for each diocese? There would be the following advantages: In the first place, the House of Deputies would be smaller and business could be more readily handled. In the second place, such a plan would do away in great measure with the vexed problem of the divided vote when the vote is taken by Orders. It would also lower the expenses of the different dioceses and make it easier to fill delegations, especially lay delegations.

I am wondering if such a plan as this, or a modification of it, makes sense.

KENNETH C. M. SILLS.

Brunswick, Me.

The Peace

TO THE EDITOR: May I have the courtesy of a small space in your correspondence column to deprecate the common assumption among Churchmen that there is going to be a just, durable peace, one compatible with Christian principles, at the end of this war, and that therefore it is the duty of Christians to demand our adherence in advance to some scheme or other of permanent international controls to insure the preservation of the peace?

During World War I we were encouraged by Mr. Wilson to expect such a peace and to demand a League of Nations to enforce it. Instead we got, as all shrewd students of human behavior knew we would, a compromise peace, in which every nation except our own grabbed what it could of privilege and sought to prevent despoiled peoples from ever getting a readjustment of things. That peace so stank in our American nostrils that we never ratified it; and we refused adherence to the League, on the proper ground that it was designed to perpetuate injustice. The result was disastrous, but this was due not to our failure to join the League but to the fact that the League was tied up to a wicked peace, opportunist, based on temporary expediencies, not possible to be made effective nor deserving to be.

The wise thing for Christians to do now is to demand that the coming peace be made a just one or else we shall insist on America's having no part in it. If that be "isolationism," so be it. Surely, it would be impossible for Christian Americans to have part in guaranteeing a peace which, for example, involved robbing China of Chinese Manchuria and handing it over to Russia, or the insurance to Great Britain of maintaining an economic strong-hold on India, or in the dismembering of Poland (for the integrity of which, with a flare of righteous trumpets, the war was begun), or the continuance of French imperial controls over the unwilling people of Algiers, or one in which free trade was rendered farcical by the closed and managed economy of a Russian confederation larger and richer in resources than most of the rest of the world put together; and yet any one of these may be a feature of the "post-war settlement."

If we make plain our determination to help enforce only such a peace as is Christianly sound, and do it right away, we Americans will do more for peace than by sentimental assumptions of a world unity for the existence of which there seems small evidence in fact. The Commission of the Federal Council on Bases of a Just and Durable Peace seems

to have that well in mind; but a realization of the same might well be more evident than it is in Christian preaching generally.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Editor's Comment:

A nation whose foreign policy depended upon such unsullied allies as Dr. Bell seems to demand would be entirely too good to survive in this wicked world. It avails little for a "good" child to retire to another room in a highly inflammable house because his naughty playmates in this one are setting fire to the curtains.

Union With Presbyterians

TO THE EDITOR: Dean Zabriskie, replying to Fr. Hughson's criticism of the provision in the proposed *Basic Principles* that Confirmation may be administered by "a duly authorized presbyter," says: "This provision has ample precedent in the practice of Orthodoxy and Rome." This statement as it stands is liable to be misleading. Confirmation by presbyters is recognized as valid by these two communions only if the presbyter anoints with chrism blessed by the bishop. In the Roman communion, he must also have a dispensation (expressed or implied) of the Holy See. The Nestorians have only a laying on of hands by a "duly authorized presbyter," without any anointing—consequently their confirmations are not recognized by the Orthodox or the Roman Catholics, although their orders and other sacraments are, in general, accepted. In practice, the Orthodox and even the Separated Eastern Churches for the most part restrict the consecration of the chrism to the patriarchs and other chief bishops, which indicates the importance they attach both to the sacrament of confirmation (chrism) and to the bishop's part in relation to it. The Orthodox recognize as valid (though they do not practice) the laying on of hands as an alternative method; only it must be the laying on of the bishop's hands, not those of "a duly authorized presbyter."

As to the relation of the Church's diaconate to the Presbyterian licentiate, Dr. Zabriskie writes: "The man in Presbyterian polity who is the closest equivalent to the actual position of our deacon—namely a person who has taken the first step toward becoming a fully ordained minister—is called a licentiate."

(Continued on page 27)

The Living Church

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

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FOURTH SUNDAY IN LENT

GENERAL

EPISCOPATE

Bishop Capers Dies

The Rt. Rev. William Theodotus Capers, Bishop of West Texas, died on March 29th at the age of 75. Bishop Capers was a member of the Joint Commission on Army and Navy Chaplains and in the past had served on several important commissions of General Convention. He also had been president of the province of the Southwest.

[Further details of Bishop Capers' life will be given in an early issue.]

ORTHODOX

Church Officials Celebrate

Legal Status

High-ranking prelates and representatives of the Eastern Orthodox Church from eastern cities gathered in Albany, N. Y., to celebrate the passage and signing by Governor Thomas E. Dewey of a bill providing for the incorporation of Orthodox governing bodies and their recognized affiliates under the State's religious corporations law.

The measure, sponsored by Senator Charles Burney jr., relates to the Federated Orthodox Greek Catholic Primary Jurisdictions in America, which include the jurisdiction of the Orthodox Ecumenical Patriarchate of Constantinople, and those of the Patriarchates of Antioch, Moscow, and Serbia, which are exercised in this country.

Annual Meeting Orthodox and Anglican Fellowship

Among the speakers at the annual meeting of the Orthodox and Anglican Fellowship, held recently at St. Thomas' Chapel, New York City, were the Rev. George Papadeas, deacon, of the Greek Cathedral, who spoke on The History of the Greek Church in America; Bishop Sava, formerly of Grodno, Poland, and now an instructor in St. Vladimir's Seminary, New York; and Professor George P. Fedotov, both of whom gave reports of their experiences at Anglo-Orthodox conferences abroad.

The meeting was interrupted at this point by a black-out. As soon as the all-clear sounded, two other speakers were heard. The Very Rev. Dushan Shoukletovich described the plans being made for the Serbian Cathedral in New York, for which Trinity Chapel, formerly of Trinity Parish, will be used. The Rev. John Hundiak

spoke on The Present Status of the Ukrainian Orthodox Church.

The Rev. Dr. William H. Dunphy, president of the Fellowship, presided. The attendance was good. Elections were as follows: honorary president, Bishop Sava; president, the Rev. Dr. Lauriston L. Scaife; vice presidents, the Very Rev. Sergius Snegireff, the Rev. Dr. William H. Dunphy, and the Rev. A. T. Kokkinakis; secretary, the Rev. Dr. Edward R. Hardy jr.; treasurer, Ralph M. Arkush.

RELIGIOUS ORDERS

Community of the Way
of the Cross

FINDING its inspiration in the tragic social struggle of man and the majestic spiritual struggle of the Church, the Community of the Way of the Cross formed in Western New York in 1939, embodies some of the principles advocated by the Malvern Conference held in 1941, two years later.

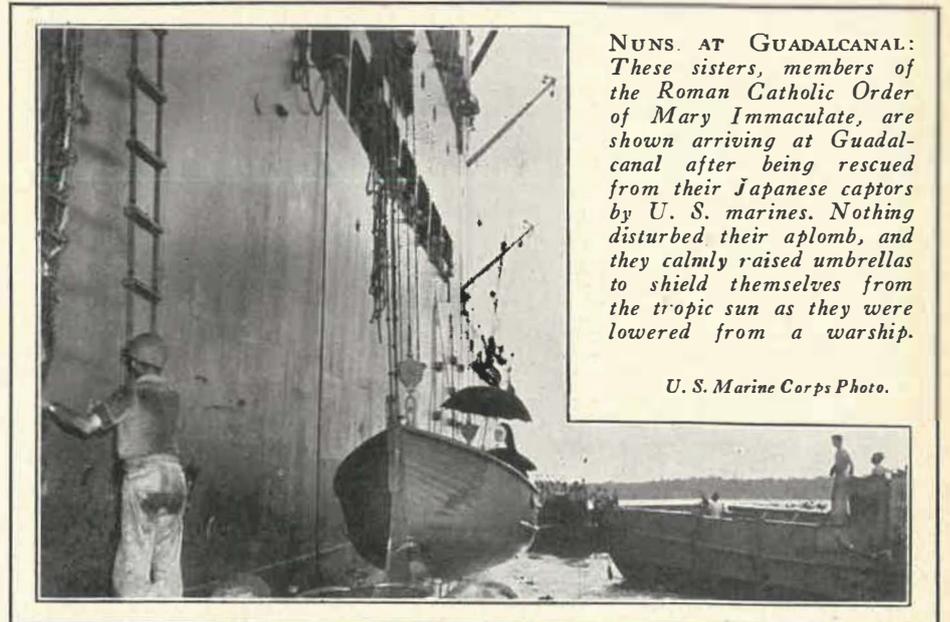
Following definitely along the line of a recommendation of the Conference, The Community lives "under a definite discipline and rule whilst following the ordinary professions of life." Its collect is that of Monday in Holy Week: "Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before He was crucified; mercifully grant that we, walking in the way of the Cross, may find it none other

than the way of life and peace; through the same thy Son Jesus Christ our Lord, who with thee in the unity of the Holy Spirit, liveth and reigneth God, world without end. Amen."

The vocation of the Community of the Way of the Cross is stated as follows: "So to live in God as through His Incarnate's Son's Way of the Cross to create a community of persons who desire to live realistically on the social frontier of the world as it is and at the same time in the reality of the world as it ought to be."

The method by which the purpose is to be achieved is stated as "A re-interpretation of the basic principles of Christian monasticism in the light of contemporary social conditions; and a re-commitment to live the Religious Life in its fullness, adjusting practices and disciplines to the needs and demands of modern life."

Some of the adaptations effected are indicated by the description of a typical day. Beginning with the salutation at 6:00 A.M., the Sisters are clad in their simple habits. At 6:45 Lauds and Prime are recited corporately. Holy Communion is celebrated at 7:30 in the Community Chapel, daily except Tuesday when the Sisters attend Holy Communion at the Cathedral; Saturday, when they sleep in; and Sunday, when they attend public worship at one of their parishes. After the Holy Communion in their own Chapel, the sacristan proceeds with her duties which must be completed in 15 minutes while breakfast is prepared by another and served promptly at 8:15 in silence. By 8:45 the breakfast dishes are



NUNS AT GUADALCANAL: These sisters, members of the Roman Catholic Order of Mary Immaculate, are shown arriving at Guadalcanal after being rescued from their Japanese captors by U. S. marines. Nothing disturbed their aplomb, and they calmly raised umbrellas to shield themselves from the tropic sun as they were lowered from a warship.

U. S. Marine Corps Photo.

cleared away and private meditations are begun. Each Sister makes her daily meditation in Chapel, the office hours are recited corporately when possible. Not infrequently, however, a Sister says an office on the street car, in a bus, or during lunch hour for, as the Superior of one of the established Orders has said, "the street car is your cloister."

VESPERS

From their several occupations, the Sisters reassemble at 5:45 and again clothed in their habits recite vespers. Dinner is served immediately after vespers and at 7:30 one Sister is often back in her office while another is assuming professional social work duties in another agency as a specialist in group work. On such nights the Sister arriving home first says Compline alone for the Community and performs the sacristan's duties. The Sister arriving later stops at the chapel for a grateful good-night prayer and slips quietly into her cell.

Two evenings each week are reserved for corporate life in the Community House. On these evenings, the Sisters recite Compline corporately at 9:00 o'clock and retire by 10:30, thereby securing the seven and one half hours of rest required by their Rule.

The evenings which are not spent in the House and are free from professional duties are often devoted to those groups and organizations which provide opportunity for carrying out the principles set forward in the Malvern conference declaring that Christian people should take the fullest possible share in public life.

Thus the Community will continue to function waiting on the Holy Spirit and trusting His guidance as to further adaptations of the Religious Life to modern society—believing that out of the Life will grow Works. Living as they do under the traditional vows of poverty, chastity, and obedience, the Sisters pool salaries and all other resources, which are expended under the direction of the group. While it is known that the Sisters are living under vows, they are not called Sisters in their occupations in the world. While active in the world, the Community is founded on the principle that the life of union with God is primary, out of which action emerges as a fruit. The habit is simple, dark green in color, and worn only in the Mother House except when requested while conducting quiet days.

At present there are no associates in the formal sense, but there are many who believe in and are praying for the Community, which is located at St. David's House, 1005 Abbott Road, Buffalo, N. Y. The Rev. Whitney Hale, rector of the Church of the Advent, Boston, Mass., is the warden.

INTERCHURCH

The Church and the War

An interdenominational commission of a score of Christian scholars who are asked to study and report upon The Relation of the Church to the War in the Light of the Christian Faith has just been announced. The commission has been created as the

result of a proposal made to the Federal Council of the Churches of Christ in America at its biennial meeting last December. The biennial meeting gave approval to the appointment of the commission but left to the executive committee of the Council the responsibility of selecting the scholars who should serve upon the commission.

Dr. Robert L. Calhoun, Professor of Historical Theology at the Yale Divinity School, has been announced as the chairman of the commission. Dean Angus Dun of ETS and Dean A. C. Zabriskie are among the members.

While it was created by action of the Federal Council, the Commission is to be wholly free in its work. Its purpose is not to define official policies for the Council but to shed as much light as possible upon the proper attitudes and functions of the Church in wartime, as derived from a study of the nature of Christianity itself.

CHURCH PRESS

Editors to Discuss War-Time Problems

The Rev. Harold A. Cockburn, a representative of the British Information Services and "liaison official" between the non-Roman churches of Great Britain and those in America, will be one of the fea-

tured speakers at the annual meeting of the Associated Church Press in New York, May 4th to 6th.

The Associated Church Press is an organization of editors representing most of the leading non-Roman periodicals in the country.

Other speakers and their topics follow: Dr. William B. Lippard, editor of *Missions*, Baptist monthly, Journalistic Ethics; Richard T. Baker, assistant to the editor of *World Outlook*, Methodist publication, Roving Reporter for Youth; Homer W. King, editor of the *Protestant Voice*, interdenominational news weekly, Religious Journalism—New Style; Stephen Fritchman, editor of the *Christian Register*, Unitarian journal, A New Editor Looks at His Job; and Johannes Steel, radio news commentator, News from the Political Front.

Wartime problems confronting religious periodicals are expected to be discussed by the assembled editors during special forum periods.

THE BIBLE

Dutch Society Resumes Work

The Netherlands Bible Society has been permitted to resume its work, according to word received in Geneva, and wired to Religious News Service. The Society was closed down recently.

Rules for Killing a Good Church

1. Don't come (Psalms 42: 4; 96: 4).
2. If you do come, come late (Psalms 84: 19).
3. If too wet, or too dry, too hot or too cold, don't think of coming (Psalms 122: 1).
4. Don't imagine the front seats are for you. People might think you are conceited.
5. Come bound to find fault.
6. Don't ever think of praying for the rector of your church (Eph. 6: 18, 19: 11; Thes. 3: 1).
7. Don't sing (Psalm 95: 1, 2; 1 Cor. 14: 15).
8. Don't attend week-day services (Acts 3: 1, 2, 1).
9. Don't encourage the rector, but tell his faults to others (Gal. 6: 1). If his sermon helps you, don't let him know it. It might make him vain.
10. If you see a stranger in the congregation don't offer to shake hands, or ask him to come again. People might think you bold.
11. Never try to bring anyone to church with you (St. John 1: 41, 4-5).
12. Don't believe in missions (St. Matthew 28: 19, 20).
13. Don't pledge much (1 Cor. 16: 2).
14. Let the rector do all the work (Isaiah 41: 6, 7).
15. See that his salary is always behind (1 Cor. 9: 14).
16. If he does not visit as often as you think he should, treat him very

coolly; he has nothing in particular to do and could come oftener (1 Thes. 5: 12, 13).

17. Don't take or read a Church paper.

18. Try to run the Church (St. Mark 10: 42, 45).

19. If you see anyone who tries to take hold and help carry on any of the Church work, be sure to find fault and accuse him of being bold (II Chron. 31: 20, 21).

20. Never speak to anyone of Christ and His Church; your rector should do all that kind of work (Dan. 12: 3; St. James 5: 20).

21. Don't go to Church School, it is childish (Psa. 1: 9, 38, 54, 105, 130, 133; St. Matthew 18: 4).

22. Don't be particular how God's House looks inside or out, but keep your own home looking nice (II Kings 6: 21, 22; Haggai 1: 2-4).

23. Insist on your views being adopted on all questions brought up before the church, and don't give in to the majority (St. Matthew 23: 10; St. John 3: 30).

24. Don't join any of the Church organizations (St. Matthew 3: 16, 18).

25. When ill don't send your rector word. He is supposed to find out himself. But tell the neighbors how he neglected you during your illness (St. John 11: 3).

—From *Our Paper*, Colorado Diocesan Magazine.

WAR SERVICE

PRISONERS OF WAR

Work Launched in China

The Chinese government is actively aiding the YMCA in its work among prisoners of war, according to word received in New York by Tracy Strong, general secretary of the War Prisoners' Aid division of the International YMCA.

Mr. Strong said this is the first indication that work among war prisoners in China has actually been launched, although the Chinese government agreed to cooperate with the YMCA several months ago.

Are Bendtz, War Prisoners' Aid secretary in China, has visited the first of nine camps in which 350 Axis nationals, most of them Roman Catholic missionaries, and 2,000 Japanese prisoners of war were held, it was said. A program of religious and recreational activities for the various camps has been set up.

ARMED FORCES

Chaplains Graduate

In the March 21st graduating class of the Naval Chaplain School were the following priests of the Episcopal Church: the Rev. Messrs. Ernest A. DeBordenave, Richard L. Harbour, Wilbur J. Kingwill, Frank F. Smart, Frank R. Wilson.

Religious Services on California Desert

With temperatures running into the 120's and no shade available, soldiers on recent maneuvers in the California desert knelt in the burning sands under a blistering sun for religious services. Using the tail-gate of a command car to support his

portable altar, Chaplain Francis W. Read, formerly Vicar of the Church of the Redeemer, Los Angeles, regularly celebrated the Holy Communion for Churchmen participating in the desert maneuvers. Often the wind was blowing so hard that it was impossible to keep the altar candles lighted, and the Host could be kept on the paten only by continual vigilance. Despite these inconveniences, the complete service was held each Sunday, with sermon, and with hymns from the Wayside Hymnal, a field organ played by the Chaplain's assistant furnishing the accompaniment. At one service virtually all ranks, from brigadier general to buck private received the Sacrament.

Distribution of Religious Literature By USO Increases

Distribution of religious material to service men at USO centers in the United States increased by 46% during the month of December, according to a report of the United Service Organizations, Inc.

A total of 294,445 service men received this material, which is given out upon request only. In USO centers overseas, there was an increase of 77 per cent in material distributed.

The USO reports that 3,107 religious sessions in the United States were attended by 315,363 men in December. Overseas, 21,312 men attended 263 sessions.

Parish House Picture

At the request of the rector of the Church of the Advent, Spartanburg, S. C., a picture of Lieutenant Gale Peabody has been hung in the parish house. Lt. Peabody, who has been injured, was awarded the Distinguished Service Cross and the Oak Leaf with Clusters for extraordinary

bravery in New Guinea. He was very active in the activities of the diocesan young people's work for several years before going into service.

New Verses

Composed by James Colquit Tyson, organist of St. Anne's Church, Brooklyn Heights, N. Y., additional verses to Hymn 415 were sung as part of the program at the great mass meeting of the Brotherhood of St. Andrew held on Washington's Birthday in Brooklyn.

FOR THE ARMY

Eternal Father! by whose might
Our soldiers guard our native land;
O may they in Thy legions fight
When this war's done. And let Thy hand
Be now their buckler and their sword.
Be in their tents, O gracious Lord.

FOR THE NAVY

Eternal Father! 'neath Whose feet
The angry waves were calm and still;
O be the lookout for our fleet,
And guard our sailors from all ill.
O hear the prayer that Thou mayst keep
All those who sail upon the deep.

FOR THE MARINE CORPS

Eternal Father! be with those
Who are the soldiers of the sea;
Be with them when the rocket glows,
Be Thou in them, and they in Thee.
Be with them on the battlefield.
Be Thou their armour and their shield.

FOR THE AIR FORCE

Eternal Father! at Whose word
The raging winds of heav'n are calm;
O to our steel-winged boys afford
Thy safety from all sudden harm.
Be with them in the low'ring sky,
And be their Pilot when fly.

FOR THE MERCHANT MARINE

Eternal Father! who canst save
Our merchant seamen when afloat
And sore beset by wind and wave;
O Lord protect their storm tossed boat.
As Christ was calm on Galilee,
So shed Thy peace upon the sea.

Army and Navy Work on Long Island

(Special Correspondence)

With the passage of the Selective Service Act in 1941, the diocese of Long Island, like all other parts of the Church, was faced with the problem of what to do about its young men who were entering the armed services. The first task was to find out who these were, and the Department of Christian Social Relations wrote to each priest of the diocese asking him to send in the names and addresses of his parishioners, and a central filing-system was set up in the Diocesan House in Brooklyn. At the clergy conference in the fall of 1941, Bishop Stires appointed a diocesan Army and Navy commission made



CHAPLAINS IN THE CALIFORNIA DESERT: Leonard C. Habetz (Roman Catholic), Francis W. Read (Episcopalian), and Frederick A. Barnhill (Congregationalist).

up of the Ven. Ernest Sinfield, Archdeacon of Queens and Nassau, now in the Army, the Rev. William H. Melish, chairman of the Department of Christian Social Relations, and the Rev. John H. S. Putnam, an ex-Navy chaplain. This commission was charged with the responsibility of keeping in constant touch with the men of the diocese entering the armed services, and with conducting the financial campaign for the national Army and Navy Commission. Armed with this authority, the commission arranged with the Department of Christian Social Relations to make use of its office in the Diocesan House, and employed the services of the Department's executive secretary on a part-time basis.

FILING SYSTEM

The filing system, established in duplicate—one listing names alphabetically, the other by stations, posts, ships, bases, etc.—rapidly expanded to its present size of 1,500 names. When a new name is filed, a double post-card goes to the chaplain at the post where the man is stationed, and a similar card is sent to the nearest rector of an Episcopal Church. Two referrals are made for each man, totaling 3,000 on January 1st. The commission will secure Prayer Books, identification cards, war crosses, and other material for parish priests to send to their own parishioners in the services. Feeling that a diocesan identification card was desirable, the commission prepared an attractive one in three colors, with a benediction on the reverse, and bearing the personal hand-written signature of the Bishop. A similar card was prepared for the close relatives of the men in service; it bears on the reverse an adaptation of the Prayer for Our Loved Ones from the Prayer Book. These cards are supplied to parochial and missionary priests on request; they fill them out, affix their signatures, and send them personally to their own boys. This procedure sounds a little roundabout but serves to bring the bishop, the rector, the commission, the men, and the parents all into the one picture. Our parishes have responded to this plan and to date 2,500 identification cards have been requested, 1,500 parents' cards, 2,000 Church war crosses, and 900 Army and Navy Prayer Books.

The Brotherhood of St. Andrew early asked the commission to send out Christmas gifts to all these men and this was done, with a small greeting card enclosed in a tin of cigarettes. In addition, the commission sent separately a folded Christmas greeting card, bearing the arms of the diocese, a message, the pictures of the members of the commission with the invitation to the recipients to feel they could write the commission and turn to them for any service they might render. Over 300 individual letters have come in response to this invitation. Similar gifts were sent to these men at Easter and again at Christmas, with appropriate greeting cards enclosed, and the diocesan paper *Tidings* is being mailed monthly. Because of the difficulty of securing adequate, up-to-date addresses, although 1,300 names are in the filing-system, only about 1,100 are actually receiving such mailings.

The commission was entrusted with the

fund-raising campaign of the national commission and to this end held four simultaneous mass meetings in various parts of the diocese, with special speakers, identical service, patriotic hymns, flags, and massed choirs in procession. Over 3,000 attended and a considerable stimulus was given the campaign which netted over \$14,000 for the national fund. Because the diocesan commission turned over everything it raised to the national commission, Bishop Sherrill's committee included our diocesan committee in its budget; this allotment, increased somewhat by a monthly contribution from the diocesan council, underwrites our local work.

As Long Island is an area to which many men from other parts of the country are being sent, we have been concerned with caring for these men as well as our own. When a name is referred to us by another diocese, a letter of welcome is immediately written to that man, and we ask the chaplain at his post and the nearest rector to call upon him; he is included in our central file, and is sent *Tidings* and such gifts as our own men receive. We have 250 such "out-of-the-diocese" referrals.

The commission is preparing posters suitable for use on notice boards in posts and barracks: enumerating neighboring Episcopal Churches, giving the addresses

and also regular office hours. The commission has arranged with certain rectors to undertake this work, and has underwritten their expenses for travel and supplies. The numbers involved in such ministrations are not impressive, but the work is important. At one such service, 24 men were present; several men have requested Prayer Books to become familiar with our Episcopal ways, and one man has requested baptism.

On Long Island there are many mobile defense units too small to have any regular chaplain assigned, and the chaplain set over the entire area cannot possibly visit all these roving encampments. The commission has arranged for a rector in Suffolk to be responsible to all such groups in his area and is securing authorization for him to visit these mobile units and hold services with them as desired. The commission is underwriting the expenses involved. That these are welcomed is indicated by the personal visit of one commanding officer who called on the chairman of the commission to thank him for making such services available. Arrangements are being made for the same thing in other areas of the diocese, and in two particular cases neighboring rectors have undertaken unofficial chaplaincy work in connection with large barracks or hospital units. It must be pointed out that such arrange-

PARENTS' CARD: *At the right is shown the back of the identification card for parents and close relatives of servicemen. The front is similar to that of the servicemen's card below.*

Almighty God, we entrust ourselves and all who are dear to us, whosoever they may be this day, to Thy never-failing care and love; knowing that Thou art doing for them and for us better things than we can desire or pray for, and beseeching that Thou wilt continue Thy protection to us all; through Jesus Christ our Lord. Amen.

James F. DeWolfe
Bishop of Long Island



SERVICEMEN'S CARD (left): *The back contains a personal message and blessing from Bishop DeWolfe. About 2500 have been distributed.*

and the names of rectors; in addition, a flier containing the same information is being prepared for distribution.

The commission has tried never to interfere in the work of resident chaplains but has stood ready to support them where desirable. In several cases, Prayer Books, Communion Services, Forward Movement literature, and many small items not provided in a chaplain's budget, have been provided.

HOLY COMMUNION

A serious problem has been presented by some large camps without Episcopal chaplains where there are Episcopalians desiring occasional celebrations. We have undertaken to cover eight such points in the diocese, providing regular celebrations

ments necessarily rest on the good will of the parties involved, and it is pleasant to relate that the friendliest cooperation has existed between commanding officers, chaplains and members of our commission.

BISHOP DE WOLFE

Not a little of this friendliness has been due to the personal interest which Bishop De Wolfe of Long Island has taken in this work. He has found time, and a good deal of time, to visit posts, air-fields, training centers, and industrial factories. His coming has opened many doors and resulted in the warmest kind of reception. The work of the commission has been greatly facilitated by his willingness to throw the full weight of the episcopal office publicly and visibly behind this program. His interest

has proven a stimulus and incentive to the commission, and he has been most patient in signing personally the many cards for distribution to our men and their families.

Clergy of other denominations have turned to us for information as to what their Churches might do for their men, and we have gladly furnished what we could from our experience. An amusing incident occurred at one such meeting. An Army chaplain from a nearby post was chiding the Churches for not preparing some little religious article that soldiers could carry on their person, and it was with no little satisfaction that a member

cases and has offered such assistance as seemed within its bounds. It has defined its function in these situations as religious, refusing to assist in programs where the USO or local groups should assume the burden, but expressing willingness to cooperate wherever a religious function dealing with men in service needed guidance and financial support. In every case efforts have been made by the commission to encourage local groups to assume the costs of social programs or to finance them through the established secular agencies. Since the commission's funds are limited, this policy has prevented their being frit-

other tools which do not ordinarily come within a church's budget.

The historic congregation plans to organize a work camp on land it owns and will select 30 boys from Greater Boston to operate the camp. The boys will learn citizenship and make a contribution to the war effort.

Swams

Grace Church, Orange, N. J., of which the Rev. Lane W. Barton is rector, has an organization known as The Swams, which meets Friday evenings. Members, as the letters in the name indicate, are the sweethearts, wives, and mothers of enlisted men of the parish.

War-Time Problems in Phoenix

"War has been seriously affecting the settlement house in Phoenix which is part of Arizona's Mexican work," writes Mrs. Ethel T. Swisher, UTO worker there for 11 years. "Withdrawal of WPA workers who helped us has left us with decreased leadership just when we have increased need. While we never counted on permanent assistance from WPA, we did have the advantage of that aid and must now readjust the program. We hear of mistakes made in other communities when youth activities are curtailed, of increased juvenile delinquency and the need of supervised recreation, and we feel we must keep going. If it were not that older children took hold to help, we could never have run the playground.

"One of our most valuable contributions to the community this past year has been in keeping the young girls with boys of their own age on the grounds, instead of running the streets. The playground lights have burned brighter and later, and the juke box played louder and longer. As the valley has several thousand young aviators in training here, our efforts in this direction were recognized to the extent that we were allowed a recreational defense worker. We have also aided in programs for entertainment, and furnished teams for competitive athletics at the flying fields. Both our girls' softball teams were considered 'entertainment'—and both won the championship in their class.

"Our nursery school, in trend with the times, has been made into a day nursery for children of working mothers. We are a center for war industries, here in Phoenix, and many of our women go into homes to take the place of women in the factories. I should like to go on record as not being in favor of mothers with several small children leaving their homes unless and until it is absolutely essential. If they must, at least they have a proper place here to leave their little ones.

"Our clinics for prenatal and baby care are proving their worth more than ever now when it is important to conserve the time of overworked doctors and nurses. According to public health records, our district is by far the highest in births, and also highest in tuberculosis, so the importance of stressing the health and education angle of our work is obvious. Our families continue still in the lowest wage class for the most part, and are faced with new and bewildering problems."



Official U. S. Navy Photo.
BISHOP DEWOLFE VISITS A NAVAL AIR STATION: His personal concern for the diocese's army-navy work has opened many doors.

of the commission rose and described the Church's war cross. The chaplain immediately asked for 500 and his request was passed along to the national commission.

Various requests have come to the commission that cannot be easily classified but deserve mention. A New York newspaper requested the names of 350 men overseas to whom its readers might send Christmas gifts; these were supplied, the source of the names remaining anonymous. A number of serious problems relating to service men have been brought to our attention, sometimes in letters from the men involved, sometimes by their families, sometimes by their rectors. In each case, the commission has done what it could to investigate the matter, to air the complaint, and to rectify the situation. Occasionally, emergencies have occurred where we could act, as when a vestryman in one of our parishes suddenly died and it was necessary to reach a son in a distant camp; our commission was consulted, the essential telegrams were sent, and within four hours the chaplain at that post had found the boy, notified him, talked quietly with him, secured the necessary leaves, and placed him on the train homeward bound.

INDUSTRY

A dozen of our parishes have opened their buildings to men in service and one to men in the air-craft industry. Several operate on a 24-hour basis. The commission has been consulted in several of these

tered away and has husbanded them for work extending the chaplaincy work of the national commission, which we understand to be our true function. The referring of names, the sending of Prayer Books, war crosses, identification cards, and religious literature, the maintenance of supplementary religious services, the establishment of close relations between military units and neighboring parishes, and a personalized service to individuals—these are the types of activities for which our commission feels responsible and in the discharge of which we are trying to do our best.

HOME FRONT

Churches to Get Maintenance Supplies

The War Production Board, in a new regulation, has provided the necessary procedures for obtaining maintenance, repair, and operating supplies by churches, schools and colleges, hospitals, and welfare establishments.

St. Paul's Cathedral, Boston, To Sponsor Farm Camp

St. Paul's Cathedral, Boston, is launching an interdenominational farm project for youth and is raising funds to buy hens, two cows, a tractor, a plow, a harrow, and

YUGOSLAVIA

Bishop Nicolai Reported Under Arrest

Bishop Nicolai Velimirovich of the Serbian Orthodox Church has been arrested on charges of preaching against Milan Nedic, puppet head of the Yugoslav Government, according to well-informed Yugoslav circles in New York.

Long an outspoken speaker for his indomitable nation during the first World War, he voiced the feeling "My country is prostrate on the very bottom of Hell, but she can still look upward toward Heaven and say 'I am dying for the cause for which England lives—the Christian ideals of freedom and humane civilization.'"

Regarded as an uncompromising opponent of Nazism and Fascism, Bishop Nicolai had only recently been set at liberty after being under police control in the monastery of Szhicha.

The Bishop's release was viewed as an attempt to convince the Serbs that the Nazis were prepared to deal favorably with the Orthodox Church. It is also thought that the Germans expected the Bishop to use his influence to restrain Orthodox priests from joining the Serbian guerilla forces, of which there are some 60,000 afoot in their hills, who carry out the saying of an officer of the old Austrian army, "While a Serb has a rifle and a bag of meal, never dare to say the Serbian army is finished."

However, Bishop Nicolai, a guerilla fighter himself in the first World War, used his freedom to denounce Yugoslav's Quisling Prime Minister and to assail the Nazi system.

His see is at Cica, near Belgrade. Close friend of the Patriarch of the Church, Gavriilo Dozitch, who is being held by the Nazis for the crime of being a Serbian patriot, Bishop Nicolai is said to be "a fiery, black-bearded man, accustomed to using vigorous speech."

Linking Serbia's fate with England's, Bishop Nicolai has said, "The end of a tragedy is not death, but Resurrection. Serbia has suffered too much to be allowed to die now; but yet if die she should for a while, then write upon her tomb this epitaph, Here lies a loyal friend of the ideals for which England stands."

SPAIN

Falange and Roman Catholic Friction Reported

Friction between the Falange and the Roman Catholic Church in Spain is growing constantly, Jose Rodriguez Vega, secretary of the Union General de Trabajadores in Madrid, told Religious News Service in a special interview in Mexico City, in which he amplified a previous public statement.

Recently escaped from a Madrid prison, where he had been under sentence of death, the Spanish labor leader stressed the role

of the Roman Church in attempting to combat Axis influence in Franco-dominated Spain by curbing the power of the Falangists, the pro-Axis ruling party.

"Ever since the end of the Spanish Civil War," Vega declared, "the friction between the Falange and the Church has been sharpening. In 1940, when the Falange demanded that the names of its members killed during the Civil War be inscribed on the walls of the Seville Cathedral, Cardinal Segura refused and became the object of much vituperation. For many months he retired into voluntary exile to Portugal."

Discussing Falangist attempts to monopolize the education of Spanish youth, Vega reported that Accion Catolica, Catholic social organization, had countered the "dragooning" of the youth into the Falangist militia by carrying out vast mobilizations of the younger generation on the occasions of religious holidays.

"Though Catholic papers have suffered from the imposition of State control, and, in cases, even Falangist editors, the Church has continued the fight against racism and for a godly attitude towards other peoples," he said.

Individual priests have risked their personal safety to advocate a humanitarian attitude towards the defeated Republicans, Vega observed, recalling that in the Madrid prison where he had been confined there were three Basque priests accused of having collected money to alleviate the lot of imprisoned Republicans. Pointing to another instance, he said:

"One priest—Fr. Hevia, chaplain of a Madrid prison in the early days of the Civil War—circulated a mimeographed protest against Franco's breach of his promise made immediately before the Republican surrender not to persecute anyone not guilty of criminal acts. As a result,

he was promptly removed from his post.

"Since the Vatican has issued pointed denunciations of totalitarianism," Vega stated, "the Church and particularly the Jesuits have fought to curb the pro-Axis policies of the Falange. In this they have the support of many militarists and most Monarchists, as well as of the overwhelming majority of the masses, who are pro-United Nations."

LIBERIA

Marriage

The National Council has received announcement of the marriage in Liberia of Miss Frances Jolly to Gordon King. Mr. King is associated with the Firestone rubber interests in Liberia. Miss Jolly has been a mission sister of the Church Army, stationed in Liberia since 1936. Later she was transferred to the House of Bethany at Cape Mount. Born in Salem, Mass., Miss Jolly spent her later girlhood in Minnesota.

It is understood that Mrs. King will, for a time, continue to give some supervision to the Church's work at the House of Bethany.

Military Notes

Recent word from Cape Mount, Liberia, indicates that the Rev. Dr. Wallace I. Wolverton has been on duty there as Army chaplain. He was formerly a Methodist minister and became one of Bishop Harry Beal's candidates while on a two-year tour of chaplain's duty in the Canal Zone. The Rev. Packard Okie, recent recruit on the Liberia staff, says "Life is exciting, with an occasional added thrill such as riding in a jeep."

HOPE

BRUSH from the altar of thy memories
The ashes of past hates and fears,
And pray, that a clean wind
May scatter all their particles
Into abysmal time.

Then pray again the Master Carpenter
That His deft hands will polish all the scars,
Make smooth again the altar table,
Make not too great the storm of fear,
The torrent of black grief.

Then pray thou thrice, that in its time
The flame of hope, relighted, burning bright
Upon its altar place, may be so strong
That neither fear nor hate
Will dim the ascending gleam!

ELIZABETH OEHLenschlaeger.

Toward a More Democratic Church

By the Very Rev. Sidney E. Sweet

Dean of Christ Church Cathedral, St. Louis, Mo.

AT THE Synod of the Province of the Southwest, meeting in Joplin, Missouri, in October, a resolution was adopted which points a way toward more democracy in our Church:

"Resolved, that this 20th synod of the Province of the Southwest memorialize General Convention with a request to consider the inclusion in the budget of General Convention of an item covering the expenses of all clerical and lay deputies, and to assess the dioceses on such basis as seems to General Convention to be just and wise."

Our nation considers it important for the democratic functioning of the Congress to secure full representation from every part of the country, and it pays the traveling expenses of senators and representatives accordingly. What kind of democracy would we have if only Virginia, Maryland, Pennsylvania, and a few other states near the Capitol were fully represented in Congress?

If our Church is to be administered democratically, it is equally important to have full representation of every diocese and missionary district at General Convention. In practice we are very far from this. A major factor in preventing full representation is our antiquated practice of leaving it entirely to individual deputies or individual dioceses to provide ways and means of paying the expenses of deputies.

Just before the last General Convention a questionnaire was sent to the secretaries of each of the 89 dioceses and missionary districts in continental United States. Replies were received from 85. This is a summary of the replies:

- (1) *Does your diocese pay the expenses of clerical deputies to the General Convention?*
Yes: 24 No: 24 In part: 37
- (2) *Does it pay the expenses of Lay Deputies to the General Convention?*
Yes: 18 No: 46 In part: 21
- (3) *Do you generally have a full delegation of Clerical Deputies at the General Convention?*
Yes: 83 No: 2
- (4) *Do you generally have a full delegation of Lay Deputies at the General Convention?*
Yes: 48 Usually, but not always: 8
No: 29

CORRELATION

It is significant that of the 29 dioceses which reported that they do not generally have a full delegation of lay deputies, 24 pay nothing toward the expenses of these deputies and 5 pay their expenses only in part.

It will also be noted that while 61 dioceses pay all or part of the expenses of their clerical deputies, only 39 pay all or part of the expenses of the lay deputies. This correlates at least roughly with the

fact that only two dioceses generally fail to have a full delegation of clerical deputies, whereas 27 dioceses generally fail to have a full delegation of lay deputies.

There was a further question on the questionnaire:

(5) *Do you think that the matter of expense interferes with a full delegation of clerical and lay deputies?*

Yes: 38 No: 10

24 think it does in some cases, though "time" is considered by 5 to be more of a factor than money.

12 believe it is likely to limit the selection of deputies to men of known means.

1 stated definitely that he did not think it advisable to pay full expenses.

From this summary it may be gathered that 62 out of 85 feel that full representation at General Convention is prevented at least to some extent by the burden of expense upon delegates. It is pretty clear that aside from the disadvantage to many individuals, our present system works to defeat the very democratic process which by the Constitution of our Church the General Convention was created to safeguard.

INJUSTICE

Our present hit-or-miss system works injustice in several ways:

1. It is unjust to the dioceses. This is true, first, because of the great distances some deputies must travel to reach almost every General Convention. People living in Missouri and other parts of the middle west are favored on the whole, for the last two Conventions were at Cincinnati and Kansas City, and the next one is to be in Cleveland. But some deputies have to make extremely long trips to almost every General Convention. Many of the dioceses and missionary districts, whose deputies usually have to travel the greatest distances, are ones which contribute little, if anything, toward the expenses of their deputies. Our present system is also unjust to the dioceses because the various dioceses are not equally able to pay the expenses of deputies. The dioceses have the same number of deputies. Some are much stronger financially than others. The smaller and poorer dioceses have as much right to a full delegation as larger, richer dioceses. Yet in practice it is very difficult for some dioceses to exercise their right of representation because of financial stringency.

At Kansas City two years ago I sat down for luncheon one day with a clerical deputy from one of the far western dioceses. His trip to Kansas City had been entirely by bus and involved sitting up on the bus several nights each way. He had taken a very cheap room in Kansas City. Most of his expenses were paid out of his own pocket at great personal sacrifice. It

is not right for us thus to penalize any deputies, but it is especially unfortunate that many deputies from rather remote parts of the country who have much to contribute and who would perhaps profit most from the educational values and the fellowship that General Convention provides, are denied this rich corporate experience.

INEFFICIENCY

2. Our present system is unjust to General Convention itself. General Convention is deprived of the contributions that might be made by some of our Church's best qualified men, who, except for financial reasons, might allow themselves to be elected deputies. The present system, therefore, makes for inefficiency. We do not always have the representation of our best qualified men. The present system also tends to prevent young men from serving as deputies, especially young laymen who might be able to adjust their vacation time so as to attend Conventions if their expenses were paid. The first registration under the Selective Service Act—the registration of men 21 to 35—took place during the last Convention, and it was rumored that only one lay deputy was of registration age. This may be a slight exaggeration, but it cannot be far wrong! Our tendency is to elect as deputies not only old men but wealthy men. The labor group is conspicuous for its absence among our lay representatives. If in practice our system limits representation to one class of society, it is undemocratic.

3. Our present system is unjust to individuals. Many of the better qualified men in our Church would like to have an opportunity to serve but cannot afford it.

To sum it all up, it is not fair to penalize certain dioceses and certain groups of society and certain well qualified individuals and indeed the Convention itself, because of an antiquated and inadequate system, or lack of system, for paying the necessary expenses of deputies.

The remedy for these injustices is quite simple, and it has nothing to do with churchmanship. The remedy for this situation is for General Convention to pay traveling expenses and board and lodging of all deputies on an equitable basis by a per capita assessment of all dioceses.

When this matter was brought up two years ago in the House of Deputies at Kansas City there seemed to be a good deal of opposition to it. But why?

A "Joint Committee on the Expenses of Elected Delegates to General Convention" was appointed. This Committee has not met, but it would be helpful to the Committee if people would speak their opinions freely on this matter. Now is a good time for it to be freely discussed in our Church papers so that when General Convention meets next October it may know the mind of the Church. In such a time as this, matters of this kind may not receive the atten-

tion they deserve from General Convention unless there is full discussion of them beforehand.

OTHER CHURCHES

If anyone should suppose that it is either novel or impractical for the General Church to take responsibility for the expenses of representatives at Conventions whose agenda and jurisdiction concern the whole Church, it should be pointed out that many of our sister Churches have been doing this successfully for years. To take only one example, the Presbyterian Church in the USA has a mileage and contingent

system which was adopted by their General Assembly in 1870—73 years ago—and which, with amendments, has been in force ever since. The contingent expenses of each General Assembly of their Church and the traveling expenses of the commissioners, as Presbyterians call their delegates, are fully met “by the apportionment of the whole amount among the several presbyteries, according to the number of their communicants respectively.”

The General Assembly of 1941 requested every presbytery to pay to the treasurer of General Assembly the sum of 12c for every communicant. This assess-

ment provides for all expenses connected with the annual sessions of General Assembly, the printing of official publications, the maintenance of the five departments of the office of General Assembly, and railroad and sleeping car fare of all commissioners, to the General Assembly and an entertainment allowance of \$4.50 a day.

There is no reason why a similar system would not work equally well in our Church. And there is every reason to believe that such a system would point toward an increased efficiency and democracy in the administration of our Church at a time when both are needed.

St. Thomas Aquinas

By the Rev. Francis J. Bloodgood

Rector of St. Andrew's Church, Madison, Wis.

QUIZ programs are very popular today, and I make bold to claim that if a quiz program were to ask for a list of the great Christian thinkers, the name of St. Thomas Aquinas would have to be on the list of anyone who expected to qualify for the prize. My reflections on this matter are prompted by a review of Father Walter Farrell's *Companion to the Summa*. The review was written by the Rev. Dr. R. K. Yerkes. It appeared in the February 28th issue of THE LIVING CHURCH under the heading of “Books for Lent.”

Aquinas is important because he calls for Christian thinking. Most of us would rather indulge in Christian feeling.

There are three good reasons for an acquaintance with Aquinas. Because the war has been a disappointment and a shock to Christian feelings, some of our leaders are going on to say that things can never be the same again. This statement is usually based on the assumption that the world was shaken to its foundations by the events associated with Pearl Harbor. Consequently, there is an absorption in present events that leads to emotional instability and confused thought. For example, what else can you expect but confused thought from people who listen to *all* the radio commentators? Instead, there should be more emphasis on Bible study and the Christian classics. Certainly Aquinas is one of the Christian classics, and his way of thinking does not admit of submission to the latest rumor.

THOUGHTS AFTER LAMBETH

Also, in these reflections, I have been rereading T. S. Eliot's *Thoughts After Lambeth*. I was very much struck with his concluding sentences: “The Universal Church is today, it seems to me, more definitely set against the world than at any time since pagan Rome. I do not mean that our times are particularly corrupt; all times are corrupt. I mean that Christianity, in spite of certain local appearances, is not, and cannot be within measurable time, ‘official.’ The World is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile redeeming the time: so that the Faith may

be preserved alive through the dark ages before us; to renew and rebuild civilization, and save the World from suicide.” Aquinas can lead us along the way of developing Christian mentality. As the Dean of King's College, London, has said: “Many Anglican theologians quote Aquinas (who was an orthodox Christian) with something very like apologies, grudgingly and with very limited understanding, while Kant (who was ashamed to pray) they will quote you with profound reverence, affectionately, almost as one of ourselves.”

MENTAL WARFARE

Furthermore, Aquinas is significant for us because he was engaged in the art of mental warfare. It is not so difficult for us in the United States with our vast powers of production to live up to the title of “the arsenal of democracy.” But if Christian warfare is to be effective, it has to reckon with “the rulers of the darkness of this world,” as well as with temporal conquests. We are fools if we underestimate the ability of these rulers and the extent to which they have captured much of our thinking. Aquinas did his thinking to combat the influence of Mohammedanism on the minds of Europe. This influence far outlasted the military power of Mohammedanism.

The Forward Movement has issued, for all sorts and conditions of men, *Good Treasure*. This collection of the sayings of the Saints has Aquinas' name on the cover. That excellent devotional book, *The New Christian Year*, chosen by Charles Williams, begins with a quotation from Aquinas, “God is intelligible light.” *The New Christian Year* is arranged according to the Sundays and chief Holy Days of the Book of Common Prayer. It is my impression that John Donne, St. Augustine, and St. Thomas Aquinas are the main sources for this teaching of souls. In 1939, Aquinas received the recognition of inclusion in *Everyman's Library*.

My own introduction to Aquinas came in a rough fashion. About eight years ago, I was invited to take part in a forum on Ethics at the University of Wisconsin. My two colleagues for the occasion came from the philosophy and the anthropology departments. My chagrin was brought about by an indignant letter from an under-

graduate who berated me for speaking without a single reference to St. Thomas Aquinas.

This brief essay is written not from knowledge but from ignorance. It is a part of an inquiry into the reason for the 20th century regard for Aquinas. Aquinas lived from 1225-1274. In seeking biographical material, the sources of information most accessible have been Maritain's *The Angelic Doctor*, several studies by Gilson, and a popular and able biography by Gilbert Chesterton.

As a social philosopher Maritain is outstanding in our generation but my own lack of background in Thomistic studies prevents me from appreciating his *Angelic Doctor*. It reads more like hagiography than biography. Upon Gilson, my dependence is great. At various times in recent years, there have been classes on Aquinas conducted by Dominicans in the neighborhood. These have been too technical. But Gilson is enlightening. However, Chesterton is the best start for a beginner. Chesterton's introduction can easily be taken over into this essay. For it “makes no pretence to be anything but a popular sketch of a great historical character who ought to be more popular. Its aim will be achieved if it leads those who have hardly ever heard of St. Thomas Aquinas to read about him in better ways.” If you will read, or rather study, Aquinas in the one volume of selections in *Everyman's Library*, and use Gilson's writings as commentary, you will make a good start on a sound foundation.

BIOGRAPHY

Aquinas was born into one of the ruling families of the 13th century, but he had no desire to exercise temporal power. When his family finally had to admit that “the Dumb Ox,” as he was called in boyhood, was chiefly interested in religious devotion and study, the family council decided to make him abbot of the wealthy Benedictine Abbey of Monte Cassino. Aquinas' family lived in a great feudal castle near Naples. But Aquinas refused to be an abbot or even a monk. Office in state or church never attracted him. His family expressed violent disapproval of such lack of ambition. Aquinas sought to run away to join the Dominican Friars.

He was forcibly dragged home by his brothers and locked in the family castle for a time. But Thomas knew what he wanted to do, just as clearly as he knew what he would not do. He was determined upon a life of contemplation and scholarship. We can remind ourselves that he took his training in the University of Paris. His teacher was Albertus Magnus and his most intimate friend was the Franciscan, St. Bonaventura.

But St. Thomas did not retire into academic life to obtain leisure and relief from the rough and tumble of secular affairs. He did decline the civil and military responsibility which naturally would have come to him as the son of Count Landulf of Aquino, and the cousin of the Holy Roman Emperor. St. Thomas was not an isolationist. His battle was in the field of Christian thought. For, in spite of Charles Martel's decisive victory over the Arabian armies in 732, at Poitiers, the intellectual forces of the Moslem world had held and gained ground in Europe from that date through several centuries. And a contemporary of St. Thomas was the Moslem philosopher and propagandist, Averroes. St. Thomas can be appreciated as the intellectual champion of Christianity in a tremendous struggle with sophisticated and clever apologists for Islam.

St. Thomas is not a figure who would attract attention in our newspapers. He never wrote his Confessions as did St. Augustine. Many Christians have made almost a cult of their personal attraction to St. Francis of Assisi. But in the 20th century, we are respecting St. Thomas because we have ourselves so largely substituted sentimentality for the Christian Gospel. We have thought it enough to rest ourselves in moral approval or disapproval. Disagreeable events have aroused us. We have, for example, witnessed the moralism of the *Christian Century* carried on in an ivory tower more remote from contemporary life than the cell of St. Thomas from the strife of his century.

DOGMA

We are beginning to go to St. Thomas because we are waking up to the fact that we, in the words of E. L. Mascall, face "Death or Dogma." Because we have been so confused, we have supposed dogma means intolerance. St. Thomas, who defines God as intelligible light," teaches us that dogma is an habitual attitude to the meaning of human existence. Dogma is something through which men see and think, rather than something they look at or think about.

An illustration is needed at this point. In the November 1939 *Theology*, William Temple, now Archbishop of Canterbury, declared he recognized "a sense of divergence between older and younger theologians which, in the latter, was already acute." The next month, in the same journal, E. L. Mascall replied under the title, "The Future of Anglican Theology." He said, "At the present time the older men are to a greater or lesser degree liberals, while the younger are demanding a return to dogma."

Dogma is not an excuse for not thinking; it is an invitation to thought. It is the exacting character of St. Thomas' thought which causes us to shy away from him. We can so much more easily under-

stand St. Augustine's sex life and St. Francis' fondness for birds. There is no intention to raise the banner of Neo-Thomism or the New Scholasticism. But St. Thomas has a certain outlook, a certain dogma, if you please. A study of St. Thomas is a good cure for vertigo. St. Thomas will train your mind to ordered thought before action, to look before you leap. We are so afraid to look in the 20th century that we are apt to fall at

places where a good look would have made it possible for us to gather ourselves for a triumphant leap.

Gilson, who is an excellent commentator on St. Thomas, relates how a friend came to St. Thomas, when he lay dying at 49 and complimented him on his famous writings in Christian philosophy. "It is to me a straw," replied St. Thomas. And Gilson adds, "But of that straw European civilization was going to make its bed."

Eleven Principles

For a Church That Can Face the Post-War World

By the Rev. Bernard Iddings Bell, Litt.D.

THE following theses were presented by me recently to the Adult School of Religion, 200 grown people who meet every Monday night at St. Luke's Church, Evanston, Ill. They represent not only my own convictions but those of a considerable group of thoughtful Church-people. No argument is here offered for or against them. They are offered only as involving issues that must be faced, and soon, if the Church is to retain the respect of its own constituency or regain the attention of an indifferent multitude. Argument is not so immediately essential as is frank and honest discussion. The world has forsaken us; this is no time to say "hush-hush" and go on admiring ourselves.

I. The Church must place at the center of all its thought and action the centrality of God in human lives and in society (which is only the inter-relationship of God in human lives), and must stop all attempts to compromise that centrality with the current exaltation of man as sufficient for the solution of his own problems, individual and social.

II. The worship of the Church must consist in adoration of and entrustment to a God external to the worshipers and transcendent above things human, of a God unknowable except as He reveals Himself in human terms in Jesus the Christ incarnate.

III. The teaching offered by the Church must first of all be about the nature of God and secondly about man as the creature and servant of God. It must teach dogmas as the synthesis of man's reactions to God's self-revelation, and in such a way as to lead to definite personal commitments to God.

IV. The Church must fearlessly bring all conduct, individual and social, to the test of whether or not it is consistent with what we know of God as revealed in

Christ. It is the Church's business not to dictate conduct, but to apply God's judgment to conduct. It must to that end demand and assert complete freedom not only of worship but of prophecy, and contend for the same at any cost, even of martyrdom if necessary; and equally it must insist for the individual on examination of conscience and definite confession of sins.

V. The Church must acknowledge and face the inherent opposition between its God-centered demands and those of a modern society whose ways of thinking and acting are man-centered. In asserting this, it must expect to lose those members who are merely "hangers-on"; but it will win new adherents from those now alienated by its too apparent timidities and compromises.

VI. The Church must expect and not bemoan the liquidation of its endowments, and must count on the loss of support by large donors, since there are not going to be any rich people in the usual sense of those words. It must rely on the small gifts of many people, and it must cut out of all budgets every extravagance, and reduce its salaries till every clergyman lives gladly like a poor man.

VII. The Church must realize that while foreign missions are of command, they are ridiculous unless every congregation first sets out to convert its own immediate neighborhood.

VIII. The Church must make it plain that it does not think of itself as an end but only as a means to bring men to God and God to men. To that end, it must tame its self-centered bureaucracies.

IX. The Church must stop all advertising "ballyhoo" and cease all attempt to conceal from itself and the world its smallness of achievement and its need of essential internal reform.

X. The Church must realize that evangelization of the world, involving the conformity of man's conduct to the divine will, is the laymen's job. The clergy exist to train and empower the laity; it is the latter who must do the work.

XI. The Church must insist on a better type of parson, one trained in dogma, morals, teaching facility, liturgics, above all in ascetics. The seminaries are archaic, out of touch with life; this is not the fault of the deans or teachers but of the system, which is a left-over from "respectabilianism."

CHURCH CALENDAR

April

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.)

Perseverance

ENTHUSIASM is a slippery possession. For a moment we have it—the next moment it is gone. That's why it is so much easier to start something than it is to finish it. At the beginning the novelty of doing something different warms up our capacity for enthusiasm but in the course of time the novelty wears off and the enthusiasm subsides. To see a thing through to a successful conclusion calls for sterner qualities of character than to get the thing started in the first place. Enthusiasm must be supported by perseverance.

Churchpeople learn this lesson all over again with the recurrence of each Lenten season. On Ash Wednesday we enter on a course of personal discipline which we know will produce real spiritual benefits. Some specific touches of self-denial, more frequent attendance on Church services, reading some sound religious literature as a tonic for our Christian thinking, more care with our private devotions and the preparation for our Communion, an honest effort to strengthen some of those virtues in which we know ourselves to be weak such as patience, gratitude, or generosity—along such lines we started Lent with good intentions, an awakened interest, and a holy hope. Then after two or three weeks comes the let-down. Our initial interest lags and our good intentions begin to droop. About the middle of the season it becomes an effort to keep Lent. Some people who are accustomed to follow their emotions will easily decide that there is no religious value in making yourself do something you really do not want to do. They will convince themselves that the only suitable offering to God is one of cheerful spontaneity and that there is something a little bit blasphemous in driving oneself to the performance of Christian duties. For these people Lent dies out in a forlorn drizzle of spiritual ineffectiveness. They give it up because they don't feel like going on with it. They can't stand the test of Mid-lent.

But there are others who know that perseverance is a Christian virtue of the first magnitude and that it cannot be won without valiant effort. They recall our Lord's pregnant remark "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." They understand that their feelings are not altogether reliable for guid-

ance in the Christian way of life. They know that obstacles are things to be overcome and that duties are meant to be carried out. Discipline is more than a word in their vocabulary—it is a working factor of profound importance in their scheme of daily living. When their enthusiasm lags, their wills come to the rescue. When they feel like slowing down, they know they must tighten their grip. They have learned that Mid-lent is merely a test of their perseverance.

This is what we gather from the experience of the Church accumulated through many centuries of keeping Lent. It is not the product of theological speculation but the fruit of a pastoral ministry reaching countless human lives as they have struggled up the pathway to God. And now comes modern psychology to add its support to what the Church has learned the hard way. For modern psychology tells us that in the workings of the human mind attention ebbs and flows. We cannot maintain a high degree of attention for more than a limited length of time. Those wanderings of mind which sometimes disturb us are simply the surgings of our mental faculties. To be sure concentration can be cultivated, but an excess of it is very tiring and demands relaxation. No one can live always at top speed either intellectually, emotionally, or spiritually. The most stolid of people have their moments of keen perception followed by moments of dullness. Sensitive people will rise up for a time into the clouds of elation and presently sink far down into the depths of disillusionment. A high state of excitement will always bring its reaction of apathy. In other words there are periods of Mid-lent in everybody's life (even for those who may never have heard of the Christian Year) when initial enthusiasms wane and a spirit of lethargy sets in. Somewhere in all these fluctuations there must be a stabilizer if one is to avoid the pitfalls of purely impulsive living. There must be a course of action to be followed, a line of duties to be performed steadily and consistently no matter what one's passing emotional reactions may be. If we would weather the storms of our own human nature, we will cherish the determination to persevere through the low spots of flagging interest until we rise again to the level ground of further achievement. But we must have something to stick to and we must stick to that something.

Today's Gospel

Fourth Sunday in Lent

"GATHER up the fragments that remain that nothing be lost." These words from the Mid-Lent Gospel may be taken as a call to us to give serious thought as to how we are using God's gifts which He freely bestows on us. Are we making less than full use? Then look to the fragments lest something of value be lost. How about our Lenten Rule? Does it need revision? Are there parts that have not been kept? Gather up those fragments. Are there spiritual helps that we are still not making use of, points that ought now to be a part of our Rule? Gather in the fragments, that nothing of God's help be lost to us. As we make our Communion let us ask God to show us those fragments we have forgotten or overlooked, that we may gain and use all of God's helps.

JUST now the Lenten lesson of spiritual perseverance has a much broader application in the needs of a world all gone wrong with the passions of war. There was a time when professional soldiers could wage war skillfully and methodically without becoming unduly excited over the outcome of any single day's work. Total war, however, is a very different matter. The entire population of a country must be united in a wholesale war effort keyed to a high pitch of continuous emotional excitement. Propaganda agencies are organized to counteract the insidious inroads of "complacency" and to preserve the sharp edge of the combative instinct. Morale is to be maintained at all costs. Public interest must be constantly whetted with daily applications of some variety of patriotic stimulation. Week after week, month after month, year after year the steady strain of it continues. The winner in a total war is likely to be that nation which is able to stand the nervous tension longest without cracking. Is it any wonder that thoughtful people are looking forward apprehensively to



Washington, D. C.

DEAR FAMILY: This week I want to share with you a book that I found both thrilling and profoundly moving. It is, moreover, a book that is singularly appropriate for Lenten reading, though quite unlike the books usually recommended for Lent. It is *We Thought We Heard the Angels Sing*, by Lieutenant James C. Whittaker of the U. S. Army Air Corps Transport Command (Dutton, \$1.50).

Everybody knows by now something of the story of how Eddie Rickenbacker, famed ace of the First World War, was forced down at sea with seven companions, when their Flying Fortress lost its course and ran out of gasoline "somewhere in the Pacific"; how for 21 days the men drifted in tiny rubber boats, suffering the merciless heat by day and the pitiless cold by night, with hunger and thirst tormenting them; how one of them died and was buried at sea; and how finally the survivors were rescued and restored to strength and health. Those facts constitute the skeleton of one of America's great epics of courage and endurance; this book supplies the flesh that clothes the skeleton.

Lieutenant Whittaker was the co-pilot on that ill-fated expedition. The story begins October 18, 1942, when he and the rest of the crew of a big Liberator bomber were returning from the Pacific war zone. They landed at Honolulu, where they were to transfer to another plane and complete the journey home for brief leaves from duty. But as they were loading their gear into the Flying Fortress that was to take them on the last lap of their journey, their orders were changed, and they were reassigned to carry the world-famous Captain Rickenbacker and a military aide on a secret mission for the War Department. They had a third passenger also, young Sergt. Alex Kaczmarczyk, just discharged from hospital and anxious to join his regiment in the combat zone. So they swallowed their disappointment and prepared to retrace their journey back to the Southwest Pacific.

From the start the expedition was plagued with bad luck. On the takeoff one wheel locked, and the party narrowly escaped injury when the plane made a ground-loop. They transferred to another Flying Fortress and took off again. But their navigating instrument had been damaged in the accident, and not until too late did they discover the fact. Then they were lost, and eventually Bill Cherry, the pilot, had to set the plane down on the surface—an almost unique feat—and the eight men had to take to three tiny rubber boats.

I shall not attempt to tell the story of their suffering and privations. Except for four oranges, they had neither food nor

the inevitable let-down which is sure to occur when the fighting is finally over? The aftermath of other wars has been a wild backfire of careless living—a general letting-go after the long years of holding-on. At the end of this global, total war what kind of fling will people demand as an outlet for their overwrought nerves? Is there a sufficient body of public opinion soundly attached to the principles of human decency to handle the dangers of post-war irresponsibility? Has the Christian virtue of perseverance sufficient currency to win the war and survive the peace?

Whenever the ordinary, run-of-the-mill Churchman accepts the Mid-lent test of spiritual perseverance this year and settles down to make good on the last three weeks of his Lenten resolutions, he is doing three things. He is strengthening the

water. And it was to be three long weeks before they saw another human being.

None of the men were particularly religious at the time of the crash, though one of them had a New Testament. But, face to face with the elemental forces, they came to realize that their lives were literally in the hand of God. Led by Rickenbacker, they began to hold daily prayer sessions. They prayed for food—and a seagull lighted on Rickenbacker's head. Captured, it provided some food, and bait with which they caught fish for more food. They prayed for water—and a tropical cloudburst, having passed them by, reversed its direction and fell on them. They prayed for a landfall—and eventually they came to it; all except Kaczmarczyk, who was game to the end, but whose fever-weakened body was unequal to the ordeal.

At the beginning of his experience, the author did not even know the Lord's Prayer. Miracles were simply non-existent for him. But these things he knew—they all knew—to be miracles, and direct answers to prayers wrung from the heart. No other explanation would do.

They were simple prayers, not framed in liturgical language but couched in plain, reverent, straightforward words. Here is one of them, used by Captain Rickenbacker when their thirst became unendurable:

"Old Master"—that was his favorite method of address—"we called on You for food and You delivered. We ask You now for water. We've done the best we could. If You don't make up Your mind to help us pretty soon, I guess that's all there'll be to it. It looks like the next move is up to You, Old Master." . . . Within an hour or so the burning skies clouded up and the men were deluged with cold, pure water. . . . "Here she is!" Cherry shouted. "Thanks, Old Master!"

Captain Rickenbacker has told the story over the radio. Another man has told it in a series of newspaper articles. *Life* had a feature story on it. And one of the seven survivors has announced his intention of entering the ministry, so that he can devote the rest of his life to the telling of it, and to passing on to others the new faith that he found. Here is the way our author concludes his book:

"When my 30 day sick leave had expired I reported back for duty and found I had been detached for 60 days longer to tell the story of our raft cruise before war production workers on the Pacific coast. During the weeks that followed I addressed hundreds of thousands of them. And my story was not about us so much as about our boys who are manning those tiny dots out in the Pacific. . . .

"These are the things I told daily for weeks before armies of airplane workers, steel workers, and ship builders. And I told them the story of the rafts; how during those blazing days out there I found my God. I was having an audience such as I may never have again. And I told that story as often as I could.

"I will tell it again and again, so long as I live. It was the greatest adventure a man can have. It is the greatest story a man can tell."
CLIFFORD P. MOREHOUSE.

sinews of his own Christian character; he is reinforcing the stability of the Church in a world that needs steadying; and he is vitalizing that spirit of unyielding determination which will be required to hold together the shattered remnants of civilization as the war's end. Appropriately Mid-lent Sunday is nicknamed "Refreshment Sunday."

"Thy Kingdom Come"

SEVERAL readers have written to ask where they could obtain copies of the superb print of Christ, entitled "Thy Kingdom Come," which we used as a cover picture for our issue of March 21st. They may be obtained from the artist, Miss Signe E. Larson, 333 North Second Street, Lindsborg,

Kans. A matted print, size 10" x 14", costs 50 cts. Miss Larsen also has for sale copies of the print in other sizes, some of them framed, and copies in water colors and in oils.

The print has hung in our office ever since this editor came to work on *THE LIVING CHURCH*. We have long wanted to use it as a cover illustration, but were unable to find the artist's address until one day the Rev. Dr. Hewitt B. Vinnedge happened to visit us and noticed the picture. While he was serving in the district of Salina some years ago

he met Miss Larson, who is a member of the Episcopal Church and was then a student at Bethany College, Lindsborg, Kans. Miss Larson, a brilliant student, is deaf and dumb; but her artistic skill gives her a better means of expression than speech.

A layman who wrote to ask where the picture could be obtained remarked, "It has more strength of character in it than many of the representations which one sees." A priest commented, "It is the most likely looking picture of Christ that I have ever seen."

The Church's Marriage Law—II

TWO weeks ago we published the text of the "Canons A and B" proposed by the Commission on Marriage and Divorce to replace Canon 42, and last week we discussed Canon A in detail. The most delicate problem facing the Commission is that of developing procedure to deal with cases in which what appears to have been a marriage was in fact not Christian marriage. This problem is tackled in the second proposed canon, to which we now turn our attention.

Canon B, of the Indissolubility of the Marriage Bond, as a correspondent has pointed out, has a peculiar title for an enactment providing for something that looks very like its opposite.

This canon, like Canon A, begins with a statement of a sort which is not ordinarily found in the canons—a statement of the Christian doctrine of marriage. Yet we must confess that we like this statement, appropriate or no, and should like to see it included as a preface to the canon, or canons, on marriage. In the canon, it does serve a purpose of definition and clarification which will, we feel, be of assistance to those charged with interpreting the specific provisions that follow.*

Section II is similar to the provision in the present canon that the minister be called in to seek to effect a reconciliation in cases of marital discord. It wisely eliminates the distinction between offended and offending parties. It also provides for issuance of a written certificate by the minister to the effect that he has sought to reconcile the parties; this certificate later becomes part of the evidence which the Bishop is to use in judging marital cases. (The ambiguous phrase, "in which case," should be clarified.)

Section III sets up standards and machinery for pronouncing marriages under certain conditions ecclesiastically null. The words "annulment" and "null" are carefully avoided, for reasons best known to the framers of the canon. It would be better to use them in our opinion, for several reasons. In the first place, the fine statement of the Church's teaching about marriage with which the canon begins would not have to be concluded with those weasel words, "except as hereinafter provided." Instead, the wording would be, "unless the previous union has been declared ecclesiastically null, as hereinafter provided."

The Commission's introductory memorandum makes clear the fact that what is intended is actually a proceeding for annulment based upon causes existing at the time of marriage, though it is recognized that sometimes the cause is "latent before the contract and exposed by the marital relationship." While such matters must be handled with delicacy and care,

it is true that many cases of this kind exist, and we believe that the canon should provide for them.

The wording of group (b), "abnormalities, defects, or deficiencies of character sufficient to prevent fulfilment of the marriage vows," should be made clearer by adding the explanatory phrase, "in existence at the time of the contract," which appears in the Commission's memorandum at the discussion of this type of impediment. Since this is what the Commission intends, the intent should be made crystal clear in the canon itself.

A most important reason for calling the annulment what it is appears in the curious silence of subsection ii as to which of the parties is being granted permission to marry. Apparently, if a person is adjudged to have "abnormalities, defects, or deficiencies of character" or to have undergone "an irremediable mental, moral, or spiritual deterioration" he may remarry, whereas a normal person may not! Actually, of course, there is little danger that the law will be administered in this way. But, if a spade were called a spade throughout the canon, the application to the Bishop would be "to have the marriage declared ecclesiastically null and void." The Bishop, proceeding as outlined in the canon, would (if the facts warranted) grant the applicant's petition. Then, if the person wishes to marry, he may proceed as any other unmarried member of the Church would in such circumstances. We would suggest, further, that some provision be made that evidence of his capacity and intent to achieve a valid marriage be required of the person whose marriage was adjudged null because he lacked such capacity at the time of the first contract, if he desires to marry again.

We are in some doubt as to the advisability of requiring the Bishop to summon other advisers than the pastor (or pastors) of the petitioners. Perhaps this question might be left to his discretion, since some cases require one type of adviser other cases another, and perhaps some really require no adviser at all. It might also be desirable to give the Bishop discretion to appoint a deputy, who shall be a priest, to hear cases arising under this canon, providing that the petitioner shall have the right to appeal from his finding and be heard directly by the Bishop. In large dioceses, the Bishop might otherwise find a disproportionate amount of his time taken up by such cases. The declaration of annulment itself should, of course, in every case be made by the Bishop.

Canon 42 makes clear that such a judgment has no bearing on the legitimacy of children or the civil validity of the former relationship. The new canon should, we think, retain this statement and should somehow provide protection against suits for libel or defamation of character arising out of the very delicate causes of nullity which are outlined. Certainly, ex-

*The word "baptized" should be inserted before "persons" since baptism is a necessary preliminary either to the reception of the grace of any other sacrament or to the achievement of a Christian state of life.

treme care must be taken in the preparation of case histories to make impossible the identification of them with any living persons.

One more point in Canon B requires comment. The annulment proceedings are made to apply only to persons who "have been faithful members of the Church and earnest seekers after divine grace"; it should be made clear whether this refers to the period of the marital relationship or the recent past before the initiation of proceedings. In our judgment, the requirement should apply only in the latter case. The greatest need for this type of proceeding will be among persons who have *not* hitherto availed themselves of the ministrations of the Church. Not a few of the cases will arise among persons who were not even members of the Church at the time of contracting the union. If this view is correct, it seems to us that it would be best made clear in the canon by changing "have been" to "are." The non-legal expression "earnest seekers," etc., really should be omitted, since the question of a person's earnestness is scarcely determinable in a factual inquiry.

The present Canon 42 contains a section devoted to regularizing the status of Churchpeople whose marriage appears to have been contracted "otherwise than as the word of God and discipline of this Church allow." This proceeding in equity is omitted from the present canon, and it is our feeling that the entire section VII should be restored. After all, there are many irregularities in marriage other than the existence of a previous spouse. Some of the impediments are overcome by time and knowledge. Marriage may have been clandestine or irregular in a variety of other ways. A person previously married may have contracted a civil marriage without going through the ecclesiastical annulment proceeding required by the proposed canon, even though he might legitimately have done so (perhaps he did not even belong to the Church at the time). All these cases are provided for in Section VII of Canon 42 in perhaps the best possible way to achieve the desired end. A proceeding of this type is, of course, subject to abuses. Yet it is our conviction that it is worth the danger of the abuses to achieve the result of doing justice in hard cases.

We feel that the omission in the proposed canon of the adultery proviso, which rests upon a disputed interpretation of a doubtful Biblical text, is an important step forward. This proviso, as we have many times said before, distorts the Church's teaching on marriage and cannot be equitably applied.

All in all, it seems to us that the Commission on Holy Matrimony has done an excellent piece of work in sketching the general provisions of the Church's marriage law. We think that much work still remains to be done to get the material into the most appropriate form and to improve the canon in detail; indeed, the Commission's memorandum indicates that its members agree with this view. We look forward, therefore, with keen anticipation to the final report of the Commission, confident that the thorny problem of the Church's marriage legislation is well on the way to solution.

The Foundation

TWO noteworthy gifts have been made to the Church Literature Foundation recently—one of \$1,000 and one of annuities amounting to about \$2,080. Both donors prefer to remain anonymous, but we wish to express our thanks and those of The Living Church Family for their generosity.

Gifts to the Church Literature Foundation are, in a very real sense, gifts to every reader of THE LIVING CHURCH. For the Foundation underwrites part of the deficit incurred

in making available to you the news, the work, and the thought of the Episcopal Church. Without the Foundation, we could hardly continue this work; and as the Foundation is strengthened through the gifts of generous Churchpeople, we shall be able to do a better job.

Of course you are buying war bonds regularly. The Treasury Department has worked out an arrangement by which bond purchases can be made for the benefit of charitable institutions such as the Foundation. U. S. savings bonds, series F or G, registered in the name of the Church Literature Foundation, will serve to strengthen the financial basis of THE LIVING CHURCH and at the same time fulfil the government's need for cash. Write for details if you are interested.

"God and the War"

GOD and the War—a British Navy Chaplain's View, written by the Rev. Edward G. Knapp-Fisher, RNVR, appeared on pages 20-23 of our issue of March 14th. It appealed to a good many readers, for comments have been numerous. Hardly was the issue off the press when we received a request for 1,000 reprints.

And while we were getting these ready, in 8-page pamphlet form, with an appropriate illustration, a generous communicant of the Church of the Resurrection, New York, offered us money sufficient to make it possible for us to reprint 2,500 more copies. She made the offer because the article "impressed me deeply and I think many people should read it," and on condition that we offer the reprints free to Churchmen willing to put them to use.

On page 20 is an advertisement offering the pamphlets free. Since we shall certainly have more requests than we can fill, it is suggested that interested Churchmen write today.

Afterthoughts

SPRING is here, and the managing editor's borrowed tulip bulbs are beginning to push through the soil of the acting editor's garden. We (the a.e. and family) have hitherto gardened on a puttering basis just to have a few flowers around. This year, of course, we shall put in our own diminutive version of a victory garden. There is a nice stand of poison ivy in the back yard, not to mention a pleasant patch of deadly nightshade along the west wall, which we've decided will have to go, now that the baby is walking.

Our entire lot is about the size of a pocket handkerchief. Yet we ought to be able to get several coupons' worth of vegetables out of it—especially if we ever do get rid of the poison ivy. If you notice a sudden change in THE LIVING CHURCH, you will know that we've tackled it! Last winter, the snow came just in time to save us.

We shall continue to have some flowers, though. Home life is not what it ought to be without daffodils, columbine, pansies, snapdragons, poppies, and the little blue flax that keeps blooming and falling from May to October.

For our first attempt at vegetables, we are going to try carrots, beets, onions, lettuce, and tomatoes. Our front porch is shaded by a vigorous wild grape vine. Maybe Mrs. a. e. will try her skill at grafting three or four varieties of tame grape on it. But we don't want to give up the blue and red morning glories that stuck their bright trumpets out from among the grape leaves last year!

Something for the body and something for the soul—that's our garden formula. We hope the O.W.I. approves.

The Increasing Witness

By the Rev. William G. Peck, S.T.D.

I WAS dining on a recent evening in a London club with a University don whose task in life is to teach economics. He and I were actually working upon a document setting forth the Church's claim to speak in that field. He is a Churchman who, with great knowledge of his own academic subject, believes that an autonomous economic system, a system established upon its own "laws" apart from any moral or theological judgment as to the purpose of man's economic activity, must come to grief. He has generously given his valuable services to the Christian social witness at this time. But he surprised me when he announced, that evening, that he had only discovered, within the past few days, that behind the Malvern Conference there was an historical background of official Anglican pronouncements, declaring the competence of the Church to state the principles of social order.

I wonder how many intelligent Anglicans in England, and how many equally intelligent Episcopal Churchmen in America, are still unaware of how the English Church has been committed to a social witness. I am not now speaking of the work of prophetic souls and ardent groups of clergy and laity, but of the deliberate and solemn judgments, corporately delivered by the bishops, during the past half century. It is a subject worth considering.

After Latimer and Laud, little was heard in England of the idea that the Christian faith is entirely relevant to the natural life of man, until in the first half of the 19th century the Evangelicals, from the point of view of personal piety, and the Tractarians, from the point of view of the Church as the Divine Society, began to protest against the social practices and tendencies of the age. And it was not until F. D. Maurice spoke to a later generation that Christians were recalled to the conception of a social theology as the basis of a Christian sociology. I say "recalled," because the Mediaeval Church had not doubted the validity of a social theology, and had set forth ideas about money, trade, industry, human status and function, which are being found richly fruitful today.

AWAKENING

From the time of Maurice and Kingsley, the Anglican social witness was vocal and recognized. Through the Christian Social Union, with such leaders as Westcott, Scott Holland, and Gore, the conscience and intelligence of the English Church were gradually awakened. But after the last war, two important events occurred which have had a great influence in the past 20 years. Canon P. E. T. Widdrington, showing the importance of Maurice's conception of a social critique based upon Christian dogma, gave birth to the Anglo-Catholic school of social thought which is represented by the Christendom group. And the Industrial Christian Fellowship,

led by the Rev. Prebendary P. T. R. Kirk, identified with no ecclesiastical party, but increasingly attracted to the theological foundations of sociology, began its great work of preaching and teaching through the length and breadth of the land. Other groups have appeared, but the main work of Christian social witness in the Anglican Church is in the hands of the ICF and the Christendom group. The latter has had much to do with the formation of Church Social Action, as a branch of the Church Union.

All this, however, important as it has been, has not committed the Church as a whole. Not even the semi-official status achieved by the Industrial Christian Fellowship, particularly in the wide episcopal recognition of "Industrial Sunday," has meant that there is a surely based Anglican authority binding all Anglicans to certain social doctrines. But, as a matter of fact, during the past half century, that kind of authority has been developing. The social witness has been fortified by pronouncements from more official and authoritative quarters. Space will not allow us to examine these in detail; but a brief survey will make it plain that "Malvern, 1941" was not, as some uninformed critics imagine, a suddenly devised ecclesiastical ruse for putting the Church on the map in a changing world. Malvern, as an Anglican event, rested upon very definite historical foundations.

LAMBETH

It was in 1897 when Queen Victoria was upon the throne, that the Lambeth Conference first turned its attention to the claim that the Christian faith cannot express its whole meaning for man if it be regarded as having no meaning for the shaping of his social relations. The Conference then laid stress upon the four principles of brotherhood, the dignity of labor, justice, and public responsibility for the character of economic and social order. It was, for its time, a notable declaration.

Ten years later, in 1907, the joint committee of the Convocation of Canterbury, including six bishops, two deans, two archdeacons, and five laymen, stated that the Church had "allowed itself" (in the economic controversy) "to be silenced by the terror of supposed inexorable laws," and that "the idea of individual salvation had been disastrously isolated in Christian teaching and belief from the social ideas of original Christianity." And in the following year, 1908, the Lambeth Conference declared that underlying the democratic movement were ideals of brotherhood, liberty, mutual justice and help. "In these ideals," it said, "we recognize the working of our Lord's teaching as to the inestimable value of every human being in the sight of God." Perhaps there were few members of that Conference who clearly realized how valuable such a statement of Christian humanism would become, against

the collectivism of our own time which regards the human being as a mere function of the "mass state."

At its first meeting after the Great War, the Lambeth Conference returned to the subject of the Church's social witness. The Archbishop's "Fifth Committee," 1919, reported "that it is precisely the present economic organization of society which is, in some respects, defective," and that the necessary "fundamental change" should aim "at making the spirit of coöperation for public service the dominant motive in the organization of industry." It went on to assert that the wage earner was subordinated to the financial interests of persons who were responsible neither to them nor to the community. And the Lambeth conference itself, for which the "Fifth Committee" had prepared this report, meeting in 1920, urged that "the workers in an industry ought to have an adequate share in the control of the conditions under which their work is carried on."

The Lambeth Conference assembled only once more, before the second World War fell upon us. But on that occasion, in 1930, it was still persistent in its social doctrine, and it gave utterance to a profoundly important reflection which touches the deep heart of the problem of economic man. "We cannot yet say," it affirmed, "that society has even yet come to believe that industry exists for man, not man for industry." Here was a fundamental criticism of secularized society and of the fake humanism which had betrayed humanity. Here was a call for a return to the true doctrine of human ends which only Christian dogma can supply. This is the basic social issue.

And what, it may be asked, is the outcome of all these solemn deliverances? Have they set the Church on fire with prophetic zeal? Have they converted the world? During the period over which they were delivered, we have had two world wars, with an intervening period of economic frustration, world unemployment, and terrible social insecurity. This, of course, is all true. But it may at least be said that the Anglican Communion, through its bishops, has been declaring that the secularized world was in grave danger. And it is worth remembering that the Lambeth Conference began its long series of social dicta in the year 1897, the year of the Diamond Jubilee, when the order of financial and commercial expansion attained the high water mark of confidence and complacency.

Today, under the leadership of the Archbishop of Canterbury, the English Church has the ear of England when it speaks of these issues, as it has not had it for centuries. It has sometimes been said in despair that all these noble resolutions, passed with so much sincere conviction, find their way eventually into some ecclesiastical pigeon-hole as their last resting place. It seems however, that you cannot pigeon-hole the Holy Spirit.

Everyday Religion

Spiritual Pitfalls in War Time

V. Hate

ONE of the most dangerous spiritual pitfalls of war time is hatred. Many persons of high standing in the nation urge it upon us as a patriotic duty. Part of our justification for fighting the war is our profound rejection of the way of life represented by our enemies. How easy it is to let our righteous indignation slide over into hate!

Some people say that to make a distinction between indignation and hate is idle. If we are to kill our enemies, it is argued, we might as well hate them. What difference does it make how we "feel" about it?

First, we must understand that hate is an attitude, not an emotion. It does, of course, contain an emotional content. But it contains much more, and is not subject to rise and fall and reversal, like an emotion. Nor can it be sated so readily. The German-hater is a man whose desire to do Germans ill is not conditioned by the effect of the ill-doing on the winning of the war. He holds an attitude of malevolence toward Germans at all times and in all places. Since Germans have contributed largely to both our blood and our culture, we are not so likely to find the German-hater among us as the Jap-hater. But there is a streak of vindictiveness in all of us which is ready to fasten upon both Germans and Japanese for its object.

This attitude of hatred is a corrosive one. The personality dominated by it is weakened, and in danger of being destroyed, just as rust eats away at strong iron supports and eventually makes them useless. From the practical standpoint, it prevents our understanding our enemies, and therefore makes it harder for us to deal with them effectively. Yet, certain writers, artists, and cartoonists are incessantly urging hatred of our enemies upon us. We are all of us tempted, at times, to play false to our Lord's teaching and become haters.

In the spiritual life, hate bars the way to growth. Christ warned that the forgiveness of our own sins was conditioned upon our forgiveness of those who sinned against us. In the Lord's Prayer, it is set forth as the ground upon which we dare to ask God for mercy. And many times in His ministry, even at His crucifixion, He taught us to forgive our enemies and forgave His own.

The basis of hatred is self-centeredness. National hatreds spring from group self-centeredness. From our Lord's life and teaching we know that the worst wrong-doer is the object of His compassionate love just as we are. For we too are, in comparison with

Him, in the same class. If God loved only good men, where would I be?

Yet when we read of atrocities inflicted upon helpless victims of Nazi and Japanese tyranny, we "see red." There is something essentially horrible, we feel, something anti-human, about the forces against which we are called to battle. It is true. Sin is always anti-human. It is also sacrilegious, anti-God. And it is right for us to feel a revulsion against it, and to oppose it with every means in our power.

But, lest our "seeing red" carry us into equally anti-human and anti-God reprisals and vengeance, we must steadily keep in mind the very basis of our condemnation of our enemies. They have foresworn justice and mercy. We must uphold justice and mercy, in dealing with them. They are cruel; we must set cruelty behind us. We cannot fight this war without inflicting pain upon them. But the purpose of the infliction of pain and the measure of it in terms of the purpose are all-important. Dentists must inflict pain many times a day, yet no one considers them cruel. Parents must inflict pain on their children—whether physical pain or mental—to help them become useful members of society.

As Christian members of a democratic nation, we must assist in a vast work of destruction against our enemies—not for the sake of destruction, but to prevent their continuing in courses which would bring even more destruction upon the world. Hating them will not help us in this work, any more than a dentist can work better by hating his patient or a parent by hating his child.

Indeed, loving them, on the same analogy, will make us far more effective—if the love is not a sentimental emotion, but a warm and reasoned determination to serve their best interests.

Few of our wartime temptations strike so directly at the heart of the Christian gospel as this. If the love that God pours without measure upon mankind is to be dammed back from our hearts by our rejection of millions of His children, we shall have lost our sector of the battle for the Kingdom of God. Each of us stands at the pinnacle of a long and glorious history, wherein prophets, apostles, saints, evangelists, kings, princes, countless men and women lived and died through the ages so that Christ and His Church might advance. The battleground today is your heart and mine. On whose side shall we be counted?

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BOOKS



ELIZABETH McCracken, Editor

London's Historic Churches

THE OLD CHURCHES OF LONDON. By Gerald Cobb. Scribners. Pp. 116. \$5.00.

Those who have had so much delight in their visits to the ancient churches of London will hail this book with enthusiasm and thankfulness. It is a charming addition for any library. Every authoritative and appreciative word about the churches is always something to be treasured.

At the present any news of their condition is a relief; and the news is not, on the whole, bad news—at least it might have been worse. Damage to Wren's masterpiece, St. Stephen's, Walbrook, is heart-breaking; yet after all it is damage not destruction. In some of the worst cases towers or spires still stand. The author of the text is Professor of Fine Arts at Cambridge and what is said naturally comes out of the interests such a writer would have. There is considerable new information both historical and technical. The general reader, however, will not find as complete satisfaction as he gets from the classical books of T. F. Bumpus. The hundred-odd photographs and drawings, many of them from new points of view, are fascinating; the colored reproductions splendid; even the jacket is an artistic triumph.

There is just one criticism. Art for art's sake and a love of the antique for itself have at one point somewhat spoiled due appreciation. Granted that the restorer has done considerable damage, nevertheless he has also done very much good. The dead have often been brought to life again. Churches are not, and cannot be left to lie, merely monuments of the past. They are places of worship for the living. Where this has been remembered, the visitor finds little of which to complain. The stained glass may be, many times, unfortunate as well as unsuitable, but no just complaint can be made against the substitution of finely conceived and beautifully colored sacred pictures in the Altar-pieces, for the gilt-lettered Tables of the Law and the Lord's Prayer. Even the glass has something to be said for it. Wren's churches were not in themselves always beautiful; passing time together with the atmosphere of London has left many of them, under a glaring light, pretty desolate looking. Bad glass is not likely to be a permanent disfigurement. When the traveler looks at the Merchant Tailor's window in the south transept of St. Paul's it is to take courage for the Wren churches in this regard.

DONALD FRASER FORRESTER.

An Outcome of the Liturgical Movement

THE DIALOG MASS. By Gerald Ellard, S.J. Longmans. \$2.75.

A "dialog mass" is something we Anglicans take for granted; a service at which the congregation join in the liturgical responses. But among our Roman brethren it is a novelty, because of the efforts of

the Liturgical Movement, which Fr. Ellard hopes may eventually become general throughout his communion. For a while Rome was reluctant to give permission for such a practice as "contrary to existing usage," but this difficulty is being overcome and bishops are empowered to license dialog masses in their dioceses; a correspondent writes Fr. Ellard from Italy that "it is by no means rare to hear the congregation making the responses." In the United States most bishops have granted the necessary permission and Fr. Ellard lists, diocese by diocese, the number of churches in which the dialog mass is being introduced. The Bishop of Wheeling writes however: "It seems to me that as long as the dialog is carried on in the Latin tongue, which the people do not understand, it is more of a distraction than a help" (p. 99)—a point of view that is quite comprehensible.

BURTON SCOTT EASTON.

Children and the War

OUR CHILDREN FACE WAR. By Anna W. M. Wolf. Pp. vii—214. Houghton Mifflin. \$2.00.

This is one of the most satisfactory among recent volumes appraising the war's impact upon children. It is a realistic facing of the problem confronting every family today: How can we explain the war to children?

Realizing that the home is the first line of defence, Mrs. Wolf, who is senior staff member of the Child Study Association of America, is convinced that the child first needs to feel that the war is not a forbidden topic of conversation. There is no absolute way of safety, since children are a part of a world at war and are bound to be touched by whatever it does to our common life. Hence the job of parents is to help them understand, not to forget.

The author does not claim any magical prescription to help children through this tense period. She points out that in war as in peace a child will take his cue from his parents. If they are jittery, he will probably be jittery; if they are calm, he will be calm. In other words, the mental and emotional well-being of the child depends upon his parents' ability to remain emotionally integrated. "An understanding of children in wartime depends, in the last analysis, on the depth of one's understanding of children's problems at all times."

Great emphasis is given to the importance of keeping family ties intact in any time of crisis. For families the maintenance of morale means a frank and balanced recognition of danger, but a danger that need not be faced alone. "If a child can rest assured in the knowledge that, come what may, the family will continue to face life together, he can go on with life in the usual way, his anxiety will not be too deep, and the consequences of actual disaster will not prove psychologically destructive. . . . The majority of children



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God and the War

A British Navy Chaplain's View

By the
Rev. Edward G. Knapp-Fisher

An 8-page pamphlet, this reprint of an article by the Chaplain of H. M. S. Newcastle, which appeared in *THE LIVING CHURCH* for March 14th, is available free, as long as it lasts, to any priest or active layman who will undertake to distribute the pamphlet among the people of his parish.

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face whatever they have to with astonishing equilibrium so long as the familiar currents of life and the people who make up those currents go on much as before."

An excellent chapter is devoted to the results of British experience in dealing with children face to face with destruction. Both the government and the child welfare agencies of England learned much from the two mass evacuations of children from London and are convinced that mother morale equals child morale. This experience revealed how different is the program needed for young evacuees of the different age groups. The youngest children must be kept with the mothers at whatever cost, whereas children from 6 to 12 do well if sent away in the group to which they are already accustomed and adjusted. Among adolescents greater difficulties emerge.

Much less related to the central theme are the sections on Women and the War and The People's War. The volume is fortified with excellent reading lists of books for children of various ages and for parents.

C. RANKIN BARNES.

A Sketch of the Whole Anglican Communion

THE EXPANSION OF THE ANGLICAN COMMUNION. By John Higgins. The Cloister Press. Pp. 248. \$2.00.

Fr. Higgins has undertaken a most praiseworthy enterprise in giving a brief sketch of the whole Anglican communion, a field not covered by any other up-to-date and available book. Unfortunately he has been rather careless in matters of detail; the reader with special knowledge will detect inaccuracies in his own field and suspect their presence in others. Consequently the book cannot be recommended for anything but a general view of the world-wide spread and missionary efforts of our Communion. That, however, it gives very well, and its usefulness is increased by a series of sketch maps of the various Anglican Churches.

EDWARD R. HARDY JR.

Psychology for the Clergy

PSYCHOLOGY AND RELIGIOUS TRUTH. By Thomas Hymel Hughes. Macmillan. Pp. 160. \$2.25.

The book contains eight lectures on this timely and interesting topic. It has been written by one who is sympathetic with the new science and eager to make use of its findings for religion and theology. The lectures were given, at least most of them, to the undergraduates of a theological college and are therefore introductory in nature and simple in presentation. Dr. Hughes himself, it would seem, is to be classed with interested and well informed students of the subject rather than among specialists in the field. For that reason his opinions are perhaps of particular value; his sympathies never run away with his mature, benign sanity and balance. As is so often the case in such studies, the lectures dealing with the origin and ground of religion and that concerned with the

Atonement are the most informative. All, however, will be found helpful. The point from which discussion starts is the older orthodox theology with something of a Calvinistic tinge.

DONALD FRASER FORRESTER.

The Fifth Volume of Dr. Latourette's Great Work

THE GREAT CENTURY IN THE AMERICAS, AUSTRALASIA AND AFRICA. By Kenneth Scott Latourette. Harpers. \$4.00.

The fifth volume of Dr. Latourette's monumental *History of the Expansion of Christianity*: as the fourth volume treated the United States, "the Americas" cover only Canada, Central and South America. As always the treatment is meticulously exact and objective; in the very polemical subject of Protestant missions in South America Dr. Latourette confines himself so closely to the admitted facts that no controversialist can take exception to his statements. Anglican missions receive due credit everywhere and the heroic career of Bishop Selwyn in New Zealand and the South Seas is admirably described; the passing reference to "Guadalcanar" on p. 237 is worth note! In so immense a work as this few details can be picked out for special mention but Dr. Latourette may be complimented for his judicious handling of the regrettable Colenso affair in Natal, for his summary of the very remarkable story of missions in Madagascar, for his picture of Livingstone. Few readers, past doubt, will have the courage to work through this volume from end to end; but it, like the other volumes in the set, belongs in every parish library.

BURTON SCOTT EASTON.

Remedy For Disillusionment

NOBODY'S CHILDREN. By Rose Kuzmaul. Houghton Mifflin. \$2.50.

Sarah Malstrom, who had begun to believe that life is hardly worth living, was put in charge of 28 small boys in a state orphan asylum. As a remedy for disillusionment such as assignment seems somewhat drastic; but it worked. It worked because Sarah had neither time nor inclination to think of herself; Miss Kuzmaul—who has had experience in such an asylum—makes this abundantly clear by her pictures of the boys!

E.

Autobiography of a Clergyman's Son

GET THEE BEHIND ME. By Hartzell Spence. Whittlesey House. \$2.75.

A clergyman's son lives in two worlds, in constant conflict; the world of his father, with its ideals and practices, and the world of other boys, making light of these things. Mr. Spence tells the story of this tension as he met with it in his own boyhood; tells it with rich humor yet with complete sincerity, the same humor and sincerity that made his *One Foot in Heaven* so popular a work.

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Good Friday



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nothing to you,

all ye
that pass by?

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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NORTH DAKOTA

Mandan Church Damaged

Two thirds of the city of Mandan, N. D., was under water on March 29th when the Heart River overflowed its banks, and hundreds of people were flood victims.

The Rev. John H. Rayner, rector of Christ Church, and his family were rescued by boat and fire truck from the rectory. Christ Church was likewise flooded and serious damage was done to the property.

The local Red Cross and civic organizations did splendid work in caring for the homeless, according to the Ven. Thomas A. Simpson, LIVING CHURCH correspondent for North Dakota.

NEW YORK

One Day Convention

Bishop Manning of New York has sent out a letter to the clergy of the diocese stating that because of the war, the work of the diocesan convention meeting on May 11th will be telescoped and an attempt will be made to complete it in one day. Reports will be by title only, if possible, and no report will exceed five minutes, unless the convention otherwise orders.

PUERTO RICO

37th Annual Convocation

The 37th annual convocation of the Church in the missionary district of Puerto Rico and the Virgin Islands was held at St. Andrew's Mission, Mayaguez, P. R., February 23rd through February 25th. Every priest from Puerto Rico and all but three from the Virgin Islands were in attendance, besides a large and representative group of lay delegates, both men and women.

The program contained several extra features of interest and value, made possible by the fact that convocation was scheduled for three days instead of the usual two. A fine presentation of the aims and opportunities of the Woman's Auxiliary was given by the St. Andrew's branch, Mrs. R. E. Quinones, president. A beautiful Service of Lights, during which candidates of the GFS were received, dramatically brought to the attention of convocation the importance and value of this organization. Following this service and the procession of lights around the patio, the members of convocation were the guests of the mission at a most amusing program of entertainment consisting of dancing, singing, slight of hand, and ventriloquism.

Spiritual peaks were reached at Solemn Vespers the first night when the newly formed chorus of St. Andrew's, under the direction of Dr. Bartholome Bover, sang the entire service to beautiful plainsong settings and also rendered two special selections of great beauty; and again at the Pontifical High Mass the following morning. The new hymnal in Spanish, just completed after a year of hard work by the

district music committee, was used at these services for the first time.

Convocation greeted with heartfelt gratitude the announcement by Bishop Colmore that the National Council had accepted the new and increased pay table for all native clergy, to be effective immediately. Appropriate resolutions were passed expressing sincere thanks both to Bishop Colmore and to the National Council.

BRITISH MISSIONS

The district quota for British Missions was oversubscribed, and the pledges by the various parishes and missions were then voted to be added to the general missionary quotas and to be considered obligatory. All other quotas and assessments were accepted as presented by the finance committee.

A mandate was ordered by convocation to the enlarged committee on religious education to proceed at once to the creation and publication of a complete graded course of church school material suitable for the schools on the island, and that the completed work be declared the official church school material for the Church in Puerto Rico. The committee met immediately and planned its work for the coming year.

Convocation seriously took to heart the report that the number of baptisms and confirmations had fallen off slightly during the past year, in spite of the fact that there were several legitimate reasons which could account for this decrease, and all delegates returned to their duties solemnly promising that in the strength of the inspiration and fellowship of the preceding three days they would bend every effort to spread Christ's Kingdom in Puerto Rico and the Virgin Islands as never before.

ELECTIONS: Council of Advice, Puerto Rico, Rev. Messrs. B. Reddish, A. Villafance, C. F. Boynton, Messrs. M. Dull, F. Vall Spinosa, L. Garcia. Council of Advice, Virgin Islands, Rev. Messrs. J. A. Swinson, H. M. Piggott, J. E. Levo, Messrs. M. Merwin, R. W. Skeoch, Dr. D. C. Canagata. Executive Council, Rev. Messrs. J. E. Levo, B. V. Reddish, L. Bauza, R. E. Quinones, Messrs. C. A. Anduze, L. Garcia, C. Hinds, M. Martinez. Deputies to Provincial Synod: Rev. Messrs. B. V. Reddish, D. Villegane, Mrs. C. F. Boynton, Miss Ethel M. Robinson, Mr. E. Rivers, (alt.). Deputies to General Convocation: Rev. Messrs. J. A. Swinson, M. Rivera, Commander H. Hull, Mr. R. W. Skeoch (alt.)

W. MASSACHUSETTS

SCK

Young People of the Episcopal Churches of the greater Springfield area were guests of the Servants of Christ the King of St. Peter's Church, Springfield, Mass., at that church on Sunday afternoon and evening, March 7th. In the course of the session, the rule of life of the SCK was explained by three members, while inspirational addresses on the subject, The Warfare of the Spirit were given by Bishop Lawrence, the Rev. Richard K. Nale, OHC, and the Rev. Robert N. Rodenmayer, rector of St. John's Church, Northampton. The Rev. Emmett Paige, rector of St. Peter's, con-

ducted the opening meditation and directed the worship of the conference. The rally was the first public gathering sponsored by the SCK in this diocese.

WYOMING

Growth

★ Easter Day, 1920, St. Mary's of the Plains, Rock River, Wyo., was completed and filled with people of the community, a child was baptized and three were confirmed. In all the years since, this little building, the first and only Church of the windiest point on the wind-swept Laramie Plains, has stood beside the Lincoln Highway, witnessing that people in Rock River believe in God. But not too vigorously. For the services were few, the Sunday School languishing, the communicants dwindled until for years only one individual was reported.

Six years ago, on a Sunday morning, the newly consecrated Bishop of Wyoming, hurrying to a more distant town on that icy road, saw smoke blowing from the St. Mary's chimney. It was 30° below zero. The Church had long since been so sand-blasted by summer winds as to appear quite deserted, and abandoned. Windows were broken. The bishop went in. The cast iron stove and stove-pipe were red hot to the second elbow. Around it stood eight children and a woman, a Christian woman, keeping faith alive in some, awakening faith in others.

The bishop introduced himself, complimented the teacher, said prayers, but then could not restrain his thoughts. "How can this community permit its only evidence of a corporate belief in God to come to this state of neglect and disrepair?" The reaction was immediate. "Let's restore our Church." A canvass of the people of Rock River brought in enough. Over \$300 was raised that week. The church was repaired and repainted and a ministry provided and for six years services and Sunday school have been continuous.

Pearl Harbor! Two Rock River boys in the casualty list! The very next Sunday the Church of St. Mary's of the Plains was crowded with bereaved relatives and sorrowing neighbors.

March 21, 1943, brought out two capacity congregations. The student-pastor and his wife, Mr. and Mrs. Harry Haydis, had the happiness of presenting 17 persons to the bishop for baptism. Eighty-one people were there; and in the evening 80 or more people gathered there again.

The Sunday school now has an enrollment of 54—this in a town of 300 population.

Bishop Ziegler in commenting on St. Mary's history said: "The abandonment of a church and the withdrawal of the pastoral ministry from a community of people is a dreadful thing. When missionary interest lags and contributions dwindle and appropriations are cut, the bishops of missionary districts have sometimes been driven to the closing of churches in an effort to balance the budget. Let us repeat: It is a dreadful thing. The people are let down. Some are resentful. Some are indifferent. Both resentment and in-

difference have to be met by the missionary who would come to reopen the work. It has taken six years of persistence and love and devotion by missionary priest, and deacon and three laymen, one succeeding another until, at last, after six years, the little community of Rock River, again has a vigorous, growing, worshipping Church of St. Mary's of the Plains, giving evidence to all who pass on the Lincoln Highway that they, corporately, believe in God."

ALBANY

Full Schedule

The Rev. Carlos A. Aveilhe, rector of Trinity Church and Episcopal chaplain at Great Meadow prison, Comstock, N. Y., on March 4th multiplied his already long list of appointments and accomplished a record-breaking schedule. He had Holy Communion at his parish Church and at the prison, 7:30 and 9:00 A.M., morning prayer and sermon at Trinity at 10, went to the Presbyterian Church to preach a sermon for the minister there who was ill. He held adult and children's confirmation classes at 4 and 5, and conducted a Lenten School of Missions, for four village churches at 6:30, and preached at a union service of worship in the Presbyterian Church an hour later.

Two days previously the World Day of Prayer, with an attendance of 125 women, was held in Trinity Church; and on Ash Wednesday the Church was packed to the doors when people of other communions came to join in Evensong, Litany, and Penitential Office. Fr. Aveilhe has a parish Communion service Wednesdays and Fridays, a Victory service on Wednesday afternoons, and alternating services of Evensong, Litany, or Compline on Friday evenings. In addition he visits the prison regularly and holds services there.

COLORADO

Easter Offering

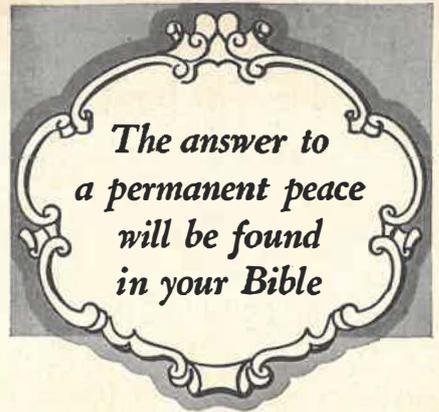
St. Mary's Guild, St. Thomas' parish, Denver, having set an unusually high goal for their Easter offering this year, have instituted a unique way of reaching it. Each woman is selecting something that she can do particularly well, or efficiently, to earn her part. One is giving dancing lessons, another making bread, another making candy, still another doing sewing. They will donate the entire proceeds of these activities.

UPPER S. C.

War Shrine

The shrine installed in the nave of Grace Church, Camden, S. C., in honor of the men and women from the parish who are now serving in the armed forces of the nation was dedicated recently by the rector, the Rev. Dr. Maurice Clarke.

The shrine consists of a new altar in front of glass enclosed registers of the names of the men and women in service



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at the present, and also the names of those from the parish who served in the first World War. The altar is covered with a new victory cloth made of red, white, and blue silk with a laurel wreath and a V symbol embroidered on it. A cross, brass candlesticks, and vases are on the Altar.

The list of those who served in the first World War carries 41 names, while there are more than 50 names for those in the service now.

FOND DU LAC

Preaching Mission

"Bless, we beseech Thee, Almighty God, the preaching mission to be held in our parish and diocese, and prepare our hearts and minds to cooperate with it. Make abundant use of it for the increase among us of knowledge, love, and service of Thee, and for the strengthening of Thy Church in a distraught and suffering world, through Jesus Christ, our Lord, Amen." Thus did the diocese of Fond du Lac prepare for its teaching-preaching mis-

sion held during the past four weeks and continuing until the end of March.

All the priests in the diocese have been utilized, each one having exchanged places with his neighbor during the mission.

EASTERN OREGON

Ministerial Association Tackles Religious Education Problem

Following up a recent survey in which it was estimated that not more than 20% of the school population of over 1900 were receiving regular religious instruction week by week in Pendleton's Sunday schools, members of the ministerial association have been active in bringing the notice of the public to this serious situation.

Addresses have been made to the Rotarians and Kiwanis clubs, Parent-Teacher groups, the Woman's Club, and to pupils of the grade, junior, and senior high schools. To avoid the impression that this is just a "flash in the pan" campaign, the ministerial association is planning a long-term drive to see that the facts receive as

wide publicity as possible. A leaflet is soon to be printed for distribution to parents and the cooperation of the local press and radio station is being sought to give publicity to the need for parents to encourage their children to attend church services and Sunday school.

All churches, including the Roman Catholic, are cooperating in a spirit of fellowship and unity in this campaign.

W. VIRGINIA

Altar Linen

The Rev. W. C. Thorn, priest-in-charge of the Church of the Incarnation, Roncevere, W. Va., recently blessed a fair linen for use on the altar—but not an ordinary fair linen nor an ordinary altar. He represents the Church by regular visitations to the Federal Institution, at Alderson, W. Va., a penitentiary for women. The linen was woven on the loom at the institution by the inmates and after many hours and much hard work, it was presented for use on the altar.

MOTHERING SUNDAY

How few Episcopal people even know, or have been taught by their priests (truly this is so!), that this very Sunday, the Fourth Sunday in Lent, Refreshment Sunday, is The Church's very own Mother's Day. It has been in existence in The Church for generations, and, sad to say, many churchpeople have had to have the significance of a Mother's Day jammed home to them by a clever merchandising stunt. They let themselves get caught up in its meshes, wear the carnations the clever merchandisers planned for them to wear, write on the sickeningly maudlin pink cards produced by the millions by the same crew, and send "telegram No. 32" out of a glorified selection, prepared for those who can't even say "I love you, Mother" in their own words.

All the while, our very own Church not only has set aside the Fourth Sunday in Lent as Mothering Sunday, but it was there all the while, and 75% of all our Episcopalians never knew it, never were told it, never observed it. The same 75% weakly capitulate to the observance of a "Day" worked up cleverly by playing on many unused heart-strings, and the world's Mother's Day takes precedence over The Church's Mothering Sunday.

Get your priest to tell you more about it. Then, next year, convey to your mother, here or There, your greetings and your love in a manner suitable to the place of her abode. We never get through learning about our Church, do we? Thank God for that!

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DEATHS

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

Francis McIlwain, Priest

The Rev. Francis McIlwain, rector of St. John's Church, Cuyahoga Falls, Ohio, for the past 25 years died on March 19th after a brief illness. The burial office was read in St. John's Church on the afternoon of March 21st and the interment took place the following morning in Akron, Ohio.

Mr. McIlwain was one of the senior clergy in the diocese of Ohio in active service. He prepared for ordination at Kenyon College and at Bexley Hall seminary and was ordained deacon and priest by the late Bishop William Andrew Leonard.

Mr. McIlwain married in 1905 and is survived by Mrs. Marion M. McIlwain and four children.

Before going to the parish where he had given so large a part of his life, Mr. McIlwain had also served the congregations of Trinity Church, Fostoria; Christ Church, Huron; Grace Church, Ravenna; Christ Church, Kent; and Christ Church, Hudson; all in Ohio.

Mrs. Charles H. Dukes

Mrs. Eunice Elizabeth Dukes, wife of the Rev. Charles H. Dukes, rector of St. Cyprian's Church, Hampton, Va., and priest in charge of St. Augustine's Church, Newport News, Va., died on February 6th in Dixie Hospital, Hampton, Va.

She was married to the Rev. Mr. Dukes in 1931 by the late Rev. E. E. Miller of Petersburg, Va. She was educated at Virginia State College. She was gifted in music and rendered inestimable service in the churches served by her husband.

She is survived by her husband, one daughter, and infant son.

PARISH LIFE

Men's Meeting

The Rev. David K. Montgomery, rector of St. Peter's Church, Morristown, N. J., is devoting one evening a month to the men of the parish. He announced in the parish bulletin he would be at the rectory, not for a formal "At Home" (there would be no refreshments), but "that we may come to know one another better and to have a chance to talk over matters of mutual concern and interest." Cards sent out monthly invite the men to "come any time during the evening from 7:30 to 11 o'clock."

The rector also has adopted a plan to enable members to familiarize themselves with facts about the parish. This is done by publishing from time to time in the bulletins figures contained in his recent sermon on The Annual State of the Church. Last month there was recorded the following: "In 1942 we had 57 baptisms, 16 marriages, 54 confirmations and 75 burials. We transferred to this parish 31 communicants from other parishes and added otherwise 35. . . . We reported 1,211 communicants as active in this parish in 1942. . . . The total of all baptized persons for whom we are responsible is 1,738."

Family Day

In order to revive the old custom of family worship on Sunday, the fourth Sunday in each month has been set apart as Family Day in the parish of the Church of the Redeemer, Pendleton, Ore. The Rev. Eric O. Robathan, rector, feels that the increase in the congregation on this Sunday is an encouraging sign that parishioners are beginning to recognize the worth of family worship in Church.

Revised Schedules

A plan to meet his parishioners' needs, regardless of his own convenience, has been devised by the Rev. Andrew M. VanDyke, rector of St. Clement's Church, Hawthorne, N. J. He issued the following: "Nothing can bind a family unit more closely together than worshiping and praying together as a family. The power for enriching the home life of every family that comes from centering on God cannot be estimated, so great is it.

"In order that there may be more of a chance for families to come as a group to God's Altar, here is a manner suggested to each of you for discussion and making a definite plan. Realizing that hours of work make it quite impossible for many families to come to church at the regularly scheduled services together, the rector would like to schedule a service that would be convenient for every particular case. In other words, choose any day of the week, and any time, preferably in the morning and from 6 A.M. on any day in Lent, write it on the form at the bottom of this page, and get it to the rector. There will be a service for you, at that time, in the chapel, when we can pray together, and pray for those persons and purposes that are dear to you, and have God give us His Grace through the Communion."

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REV. JOHN W. NORRIS, EDITOR

Congregational Singing

A BOSTON organist takes issue with the suggestion that the presence of musical editions of the Hymnal in the pews is responsible for good congregational singing in the denominational churches. He protests that he has been employed in a number of parishes in which the singing of the people "ranged from good to almost perfect" and that without the aid of the music of the hymns.

Summarizing his experience he presents the thesis that "Good congregational singing is the result of two factors, to the pretty complete extinction of several minor ones, viz: (1) The patient training of the people in the desire to sing, and the nurturing of that susceptible plant when it has grown. (2) The lowest common denominator method."

He points out that the second method is the one employed in every denominational church of which he has any knowledge and adds: "Any crowd can be gotten to shout away at anything, provided it is common enough and really low in intellectual and musical appeal. Decent singing of material, poetic and musical, for the worship of God takes training."

Considering this second method of which he speaks it seems fair to point out that "loud" singing is not of necessity "good" congregational singing. Rectors have been known who felt that the desired results had not been obtained unless the congregation "blew the roof off." Good congregational singing is thoughtful and quiet singing. A good vocalist is not one who shouts at the top of his lungs, but one who controls the voice and uses it to interpret the words that are being sung.

It is true that many congregations employ the so-called "gospel hymns" with jingly tunes and rhymes and also use a vocalist as a type of churchly "cheer-leader" to encourage the singing of this material. This method will result in singing, but the value of that singing either as music or as worship is open to serious questioning. Yet even such singing requires training.

It is unfair, however, to say that every single denominational church does this. One needs only to examine the hymnals of such churches as the Lutheran, Presbyterian, and Methodist to find in them a vast store of fine poetry and music. While these churches may at times employ the gospel hymnals, the basic hymnody comes from the approved hymnal. The writer has heard some splendid singing of the greatest of all hymns in these congregations. But one should bear in mind the fact that these congregations have had the music of these hymns before them for many, many years. Nor should it be overlooked that the spiritual emphasis has been increased in recent years and that many of the leaders of these churches

frown upon the "lowest common denominator" method.

If there is a need to awaken a desire to sing on the part of our congregations, it is in a large measure due to the fact that in the past—and the recent past—many of our organists have done all in their power to kill off any such desire. It was felt that the only music worthy of the church was that sung by the carefully trained choir. The hymns selected and the music for the canticles was often of such character as to discourage and prevent congregational participation. It will take time to convince our people that it is both expected and desired that they do sing. Group singing in every activity but the church service is prima facie evidence that most people have the desire and will sing if given the opportunity. One of the best methods for encouragement is to give them the music as well as the words of the hymns.

This alone, however, is not sufficient. Encouragement must come from the rector in well chosen words and from the organist by skillful leading and not a drowning out of the choir and congregation. The use of new tunes should be a regular practice but a limited number should be presented each year, so that the congregation is given a real opportunity to digest them.

Good results will not be obtained in a day. It will require considerable time to undo the damage that has been done by the formerly prevailing false conception of the place of music in worship. Congregational rehearsals should prove of real benefit if they can be obtained, but there is a recognized difficulty about getting people to assemble for them.

Placing the music in the pews will have a real value today. Our grammar and high schools are teaching children to read music. Every congregation has a large proportion of people who can read notes, and these will be of inestimable benefit in aiding others to learn new tunes. For with the notes they can sing the unfamiliar music, and their voices will encourage and lead their less skilful brethren.

New Arrival

The Rev. Dr. and Mrs. Almon R. Pepper are the parents of a baby girl, soon to be christened Mary Mallory.

Dr. Pepper is executive secretary of the Division of Christian Social Relations of the National Council, Mrs. Pepper has been on the faculty of the New York School of Social Work.

Mary Mallory was born in Doctor's Hospital, New York City, on March 13th, and weighed seven pounds. She is the first child of the Pepper family.

LETTERS

(Continued from page 4)

That is a thoroughly Presbyterian way of putting the matter. According to Anglican and historic Churchly modes of thinking and speaking, the deacon is "a fully ordained minister"; his office is one of the three major orders of the Church, and our ordinal directs that there be a sermon declaring "how necessary that order is in the Church of Christ." This of course fits in very badly with the Presbyterian doctrine of the "parity of ministers," recognizing only one order of fully ordained ministers (as against our three) and with the prayer proposed in the joint ordination scheme, which would speak of the Episcopalian deacon as coming to be ordained "to the Office of the Ministry" at the time of his ordination to the Presbyterate. [Query: Are bishops the only "fully ordained ministers?"] Dean Zabriskie adds: "The two positions, the Episcopalian deacon and the Presbyterian licentiate, must somehow be merged in the United Church." This ignores the fact that the whole conception of the ministry and of orders is so radically different in the two communions concerned, that to speak of merging them is like a proposal to merge oil and water.

To say, moreover, that "in practice, our Church has no common mind on the office and work of a deacon" is an exaggeration. There may be no general rule as to where he is to exercise his office of deacon or how long or under what circumstances, but there certainly is "a common mind on the office and work of a deacon" expressed on page 532 of the Prayer Book: "It appertaineth to the Office of a Deacon, etc.," where the things that he may do are clearly set forth.

As to the third point, Dean Zabriskie's distinction between the bishop's "spiritual functions which are to be continued" and his "administrative powers" which are "to be determined by legislation," is suggestive but needs clarifying. Is the bishop recognized as being, under Christ, the source of mission and jurisdiction? Is the historic Anglican doctrine of episcopacy by divine institution to be upheld or to be scrapped? Is the authority of the episcopate in matters of faith to be preserved and safeguarded, or to be ignored? Is the bishop in the "United Church" to be really a successor of the Apostles or the successor of the Presbyterian Moderator or the Presiding Minister?

(Rev.) WILLIAM H. DUNPHY.

Evanston, Ill.

TO THE EDITOR: Shall the Episcopal Church Repudiate the New Testament, I am asked by a leaflet-publishing group entitled the Joint Committee to Maintain Prayer Book Principles.

Ever since this committee began circularizing the clergy I have been intrigued by its name. It is, indeed, one to conjure with. Here we may say are a group of stalwart men planning to stand unswervingly amid the slings and arrows of outrageous fortune by something sure and definite—Prayer Book principles. There is something tangible, something solid into which one may hook an anchor.

What, however, are Prayer Book principles? With all respect to you, do you, my dear editor, know in the sense that you could state them with the hope of getting anything like universal agreement? I doubt it, because neither you nor anyone else can do this job. Those who can read the English language can read the text of the Prayer Book. Those who know Church history and liturgical evolution can place the various elements within the volume in something like an objective setting. But, when it comes to principles, that is another matter.

In a volume to which so many minds have

contributed over so many years, as in the case of the Prayer Book, a variety of viewpoints have made their marks. It is also true that any man reading any document—take also as an example the United States Constitution—cannot help but read into it his own personal predilections, so that his interpretation is a mixture of what he has read and his own personal opinions. Therefore, the Joint Committee may be firmly convinced that it has found the Prayer Book Principles, while those who disagree with equal authority could pledge themselves under a parallel name to maintain a rather different set of principles based upon the same book, and each group would be thoroughly convinced that its particular position was correct and that of the other in error. But who is to tell? When the principles become more exclusive than broad general directions, the matter is incapable of solution. Would not our circular-sending brethren be more accurate and also more humble if they entitled themselves the Joint Committee to Maintain Certain Principles which It Believes to be Warranted by the Prayer Book?

The whole situation would be rather humorous if it were not for other reasons tragic. The position of this committee, as far as the personal practices of some of its members are concerned, involves finding certain authority in the Prayer Book to do certain things which I for one do not find there. But I have no monopoly on Prayer Book interpretation, and neither have they. When it comes to New Testament interpretation and the elucidation of the meaning of the diaconate and confirmation, two principles which are said to be in danger, there seems to be available a variety of opinion. The Scriptural case of Philip, the deacon, is an example. Without being too facetious, I am tempted to doubt the validity of my own confirmation, inasmuch as the Samaritans were confirmed by two Apostles while only one bishop laid apostolic hands on me.

Actually the situation is one in which an ancient tradition comes to grips with a modern problem. Of its very nature, the ancient tradition can do no more than point in a great general direction—not toward the sanctity of the institutions it has evolved as ends in themselves—but to the foot of the Cross. It was said by Jesus, "He that loseth his life for My sake shall find it." Cannot this saying be applied to that particular institution, the Protestant Episcopal Church with all its Prayer Book Principles? It will indeed be tragedy if the meaning of the Cross in the life of the Church which bears the name of Jesus Christ has been watered down to only an appropriate symbol to put on altars and to hang on a chain around the necks of Bishops. Enough of Prayer Book principles, which after all have no other meaning than as guides to the life of the fellowship. We are called to maintain something more important than those.

(Rev.) CHARLES D. KEAN.

Springfield, Mass.

Editor's Comment:

Mr. Kean's argument seems to be: "There are no Prayer Book principles; moreover, let us do away with them." Can it be that there are some, after all?

TO THE EDITOR: If a man's sons said that they were thinking of moving across the street to live with a third cousin and invited their father to go along with them and he replied "I cannot walk this way—nor shall I," the only implication that could be drawn from that remark, it seems to me, is that the father had decided to stay at home, in his own house.

The Rev. John McGill Krumm has missed

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LETTERS

the point. The Bishop of Chicago has made no "threats of secession." He has merely announced that he is going to stay at home. When a man says "I cannot walk . . ." how could that be interpreted to mean that he was going someplace?

(Rev.) RALPH T. MILLIGAN.

Belvidere, Ill.

TO THE EDITOR: I have been wondering how long it would be before the Bishop of Chicago's words ("I cannot walk this way—nor shall I") were criticized in your columns.

In the March 7th issue of THE LIVING CHURCH Fr. Krumm charged the Bishop with threatening to withdraw into schism. Actually, Bishop Conkling did nothing of the sort. What he said in clear and unmistakable language was that he disapproved of the several schemes for union with the Presbyterians, and that he intended to stand pat on the Catholic heritage now in the keeping of the Episcopal Church.

I think it is important that Churchpeople everywhere realize that Bishop Conkling's forthright declaration did in fact voice the sentiments of thousands of Churchmen, both clerical and lay. And I submit that no plan for reunion can afford to ignore them.

The assumption that the Episcopal Church will desert its historic Catholicity is, I am sure, a mistaken one. There is always the Holy Spirit to reckon with; and there are those who, like the Bishop of Chicago, prefer to remain within the Catholic Church rather than subscribe to a plan which would lead them into schism.

(Very Rev.) JAMES T. GOLDR.

Salina, Kans.

TO THE EDITOR: May I be permitted to point out the following things in connection with the ruling elders in the Presbyterian Church:

(a) Calvin believed that there were two kinds of elders in the primitive Church—teaching elders and ruling elders. The former he regarded as "pastors" or "clergy," and were to be distinguished from the latter who were "persons of advanced years, selected from among the people, to unite with the bishops in giving admonitions and exercising discipline." (Instit 4.3.8.). They were thus "laity" (cf. Instit 4.12.1, 24), and in the Geneva Church were known by the term "*les anciens*."

(b) The scriptural support of Calvin's view rests upon the following texts: I Corinthians 12:28 ("Governments"); Romans 12:8; and I Timothy 5:17; (cf. Instit 4.3.8. and especially Comm. in I Tim. *ad loc.* where he claims the verse implies there were "presbyters" who were not "ordained to teach," but who "ruled well").

(c) *The Form of Government* of the Presbyterian Church in the USA carefully distinguishes the ruling elder from the minister. The ruling elder has no part in the ordination of ministers or in the perpetuation of the office of pastor by the laying on of hands (Chap. 15. 14).

(d) Bishop Wilson (L.C. February 28, 1943, pp. 10-11) is correct that confusion in theory about the exact nature of the ruling elder does exist in some reformed Churches. In the practice of the Presbyterian Church in the USA, however, there is no question that the ruling elder is a layman, qualified and appointed for a special task.

(e) There is nothing in the *Form of Government* about ordaining ruling elders by the laying on of hands. Ordination means appointment (Chap. 13. 4), though the custom of laying on of hands is optional in the *Book of Common Worship*. (p. 123).

(f) It is not possible to be dogmatic on the issue whether Calvin was right or wrong

in his historical interpretation. The view I take is explained in my *Sacrament of Reunion*, Chapter 2. I believe that the early Christian ministry was modelled on the Jewish "sanhedrins" in the *diaspora*, and the original task of the presbyters was ruling and teaching, but in the earliest stages probably not worship. While the Apostles constituted a kind of order superior to that of the presbyters, the latter perpetuated their office by the laying on of hands until the rise of the mon-episcopate. While it is quite possible that some presbyters did not actually engage in teaching, I have little doubt that in the primitive Church they were all viewed as clergy distinct from laity. However, the type of contrast we intend by these words does violence to the mind of the primitive Church. They seem to have regarded all offices (of which there were very many, e.g. exorcists, prophets, healers, etc.) as *charismatic* rather than *sacramental*. For this reason I do not think it too fruitful to labor the historical problem.

(g) The problem that is vital is the significance for us of the ruling eldership in a United Church. There are many things in its favor. Mature laymen under permanent vows to care for the spiritual life of the congregation would, I believe, enhance the work of the Church. On the other hand, I do not think it wise to limit representation in higher Church courts to these men and women.

(h) So far as the administration of the Lord's Supper is concerned, the part of the ruling elders is merely practical. These pass the patens and cups to the people. They do not officiate in any other capacity.

(Rev.) CYRIL C. RICHARDSON.

New York.

TO THE EDITOR: In regard to union with the Presbyterians, here is a parable: A certain man came to the realization that he was seriously ill, so he consulted a reputable physician, who prescribed for him a certain diet and medicine. Returning home, the man adhered to the diet and medicine for one week. Finding himself to be unrecovered, he discarded the medicine and abandoned the diet. Shortly thereafter he purchased some patent medicine, which, containing an opiate, eased his pain, but having no curative value, aggravated the disease through neglect. It had taken months, perhaps years, to bring about the man's illness; but he expected complete recovery within a week.

We, who are ailing members of the Body of Christ, have in recent years adhered to the diet and medicine of mutual forbearance and coöperation; and the Body is in a far healthier state than for many a decade. But there are some impatient ones who wish to discard this remedy for the patent medicine of organic unity by amalgamation, which might ease the pain temporarily, but ultimately would only aggravate the malady. It took centuries to bring about the church disunity now existing. How may we expect to effect complete unity within a few months or even years? (Rev.) HORTON I. FRENCH.

Lake City, Minn.

TO THE EDITOR: During the last 10 months it has been my privilege to discuss union between the Presbyterian and the Episcopal Church with six Presbyterian ministers, all pastors of congregations and resident in three different states. Three of these conversations have taken place since the promulgation of Basic Principles. From notes made shortly after each discussion I offer a brief of each clergyman's attitude as expressed in a quoted statement.

1. "I believe you must realize that I am by no means without appreciation of your Church in spite of my being against the whole

LETTERS

idea of a union, at least on any basis that has so far been suggested."

2. "I cannot see any difficulty serious enough to outweigh the advantages to be derived from our coming together to constitute one great Church, nor do I see that delay will minimize the difficulties that exist."

3. "A great many of our clergy, together with many thoughtful laymen of our Church, feel that on the Presbyterian side, at any rate, a thorough understanding of what is actually proposed is lacking. It is my personal feeling that the tentative proposals that have been put out have leaned too heavily on forms of words that can be taken by any member of either Church as representing his own views as *privately interpreted by himself*, and have practically ignored some of the historic views and doctrines officially upheld by both Churches. There are many Presbyterians who believe that this approach to a union is unsound. Is it unreasonable to hope that a union between our two Churches should be productive of even deeper understanding and unity than now exists among the rank and file of our membership? To put it mildly, we do not want to add to confusion or division. But that may result from a failure to be completely frank now."

4. "A good many of us (Presbyterians) are wondering not only what has happened in the Episcopal Church with reference to doctrine, but *when it happened*. On one side we are impressed by the fact that you have a recently revised Prayer Book, and we realize how slowly changes in the contents of the Prayer Book are effected when we are told that the revision took nine years. Furthermore, we find that the teaching of the Prayer Book about Baptism and the Lord's Supper are unmistakably the same as before the revision. On the other side we are struck with the emphatic assertion embodied in the 1937 resolutions to the effect that our Churches are in agreement in accepting the two sacraments of Christ. Now, here is our puzzle: Your Prayer Book still teaches Baptismal Regeneration and also both a real presence of Christ in the Lord's Supper and that the rite is a sacrificial (as well as a memorial) one. But all of those teachings were expressly rejected by Presbyterians several centuries ago. Although in our day no one bothers to regulate the individual Presbyterian's belief, officially our Church continues to reject those doctrines. Consequently, if it is true that our two Churches are in agreement about these two sacraments, it must be because the Episcopal Church has abandoned the doctrines mentioned. But, if so, this must surely have taken place *since* your Prayer Book's last revision, yet those doctrines are set forth in your revised Prayer Book just as clearly as ever. So here we go again!"

5. "It appears to me that no real agreement on the matter of ordination has been reached. I do not think that a 'working agreement' on this matter is adequate, and until we shall have arrived at something more profound together I think we shall not be ready for union. If our union is to constitute a true oneness, it can only be realized as an unfolding of an inner state, never through the imposition of an external pattern."

6. "Both Churches have large numbers of people for whom doctrine has little, if any, meaning or value, side by side with large numbers for whom doctrine holds a significant and even vital part in religious experience. These groups differ, too, in their attitude to the particular ways and customs of their respective Churches, the second group being much more firmly wedded to these traditions and observances. Too little consideration has been given to the obvious fact that the two groups will be very unequally

affected by such a merger as is proposed. The first group, so far as their fundamental feelings are concerned, will hardly notice the changes involved. The second group will be unable to face the inevitable readjustments without sacrificial tears. Some of these (no one knows how few or how many) will accept the severe readjustments as a small price to pay for realizing the will of their Master regarding the oneness of His followers. Some will not agree that this is the way to realize His will. What a pity if through haste, or incomplete understanding, or by leaving undone anything requisite to a sound result, these deeply concerned Christians of both Churches should be disappointed. If that should happen, would it not be difficult to retrace our steps? How do we know, after only five years of actual consideration by more than a handful of leaders, that we have hit upon the right course? I think we should take plenty of time, never let ourselves feel rushed in this matter. If we simply cannot be happy without doing *something, now*, I suggest that we explore the possibility of bringing all the people who belong to the first group together in one of our Churches. I suspect it might be better to get them all into the Presbyterian Church, where they would then constitute an overwhelming majority. As for the others, I should leave them undisturbed where they are." (Rev.) CLARENCE PARKER.

Petoskey, Mich.

Marriage During Lent

TO THE EDITOR: I noticed in **THE LIVING CHURCH** this week a news note to the effect that Bishop Conkling of Chicago has given permission to his clergy to marry persons during Lent this year, if there were certain matters of military necessity connected with persons coming so to be married.

Now I write in all earnestness to ask where and in what Canon or Rubric of the Book of Common Prayer are we as priests of this Church originally forbidden to marry persons during the season of Lent. I have read the rubrics concerning Lent, in the Prayer Book and in the preface of the Prayer Book, but I can't see on what basis Bishop Conkling or any other bishop of this Church could base his ruling—except as a matter of arbitrary inference toward some of the customs of the Roman Catholic Church.

And as for the matter of arbitrary inference toward some of the customs of the Roman Church, I thought that both priests and bishops were bound by their ordination and consecration vows to "banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word!"

In all good faith I ask—on what does the Bishop of Chicago base his ruling or inference about Lent and marriage in this Church? Shelton, Conn. (Rev.) LOUIS L. PERKINS.

Editor's Comment:

The prohibition against marriages in Lent was first adopted by the Synod of Laodicea in the fourth century and thereafter made part of the Church's ecumenical canonical code. During the forty days of Lent, according to the Prayer Book, the "Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion" (p. xxxv). Obviously, under normal circumstances a pair of newlyweds are not going to engage in such activities: therefore the ancient ban, which so far as we know has never been repealed by the Protestant Episcopal Church in the USA.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

COBURN, Rev. JOHN BOWEN, recently ordained deacon by Bishop Washburn in Trinity Cathedral, Newark, N. J., is serving as assistant at Grace Church, New York City.

HARGRAVE, Rev. WILLIAM L., formerly in charge of St. Mark's, Cocoa, Fla., has accepted a call to St. Andrew's Church, Fort Pierce, Fla.

KENT, Rev. LEICESTER F., formerly rector of St. Paul's Church, Louisburg, N. C., is to be rector of St. Paul's Church, Kingsport, Tenn., on May 1st. Address: 814 Watauga St., Kingsport.

MINIFIE, Rev. BENJAMIN, rector of Grace Church, North Attleboro, Mass., will become rector of the Church of the Good Shepherd, Corpus Christi, Texas, on May 15th.

SUTHERLAND JR., Rev. RAYMOND C., formerly curate of St. James' Church, Pewee Valley, Ky., with charge of missions at Anchorage, Lyndon, and Shelbyville, Ky., has become curate at St. Paul's Church, Brooklyn, N. Y.

THOMAS, Rev. JAMES C., non-parochial priest of the diocese of Pennsylvania and living in Hicksville, N. Y., has become priest-in-charge of Grace Church, Pontiac, and St. Andrew's Church, El Paso, Ill., and Episcopal Chaplain at the Illinois State Penitentiary, Pontiac, and Oakdale Reformatory, Dwight, Ill. Address: 737 North Main St., Pontiac, Ill.

THROOP, Rev. ROBERT, formerly student at the Graduate School of Applied Religion, Cincinnati, Ohio, is to be curate of Christ Church Cathedral, Springfield, Mass., on June 1, 1943.

WARNER, Rev. WILLIAM C., formerly rector of Grace Church, Traverse City, Mich., has become rector of Grace Church, Holland, Mich. Address: 274 Maple Ave., Holland, Mich.

Military Service

BUCHHOLZ JR., Rev. G. W., has been granted a leave of absence as rector of Christ Church, Bowling Green, Ky., and minister-in-charge of Trinity Mission, Russellville, Ky., to accept a chaplaincy in the Navy.

LUISA, Chaplain LOUIS S., of the diocese of Long Island, has been promoted from the rank of 1st Lieut. to Captain. Now a hospital chaplain at Camp Chaffee, Ark.

New Addresses

SPENCER, DEACONESS E.E., formerly 542 S. Boyle Ave., Los Angeles, Calif.; now 256 Via Alta Mira, Palm Springs, Calif.

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PRIESTS

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Rev. George F. Bambach, rector
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CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
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Rev. Robert L. Jacoby, rector
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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.

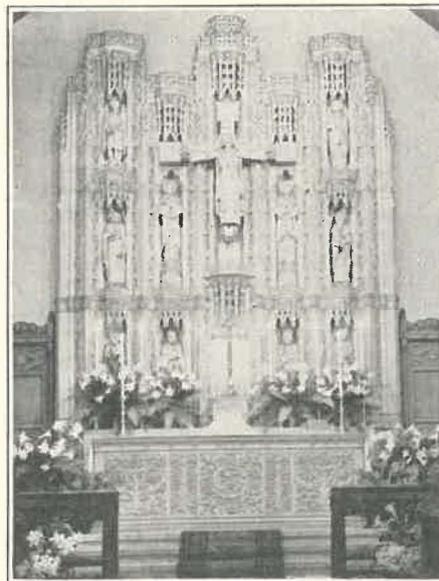
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Rev. S. C. V. Bowman
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LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop
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LOUISIANA—Rt. Rev. 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



ST. JOHN'S, SHARON, PA.

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 & Brimmer Sts., Boston
Sun.: 7:30, 8:30, 9:30, 11 & 4; Daily: 7:45; Thurs.: 9:30; Wed. in Lent: 5 & 8 p.m.

All Saints' Church, Dorchester, Peabody Sq., Boston
Rev. Arthur W. P. Wylie, Rev. J. T. Mueller
Sun.: Mass 7:30; Ch.Eu. 9:15; High Mass 11; Daily: Mass 7; Mon.: (children) 4:15.

Christ Church, Cambridge
Rev. Gardiner M. Day
Sun.: 8, 9, 10, 11:15 & 8; Tues.: 10 a.m.; Wed.: 8:15 a.m. & 8 p.m.; Thurs.: 7:30 a.m.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

St. Paul's Church, 309 S. Jackson St., Jackson
Rev. Howard Harper, Rev. J. R. Scarlett
Sun.: 8, 11; Wed.: 7:30 p.m.; Thurs.: 10

MILWAUKEE—Rt. Rev. Benj. F. P. Ivins, D.D., Bishop
St. Matthew's Church, Kenosha, Wis.
Rev. K. D. Martin; Rev. R. E. Dille
Sun.: 7:30, 8:30,* 10:45 & 7; Tues.: 8; Wed.:* Thurs. & Fri.:* 9
*At St. Andrew's Chapel

All Saints' Cathedral, Juneau & Marshall Sts., Milwaukee, Wis.
Very Rev. Malcolm D. Maynard, Rev. Ell Creviston
Sun.: 7:30 & 11 Mass; 9:30 Children's Eucharist; 10 Church School

St. James' Church, Downtown, 833 W. Wisconsin Ave., Milwaukee, Wis.
Rev. G. Clarence Lund
Sun.: 8, 11 & 7:30; Thurs.: 10

St. Mark's Church, 2604 N. Hackett Ave., Milwaukee, Wis.
Rev. Killian Stimpson, D.D.
Sun.: 8, 9:30, 11; Weekdays: 7:30

Emporia, Kans., on March 22nd by the Rt. Rev. Goodrich R. Fenner, D.D., Bishop of Kansas. He was presented by his father, the Rev. William C. Heilman, and the sermon was preached by the Very Rev. John W. Day. The Rev. Mr. Heilman is to be priest-in-charge of St. Andrew's Church, Emporia, Kans.

MISSISSIPPI—The Rev. JAMES WITHERS EMERSON was ordained on March 15th in All Saints' Church, Tupelo, Miss., by Bishop Mitchell of Arkansas, acting for the Ecclesiastical Authority of the diocese of Mississippi. He was presented by his father, the Rev. Robert W. Emerson, and the sermon was preached by Bishop Mitchell. The Rev. Mr. Emerson is to continue as priest-in-charge of All Saints' Mission, Tupelo.

MONTANA—The Rev. GEORGE T. MASUDA was advanced to the priesthood on March 25th in Trinity Church, Whitefish, Mont., by the Rt. Rev. Henry H. Daniels, Bishop of Montana. The Rev.

Richard R. Price of Miles City, Mont., presented the candidate and the sermon was preached by the Rev. Norman L. Foote of Virginia City, Mont. The Rev. Mr. Masuda is to continue as priest-in-charge of Whitefish Field, Mont.

DEACONS

MICHIGAN—ROBERT MURRAY MUIR was ordained to the diaconate on February 17th in Christ Church, Detroit, Mich., by Bishop Creighton of Michigan. He was presented by the Rev. Francis B. Creamer, who also preached the sermon. Mr. Muir is student pastor at St. Andrew's Church, Ann Arbor, Mich., and works with the Episcopal students at the University of Michigan.

MINNESOTA—ROGER CURRIER SCHMUCK was ordained deacon in the Church of the Holy Spirit, Lake Forest, Ill., on March 21st by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, who also preached the sermon. The Rev. Dr. W. H. Prince presented the candidate, who is to

continue his studies at Seabury-Western, Evanston. Address: 600 Haven St., Evanston, Ill.

RHODE ISLAND—KENNETH WORTHINGTON CARY was ordained deacon in Trinity Church, Newport, R. I., by Bishop Perry on March 21st. The candidate was presented by the Rev. Lauriston Scaife, D.D., rector of Trinity Church, Newport, who also preached the sermon. He is to be curate of Trinity Church, Newport, with address at 27 High Street. Mr. Cary was a former Presbyterian minister. He was received into the Episcopal Church and confirmed by Bishop Perry in September, 1942. He has been active as lay assistant to Dr. Scaife and now becomes assistant to the rector.

VERMONT—WILLIAM P. NEAL was ordained to the diaconate on February 12th in St. Mark's Newport, Vt., by Bishop Van Dyck of Vermont. He was presented by the Rev. Edward C. Colcord; the Rev. Stanley P. Jones preached the sermon. The Rev. Mr. Neal is in charge of the Church of the Good Shepherd, Barre, Vt.



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. Roelif H. Brooks, S.T.D., rector
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

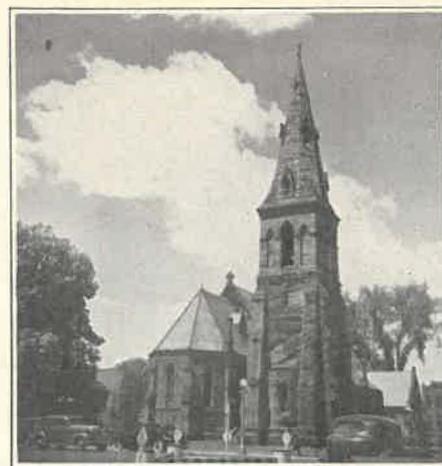
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

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

OHIO—Rt. Rev. Beverley D. Tueker, 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.



CHRIST CHURCH, BINGHAMTON, N. Y.

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

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