

# The Living Church

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

## **The Episcopal Church in Mexico**

*Bernard Iddings Bell*

Page 10

## **A Dramatic Devotion for Wartime**

*C. E. B. Robinson*

Page 14

## **Christian Marriage and Secular Wedding**

*Editorial*

Page 12

## **Easter and Lenten Church Attendance**

*News*

Page 5



TRINITY CHURCH, OSSINING, N.Y.

The photograph shows the chancel and high altar of Trinity, of which the Rev. W. Lloyd is rector. There are 668 communicants.



## STRICTLY BUSINESS

LEAVING THE LIVING CHURCH is a little like leaving home—you're excited by the change but mostly what you feel is a creeping sensation of home-sickness. You know you're going to miss *so many* things.

Even Brian, our young son, seemed to feel the same way. On the train he kept admiring the desk pen set the office had given me and asking, "When we get back home again may I write with it, please?"

By Sunday morning, however, he seemed to have been entirely won over to New York. Our rooms at the Prince George hotel look out on Twenty-eighth Street. Twelve floors below is St. Leo's Roman Catholic Church, and behind it on Twenty-ninth Street the Convent of Mary Reparatrix, and right across the street from that the Church of the Transfiguration, the Little Church Around the Corner. Brian spotted these immediately. Nuns were walking the roof of the convent, saying their offices. The boy couldn't quite understand why grown-ups should walk on roofs. He has never been allowed to walk up so high. He spent most of the morning watching—hoping, I suspect, to see a fall.

I went over to the Church just before service time. A priest was fussing with a patented gadget that is supposed to hold the door open. He couldn't get it to work, and neither could I—much to my embarrassment—when I tried to help him. But at least that gave me a good opportunity of meeting Dr. Ray.

\* \* \*

MOVING to New York, looking for a furnished apartment for a month and a permanent apartment when the truckers get our furniture here, and getting settled into a new job haven't left much time for anything else. I wonder what Milwaukee real estate men would think of an apartment colony that *boasts* of the availability of seven acres of park, of another that boasts of a garden 100 feet square? In Milwaukee, our apartment was across the drive from a 1½-mile long park on the shore of Lake Michigan. So are dozens of other apartments. Yet I never heard of a landlord crying to persuade prospective tenants that this gave them *country living!*

\* \* \*

MARIAN Rother, subscription clerk, who has been with us since September, 1941, left the LC staff last week to join her husband, Pvt. James Rother. She will live in Dodge City, Kans., this summer. We'll miss her, and we think she'll miss Milwaukee's lake breezes.

*Leon Mc Carney*

Director of Advertising and Promotion.

## LETTERS

### Union With Presbyterians

TO THE EDITOR: Because of an extended absence from home (Williamsburg, Va.), many numbers of THE LIVING CHURCH were delayed in reaching me. On this account I have only now been able to read the issues from February 7th to March 21st. Is it now too late for a layman to inquire through your Letters section about the meaning of the statement attributed to Bishop Conkling of Chicago in your February 7th number ("I cannot walk this way—nor shall I") and about the support given to Bishop Conkling's statement that was voiced in the letter of Bishop Manning of New York, published in your issue of February 21st?

Apparently you have received but one letter of protest against the Bishop Conkling statement—that of the Rev. John McGill Krumm of New Haven, Conn., published under date of March 7th. Possibly there have been other letters to which you have not accorded space. And it is possible that you may not grant space to this present communication, although the writer ventures to believe that Bishop Conkling and Bishop Manning alike owe it to the Church and to its laymen to clarify their meaning—owe it especially to the laymen who have been taught obedience to and respect for the rules and laws of the Church as set forth by General Convention and who look to the Prayer Book of the Church as embodying what might be called the discipline of the Church, as set forth by General Convention.

Is it to be understood that when Bishop Conkling says of a canon that might be adopted by General Convention "I cannot walk this way—nor shall I," he means (a) he will abandon his see and leave the Church or (b) he will not obey the canon, even if it is adopted by General Convention?

Likewise, is it to be understood that the courses (a) or (b) above will be followed by "the very many bishops" who, according to Bishop Manning, although they have not yet spoken, "will take an equally positive stand against this destructive and subversive proposal?" Does Bishop Manning mean to imply that many of our bishops are, in effect, saying to General Convention, the ruling body of our Church: "It is possible that the Commission on Approaches to Unity may present to you for adoption such-and-such a canon and it makes no difference to us if you believe in it and enact it, for we will not obey it?" Is this what Bishop Manning is telling us? Is this what Bishop Conkling meant?

It is, to say the least, most certainly confusing to a lay member of the Episcopal Church to read such a statement as that of Bishop Conkling and to find that it wins what is tantamount to endorsement from Bishop Manning, whom the writer esteems in many ways. The layman reads through the Office for the Consecrating of Bishops and he finds there a promise made by bishops at the time of their consecration. It reads: "In the name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

In view of the foregoing, is it too much to ask that Bishops Conkling and Manning explain just what they mean in what they have said and written concerning the actions each seems to say will be taken by them or "very many bishops" should General Convention adopt the Basic Principles of the Commission on Approaches to Unity? Are

these two individuals Bishops of the Protestant Episcopal Church in the United States of America? If not, what are they? Did they promise their allegiance to the Protestant Episcopal Church or did they not?

And will they or the Editor of THE LIVING CHURCH kindly tell me: Is the General Convention of our Church *the* authority for the Church or is it not?

CHARLES G. MILHAM.

Williamsburg, Va.

TO THE EDITOR: Belonging to the "They Can't Do This to Me" School of thought, I view with undisguised alarm the proposed merger of our Church with a Protestant sect. So far has my intolerant and narrow mind led me that it was with a feeling of some relief, spiced with pity, of course, that I read of the reluctance of some of their leaders to seek this union.

It would be interesting to take a sort of Gallup poll of lay people to discover their opinions, if any, in regard to this proposal. While we may not speak in learned theological terms or quote pages of canons, we do know that the Church teaches in the Prayer Book. With considerable thought and what I optimistically call study, I came to Confirmation in mature years from that sect now under discussion. Does the Church now seriously consider telling me and many other such converts to her faith and practice that her position, maintained through the centuries with considerable "blood, sweat, and tears," is unimportant if not actually false, and that she is purely Protestant?

Make no mistake, should this "union" take place, the concessions we should be compelled in honesty to make would destroy our claim to being one branch of the Catholic Church of the ages—no matter what outward forms or involved reasoning we maintained. This is not controversy, it is fact and should be faced. I dare to raise a small and unimportant voice only as one familiar with both Churches and because I was raised in that fine Protestant body and truly appreciate her Christian teaching. But I rejoiced when at last I came into the fuller fellowship to be found where there is the "Altar of God, even the God of my joy and gladness." It is surely our duty (uncomfortably, no doubt) to bear witness to its reality.

(Mrs.) LOUISE BOYD GILE.

La Jolla, Calif.

TO THE EDITOR: In current discussions of the subject of union with the Presbyterians, I wonder if too much importance is not being attached to the idea of one definite uniform form of organization into which both communions must fit?

Such a uniform organization may be necessary now; but it did not exist among the various churches of the Primitive Church, if Canon B. H. Streeter's findings are true. In *The Primitive Church* (Macmillan Company, 1929) he writes on page 267, "But whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single system of Church order laid down by the Apostles. During the first hundred years of Christianity, the Church was an organism alive and growing—*changing its organization to meet changing needs.* (Italics mine). "Clearly in Asia, Syria, and Rome during that century the system of government varied from church to church, and in the same church at different times."

In the following paragraph Canon Streeter continues: "All over the world disunion among Christians is recognized as a force of weakness amid surrounding paganism. The obstacles to be overcome are many; and they



are real. But perhaps the greatest obstacle is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one form of Church Order which alone is primitive; and which, therefore, alone possesses the sanction of Apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion. In the Primitive Church no one system of Church Order prevailed.”

May I take this opportunity, also, to express another wonder about the discussion of this subject? I wonder why more emphasis is not placed on the simple question “What is God’s mind and desire and will regarding our union with the Presbyterians? Does He want it?” If the answer is “yes”—as it obviously is, to judge from our Lord’s prayer “that they all may be one,”—why does not all the discussion hold firmly to this fact with one hand while using the other to deal with all minor considerations; for they all must be minor in comparison with God’s expressed intention. (Rev.) MALCOLM S. TAYLOR.  
Daytona Beach, Fla.

**TO THE EDITOR:** Some time ago a correspondent wrote to THE LIVING CHURCH and used the expression “cramming Anglican Orders down the Presbyterians’ throats” in connection with the Basic Principles suggested cooperative arrangements. I thought that our competent theologians would at once leap to their typewriters to deny the implication, but I have looked in vain for their reactions.

It ought to be perfectly clear that the suggested arrangements will do no such thing. The rite which has been proposed will neither cram Anglican orders down Presbyterian throats, nor convey to the Presbyterians any orders whatever. Certainly the expressed opinion of Presbyterians, favorable or unfavorable to the plan, have been unanimous in stating that any form to which they would be required to submit must not be regarded as conveying orders which they do not already possess, and the Joint Commission on Approaches to Unity has been most careful to safeguard this principle.

A recognized principle of theology requires that in the administration of any sacrament, in addition to the form and matter and proper minister there must be present an intention on the part of the minister to do what the Church does in the sacrament in question. (Hall, *The Church and the Sacramental System*, p. 319.) It follows that if a rite is set forth, even though it might be in itself a valid rite, containing a qualifying statement that in its use there is no inten-

tion of conveying the inward part or thing signified, that rite becomes invalid.

A comparison with Baptism illustrates the point. We recognize what is called “conditional Baptism,” a rite which intends to convey the gift under certain conditions, *i.e.* if the subject is capable of receiving it, *e.g.* if unbaptized, if alive, if human, etc. In many cases no one ever knows whether this conditional baptism is or is not a conveyance of the gift. But if we had a baptismal rite which started out by saying that the minister who uses it does not intend to baptize, or initiate into Christ’s Church, but that it is recognized that the (unbaptized) person is already, in the fullest sense, a Child of God, a member of Christ and an inheritor of the Kingdom of Heaven, and that the rite is being employed merely to convey some further grace and wider membership in the Church, then, even though water and the proper formula were used, the sacrament would not be conveyed, the rite would be nullified.

In view of the foregoing it is pointless to ask whether the form set forth contains a valid ordination or not, since any validity it might have by itself is nullified by the disclaimer of intention.

These comments are not intended to argue for or against the proposals of the Joint Commission, except in so far as the facing of facts tends to clarify thought and sharpen issues. If we accept the Basic Elements arrangements, we shall thereby put ourselves definitely on record as accepting without question or reservation the entire validity of Presbyterian orders and at the same time of the orders of all other denominations, since it is well known that ministers of, *e.g.*, the Methodist and Congregational Churches seeking to exercise their ministry in the Presbyterian Church are not reordained, even conditionally.

In any case, let us put a stop to the idea that we are able or desire to slip over in some Jesuitical way the ordination to the priesthood of men who neither desire nor feel the lack of any ordination whatever, but who have, to their everlasting credit, stuck to the principles underlying their convictions.

(Rev.) H. BAXTER LIEBLER.  
Old Greenwich, Conn.

**Last Words**

**TO THE EDITOR:** It is perhaps foolish to argue too much with an editor, because he always has the last word; but I am interested to say a tiny bit about your comment on my letter concerning the coming peace [L. C. April 4th].

You seem to advocate that America pledge herself to enforce any peace we can get, no matter how unjust may be the demands of our allies. You say, “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.” I take it that you advise that, instead, the good child shall join the bad ones and say, “Goody-goody. Ain’t we got fun burning things down?” You seem to think I advocate America’s trying to take the wings of a dove and flee away; but what I am really advocating is for us to tell our allies that either they will make a just peace or we can be counted on to oppose them in what they purpose. They know they can’t enforce any peace without our assistance; why, then, throw away our bargaining power by agreeing in advance (as certain senators would have us do, apparently with the President’s blessing) to endorse any old kind of peace they rig up. And then police the world in its behalf.

Interesting, it seems to me, is this revelation

that you have editorially come to the conclusion that “in this wicked world” we must seek peace at the price of justice. If what America is going to accept, or at least tolerate, is such a compromise peace, then you must have come around at last to the position you used not to approve of in some of us other poor sinners, namely that this present world war is in essence only another war for power, one between a central European block intent on overthrowing an inter-imperialistic balance on the one hand, and on the other, those who desire for their own profit to insure the continuance of that balance. Now that you seem to agree that a “high moral tone” about this war is mostly window-dressing to cover up a lot of pretty sinister business, you do help to clear the air. But just where does the Christian religion enter into all this war and peace maneuvering based on expediency? Put your editorial mind to work on that problem in the light of the terms of the actual peace which looms threateningly on the horizon. If expediency plus force is to determine our foreign policy, wherein do we differ in the eyes of God from those we rightly deem the wicked? Seems to me there was something said once about “beams” and “moats.” I am, sir, yours for winning the war and then the peace. (Rev.) BERNARD IDDINGS BELL.  
Providence, R. I.

**The Diaconate**

**TO THE EDITOR:** As the war continues, and as parish after parish is losing its rector to the Armed Services, a problem which has long been with us appears in yet bolder relief. It would seem as if it were not inadvisable to consider it. I refer to the diaconal probationary period of our clergy.

By canon a deacon continues in that office technically a year before being ordered priest, but the time may be shortened to six months. A very great many bishops do so shorten it, indicative of the fact that it seems to them that they need priests as soon as may be. Canon 7, Paragraph II, provides that a man must be a candidate two years, which the last two years of Seminary may satisfy, unless by unanimous consent of the standing committee the time may be shortened to one year. Only in the case of a man over 30, experienced in public speaking and teaching, may the candidacy be shortened still further, and then to not less than six months. All of which, in effect and in practice, means that a man is not ordained deacon until he graduates from seminary, and must wait at least six months until he is ordered priest. That six months is intended as a probation-

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**Departments**

BOOKS .....	17	FOREIGN ...	16
CHANGES ..	22	GENERAL ...	5
DEATHS ...	23	LETTERS ...	2
DIOCESAN ..	19	PARISH LIFE	16
EDITORIAL ..	12	Q-BOX ....	4
EDUCATIONAL	21	WAR SERVICE	8

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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ary and training period, corresponding to the internship of physicians, which is all to the good. However, it is, in a great many cases, a definite drawback to the trainer-priest, who generally needs a priest for his parochial work, and has, in his deacon-curate what, to all intents and purposes, is an ordained lay reader.

It can be well observed that the deacon must get his training somewhere before being sent to his own cure. And so he should. There are several ways which lie open. One is to ordain the man deacon in seminary, and lengthen the seminary course to four years, with the last year spent largely in practical work outside the seminary walls. But this method lends itself to the criticism that even so, by a frequent returning to the seminary he can still fail to get those practical contacts with which real work in the world abound. According to this plan the man would be graduated a priest, and enabled to go at once to a parish.

Another plan could be to ordain the candidate deacon in his middle year (thus considering the *first* two rather than the *last* two years as fulfilling the present canonical requirements), and later graduate him priest. It would seem to the writer that this would be wiser, since it would not lengthen the seminary course and the resulting length of time before a man could begin his active ministry. The matter of "internship" could be handled quite easily by merely requiring the new priest to serve a year as a curate before accepting a parish of his own, except under unusual circumstances. This plan would provide two benefits: the present one of practical training within the same length of time as is assigned now; and it would further give the priest to whom the young man was assigned the benefits of a sacerdotal rather than a diaconal helper. The new and inexperienced priest would, in taking Communion and performing other sacramental acts (with the possible exception of Confessions for a period of time), be in no particular danger of upsetting the faith of people of his congregation, or teach mistaken doctrine. Such an arrangement would be of greatest help to the priest into whose charge he would be given. As long as he must learn his profession by experience, he might as well get it as a restricted priest as by being a more or less powerless deacon.

With another General Convention soon to convene, and with the increased tensions and exigencies of wartime, it might be well to examine with some care the whole situation. It might be remarked in passing that, with regard to graduating a man from the seminary as a priest, the Roman Church has done it consistently for a long time, apparently with a good deal of success.

ROBERT W. MEADER.

Cooperstown, N. Y.

### THE TREE OF NIGHT

**I**LIE beneath the gold-leaved tree,  
The silent tree of night,  
And all the ages' wonderment  
Is flooding all my sight.

And I am lifted as with wings  
Beyond all time and space.  
It seems as if my star-hushed eyes  
Had looked on Jesus' face!

LUCIA TRENT.

# The Question Box

By  
BISHOP WILSON



• *At a recent diocesan convention the Bishop led the recessional out of the Church behind the crucifer. On the way he blessed the congregation. Could you give me the history of this custom?*

It is lost in the mists of antiquity. The Church is the agency through which God bestows His blessings. The Bishop is the chief representative of the Church within his particular jurisdiction. For the Bishop to give the Church's blessing to the people of his diocese is a custom going back to very early times. Formal processions as an act of worship probably date from some time in the early Middle Ages. Records from the Sarum manuals of the 13th to 15th centuries in England speak of the officiating cleric with his attendants marching at the head of processions before the choir. The incident referred to by our questioner has its roots far back in the distant past.

• *Exactly how and when did the terms "High" and "Low" Church come into use?*

During the last half of the 16th and the first half of the 17th centuries a sharp struggle was going on within the Church of England because the Puritans were demanding changes in doctrine and the substitution of a Presbyterian for the established Episcopal system of Church government. A group of strong Churchmen known as the "Caroline Divines" stoutly championed the cause of the Church against the attacks of Puritanism. Bishop Andrewes was probably the best known of them. They placed a very high value on the Church as a divine institution and insisted that its historic structure must not be tampered with. So they were called "High Churchmen." By contrast their opponents were called "Low Churchmen." With variations from time to time this distinction has come down to our own day.

• *When should the fair linen cloth be used? Only when the Eucharist is celebrated or is it permissible to use it at all services?*

The first rubric in the Communion office in the Prayer Book reads "At the Communion-time the Holy Table shall have upon it a fair white linen cloth." There is no such rubric in the offices for Morning or Evening Prayer. Canon 82 of the Canons of 1604 says that the altar should be "covered, in the time of Divine Service, with a carpet of silk or other decent stuff . . . and with a fair linen cloth at the time of the Ministration." It would seem clear, then, that the fair linen is a eucharistic vestment for the altar and ought properly to be removed at other times. If it is left on the altar, a suitable covering should be laid over it.

• *Don't you think it is about time we changed the name of our Church to, at*

*least, avoid confusion with such an one as this on the enclosed clipping (the enclosed notice advertises a fish supper at the Spiritualist Episcopal Church).*

This is a new one to me. One can scarcely keep up with the religious novelties of the day. Neither would it be possible to devise any name for the Church which would keep it free from such misrepresentations. There are other reasons which may some day convince us that a change in our legal title is desirable. A commission was appointed at the last General Convention to consider the matter. The members of the commission have decided to make no report to the next Convention—only asking to be continued. It is a question which can always be counted on to raise the blood pressure of many who want a change and of many others who are violently opposed to any change. The Convention next fall will be short, hurried, and imperfectly representative of the Church. Also a wartime atmosphere is not conducive to a sound decision on a controversial matter. Therefore the Commission prefers to postpone its report.

• *Can you give me the origin and significance of serving pancakes on Shrove Tuesday? Also—explain the origin of the "backwards" collar.*

Back in the Middle Ages there were strict and definite rules about articles of food which might be eaten during Lent. Eggs and fats were forbidden. On Shrove Tuesday people ate pancakes in order to use up their supplies of eggs and fats before the arrival of Ash Wednesday.

I presume the "backwards" collar refers to the clerical collar. It is merely a survival of the starched ruff of Elizabethan days. It is worn "backwards" because it better fits the clerical vest that way.

• *Is it appropriate for a layreader to wear a tippet or black scarf?*

Canon 27 (general Canons of the Episcopal Church) has to do with layreaders. The last sentence reads, "He shall not wear the dress appropriate to clergymen ministering in the congregation." When we ask what that "appropriate dress" might be, we are obliged to go back to the older English canons of 1604. There we find Canon 58 specifying the surplice and hood to be worn by graduates of the Universities while a non-graduate may not wear a hood but only "some decent Tippet of black." Thus it would appear that the tippet is a clerical vestment and should not be worn by a layreader. Moreover the symbolism of the tippet is the same as that of the stole. Worn over the shoulders it symbolizes the yoke of Christ which is assumed by the clergyman in his ordination. This, of course, would not apply to a layreader who has not been ordained.



SECOND SUNDAY AFTER EASTER

## GENERAL

### NATIONAL COUNCIL

#### Secretary for Negro Work

The Ven. Bravid W. Harris has been appointed by the Presiding Bishop as assistant secretary for Negro work in the Home Department of the National Council. The action was ratified by the Council on May 4th, the first day of its spring meeting.

Archdeacon Harris has been in charge of Colored work in the diocese of Southern Virginia since 1937 and rector of Grace Church, Norfolk, Va., since 1924. He is a graduate of St. Augustine's College and the Bishop Payne Divinity School, and was ordained deacon in 1921 and priest in 1922 by Bishop Delany. From 1922 to 1924 he was in charge of All Saints' Church, Warrenton, N. C.

The appointment fulfils the National Council's long-standing promise to appoint a secretary for Negro work of the Colored race.

#### Better Lent and Easter Attendance

Strong evidence that religion is permeating the life of Churchpeople to an increasing degree is evident from the reports of various dioceses on attendance at Lenten and Easter services.

From Massachusetts comes word that the level of attendance has kept at a surprisingly high level, in spite of the fact that many hundreds of men, boys, and young women are now serving with the armed forces. Parish war shrines are being used, by non-parishioners as well as parishioners, in increasing numbers.

From the diocese of Quincy it is reported that attendance in St. Paul's parish, Peoria, Ill., is slightly up over 1942, and that attendance at week-day Eucharists was considerably higher, particularly among the younger parishioners.

Almost all of the 150 clergy of Long Island were agreed that attendance at both Lenten and Easter services was better than in previous years.

Western Massachusetts reports in one parish that even with a large number of men in the service the weekday Lenten services, held in the evening, attendance was up about 50% over last year. Easter congregations were the largest in the history of the parish.

From the Wilmington, Del., area comes word that week-day Lenten attendance could not be compared with previous years. Up to the present year there had been combined services in the five parishes of the city. The gas and oil situation made such an arrangement impossible this year, except at St. Andrew's, where there was a daily

interdenominational service, which was better attended than usual. In the parish churches of the town week-night services were possibly smaller, because of the many people doing war-work. At the Cathedral the week-day Eucharists were better attended, and reports are that Sunday attendance in all parishes is better than ever this year.

#### DALLAS

From the diocese of Dallas comes a very encouraging report. St. Matthew's Cathedral, Dallas, Tex., was crowded, people were turned away, the Easter offering was large, and the remainder of a \$125,000 debt was paid off. One thousand communions were made at the services.

People were turned away from services throughout the diocese—at the Church of the Incarnation, Dallas; All Saints', Dallas, where the offering was the largest in the history of the parish; Trinity Church, Fort Worth, which had an attendance of over 1,000, and the offering was more than \$3,000. Everywhere in the diocese reports were encouraging, both as to attendance and offerings—at Christ Church, Dallas; St. John's, Fort Worth; Good Shepherd, Wichita Falls; St. Paul's, Greenville; St. Paul's, Waxahachie.

The diocese of Eau Claire, in northwestern Wisconsin, reports that Lenten attendance seemed about as usual. In some instances very severe weather interfered, but on the whole attendance was good. Easter services were well attended.

#### NEW YORK

It is certain that Easter meant more to thousands of Churchpeople in New York City this year than ever in any year since the Easter of the first world war: 1917. This was the logical conclusion to draw from the crowds and the unusually deep devotion of those crowds at all the special services of Holy Week. On Palm Sunday, the churches, large and small, were filled, not only at the principal services but at all the others. The Cathedral of St. John the Divine held thousands of worshipers throughout the long service at 11 o'clock. This opened with a procession, down from the choir to the West doors and around the great nave. Bishop Manning, carrying a palm branch, like the clergy, choir and vergers, brought up the rear.

The Bishop preached on The Eternal Glory of the Cross.

In contrast to the custom in former years, there were few visiting preachers on Good Friday, the rectors of the churches themselves conducting the Three

Hours Service. The exceptions were Trinity Church, where Bishop Loring of Maine was the preacher; St. Thomas', the preacher being Bishop Dallas of New Hampshire; and the Cathedral of St. John the Divine, where the Rev. Dr. Lauriston L. Scaife was the preacher.

One of the most impressive services of Holy Week was that held at the Church of St. Mary the Virgin on Holy Saturday. The ancient ceremonies associated with the kindling of the new fire were sung throughout. Then came the Prophecies, each one of the 12 sung by a member of the choir, as usual. The rector, the Rev. Grieg Taber, officiated, assisted by the other clergy of the staff. The Blessing of the Font, in the traditional manner, was the final service of the morning.

The weather, which had been cold, windy, and rainy during the greater part of the week, was warm, quiet, and sunny on Easter Day. The streets were full of men, women, and children from half past five in the morning on to evening. All the many services were thronged. Service men and women were observed in all the churches. People came from long distances to receive the Holy Communion in their former parishes, or with their sons and daughters, now living in New York.

#### SERVICE WOMEN AT CATHEDRAL

Over 7,000 persons were in the Cathedral of St. John the Divine for the 11 o'clock service. Among these were 1,500 Waves, Spars, and Women Marines. They created much interest, both inside and outside the Cathedral. Coming from the Navy Training School in the Bronx section of New York, they left the subway at Central Park West and 110th Street and marched in formation thence to the Cathedral, a distance of over a quarter of a mile. So many gathered to watch them that the police, already at hand in additional numbers, had to keep the way clear for them. This was done without difficulty, the spectators being quiet. At the Cathedral, the women were met by the Rev. Canon Thomas S. Sparks at the West doors. They then marched to seats reserved for them.

In the procession of the clergy and choir, one cross was carried by an Army officer and one by a Navy officer. Bishop Manning, wearing his scarlet convocation chimere, brought up the rear. After the procession, down the South aisle to the West doors and up the great nave, the service of the Holy Communion was held, sung by the Rev. Canon James Green. Thousands made their Communions at this service, among them many of the 1,500 Waves, Spars, and Women Marines.



## WOMAN'S AUXILIARY

### Triennial Plans

The theme of the triennial meeting of the Woman's Auxiliary is God's Gift and Our Task, according to announcement by Miss Margaret I. Marston, executive secretary at Church headquarters in New York.

God's gift is His Kingdom. The task of His followers is to let God use them. The triennial program will be built around these fundamental facts, with the idea of giving direction and aid in determining what Christians may do to help bring about a better way of life for the world.

During the triennial meeting in Cleveland there will be two addresses on the World Church: The Church in Europe, and the Church in Asia and Latin America. Other topics to be discussed at the meeting are Japanese resettlement, camp communities, defense areas, and American migrants.

In its preliminary announcement of triennial plans, the Auxiliary emphasizes that curtailed travel and hotel accommodations must of necessity limit attendance; that there will be no great opening service, no United Thank Offering mass meeting; no missionary luncheons and teas; no exhibits; no National Council Training Institute; no visitors; and no alternates. In spite of the restrictions, there will be the United Thank Offering Presentation Service, a small number of visiting missionaries, and a joint session of the General Convention, and the Woman's Auxiliary.

The triennial dates are announced as October 2d to 9th, inclusive.

## UNITY

### Petition Results

Forty-six bishops have signed the statement proposing that the Basic Principles Plan be subjected to the scrutiny of trained theologians, it is announced by Bishop Gardner of New Jersey.

On April 1st Bishops Gardner, Peabody, Powell, and DeWolfe sent a letter to all bishops of the Church recommending a course of procedure to be followed at General Convention in relation to the report of the Joint Commission on Approaches to Unity. The letter suggested that a committee of trained theologians make a thorough investigation of every issue of a doctrinal, liturgical, or canonical nature.

The following signed the statement: Bishops J. W. Atwood, Beecher, Bennett, Brinker, Conkling, Daniels, Demby, DeWolfe, Essex, Gardner, Gilman, Gray, Gribbin, Heron, Ingley, Ivins, Jackson, Johnson, Kirchhoffer, Littell, Longley, Loring, Manning, Matthews, McClelland, McElwain, Moore, Moreland, Morris, Nichols, Page, Peabody, Perry, Powell, Randall, Reifsnider, Roberts, Sturtevant, Taitt, Thomas, VanDyck, White, Wilson, Wing, Wyattbrown, Ziegler.

Eight bishops have joined in an open letter expressing the belief that it would be inexpedient and inappropriate to sign the statement. [L. C. April 25th]. They are: Bishops Sherrill, Penick, Juhan,

Sterrett, Creighton, Hobson, Hart, McKinsty. There was no effort made to solicit the names of additional bishops, but Bishops Clingman and B. D. Tucker have requested that their names be added.

### Presbyterian Group Approves

#### Union moves With Episcopalians

Continuing negotiations to form an organic union with the Episcopalians was approved by delegates to the Syracuse Presbytery at a meeting in Syracuse, N. Y.

Dr. John T. Reeve, chairman of the Presbytery committee, presented a general report which listed two difficulties in the way of union:

"First: The existence in the Episcopal Church of the considerable High Church party, as also that of what is called the Anglo-Catholic party, both of which would seem to present a situation at variance with the whole conception of the Church and the office of minister as held by the Presbyterian Church.

"Second: If the proposed union with the Episcopal Church be consummated, it might endanger the possibility of union with other bodies of the Reformed faith, most nearly related to us, later on."

Nevertheless, the report said, the benefits to be gained by the proposed union overbalanced the difficulties.

A minority report took a more serious view of the difficulties, but it was voted down, and the plan for union, with co-operative arrangements during negotiations, was approved.

## ANGLO-CATHOLICS

### Conference

The Rev. Stephen F. Bayne, jr. chaplain of Columbia University, and the Hon. William W. Beard of Westfield, N. J., will be two of the principal speakers at the conference on Prayer Book Principles and Modern Evangelism, scheduled for May 23d at the Diocesan House, Newark, N. J.

The conference, sponsored by the American Church Union regional committee for the dioceses of New Jersey and Newark, will be presided over by Bishop Washburn of Newark. The main theme, Christian Certainties in an Uncertain World has been subdivided into three themes—the Faith, the Ministry, and the Sacraments of the Book of Common Prayer. Fr. Bayne will lead the conference on the subject of Faith and Judge Beard will speak on the Ministry of the Prayer Book.

Judge Beard, one of the leading Catholic laymen and church historians of the diocese of New Jersey, has been president of the finance committee of the diocese since 1939, and since 1925 has served St. Paul's parish in Westfield as vestryman and warden. In addition to his service on the bench, and as Mayor of Westfield, his civil activities included 13 years, to 1940, as president of the Westfield Trust Company. He is greatly in demand throughout New Jersey as a Church speaker.

The regional committee is headed by the

Rev. E. C. Boggess, of Orange, chairman; Paul van K. Thomson, Newark, secretary; Frederick W. Thorne, Newark, treasurer; W. Sheridan Kane, Bogota, director of publicity. Other members of the committee are: the Rev. Messrs. E. S. Ford, Bernard McK. Garlick, Harcourt Johnson, Arthur F. O'Donnell, A. J. Miller, D. K. Montgomery; Messrs. J. A. Holmes, A. P. Green, Warren Turner, J. Albert Bailey.

## JEWS

### Bishop Oldham Presides at Meeting To Protest Persecution

Bishop Oldham of Albany presided at a mass meeting in the Assembly Chambers of the State Capitol, April 28th, to protest Nazi persecution of the Jews. The meeting was under the auspices of the American Jewish Congress and the Albany Jewish Council. Speakers included the Mayor of Albany, the speaker of the Assembly, a Methodist minister, several rabbis, and various representatives of local welfare organizations.

Bishop Oldham termed anti-Semitism as un-American and un-Christian. America, he said, is presumably dedicated to the proposition that all men are created equal; and Christianity, he said, owes an immeasurable debt to Judaism, out of which it came. "In addition to all this," said Bishop Oldham, "it is a most dangerous doctrine. If one minority is unsafe, then all minorities are unsafe, and once this fire starts, one can never tell where it will spread. In the interests of American principles, Christian doctrine, and of our own safety, we must combat anti-Semitism wherever it is found."

## RELIEF

### Allocation

The Presiding Bishop's Fund for World Relief has received and allocated the sum of \$17,547.86 in the period from January 25th to March 25th. Of this, \$9,332.11 has gone to China, distributed as follows: Church Committee for China Relief, \$5,495.11; Mme. Chiang Kai-shek "War Orphans," \$2,223.00; Free China, \$114; Kimber Den's work, Coöperatives, \$500; Bishop Y. Y. Tsu in Kunming, \$500; Bishop T. K. Shen in Sian, \$500.

Allocations included also: American Bible Society \$1,000; American Committee for Christian Refugees, \$1,000; American Friends Service Committee, \$200; Episcopal Committee for European Refugees; \$450; Central Bureau Inter-Church Missionary Council (Orphaned Missions) \$500; War Prisoners' aid, YMCA, \$1,000; World Emergency Fund, YWCA, \$500; U. S. Committee for Care of European Children, \$250; World Student Service Fund, \$250; Russian War Relief, \$1,000; Greek War Relief, \$1,000; Puerto Rico, to Bishop Colmore for relief program in Puerto Rico, \$500; Miscellaneous, \$65.75.

The contributions received in the two month period represent 566 different gifts from individuals and parishes all over the country.



## PHILIPPINES

### Internment

Through the Department of the Interior, Miss Harriet R. Earle has received the first detailed statement of the status of missionaries in the Mountain Province of the Philippines which has reached this country. Miss Earle permitted the National Council's Overseas Department to release the communication, which primarily informed her of the internment of Miss Grace Earle, and further stated that letters may be sent to interned persons in the Northern Province of the Philippines addressed as follows:

Civilian Internee Mail      Postage Free  
(Name of Internee)  
Interned by Japan  
Baguio Internment Camp,  
Baguio,  
Philippine Islands  
via New York, New York

On reverse of envelope, Sender's complete name and address.

All mail so addressed will pass through American and foreign censors, so that writers should be careful not to mention any public matters or any matters even remotely concerning the armed forces of the United States or any other nation, or of the personnel thereof. Letters should be short and be limited to personal and family affairs. It is unwise to mention any informal reports previously received concerning persons interned in Manila or elsewhere.

The Department in Washington sent to Miss Earle a lengthy statement prepared from the report of a former internee, which gives considerable information about the Philippine status at this time. This statement says that there are estimated to be more than 500 Americans and other allied nationals interned by the Japanese in Baguio. Camp conditions were reported as bad at the beginning, but steadily improved.

### BRENT SCHOOL

The report says that Japanese troops entered Baguio during the night of December 26th-27th, 1941, and immediately began to assemble Americans and other allied nationals for internment. Most of the people were taken in trucks and cars to the Brent School as a primary concentration point. Conditions at the school were crowded and feeding, sanitary, and sleeping facilities were inadequate. After two days the group was removed to Camp John Hay, a U. S. Army post. Mothers with small children were taken in trucks, along with their blankets, beds and other possessions; the rest walked.

The group was placed in dormitories near the tennis courts where Japanese nationals had been interned earlier in December. There was no electricity; one small kerosene lamp hung in the middle of the room. Encircling the outside of the two buildings were fences of wire netting with barbed wire at top and bottom.

In the afternoon of the first day at Camp John Hay some of the men were permitted

to return to Brent School in a truck to collect property left behind. Wood for the stove was brought from the school and communal feeding was organized with regular sittings for meals. For the first three days water had to be carried in containers as the tank and pipe system had been damaged in one of the early air raids.

After about a week the men were separated from the women and put in an adjacent dormitory, which had a recreation room. Because the men's building was less crowded and had better galley facilities, it was decided that the men would do the cooking in their kitchen for both houses. The Japanese collected from the internees all money in excess of 100 pesos, which apparently was put into a fund out of which 100 pesos a day was allowed for purchase of meat and vegetables at the

**BAGUIO:** *It is estimated that more than 500 Americans and other allied Nationals are interned here.*



Baguio market. Two or three of the men were permitted to do the marketing, and to fill private orders for drugs and clothing. Incoming parcels were passed through the wire netting and examined by guards.

### MEALS

At the beginning breakfast was a plate of rice or oatmeal with milk or sugar, a banana, and a cup of coffee. Lunch was a stew and a slice of bread. At night soup was served for children and invalids and tea for the others. Later the Japanese put all able-bodied adults on two meals a day; breakfast at 9 A.M. and supper about 5 P.M., but it was still possible to get a cup of tea or left-over soup and bread. When sugar stocks were exhausted brown sugar cakes were bought in the market, and a watery syrup was made for sweetening. Food supplies were augmented by vegetables from gardens cultivated by the internees themselves.

In the daytime internees were permitted to use the two tennis courts, and mattresses were taken out for sunbathing. After dinner married women were permitted to see their husbands at the tennis courts. On Sunday men and women were permitted to commingle from 5:30 to 6:30. That day everyone dressed up and when the guard blew a whistle at 5:30 the lines converged and couples went off arm-in-arm around the courts.

Another strict rule was imposed in regard to smoking. The internee committee decided that there must be no smoking

in dormitories. The Japanese further forbade smoking on sidewalks and permitted it only on the tennis courts and porch until 9:30 P.M. when lights were put out. During this period the nights were cold and there were not enough blankets to keep all internees warm.

It is understood that the Japanese brought personnel from most of the outlying mines into the civilian internment camp at Baguio. Late in January the Japanese made a list of the 130-odd missionaries and released them. Two days later about 80 of the missionaries were returned to the camp because the local Japanese authorities had re-interpreted the orders to authorize the release of only those missionaries who were permanently stationed at Baguio.

Dysentery cases were reduced to a minimum as Filipino doctors and nurses from the Baguio General Hospital inoculated all internees. The second and third injections were given by doctors in the camp.

In March a Filipino doctor representing the Philippine (Japanese) Red Cross, came from Manila to investigate the needs of the camp. He brought with him clothing for children and 4,000 pesos for food and other necessities. The authorities would not permit the Red Cross to take over the feeding of the internees and as the money originally collected from internees was practically expended, the Japanese took over the purchasing of food with the Red Cross fund, and the internees were no longer permitted to go to the markets. In February a Japanese officer came to Baguio to inspect. He found the roof of one of the buildings in poor condition and ordered immediate repairs, or that the internment camp be removed to better buildings before the rainy season.

Sometime in May the internment camp was removed to Camp Allen, a Philippine constabulary barracks in Baguio. Several buildings were assigned as dormitories and the women and children were given a building to themselves. Conditions were reported as considerably better than they had been at Camp John Hay. In June some of the internees were released to Assumption Convent in Baguio.

The report concludes with the statement that it has not been possible to obtain a list of Americans interned at Baguio, but that it is hoped that the Japanese will soon report their names through neutral channels, as was done with Americans interned at Santo Tomas Camp, Manila.

## JAPANESE-AMERICANS

### Christian Missions to Tour Relocation Centers

A series of 10 Christian Missions are scheduled to be held in Japanese Relocation Centers throughout the country under the direction of the Department of Evangelism of the Federal Council of Churches.

The first two missions will be conducted simultaneously at Rohwer and Jerome, Ark., May 16th to 21st. Dates of additional missions have not yet been announced.



## SERVICE WIVES

### Blue Boxes Through the Services

By HARRIET K. NEAL

General Chairman, Service Committee of the United Thank Offering.

In these days when much of the thought and effort of the Church is focused upon ministering to the officers and men of the services, comparatively little mention is made of a similar ministry to their women-folk, who need it as much, and frequently more so, than do the men.

At best, the average service woman's contact with the Church is erratic, as she is seldom in one parish for three consecutive years, and often for much shorter periods. The knowledge of such a temporary membership precludes her daring to undertake too great a part in parochial activities. She knows she must probably leave them unfinished in obedience to her husband's orders, which may send him across continent or ocean. The parish ministrations cannot follow her, and she seldom knows the comforting feeling of having a Church home. Today, of course, the number of these women is vastly multiplied, and many of them transplanted from their homes for the first time in their lives are able to maintain only a very slight link with the Church, or else have gotten entirely out of touch with it.

There is just one organization devoted to supplying service women with some permanent link to the Church, and it does so through the use of the Woman's Auxiliary's little Blue Boxes. Started by a good Navy Churchwoman, Mrs. Roswell Blair, the service committee of the United Thank Offering forms a strong tie between the Church and the service woman whether she happens to live within the shadow of "281" or on a post miles from any parish.

The committee functions entirely through its own service women-officers, who have diverse ways of keeping track of their sister Episcopalians not available to civilians. Its branches are established in Army and Navy communities in this country and its possessions whenever possible, with single members scattered rather thoroughly over the globe. Members' names are kept on file by the general chairman, made from lists of branch chairmen, and she in turn notifies them of members moving to their vacinities. Thus, instead of taking a box from a parish UTO treasurer and perhaps being miles away, with no forwarding address to leave, when the parish presentation is held, the committee member taking a box from a branch chairman is assured of an opportunity to either present her offering with that of the committee's group where she moves or, if there is none near her, mailing it directly to the general chairman, by whom the committee's entire offering is forwarded to the treasurer of the National Council.

#### COÖPERATION

Although it is independent of any parish and diocese, the committee works in very helpful and friendly coöperation with its officials, and its meetings are frequently

held in local parish churches, the rector celebrating the Holy Communion, the center of the meeting. Introduction to a parish through attending these meetings often leads to sending a child to its church school or other interest in it on the part of the service family. The Woman's Auxiliary to the National Council has graciously recognized the committee's peculiar needs and position among other United Thank Offering branches by issuing two special leaflets explaining its purpose and for its use.

At the present, chairmen are heading 10 active branches, a shamefully small number in view of innumerable posts, stations, and Naval ports in America today. Efforts are constantly being made to expand the work, but the difficulty lies in finding women willing to give the little time and service required to get in touch with the other women at her station, regardless of



HARRIET K. NEAL: *She is chairman of the organization which serves as a link between the Church and its nomadic women members.*

their number; Christianity has never depended upon crowds to spread its message, and two or three women using boxes may constitute a branch. Unless I happen to know a woman in a community to ask to organize a group, appeals for assistance in finding one must go to the local rector or chaplain, but these appeals often go unanswered, either in the rush of the times or the letters may be put aside, hoping that some one may turn up "tomorrow." Because of the definite value of this work to the Church and its members, I cannot emphasize how much we need chairmen. Any one knowing of a prospective chairman or who is interested in the service committee is urged to communicate with the writer of this account, Harriet K. Neal, in Coronado, Calif.

Started in 1935, the committee has grown in membership from 30 to over 500, and in its triennial offering from \$532 in 1937 to \$1,882 in 1940, since when the annual Offering has averaged \$1,000. But the committee's usefulness lies not only in its offering, but much more in the link it forms between the Church and its nomadic members, in bringing them the great spiritual message the United Thank Offering has, and in giving them continuity and permanence in a Church-wide movement.

## ARMED FORCES

### Navy Chaplain Training Program

At a recent meeting of the executive committee of the American Association of Theological Schools with Chaplain Workman of the Navy Department and with representatives of the Federal Council of Churches, the Navy's V-12 plan for training candidates for naval chaplaincies was endorsed and recommended to the churches and institutions concerned.

Several seminaries of the Church belong to the Association, including General Theological Seminary Episcopal Theological School (Cambridge), and Seabury-Western.

The training plan is as follows:

1. Men 18 years of age or over intending to prepare for the Christian ministry and desiring to qualify for the naval chaplaincy will take the usual screening tests for the College Training Program of the Navy. Like all others applying for admission to this program, they will be free to indicate the college of their preference and so far as practicable these preferences will be respected.
2. If accepted, they will be enlisted in the Navy, with naval pay and under the jurisdiction for purposes of naval discipline of designated naval officers. They will then go forward to the regular first year of the Navy College Training Program (two terms of 16 weeks each).
3. Sometime during this basic training, they should make application to their denominational authorities as prospective candidates for the Christian ministry intending to apply for commission in the naval chaplaincy. If approved by their denominational authorities and acceptable to the officers of the Naval Chaplaincy Reserve, they may be accepted for the Naval Chaplaincy Training Program up to the quotas established.
4. They will then proceed to the advanced sections of the College Training Program (six additional terms of 16 weeks each). The course of study fully meets the standards for the pre-seminary curriculum recommended by the American Association of Theological Schools. Students may pursue this course in any college or university within assigned areas and quotas where there is a naval training unit and where the prescribed courses are available.
5. At the conclusion of the College Training Program, they will enter theological seminary and complete a full seminary course. The six semesters of the standard seminary course are to be completed in two calendar years. Students will be given an opportunity to attend the seminary of their choice, provided their selection is approved by their denominational authorities. The determination of their academic program and academic standards and of their spiritual qualifications for the Christian ministry will be entirely in the hands of the seminaries and the competent church authorities. They will continue in the status of enlisted men in the Navy, with naval pay, and under



the jurisdiction for purposes of naval discipline of designated naval officers; there will be no military training during the seminary course.

6. On completion of the seminary course, and the reception of the B.D. degree or its equivalent, they will come before the appropriate bodies of their denominations as candidates for ordination. If not accepted for ordination by their Church, they will continue in the Navy as enlisted men or be given the opportunity to apply for regular officer training. If ordained and granted ecclesiastical endorsement by their Church authorities and accepted by the Navy for the Chaplaincy, they will be commissioned as chaplains and given such further specialized training as may be prescribed.

The Association states that from the above it is obvious:—

- a. That responsibility for the determination of the fitness of each candidate for the Christian ministry, both intellectual and spiritual, rests entirely with the Church authorities.
- b. That responsibility for determination of the strictly theological preparation of the candidates rests entirely with the theological seminaries, provided only that a full seminary course shall be provided but accelerated so as to bring the regular three year course within two calendar years.
- c. That the Navy will determine the academic preparation of the candidates only with respect to their college course, but these regulations are fully in line with the standards of the American Association of Theological Schools.
- d. That pre-chaplaincy students will take military training only during their college course.

### Bishop Beal Visits a Chaplain in the Canal Zone

Bishop Harry Beal of Canal Zone, during a visit to Chaplain Glen A. Blackburn in one of the Army camps in Panama, was amazed at the progress being made by Army chaplains.

Here—on the fringe of the jungle—he saw rooms that served the religious and

social needs of the men, fitted with reading tables, lamps, pictures and a small library. The soldiers spend many off-duty hours reading, singing and studying. A Spanish Bible class, conducted by Private Donald Engle, was in session at the time of the visit.

Bishop Beal learned that, while general worship in the Army camp is conducted every Sunday in the post theatre, the early morning Eucharist is conducted in the chaplain's office, with one of the portable field altars furnished by the Army and Navy Commission of the Episcopal Church.

Each man has been issued a Servicemen's Prayer Book for use during daily devotion, and an Army Cross, which they wear with their "dog tags."

The Bishop discovered a cross-section of the United States represented among the men working harmoniously with one another, for a common cause. There was group singing around the chaplain's portable organ. The choral group consisted of a high school teacher from Missouri, a merchant from Ohio, a teacher from Pennsylvania, a Metropolitan opera singer, and an employee of the RCA studios in Camden, N. J.

Bishop Beal, who has traveled considerably, learned that the Army is not only acquainting men with the art of getting along together under trying conditions while performing a difficult mission, but is teaching tolerance and understanding. This the Bishop was pleased to see, for churchmen, he feels, must recognize their responsibilities in the days that lie after the treaty of peace. This is one of the reasons, besides his warm interest in men, that the Bishop is so deeply concerned over the spiritual welfare of the soldiers and sailors in his diocese.

### English Chaplain Reports on American Hospitality

The hospitality of Episcopal Church people is deeply appreciated by British seamen. Chaplain Launcelot Fleming, RNVR, now at the Norfolk Navy Yard, wants that fact generally known, and

writes to the Presiding Bishop saying, "I am the chaplain of a British warship which has been in Norfolk for some months at the Navy Yard, and I am writing this letter to try and tell you what a great debt the men on board our ship owe to the Episcopal Church in America over which you preside.

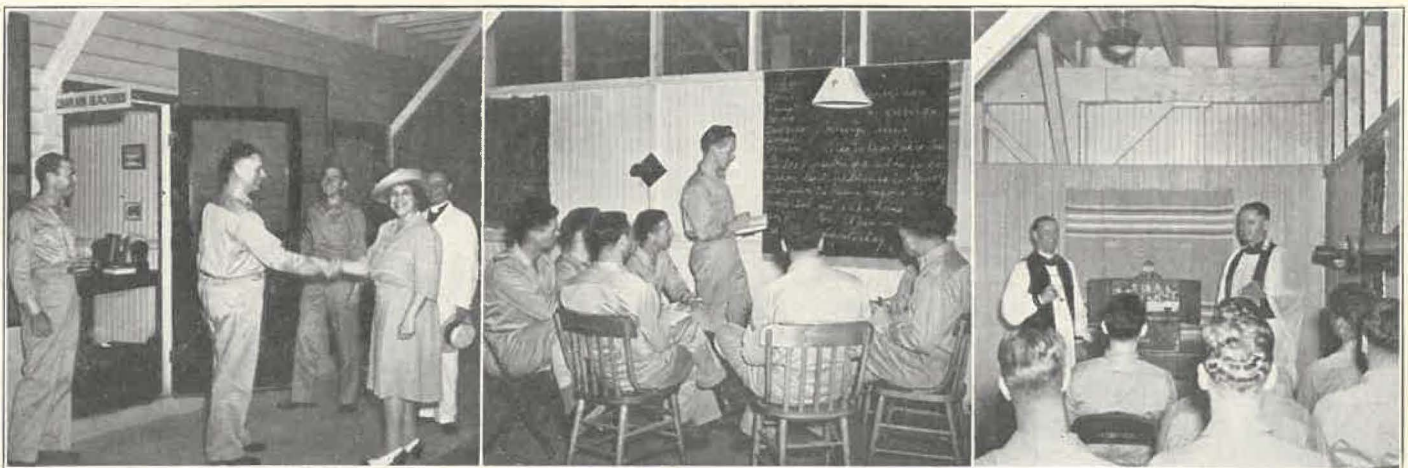
"When we came here, most of our ship's company had not had any leave for almost two years. As I had some experience of American hospitality during two years when I was a Commonwealth Fund Fellow at Yale University, I was bold enough to ask if hospitality in American homes might be found for our men when they were given this first chance for leave in so long a time. The response exceeded my most sanguine expectations; and I imagine that our men and other British sailors who have been in the Navy Yard during the past few months must have visited in as many as a thousand homes.

#### WELCOME

"We have been deeply touched by the warmth and fulness of our welcome, and I know that all in our ship feel truly grateful for having been allowed to get to know America, as it were, from the inside. The way in which Episcopal rectors and members of the Episcopal Church have generously helped, has been particularly impressive.

"A large proportion of our men are members of the Church of England, and many of them when they first came over here had not worshipped in a parish church since they were last with their own families. It was such a joy to them to worship with the families of their American hosts in parish churches in this country, and to find a form of service which was familiar. They have spoken so happily of the Churches where they have been, and of how much they have enjoyed the services.

Their only regret was when they found a difference in the hymn tunes; a regret which has sometimes been silently registered by American friends whom we have been able to invite to worship in our Chapel on board! I'm so glad that all the tunes are not different!



AN ARMY CAMP IN THE CANAL ZONE: Chaplain Glen A. Blackburn greets visitors [left]. Private Donald Engle teaches a Spanish Bible class [center]. Bishop Beal and Chaplain Blackburn officiate at the early morning Eucharist [right].



# The Episcopal Church in Mexico

## *A Few Observations*

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

THE Editor has asked me for any observations I may care to make about the work of our communion in the missionary jurisdiction of Mexico. The following remarks are based on two visits to Mexico, of a month each, in 1941 and 1942-43, on long talks with the Bishop and with some of the clergy, and on a fairly adequate knowledge of the general religious situation in Mexico, especially of the attitude of the State toward religion both under the late revolutionary, pro-Communist regime and in the more moderately secularist present. I offer them merely as what I am persuaded are factual statements, convinced that, thanks to what I am sure has for years been an unconsciously deceptive propaganda conducted by our national offices, the usual Episcopalian has a distorted, exaggerated, almost grotesque misconception of our work in the great country to the south of us.

1. The Church's work in Mexico is microscopic in size. Most Mexicans, even those largely interested in religion, have never heard of its existence. It numbers 3,706 (of which 2,000 are communicants) of the 10,500,000 people of the country. Of these about 10% are foreigners, English and American residents. The Mexican communicants number about 1,750 souls. In Mexico's 765,000 square miles of territory it has 31 parishes and missions, none of them large. It is looked after by one Bishop and 18 priests. Of these 19, two are Americans (one in Mexico City and one in Monterrey) whose ministrations are solely to those of American-British "colonies" composed of merchants, professional people, and expatriates, and who are exotic in the work of the Mexican Church as such. Several more are superannuated. There are only 10 clergymen who are Mexican and in active service. In Mexico City, the capital, a growing city of over 1,250,000 inhabitants, there is one Mexican congregation, some 400 strong on paper, with a usual Sunday attendance of about half that number. The work is from any point of observation indeed tiny.

### CHURCHMANSHIP

2. Small as it is, the Mexican Episcopal Church has two conflicting "schools of Churchmanship"—Protestant and Catholic—which used to pull strongly, and still do so, much more than is desirable, in opposite directions. The more active clergy seem to belong to the Catholic group. These say that it is almost impossible, temperamentally, historically, or any other way, for a Mexican to become a Protestant, that Mexicans are Catholics or nothing; but that there are many Mexicans who deplore the current superstition which is a tolerated fungus all over Mexican Roman Catholicism, and who desire a Catholicism that is restored to its basic simplicities. I can believe that, for many Mexican Roman Catholics of the better trained classes have to me expressed a deep dis-

ress at Mexican Roman superstitions. These superstitions are also apt violently to shock and often to disgust visiting Roman Catholics from the United States. But the older members of the Mexican Episcopal Church remain very Protestant indeed and so drive off these discontented Mexican Roman Catholics from the Episcopal Church. In the reconciliation of these variant points of view within his little body of followers, the Bishop Efrain Salinas y Velasco, has been considerably successful, but by no means wholly so. It seems unlikely that our work in Mexico will get very far until it makes up its mind whether it is Protestant or Reformed Catholic; and that if it decides the former, it will continue to dwindle.

3. Supposing that its internal pulling and hauling can be resolved, and under Bishop Salinas it could if he had a little financial freedom to use as a lever, there would seem to be three possible futures for us in respect to this tiny Mexican mission. The first is to withdraw our constant dribble of financial aid and let the Mexican Episcopal Church get on as best it may, to do which, since the 2,000 members are mostly quite poor country people, means only one thing, namely to kill the whole mission off in a very short time. The second is to continue the present trickle of assistance, in which case we shall be charitably supporting spiritual ministrations to the 2,000 communicants but can have no proper expectation of seeing growth or improvement. The third is to finance and develop the work, in which case the present small appropriations need to be increased at once at least three-fold, though even that would not be wisely generous. The first course would be cruel. The second would be all right provided we know what by it will and will not be accomplished, provided we do not expect Bishop Salinas to build beyond the restriction of utterly inadequate resources. Only if the third course is followed can we decently indulge ourselves in self-congratulation. Whichever course is adopted, the people of the American Episcopal Church should be told frankly what is, and what is not, the actual condition of the Mexican work; and we ourselves should assume responsibility for any lack of achievement in Mexico, not place the blame for it on the Bishop, who is a man of great ability and real consecration, and on his few and overworked clergy. Let us be honest about the work at any rate.

### SUPPORT

But if we do decide on supporting a program which will make the Mexican Episcopal Church a thing of significance, which by no fault of its own it simply is not at the moment, in what fashion shall we spend more money on it?

4. Little can be done to help the Mexican sister-Church by way of physical equipment. No church in Mexico, Catholic or Protestant, is allowed to possess

property. No congregation owns the building it uses for worship; all such edifices belong to the State, old ones and new ones alike, and can be used only by agreement with the State, an agreement which can be annulled at any time without compensation. Ordinarily a bona-fide congregation can secure some sort of edifice. Our Mexican congregation in the capital occupies and uses the former chapel of a Roman Catholic convent, a building erected in the 17th century. (This worship by government arrangement, incidentally, insures that no Church or priest or minister will adversely criticize any governmental policy or procedure. There may be "freedom of religion" south of the Rio Grande, in the sense of freedom to worship, but there is not the slightest liberty to prophesy). At any moment the government can, if it wishes, confiscate any and all church buildings. Under these circumstances it would with rare exception be only a wasteful folly to build church buildings or mission chapels in Mexico.

5. Nothing can be done, either, by way of building schools, for it is forbidden by the Mexican constitution that any religious organization shall indulge itself in educating any one. Not only is religious instruction in the public schools prohibited, but also the teaching of religion in a private school, and even the control by a church body of a school though it refrains from religious teaching. We once had, for example, a very fine educational institution for girls in Mexico City, called the Casa Hooker, with a day-school plus a dormitory, all owned by our National Council in New York. First Casa Hooker was forced out of that ownership into that of a lay board of trustees (Mexican). This board was forced to build a high wall between the school building and the dormitory, and to see to it that in the school religion was not taught. Indeed the teachers were forced to use anti-religious textbooks prescribed by the government. But even that was not enough; and there is now a lawsuit going on to see if the small remaining influence of religion on education which emanates from the adjacent dormitory, where people do say their prayers, is not illegal, and if the whole property, worth 1,250,000 pesos (\$250,000 American) is not forfeit to the State. Things being what they are, mission schools are out of the question, and apparently will remain so for a long time to come.

6. One thing that is needed and may be supplied is more priests and lay workers trained in evangelism and parish work. It is impossible, however, to send these from America. Mexicans, a proud people, resent the presence of benevolent outsiders; and indeed their constitution flatly forbids any religious ministrations except by native Mexican citizens. The sole exception to this is in respect to work among foreign residents; and those who by government licenses minister to them are forbidden to carry on religious work among or for



Mexicans. It is most unjust to Christ Church, the American Church in Mexico City, to find fault with it, as some American visitors do, for keeping to itself and inviting no Mexicans to attend. Any other course would bring in the police. Workers then, clerical or lay, cannot be sent from us to Mexico to assist.

#### NEW WORKERS

The new and needed workers must be Mexicans who, having been carefully recruited by Bishop Salinas, are sent to America for training or else are trained in seminaries and similar schools set up in Mexico itself. The latter alternative is impossible, at least for the present. Not only is it vastly difficult to conduct such a school without running afoul of the law; there is no personnel in the Mexican Church with the time and ability required for such work, and foreigners can not legally be introduced to help do it. But it is also true that the Mexican Episcopal Church cannot pay the cost of such education if done in the States. Here is a difficult impasse. It seems imperative, if the work is to go ahead, that the American Church pay for this required professional education. Bishop Salinas has at the moment three good candidates for Holy Orders ready for theological education. He will have in another year as many more young men ready to face the poverty, hard work and ill-repute of a life spent as

priest in a Church that has no social standing and can have none. All of these men will have what in Mexican education is the equivalent of an American bachelor's degree. To pay the fees of such men in American seminaries and their living expenses for three years, will cost at least \$1,500 each. The Bishop has not available this \$500 a man a year. Must these three and those who offer themselves during the next five years go untrained? If so, there is no future for our Church in Mexico. There are, be it repeated, only 10 priests in actual work now, many of them getting old and soon of necessity to be retired. They must be replaced, or else there is nothing to write but *Finis*. Bishop Salinas has been crying this aloud to New York for years. Everybody up this way seems deaf to his appeal.

#### SPANISH TRANSLATIONS

7. Another need is for literature about the Anglican position, in Spanish. There is a Spanish version of the Book of Common Prayer—nothing more; no books or leaflets of devotion and no books on doctrine, polity, liturgy, the spiritual life, fit to give to outsiders or to those under instruction for Baptism, Confirmation, and Communion; and this in a country where literature on almost any subject is read with avidity. Nor is there any Sunday-school material. This lack of printed matter is a terrific handicap. Some of the other non-

Roman communions in America which have Mexican affiliates know this need better than our people do, and are supplying it. It has just been announced, for instance, that the Presbyterian Church South has appropriated from its Birthday Women's Offering, which corresponds to our Auxiliary Thank Offering, for the publication of Presbyterian literature in Spanish, the tidy sum of \$50,000. Not one cent can be extracted from our National Council for this utterly necessary sort of work, though Bishop Salinas has been appealing for it piteously these many years.

8. Finally, Bishop Salinas and his few but valiant co-workers need a good bit more of sympathy, understanding, comradeship and counsel than they now get from north of the border. They feel alone to a ghastly degree. They believe that nobody in the United States really cares whether their work peters out or prospers. A little more human affection would serve to put some heart in them. They occupy a tough spot, all the more so because their lot is neither colorful nor dramatic. They are just some Christians who have been encouraged to undertake a hard job and then have conveniently been forgotten. They seem a fine crew, insofar as I have observed them, under a first-rate captain, in a vessel inadequately manned and with next to no coal in the bunkers. They are a credit to themselves; but their plight is no credit to us.



SUNDAY SERVICES ON GUADALCANAL: Under the tropical palm trees, U. S. Marines gather for Sunday Service. "Padre" Reynolds, an Anglican missionary from New Zealand, delivers the sermon. The "Padre" has been in the Solomons for the past eight years as a spiritual counselor for the natives.



## Christian Marriage and Secular Weddings

ONE of the perennial problems of the parish priest is to find ways and means of preserving the character of Christian marriage in a society which is possessed of an enormous appetite for the spectacular and the bizarre in its weddings. When a young couple is to be married, romance and sentimentality bubble over; and it is not always easy for a priest to stand his ground for the dignity and reverence which should accompany the sacrament of Holy Matrimony. The problem is likely to present itself along one of three general lines.

First is the commercial wedding. This includes the miserable money-grubbing of the marrying parson and the marrying justice-of-the-peace who are always ready to violate the sanctity of marriage for a couple of dollars. As the various states have tightened up on their marriage regulations the activities of these gentlemen have been considerably reduced; but there are still plenty of black spots in some parts of the country. In this category will also be included the carnival wedding. A high-powered promoter comes to town to put on a series of entertainments for some lodge or patriotic society. He talks the merchants of the town into giving sundry articles as wedding presents and then finds a young couple who are willing to go in for a razzle-dazzle ceremony, get the presents, and set up in housekeeping on the basis of a circus marriage. Still another commercial venture is the Tom Thumb wedding often put on by a church society as a means of making money. In the minds of the children participating it degrades the idea of marriage into an exhibition of trivial playfulness which is bound to bear unfortunate fruits as those children grow up. Against all such abuses the parish priest can afford to take a strong and definite stand. There is nothing to be said in their favor.

The second category is that of the sensational weddings. Here one meets an almost endless variety of technique but all arranged with a careful eye for cheap publicity. We recall the instance of the parish priest who was asked to go down to the seashore and officiate at a marriage under water with all participants wearing bathing suits. There are the airplane weddings and the night-club weddings and the many different stunt marriages—all of them giving the lie to the injunction

in the Prayer Book that Holy Matrimony is not to be "entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God." Out on the western coast a publicity build-up has even made it a popular thing for people to be married in a cemetery. Over such antics the parish priest heaves a sigh of regret, and he resolutely refuses to have anything to do with them. The blessing of the Church is not to be made a plaything for sensation-seekers.

But it is in the third category that the parish priest's problem becomes really acute. The commercial wedding and the stunt marriage are so far outside the meaning of the Solemnization of Holy Matrimony that the priest gains respect for the Church by turning his back on them. It is quite different with the society wedding. Here are families who probably belong to the Church and who under normal circumstances would be reasonably good Churchmen. But the desire for display and perhaps an urge to keep up with the Joneses throws them all off balance when a member of the family is to be married. If the parish priest is not on his guard, the church edifice is likely to be snatched completely out of his control for that particular occasion. Ordinary members of the congregation will be denied admission unless they have received engraved invitations. Professional decorators are hired to make the church look pretty without regard to the possible unseemliness of obscuring the altar and covering the sacred ornaments. Talented friends are intruded to render such sentimental horrors as "O promise me" or "Because I love you." The wedding procession ceases to be a dignified method of approaching the altar and becomes a fashion parade. The orderly arrangement of the wedding party is apt to be switched around for the sake of better theatrical effect. And people are frequently offended if the parish priest firmly declines to allow the sacrament of Holy Matrimony to be turned into a holy show.

IT CALLS for considerable finesse to handle such situations. The blunt appeal to authority will not do it. Neither is it enough to pit the preferences of the rector against those of his parishioners. There are canons which might be quoted and rubrics which might be mentioned but they are more likely to irritate than to convince. The only real solvent to the problem is to be found in an intelligent understanding of the meaning and significance of Christian marriage. Quite correctly it may be said that the man and the woman marry each other. A simple "common law" marriage without benefit of clergy or even of a civil official has a certain legal standing. But the Solemnization of Holy Matrimony adds something to this. The Church invokes God's blessing upon the union of the man and the woman and through the prayers and benediction of the Church divine grace is imparted for the fulfilment of the marriage vows. This is not something which can be driven home in a last minute exhortation while everyone is busy with bridal parties and arrangements for the wedding reception. It takes a lot of steady teaching to make such points stick. The parish priest who makes the meaning of Christian marriage a normal part of his pastoral preaching and teaching is the one who will have the least trouble with the personal foibles of society-minded parishioners.

Under no circumstances is it easy for the Church to

### Today's Gospel

*Second Sunday after Easter*

"I AM the Good Shepherd" says our Lord in today's Gospel. What an unassuming title! But it speaks of quiet, devoted care, of watchful thought and planning, of devotion to an humble work, of much labor without reward or thanks. How much the sheep take for granted! The Good Shepherd even layeth down His Life for the sheep. As we come to our Communion let us pray to Jesus, our Good Shepherd; and think of His love and care for us, of the good things He prepares for us, of the dangers He tries to avert from us. And let us try to tell Him of our understanding of what He has done, and offer to Him our thanksgiving for His life-giving death; and let us offer our obedience to Him that we may follow the Shepherd of our souls all the days of our life.



grapple with the competitive demands of a secular society. But the Church has one means at its disposal which may be particularly effective in dealing with society weddings. A quiet but persistent emphasis on the nuptial Eucharist serves as an excellent antidote to romantic extravagances. It is all there in the Prayer Book waiting to be used. People who break out with strange ideas about a wedding are likely to think very differently when it is joined up with the Holy Eucharist. And what could possibly be more appropriate for a young couple entering on married life than to begin by receiving together that Blessed Sacrament of God's eternal love?

We do a powerful lot of groaning over the divorce evil, the low standard of family life, and the flippant attitude toward marriage in general. We present reports, make speeches and pass disciplinary canons on the subject. And all the time we have right in our hands the best answer to all of it—namely the steady teaching of the sacramental significance of Christian marriage, tied in where it properly belongs: with the Holy Eucharist.

### *How to Work for Hitler*

WITH a sense of relief, the nation heard the news that the leadership of the United Mine Workers had agreed to accept a 15-day "truce," just before President Roosevelt's address last Sunday, and that the threatened strike in the coal fields was at least postponed.

Yet the very word "truce" suggests the inadequacy of some labor leaders' grasp of the present state of the nation. If we are to win this war, if it is not to be indefinitely prolonged at the cost of thousands of American lives, all groups must work together unremittingly—and that not for 15 days, but for as many weeks and months, and perhaps years, as it will take to defeat Germany, Italy, and Japan. A short-lived truce between the coal miners and the rest of the nation—for the whole nation is the other party in this labor dispute—would mean little. What is needed is wholehearted cooperation among all groups in the country for the duration of the war.

If anyone's work at the present time is so little related to the winning of the war that he can afford to strike, he ought to get out of that work and into something else. The activities of peacetime, and the disputes of peacetime, are irrelevant. While some of us are struggling for superior economic position, others of us are dying for their sake.

Economic injustice must be redressed; inadequate living standards must be raised. And if the War Labor Board finds that a real necessity for higher wages exists, the miners ought to get them. But their case is not made stronger by threats of a strike. On the contrary, such an attitude suggests that the leadership of the United Mine Workers is afraid of the decision of an impartial tribunal.

We are not sufficiently informed on the rights and wrongs of the coal miners even to guess at the merits of their case. But the suggestion that an agency of the present administration of the United States has an anti-labor bias is ridiculous. Even under the severest provocation, the President refrained from making threats or from holding up to public opprobrium a man who has richly deserved it. It hardly need be said that the President will give the miners' needs the most favorable consideration his high office will permit.

Meanwhile, the labor movement as a whole is in danger of suffering from the irresponsibility and selfishness of a few. The patience of the President is not likely to be shared by



Washington, D. C.

CAN Hate be taught? Maybe—but those who have tried it in Christian, democratic countries haven't always found the attempt successful. Britain tried it, but the commanding general of the British home forces has officially banned "hate stuff," as it is called, in army training. And in our own armed forces, the wise commander has learned that the important thing is to toughen his men and train them to meet any emergency, but not to try to instill in them any artificial hatred of the enemy.

The *Infantry Journal*, probably the most influential service magazine, recently reprinted from the *New Statesman and Nation* (London), an article entitled "Battle School," in which the point is vividly made that the direct inoculation of hate for the enemy in the training of an army is neither necessary nor desirable, and that "rigorously realistic battle training imposes its own mental attitude and discipline—an attitude and discipline that makes fighting men of soldiers." The keynote is found in the final words of a British General to the men who have just completed their course in realistic battle training: "As for blood and 'ate, I think you'd better forget it."

Hate is a blind passion that warps the judgment, hampers the efficiency, and dulls the keen edge of humanity. It has no place in the armor of the free man fighting to retain his liberty. It is incompatible with the high ideals of democracy and moral integrity on which our own nation is built. It is double incompatible with the Christian religion.

That does not mean, however, that there is no proper place for moral indignation and for a righteous anger when moral standards and human decency are flagrantly violated and flouted. Such deeds as the rape of Nanking, the Nazi pogroms in Poland and elsewhere, and the Japanese torture of prisoners and execution of captured American airmen, must arouse in us a cold anger comparable to that which must have animated Our Lord as He drove the money changers out of the Temple with a whip of small cords.

Perhaps if there had been more Christian indignation and righteous anger when Japan invaded Manchuria, or when Italy conquered Ethiopia, or when Germany began to threaten its neighbors, this war might have been avoided. But hindsight is better than foresight, and the voices of protest that were raised on those occasions—our own among them—were drowned by the complacent murmurs of appeasement and of business-as-usual.

Moral indignation is properly ours, and it should make us determined to see this war through to a finish and make a repetition of it impossible. But, "as for blood and 'ate, I think you'd better forget it." The General is right. Blood and hate won't make the soldier a better fighting man. And it certainly can't make a decent world out of the shambles into which our national enemies—and our own blindness and complacency—have plunged it.

CLIFFORD P. MOREHOUSE.

the general public, the Congress, and the men in military service. It is well that a number of labor leaders have publicly disapproved the attitude of the UMW leadership; it is now up to that leadership to discover that to strike is to work for Hitler.

He who gets weary of God, has never found Him.

—Hans Denck.



# A Dramatic Devotion For Wartime

By the Rev. C. E. B. Robinson

Rector of the Church of the Good Shepherd, Cooleemce, N. C.

## CHARACTERS

### READER.

LEADER in the midst of the congregation with flash light.

SINGER to lead the congregation in the responses and the singing, stationed beside the leader.

A goodly number vested in the choir.

A goodly number vested in the sanctuary.

PRIEST and TAPER BEARER in the sacristy vested for Eucharist with the chalice and paten vested.

The ANGEL of INCENSE in the sacristy.

## PROPERTIES

Vigil Light lighted before the altar cross; four persons in gruesome costumes concealed convenient to the front of Nave. One costume should be predominantly white, another of red; another, black; and the fourth, gray. Flash light or spot light. This should be placed on the floor near the head of the alley (center aisle); and pointed toward the roof so that the costumes will walk through this shaft of light.

*The devotion begins with Hymn 295; Apostles' Creed; Lord's Prayer; Collects for the day; for peace in Morning Prayer; for light in Evening Prayer; explanatory talk; Hymn 464, verses 1, 2, and last. (The congregation joins in the Creed, the Lord's Prayer, hymns, and responses throughout the service.)*

## SCENE I

[All lights out.]

READER: And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, "Come, and see." And I saw, and behold a white horse, and he that sat on him. And a crown was given unto him, and he went forth conquering and to conquer.

[Flash light on. White costume moves quickly to head of alley and down it and takes seat in Nave. Light off.]

LEADER: The spirit of conquest is abroad in the earth; the spirit of domineering, bullying, dictating; the spirit of standing up for one's own rights which is the disregard of all other rights. This spirit is found in Hitler and Hirohito; in labor leaders and industrial leaders; in farm blocs and silver blocs; it is even found in parents and teachers; it is even found in me.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

From all blindness of heart; from pride, vain glory, and hypocrisy; from envy, hatred, and malice; and from all uncharitableness

Good Lord deliver us.

This spirit makes slaves of people; deprives them of the right to choose the good; compels them to serve the evil.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

READER: And when he had opened the second seal, I heard the second beast say, "Come and see." And there went out another horse, that was red. And power was given to him that sat thereon to take peace from the earth; and that they should kill one another; and there was given unto him a great sword.

[Spot light on.]

[Red costume performs as white. Spot light off.]

LEADER: The spirit of war is abroad in the earth.

Lord have mercy upon us,

Christ have mercy upon us.

Lord have mercy upon us.

That it may please thee to show pity upon all prisoners of war, and all captive peoples; that it may please thee to defend and provide for the fatherless children, and widows, and all who are desolate and oppressed.

We beseech thee to hear us, good Lord

That it may please thee to succor, help, and comfort all who are in danger, necessity, and tribulation.

We beseech thee to hear us, good Lord

That it may please thee to strengthen and protect in soul and body the men of this congregation who serve in the armed forces of our nation.

We beseech thee to hear us, good Lord.

O Lamb of God, who takest away the sins of the world,

Have mercy upon us.

O Lamb of God, who takest away the sins of the world,

Have mercy upon us.

O Lamb of God, who takest away the sins of the world,

Grant us thy peace.

READER: And when he had opened the third seal, I heard the third beast say, "Come and see." And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice say, "A measure of wheat for a penny, and a measure of barley for a penny; and see thou hurt not the oil, and the wine."

[Spot Light on.]

[Black costume performs as white. Spot light off.]

LEADER: Plague, pestilence, and famine follow after; because of the spirit of greed, and hunger, disease, nakedness, and homelessness. But the oil and the wine are not hurt—the sacraments of the Church, the heart of the Church, the generosity of the Church, which is the medicine of the Good Samaritan to heal the greed of the world. O God, grant us so to eat of the flesh of thy dear Son, Jesus Christ, and to drink of

his blood, that we may be the heart of the Saviour responding to every cry of need.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

READER: And when he had opened the fourth seal, I heard the voice of the fourth beast saying; "Come and see." And I looked, and beheld a pale horse. And his name that sat on him was death. And power was given unto him to hurt the fourth part of the earth.

[Spot light on.]

[Gray costume performs as others. Spot light off.]

LEADER: May the souls of the faithful departed rest in peace; and may their dwelling place be in the paradise of God. By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, fasting, and temptation, Good Lord, deliver us.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

May the souls of the faithful departed rest in peace; and may their dwelling place be in the paradise of God.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

## SCENE II

Hymn 167, verse 1.

READER: And when he had opened the fifth seal, I saw, under the altar of heaven the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying,

CHOIR [standing]: How long, O Lord, Holy and True, dost thou not judge, and avenge our blood, on them that dwell on the earth?

READER: And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.



CHOIR: How long, O Lord, Holy and True, dost thou not judge, and avenge our blood, on them that dwell on the earth?

Hymn 105, verse 1 and 2.

READER: And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth. And the kings of the earth, and the great men, and the rich men, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and to the rocks, "Fall on us; and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Hymn 122 [sung or read as solo from the congregation].

[Priest preceded by Taper Bearer enters during singing of Hymn 122; they proceeded to altar; place the communion vessels in the midst of the altar; light the candles; and take their place at the gospel corner.]

LEADER: [when the hymn is completed]  
O Lamb of God, that takest away the sins of the world,  
Have mercy upon us.  
O Lamb of God, that takest away the sins of the world,  
Have mercy upon us.  
O Lamb of God, that takest away the sins of the world,  
Grant us thy peace.

READER: And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, nor the sea, nor any trees, till we have sealed the servants of our God in their foreheads."

LEADER: Then laid they their hands on them and they received the Holy Spirit. [Prayer Book, page 296.] Now he which hath anointed us is God; who hath also sealed us. [II Cor. 1:22.] Ye were sealed with that Holy Spirit of promise; whereby ye are sealed unto the day of redemption. [Eph.]. Defend, O Lord, us thy children with thy heavenly grace; that we may continue thine forever; and daily increase in thy Holy Spirit more and more until we come into thy everlasting Kingdom.

Hymn 530, verses 3 and 4.

### SCENE III

READER: And when he had opened the seventh seal, there was silence in heaven about the space of an half hour.

[Silence—The Angel of Incense goes before the midst of the altar and offers incense].

READER: And another angel came and stood at the altar, having a golden censer; and there was given him much incense that he should offer it with the prayers of All Saints upon the golden altar which was before the throne. And

the smoke of the incense with the prayers of the saints, ascended up before God out of the angel's hand.

CHOIR: How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?

READER: After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying,

ACOLYTES: Salvation to our God, which sitteth upon the throne; and unto the Lamb. Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

PRIEST: What are these which are arrayed in white robes? And whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and worship him day and night in his temple; and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb [ genuflecting before the midst of the altar ] which is in the midst of the throne shall feed them, and shall lead

them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Lift up your hearts.

*We lift them up unto the Lord.*

Let us give thanks unto our Lord God. *It is meet and right so to do.*

It is very meet and right and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God; Who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses; that we, rejoicing in their fellowship, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that fadeth not away. Therefore, with angels and archangels and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

*Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Amen.*

PRIESTS: The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God; and the blessing of God Almighty, the Father and the Son and the Holy Ghost, be amongst you; and remain with you always. Amen.

[Whereupon the congregation shall depart in silence; the choir and acolytes shall likewise depart in silence].

### NEGRITOS OF BATAAN

HOW they must have stared, the funny little people,  
Naked as the morning and black as the night!  
How they must have stared at the great white chieftains  
Scooping fox-holes with their bonnets that were metal-bright!

How they must have run, the timid little people,  
Jibbering with terror as the shells began to scream  
And the bombs began to fall among their huts and their papayas  
Though the god of the mountain wasn't speaking in steam.

How they must have run!—for the shelter of that guardian,  
Old Marivales, in whose rocky cone  
They dropped to crouch at last, the peaceful little people,  
While their civilized protectors tore each other to the bone.

I remember a family of those pigmy Negritoese  
We came upon one day and who made us feel  
Like giants, the man about four feet high, the woman  
With one child at the breast, one on hip, one at heel.

"Doing her best," I smiled to my husband,  
"To cancel the extinction prophesied a race  
That lives on wild bananas and the the kill of poisoned arrows,  
Too shy to survive or to look at a white face."

I can picture Marivales that I've watched from Manila  
Many a sunset evening, purple on the sun,  
Her lovely lofty slopes now black with little people,  
Gibbering with terror and on the run.

I can see the little people jumping in the crater,  
Grunting, as they cower from the civilized foe,  
"Our time will come, our time will come perhaps when all the mighty  
Tribes have struck each other down—a hundred at a blow!"

DOROTHY LEE RICHARDSON.



## SOUTH AFRICA

### Natives Seek Separate Church

An appeal was recently made to the Episcopal Synod of the Church in South Africa by the African members of the executive committee of the Provincial Board of Missions urging that native churchmen should have a greater share in the government of the African congregations of the Church. It was suggested that this could only be brought about by a more distinct separation between the African and European congregations.

The Africans proposed that there should be, in effect, two parallel Churches, linked together by the authority of the Archbishop of Cape Town as Metropolitan. Another proposal was that, in every diocese, or at least in certain dioceses, there should be an African assistant bishop, to whom the diocesan bishop would delegate his jurisdiction over the African congregations.

In reply to this appeal, the Episcopal Synod expressed sympathy with the desire underlying the suggestions, but questioned whether the best way of dealing with the present situation, which was admitted to be in some respects unsatisfactory, was by making the separation between the European and African congregations more complete. To do so, the Synod declared, would be to acquiesce in the theory of segregation, and to assume that it must necessarily be permanent. It is the task of the Church, the Synod declared, to break down barriers, not to perpetuate them.

Asserting there is no canonical objection to the appointment of African bishops, and that diocesan bishops are in no way restricted by any color bar in their choice of assistant bishops, the synod opposed the enactment of a canon compelling the bishops of certain dioceses to appoint an African assistant.

It also expressed the opinion, that, even if existing color prejudices were to disappear altogether, it would still be reasonable in the majority of cases that Africans and Europeans should normally worship separately. The question of language alone, the Synod pointed out, would make that desirable. It conceded, however, that, so far as possible, African priests should be given posts of responsibility and should not be relegated to subordinate positions.

## ALASKA

### Epidemic

With a shortage of nurses and no cook, Dr. Lula M. Disosway reports that the Hudson Stuck Memorial Hospital has been passing through a hectic period. The hospital was crowded with a flu-pneumonia epidemic and 87 people were sick in the village, some with temperatures of 105 and many critically ill. The staff managed to pull through, and the hospital expects a brief breathing spell.

Dr. Disosway of St. Elizabeth's Hospital, Shanghai, who is in charge now at Fort Yukon, recently received word of the serious illness of her mother at New

Bern, N. C. When the Alaska hospital crisis was past, Dr. Disosway made a quick visit home, both ways by plane, returning to Fort Yukon in less than three weeks from the day she left.

## FRANCE

### Religious Leaders Arrested

New arrests of religious leaders in France are reported via Geneva.

The Rev. Donald Caskie, Scottish Presbyterian minister, has been taken into custody by Italian authorities in the South of France. Mr. Caskie was formerly pastor of the Scottish Presbyterian Church in Paris and was engaged in giving spiritual aid to British subjects interned at Nimes and Grenoble. Italian troops have recently taken over the policing of this area.

Theodore T. Pianov, Orthodox leader and staff member of the International YMCA in Paris, has been interned. He was formerly a leader of the Russian Student Christian Movement and has made several visits to the United States. This is the second time he has been seized by the Nazi authorities. In 1941, at the outset of the German attack on Russia, he was interned for about five months.

### BERDYAEV NOT HELD

It is now learned authoritatively that Nicolas Berdyayev, noted Russian theologian, has not been held by the Nazis as previously reported.

It is also learned that Pastors Edouard Theis and Andre Trocme, of the French Reformed Church in Le-Chambon-Sur-Lignon in Haute Loire, who were recently arrested on charges of assisting Jewish refugees, have been set free, but that other pastors and laymen have been interned on similar charges.

## ENGLAND

### Archbishop of York Explains Retribution Stand

"I have been told that I am un-Christian in asking for retribution," said Dr. Cyril Garbett, Archbishop of York, in a speech at Leeds. "Have those who thus criticize never read what Christ said—that rather than a man should offend one of these little ones, it were better that a millstone should be hanged about his neck and he be cast into the sea? Many of these people mix up a vague sentimentalism with Christianity. They forget that retribution for wrongdoing is a stern side of the Christian faith.

"I ask for the broadcasting of the Allies' determination to punish, in the hope that it may stay the hands of at any rate some of the criminals. Fear is sometimes effective when mercy makes no appeal." Dr. Garbett also urged Christians to support the British Government in the efforts it is now making with other Allied Powers and the neutrals, to help the Jews who are in danger and to provide succour for their refugees."

## BURMA

### Marriage

Bishop West of Rangoon, Burma, and Miss Grace Hay were married April 29th at the Church of the Holy Cross, Tryon, N. C. The officiant at the ceremony was the Rt. Rev. Frank H. Touret, retired bishop of Idaho, who was assisted by the Rev. Joseph R. Clair, rector of the church.

Bishop West, who is a native of England, has been Bishop of Rangoon since 1935, and has been in the United States for a year. The former Miss Hay, a native of Edinburgh, Scotland, has lived in this country for several years.

Bishop West and Mrs. West are sailing immediately for India, where the Bishop will minister to refugees driven out of Burma.

## JAPAN

### Non-Roman Seminaries Merged

Non-Roman theological institutions in Japan are being merged under a "three-school plan," the Tokyo radio announced in an English-language broadcast monitored to Washington by the Federal Communications Commission.

According to the plan, a "Western" seminary will be set up in Kobe, and an "Eastern" and "Women's" seminary in Tokyo.

## PARISH LIFE

### Pasty Treat

Have you ever tasted a "pasty"? If not, you have missed a real culinary treat. A pasty looks like an oversized apple turnover only it is filled with meat, potatoes, and vegetable instead. These are wrapped in the dough uncooked and the whole pasty baked together in the oven. The real art in pasty making is in cutting the dough the right shape, getting the proper mixture of suet and beef and sealing it in the pasty. It is an art handed down from mother to daughter in Cornish families of the diocese of Northern Michigan.

So the next time you come to visit "Cousin Jack" or "Cousin Jinny" in Northern Michigan, be sure you get a pasty. If you can come when the women of St. John's Church, Negaunee, are having one of their famous pasty sales you will indeed be in luck. Last year the "pasty group," a group of 12 women under the leadership of Mrs. William Tauer, made and sold 8,704 pasties. They used 2,175 pounds of flour, 2,004 pounds of beef, 614 pounds of lard, 895 pounds of onions, 80 bushels of potatoes, 22 bushels of turnips, 71 boxes of salt and two pounds of pepper. From their proceeds they turned over to the treasurer of St. John's Church \$1,281.55, paid the balance on a mortgage note and gave \$10 towards a scholarship at the Fortune Lake Summer Conference.





# BOOKS



ELIZABETH McCracken, Editor

## Spiritual Exercises

**LENT WITH SAINT BENEDICT.** By Bede Frost. Morehouse-Gorham. Pp. 144. \$2.00.

Like so many Lenten Books, this one is equally valuable for any season of the year, except perhaps for the introductory sections, and even they are concerned with the general principles of the Christian life. The task Bede Frost has undertaken is ably conceived and the plan well executed in its details. The division into 40 readings gives a convenient length for daily spiritual exercises, and each may well provide material for more than one meditation.

### APPLICABLE TO LAY-FOLK

Since the rule of St. Benedict is based on the perfect following of the teachings of Christ, our Master, the rule in its main lines is applicable to lay-folk, with the evident exception of certain details of the monk's vocation. The author notes that St. Benedict is dealing with "facts more real and enduring than those of the temporal order." He points out that upon the "one supreme fact of the being and existence of God rests man's whole relation to Him." The book is concerned with the realities of the spiritual life and man's relationship with God, and with simplicity and sincerity

the author drives home the implications of these realities.

We regret that owing to war conditions the book was not received in this country until after Mid-Lent, and hence could not be reviewed earlier.

MOTHER MARY MAUDE, C.S.M.

## Missionary Apologetic

**THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION.** By Edmund Davison Soper. Abingdon-Cokesbury. 314 pp. \$2.50.

Out of 30 years of teaching missions and comparative religion Professor Soper has produced a valuable handbook for all interested in the background and present problems of the Christian mission. Parts one and two summarize "The Biblical Background" and "The World Mission in History." Part Three, "Christianity as the World Religion," is an essay in missionary apologetic. The longest chapter discusses "Why take the Gospel to Animists-Hindus-Buddhists" and so on, winding up with Moslems and Jews. The way the question is posed seems to strike a note of hostility, and also accepts a defensive position rather too easily; but the discussion as a whole is not marred unduly by these small defects.

The author's definition of the Gospel is evangelical in the technical sense—he believes in the Church, apparently, as a corollary to a right relation to God otherwise established rather than as the fellowship of the redeemed, the sharing in which is part of our redemption itself. The Catholic reader will feel that he would have something to add though little to criticize in his arguments. The last chapter of this section, "The Uniqueness of Christianity," summarizes recent discussion on this topic, avoiding in its conclusions the extremes of Hocking and Kraemer, though closer to the latter.

The last section deals with current missionary problems—aims and methods, relation to nationalism and indigenous cultures, and "Missions and the Ecumenical Church." A conclusion relates missions to the work of God in spreading his Kingdom, inside and outside the Church, and an appendix gives a balanced statement on "Protestant Missions in Latin America." The great anti-Christian forces of today receive no special section since they are the unavoidable background of every chapter. On Church unity the author's tendency is towards the churchly evangelicalism so prominent at interchurch conferences; he recognizes that for Catholics this is not enough, and for some independent groups is too much, and on this topic as elsewhere is fair in presenting other views as well as his own. His book may be recommended as a balanced and readable discussion of the important topic with which it deals.

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**Mysticism**

**NEW EYES FOR THE INVISIBLES.** By Rufus M. Jones. Macmillan. Pp. ix + 185. \$2.00.

The title is arresting, and the contents of the volume not less so. Professor Rufus Jones has written many valuable books, and this one, no less valuable, would seem to be the ripe fruit of a long life of contemplative prayer. Quakers have a real contribution to offer to Catholic Churchmen. All that they affirm in the realm of mystical prayer we can accept and profit by; it is in their negation of the Sacraments that we differ fundamentally. The theme of the book is the emergence of the Kingdom of God, God's real world: "to see the eternal in the midst of time"; in the words of St. Paul, "the eyes of your heart being enlightened." The author has many scriptural quotations, which take on new interpretations from the context in which he uses them. He has on the one hand many homely anecdotes and on the other a range of quotations from Plato to St. Teresa, with an apparent preference for Catholic mystics; although there are, to us, some less congenial references to Luther and Calvin.

It is an illuminating book. The light of spiritual vision is shed on the perplexities of a world in the throes of transition, and with the vision is conveyed the power of dynamic inspiration. Rufus Jones knows of mystical experience at first hand, and his writing has the contagious quality that results from such experience.

MOTHER MARY MAUDE, C.S.M.

**The New World Order and the Churches**

**CHRISTIANITY IN PERIL: The New World Order and the Churches.** By Andrew Rule Osborn. Oxford University Press. Pp. 188. \$2.00.

Here, once more, the cry is raised—Christianity is at crisis, a deadly tragic crisis. So many of late are writing or preaching on the theme that audiences grow weary and apathetic. Dr. Osborn, however, differs from others in that his analysis of the situation is expert and his judgment is, in most cases, better grounded. He is an expert with a fairly sound technique and he offers a definite program for action.

The thesis of this book is that the power and usefulness of Christianity have for long been decaying. The mass of Christians are bewildered, clinging to a tradition that has lost contact with reality, the more far seeing leaders busy with remedies which do not get at the roots of the disease. There have been attempts at extending and deepening religious experience, first through evangelistic efforts of old and new varieties, then through the reviving or reform of worship, in latter days great hopes have been placed on what reunion of the Churches might do. All these, pertinent as they are, cannot bring about what must be done if Christianity and its culture are to be saved. The heart of the matter is that the Gospel as at present presented is no longer attractive nor ac-

ceptable to a people who think after the fashion of our day or look out upon and explain the world as our generation does. Science and modern education have outmoded the expository and teaching tradition of the Church. The first necessity is a reëxamination and restatement of the Christian experience; after that religious education must be set upon a scientific basis and ecclesiastical politics reformed for efficiency in meeting the new social, economic, and political conditions.

With all this, however, there is much to interest and instruct Churchmen who will read the book. Some things will delight the curious, some will be pertinent for the troubled and zealous. Much that is said about religious education in particular is most helpful. The facts and warnings given with regard to efforts at stirring religious experience, the over-optimistic hopes set upon reform in liturgy and worship, the too sanguine enthusiasm for Church unity ought to be taken wisely to heart. There can be no doubt too that the rising demand for sound exposition of the Faith in the thought-forms of the day is a primary and most pressing necessity. In a world where "to be scientific" is the boast of men and women with only a smattering of education, Christianity has got to be intellectually satisfying. It is, however, the full Catholic Faith without minimizing that is needed. The shibboleth of the day "re-interpretation" and "reformulations" are dangerous; the idea they try so badly to express is not.

Churchmen will discover at once that the book is written from what is to them a narrow and provocatively irritating point of view. The Roman Catholic is at the out-set read from the court as being so bound by its tradition that nothing may be hoped for from that quarter. The projects of reform and action are for Protestantism and in the narrower sense. One cannot but suspect that in so far as Anglicans would hold themselves historically Catholic, the same condemnation as Rome's would be their lot. The wrong-headedness of this in the face of developments through the last 20 years is too generally manifest to need argument. Indeed, as regards Protestantism itself, the censure might well be tempered considerably. It is true that the faults and failures pictured here do exist; it is well also to sweep away unfounded optimism and sentimentality; but there are other things to be noted and stressed along with the censure. Lethargy, fear, and folly have not held the Church in complete bondage. There have been vision and reform and splendid action; Christians have very considerable achievements to rejoice over and much for which to hope. The author would seem to be infected with that impatience, that delight in instant efficiency which beguiled so many in days not long gone to find in Fascism or in Communism the hope for a muddling tragic world. The powers and scope for action that are recommended for existing or newly created executives in the Church are very doubtful or even dangerous expedients. A real democracy can be adjusted to the "machine age"; instant efficiency is a false god.

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**NEW YORK**

**Transfer of St. Agnes' Chapel**

St. Agnes' Chapel in Trinity parish, New York, on West Ninety-second Street near Columbus Avenue, will be transferred to the Corporation of Trinity School, 139 West Ninety-first Street, as of July 1, 1943, according to an announcement made by the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, some time before his recent illness. Dr. Fleming has been suffering from virus pneumonia, and a tedious convalescence has kept him from taking any part in his customary activities since before Lent. He was therefore unable to attend the funeral services held for the Rev. Dr. W. W. Bellinger, vicar of St. Agnes' Chapel, who died on April 6, 1943.

Trinity Chapel, 15 West Twenty-fifth Street, became the property of the Serbian Orthodox Church of St. Sava by direct sale as of March 1, 1943, and this new congregation has already made active use of its new home by regular services attended by Serbs from a wide area around New York, under the leadership of the Very Rev. Doushan J. Shoukletovich, a graduate of General Theological Seminary.

These changes in Trinity Parish are according to its usual policy to endeavor to meet changing conditions in neighborhoods served by its chapels and to best serve the people of each neighborhood. Trinity Parish has endeavored throughout her history to throw her strength into one neighborhood after another as occasion demanded.

The step regarding St. Agnes' Chapel will enable Trinity School, a private school for boys, now in its 234th year, to provide more adequately for its rapidly growing enrollment and activities. Trinity School had its origin in 1709 in Trinity Church itself. It later was housed in its own building on what is now Trinity Place. Its present fine stone building on West Ninety-first Street is one of the finest school buildings in the city. The people of St. Agnes' Chapel will continue to worship at the chapel following the transfer on July 1st.

**Consecration of Famous Harlem Church**

St. Philip's Church in the Harlem district of New York City, one of the most famous Negro parishes in the United States, was consecrated by Bishop Manning on Saturday morning, May 1st, in the presence of a congregation of over a thousand persons. The sermon was preached by the Presiding Bishop, who was presented by Bishop Manning. The Rev. Shelton Hale Bishop, rector of St. Philip's, was the celebrant at the Solemn High Mass. In the procession were clergy from the diocese of New York and the other dioceses in the State of New York and from the dioceses in the State of New Jersey, all of which are in the same Province—the Second. Clergy were present also from many other dioceses, including Pennsylvania, Washington, and Virginia.

Bishop Manning said, before presenting Bishop Tucker:

"This is a great and notable day in the history of St. Philip's Parish. It is an occasion of great interest to our City, to the diocese, and to the whole Church. The payment of the church's full indebtedness would have been a remarkable achievement at any time. It is doubly so in this time of trial and crisis in which we are living."

The consecration of the church was made possible by the final payment of \$18,000 on the mortgage. This sum was raised by the efforts of the members of the parish itself, and raised in one month. The Presiding Bishop cited this achievement, saying:

"Today is a fitting climax in the history of your parish, which is now 125 years old. The full payment on the indebtedness on a parish is always a great event. This is the first time in the history of Negro churches that the congregation has paid the indebtedness itself. It is a great inspiration to the rest of the United States."

St. Philip's Parish was founded in 1818, with the help of Trinity Parish. The first church building on Mulberry Street was given up in 1886, when the rector, the Rev. Chew Bishop, father of the present rector, moved the parish to 25th Street, where it stayed until 1910, when the trend of the Negro population toward Harlem impelled Fr. Bishop to move the parish to that section.

When he retired in 1933, St. Philip's had become famous among Negro churches. The Rev. Shelton Hale Bishop, who had been his father's assistant for several years, was elected rector. In the nine years since that time, Fr. Bishop has worked constantly, and his congregation has worked with him, to pay off the mortgage. A special effort was made to complete this tremendous work by May 1st, the Feast of St. Philip and St. James, in order that the consecration might take place on that day. Fr. Bishop appealed to the parish one month earlier, and their response made the great occasion of Saturday, May 1st, possible.

**Dr. Floyd Van Keuren Resigns Social Service Position**

The Social Service Commission of New York announces the resignation of the Rev. Dr. Floyd Van Keuren, who for over 12 years has been its executive secretary. Dr. Van Keuren is returning to parish life and has accepted a call to become rector of the Church of St. Barnabas, Irvington-on-Hudson, N. Y.

Before coming to New York, Dr. Van Keuren was rector of Christ Church, Indianapolis, and had previously served as executive director of the Family Service Society of Columbus, Ohio. As executive secretary of the Social Service Commission he has acted as consultant for the Bishop and clergy of the diocese on social service matters. He is the author of various magazine articles, *Outfitting for Spiritual Marriage*, and *The Open Door* recently published by Harper and Bros.

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## "Those Loved Long Since and Lost Awhile"

Feeling keenly and deeply, through our own emotions, the anguish of these days, it is more difficult than you'd imagine for us to make contact with that growing number of Christian people, who are seeking to give some expression to their desires to memorialize someone in their family, who has gone on to that sweet and blessed country just a bit ahead of us.

We do not hesitate one bit, however, in quite frankly letting it be known that, of all those who work in the field of Church memorials, you will find none who will approach your problem with you more sympathetically, and we trust, more intelligently; for we bring into our work the worshipful experience of quite some years in this Episcopal Church of ours. May we offer some suggestions on which you can confer with your Parish Priest to determine what is most needed by him in the life of the Parish?

We still have quite a lovely and well-assorted stock of brass altarware, and naturally we all prefer brass so long as it is possible to secure it. We've done lovely wood altarware for years, and it is a charming expedient; but we never suggest it, unless for economy, when the lovelier things are still available—as they are.

We still have some exquisite sets of sterling silver chalices and patens, lavabo bowls, ciboria, baptismal shells, etc. It is amazing how many parishes are beginning, through growth in numbers, to require larger chalices. We can be of inestimable help to you in these.

And, as a final suggestion, how seldom anyone thinks of offering a lovely-toned Sanctus Bell! How greatly our Eucharists are enhanced by these! We have them in varied tones, but only the one kind—the single toned ones—and not those which remind you of dining cars!

The pre-Easter rush is over in our workrooms, and it is *such* a nice time to sit down with you and discuss your hopes, your aims and your problems with you. But, please, in the name of the loved one gone on, *do* let the memorial be something that will *work for and serve* Our Lord, and not be a dead thing hung on a wall.

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## LONG ISLAND

### Preaching Mission at St. Ann's Church, Brooklyn

The congregation of the Colored Churches in the diocese of Long Island experienced a great spiritual awakening and revival during the week of April 4th through April 11th, when Bishop De-Wolfe conducted a mission for them at St. Ann's Church, Brooklyn. From all sides there came the most favorable comments bespeaking the great interest of the people in the missionary program of the Church, and expressing hearty approval and endorsement of the interest of the Bishop in the work of the Church among Colored people. Undoubtedly, the effect of the mission will be felt during the coming months and will express itself in increased attendance as well as increased missionary giving.

On the opening night of the mission (April 4th) the massed choirs of the several congregations led in the singing. An overflowing congregation filled the Church on this occasion. The Bishop, after extending thanks and appreciation to the rector, wardens, and vestry of St. Ann's, welcomed those present. He then outlined his topics for the ensuing week, based on the passage of Scripture, St. John 3: 16. He divided this under the following topics: (a) Nature of God, (b) Love of God, (c) The world, (d) the Incarnation, (e) God's gift to us, (f) Faith, and (g) Life Eternal. In addition he answered a number of questions pertaining to the doctrine, discipline, and worship of the Church, and offered intercessions for people in all walks of life.

During the week, choirs from Christ Church, Brooklyn; St. Paul's, Flatbush; St. Augustine's, Brooklyn; and St. Ann's gave their services for the mission services.

The attendance throughout the mission was good, but especially so on the closing night, when many persons were unable to gain admission. On this occasion, the Bishop thanked the Colored clergy for the splendid work which they had done.

## MASSACHUSETTS

### Women of Church Service League Hold Annual Conference

The annual spring conference of the women's division of the Church Service League brought delegates from the South Shore, Central, Western, and Charles River Districts to the Diocesan House, Boston, on May 5th for morning and afternoon sessions on Christianity in a Changing World. This grouping of districts, accustomed to holding individual conferences on their own territory is, of course, a wartime measure. Miss Elise G. Dexter, president, gave the welcoming address and Miss Ruth M. Gordon led a devotional period before forums on changes in departmental work, missions, finance, and in meeting the current social problems were led by the district vice-presidents: Mrs. Norman Chaplin, Mrs. Henry E. Darling, Miss Edith Kellogg and Miss Mary Whitney.

Religious Education, Altar Guild work, the Church Periodical Club and Missionary Supply work were presented respectively by Mrs. Lawrence Richardson, Miss Mary Chester Buchan, Mrs. Eliot Moody, and Miss Laura Revere Little. Three aspects of missions were discussed by Mrs. William Payne Roberts, Miss Helen M. Cobb, and Miss Gertrude Baker; and Mrs. Ralph Barrow, chairman of the women's diocesan committee on social service, spoke authoritatively on the social problems engendered by the times.

### Mildred Capron Lectures on Church in Wyoming

Miss Mildred S. Capron, secretary to Bishop Ziegler and treasurer of his missionary district, and LIVING CHURCH correspondent, presented recently to the diocese of Massachusetts the Church at work in the mountains and canyons and on the plains of Wyoming through her own superlatively good motion pictures.



BISHOP DE-WOLFE: At the preaching mission for the Colored Churches of Long Island.

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## EDUCATIONAL

### COLLEGES

#### Graduation At Hobart and William Smith

Francis Biddle, Attorney General of the United States, will deliver the Phi Beta Kappa address at the 118th commencement of Hobart College and the 32nd of William Smith College, May 10th. The exercises will be held in Trinity Church, Geneva, N. Y., a return to the precedent established at the first commencement of Hobart College, August 2, 1826.

The Baccalaureate exercises of the two senior classes will be held in St. John's Chapel on the Hobart campus Sunday evening, May 9. The speaker will be the Very Rev. Austin Pardue, Dean of St. Paul's Cathedral, Buffalo.

Graduation classes at both colleges will be small as a result of the war-time program of academic acceleration which made it possible for almost half of the seniors to complete their work and receive their degrees at a special convocation last December. The Hobart class is expected to total 26 and the William Smith class 25, although many of the Hobart degrees will be awarded *in absentia* because the men already are in the armed forces of the nation. Hobart graduated 34 men and William Smith 11 women last December.

### SECONDARY SCHOOLS

#### Annie Wright Seminary Scene of Easter Baptisms

Beautiful Raynor Chapel at the Annie Wright Seminary, Tacoma, Wash., was the setting for 16 baptisms on Easter Even, April 24th. Ranging in age from infants to high school, 14 girls and two boys (brothers of two of the girls) were baptized—three by the Rev. Arthur Bell and the rest by Bishop Huston of Olympia.

Easter carols and Baptismal hymns were sung by the Seminary choir.



CRANBROOK SCHOOL, BLOOMFIELD, MICH.: Robert Stewart, student [center], designed and executed the altar service, consecrated by the Rev. R. L. DeWitt [right]. Dr. R. D. Lindquist, headmaster, is shown at the left.

## SCHOOLS

FOR GIRLS

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COLLEGES

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## CHANGES

### Appointments Accepted

BAILEY, Rev. ROBERT, formerly rector of St. Stephen's Church, Fall River, Mass., has become rector of All Saints' Church, Fulton, N. Y.

CRISPELL, Rev. HOWARD R., formerly at Mt. Calvary Church, Baltimore, Md., has become priest-in-charge of St. John's Church, Long Island City, St. Mary's Chapel, Laurel Hill, and St. Andrew's Church, Belle Harbor, N. Y., with address at 460 78th St., Brooklyn, N. Y.

FLAGG, Rev. RUSSELL G., formerly chaplain at Northwestern University, Evanston, Ill., has become rector of Trinity Church, Michigan City, Ind., with address at 614 Franklin St., Michigan City.

KENNAN, Rev. ERNEST VICTOR, formerly rector of St. Paul's Church, Des Moines, Iowa; to be rector of Emmanuel Church, Baltimore, Md. Address: 811 Cathedral St., Baltimore.

McKAY, Rev. MAURICE PUTNAM, formerly curate at the Chapel of the Intercession, Trinity Parish, New York City; to be rector of Christ Church, Herkimer, N. Y., on June 1st, with address at Christ Church Rectory.

SIMPSON, Rev. THOMAS A., formerly archdeacon of the Indian field in North Dakota; to be rector of All Saints' Church, Minot, N. D., on June 1st, with address at 107 4th Ave. S. E., Minot.

### Ordinations

#### PRIESTS

SAN JOAQUIN—On April 14th the Rev. MARCUS MARION LUCAS was ordained priest in St. John's Church, Porterville, Calif., by Bishop Sanford. The Rev. Torben Olson presented the candidate and the sermon was preached by the Very Rev. James M. Malloch. The Rev. Mr. Lucas is to continue as priest-in-charge of St. John's Mission, Porterville, with address at 618 D St.

SOUTHERN VIRGINIA—On April 12th the Rev. LEON N. LAYLOR was ordained priest by Bishop Brown of Southern Virginia in Grace Church, Alexandria. The Rev. Mr. Brown is to become rector of Grace Church, Alexandria, with address at 207 South Patrick St.

VIRGINIA—On April 15th the Rev. E. GUTHRIE BROWN was ordained priest by Bishop Mason, Suffragan of Virginia, in St. John's church, West Point, Va. He was presented by the Rev. J. F. Ferneyhough and the sermon was preached by the Rev. A. T. Mollegen. The Rev. Mr. Brown is to be rector of St. John's Parish, West Point, St. David's Parish, Aylett's, and St. Stephen's Parish, King and Queen, Va.

#### DEACONS

ARIZONA—On April 4th Bishop Mitchell ordained MALCOLM MARSHALL to the diaconate in the Church of St. Philip's-in-the-Hills, Tucson, Ariz. The Rev. C. E. Huntington presented the candidate and the Rev. George Ferguson preached the sermon.

TEXAS—JAMES HEYWARD MURRAY was ordained deacon in St. Luke's Church, Houston, on April 14th by Bishop Quin. The Rev. W. Bright Davies presented the candidate and the Rev. E. P. Bartlam preached the sermon. The Rev. Mr. Murray is to be deacon-in-charge of St. Luke's Church, Houston.

### Depositions

DEMARIS, Rev. ALVIN RUSSELL, by Bishop Quin of Texas, on April 15th, on the request of the standing committee of the diocese of West Texas and of Mr. DeMaris. For causes not affecting his moral character.

### CHURCH CALENDAR

#### May

9. Second Sunday after Easter.
16. Third Sunday after Easter.
23. Fourth Sunday after Easter.
30. Fifth (Rogation) Sunday after Easter.
31. Rogation Day (Monday.)

## COMING EVENTS

### May

- 7-9. Convocation of Eastern Oregon, Baker, Ore.
9. Convocation of Spokane, Yakima, Wash.
- 9-11. Convocation of Colorado, Denver, Col.
11. Convocation of Bethlehem, Easton, Pa.; Fond du Lac, Fond du Lac, Wis.; New York, New York City; South Carolina, Florence, S. C.; Southern Virginia, Petersburg, Va.; Upper South Carolina, Aiken, S. C.
- 11-12. Convocation of Delaware, Wilmington, Del.; North Carolina, Durham, N. C.; Western North Carolina, Gastonia, N. C.
12. Convocation of Massachusetts, Boston; Atlanta, Athens, Ga.; West Virginia, Parkersburg, Va.
- 12-13. Convocation of Montana, Helena, Mont.; East Carolina, Greenville, N. C.; Convocation of New Mexico, Albuquerque, N. M.

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PRIEST, 42, Prayer Book Catholic, married, family, 14 years in missions, rejected for military service, seeks parish, mid-West preferred. Reply Box H-1708, The Living Church, Milwaukee, Wis.

PRIEST, twenty years experience, sound Churchman, able preacher and pastor, wants parish, locum tenens or curacy, preferably along east coast. Reply Box T-1710, The Living Church, Milwaukee, Wisconsin.

RECTOR'S daughter, college senior, sorority girl, kindergarten major, teaching experience, seeks summer position. Available May 1st. Reply Box T-1706, The Living Church, Milwaukee, Wis.

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### THE LIVING CHURCH



# DEATHS

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

## Thomas C. Campbell, Priest

The Rev. Thomas Clyman Campbell, recently resigned on account of ill health as rector of St. John's Church, Jamaica Plain, Mass., a parish he had served since 1908, died on April 27th in the Baker Memorial Hospital after a long illness. Services were conducted by Bishop Sherrill of Massachusetts on April 30th in St. John's Church, with the Rev. Dr. Samuel Tyler of Cambridge assisting.

Mr. Campbell was born in Port Jervis, N. Y., October 14, 1875, son of Archibald Henderson and Densa Ann (Jansen) Campbell. Graduated from Princeton University in 1899, and from the Episcopal Theological School, Cambridge, in 1903, he was ordained to the priesthood in 1904, and became associate rector of Christ Church, Cincinnati, for four years after having served as curate of St. Stephen's Church, Lynn, during the year of his diaconate (1903-04). From Cincinnati he

came to Massachusetts and in addition to parish duties served on diocesan committees, including chairmanship of the ecclesiastical court of the diocese for the past 10 years. During the First World War, he served as chaplain. He is survived by his widow, the former Elizabeth Louise Bethune of Toronto, Canada, and by a daughter, Miss Thomasine Campbell of Baltimore, and a son, Captain James B. Campbell of the U. S. Army Medical Corps.



## CHURCH SERVICES



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

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop  
St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 8, & 11  
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

**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



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

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); Open daily 7 a.m. to 6 p.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. Paul 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.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grig 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

### NEW YORK—Cont.

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Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

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.

**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.



### CORRECTION

In our issue of April 11th we used pictures of the Church of St. John the Evangelist, St. Paul, Minn., and of Grace Church, Utica, N. Y., but carried the wrong captions under them. The picture at the right is of the Church of St. John the Evangelist, St. Paul, and the one at the left is a picture of Grace Church, Utica.



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