

The Living Church

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

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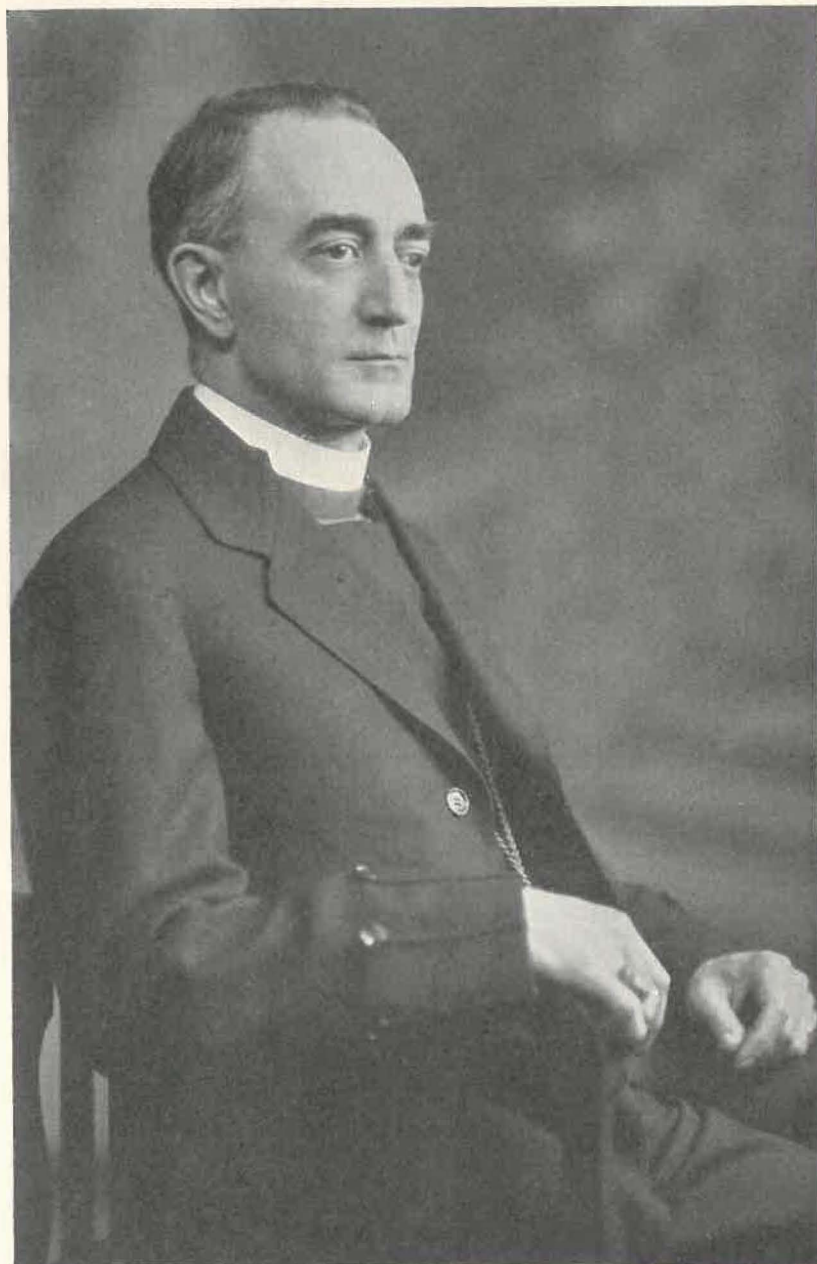
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THE RT. REV. FRANK E. WILSON, D. D.
Bishop Wilson died last week. (See pages 3, 11, 13.)

STRICTLY BUSINESS

THE DEATH of Bishop Wilson of Eau Claire deprives the Church of its great popular writer. I use the term in its honest and best sense. Bishop Wilson didn't write for scholars, nor for theologians, nor even for the clergy; he was a prolific and competent journalist, and he wrote for the people—his people. Because he was so capable, he reached them by the thousands. No honest writer could ask for more.

Besides books for other publishers, Bishop Wilson produced twelve directly for Morehouse-Gorham—everyone of them well-known in the Church. Some of his M-G books have sold well over a hundred thousand copies. In addition, he served as president of the Church Literature Foundation and wrote articles and editorials for THE LIVING CHURCH. For many months his LC column, "The Question Box," has been the most popular feature of that magazine.

Here is a list of the Bishop's complete works: *The Promises of Christ, The Divine Commission, Faith and Practice, Common Sense Religion, What a Churchman Ought to Know, Contrasts in the Character of Christ, An Outline History of the Episcopal Church, An Outline of Christian Symbolism, An Outline of the Old Testament, An Outline of the New Testament, An Outline of the Prayer Book, An Outline of Personal Prayer, An Outline of the Christian Sacraments, An Outline of the English Reformation, and An Outline of the Christian Year.* Most recent of these is *The Promises of Christ*, the proofs of which he read in a hospital bed. The book appeared in January of this year.

At the time of his death, Bishop Wilson was at work on his next book for Morehouse-Gorham to be titled *An Outline of the Life of Christ*. He had already completed six or seven chapters.

Bishop Wilson was a good friend of the Morehouse-Gorham Co., of THE LIVING CHURCH, and of the Church Literature Foundation, but he was much more than that: he was a great good friend of the Church. And all shall miss him.

* * *

IN THIS column for the issue of January 30th I mentioned a classified positions wanted advertisement which, strangely enough in these days when most positions wanted ads are bringing extraordinary results, brought not one reply. I am now gratified to learn that my comment brought a financially good offer. The ad also brought, by the way, several letters of rather remarkable anonymous advice!

Leon McCauley

Director of Advertising and Promotion.

LETTERS

Koreans

TO THE EDITOR: I note the many references to China and Japan as discussed in the Church papers and also at the General Convention. Although we know that there is Korea between China and Japan, and also Koreans in Hawaii, I still wonder about the new work in Korea after the war. It will be a big missionary field in the future for our American Episcopal Church.

(Rev.) NOAH K. CHO.

St. Luke's Korean Mission,
Honolulu

Editor's Comment:

Until recently, a small work in Korea has been maintained by the English Church. We agree that it will be a vitally important field of Anglican work after the war.

The Catholic Church

TO THE EDITOR: I certainly enjoyed the article on "The Church of England" in *Life* magazine, issue of January 24th. It seems to me that in the article *Life* threw a boomerang, for it shows so clearly how truly a Catholic Church the Church of England is. Nothing could have portrayed it more vividly than the contrast between the cathedral and the small parish church of so-called "low church" tendencies. Only the true Catholic Church could embrace such extremes and hold in one fold "all sorts and conditions of men." Real Protestant churches, of which the Roman Church is one, cannot do it. They require all of their adherents to be moulded into one form with no Catholic freedom.

In spite of some misstatements in the article, I think *Life* has given its readers as fine a description of the true Catholic Church as I have ever read.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

Thank You, Sergeant!

TO THE EDITOR: I am enjoying your magazine even more in the Army than ever before. Especially like your articles on foreign and international movements.

(Sgt.) ROBERT E. RYAN.

Windsor Locks, Conn.

The Living Church

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

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE...Managing & Literary Editor
ELIZABETH McCracken...Associate Editor
LEON McCAULEY.....Director of Advertising
and Promotion
MARIE PFEIFER.....Business Manager
MARY MUELLER.....Circulation Manager

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THE LIVING CHURCH

FIRST SUNDAY IN LENT

GENERAL

EPISCOPATE

Bishop Wilson Dies

Bishop Wilson of Eau Claire, who had been putting up an increasing struggle against recurring heart attacks during the last few weeks, died on February 16th in Eau Claire, Wis. For three years he had not been in good health, although it was only in the last few months that his many activities have been curtailed because of his physical condition.

First Bishop of Eau Claire, the Rt. Rev. Frank E. Wilson, who was born the son of the Rev. William White Wilson and Irene Ladd Wilson in Kittanning, Pa., on May 21, 1885, had spread his religious interests over a wide field—ranging from writing many books to serving on numerous committees. An active member of numerous General Convention committees, at the time of his death he was serving as chairman of the Commission on the Legal Title of the Church, on the Joint Committee on the Historical Magazine, the Joint Committee on the Status and Work of the Presiding Bishop. He also served on the Presiding Bishop's Advisory Council on Ecclesiastical Relations. For six years he was a member of the Joint Commission on Approaches to Unity.

He received his undergraduate degree, the B.A., in 1907 from Hobart College, which in 1923 granted him the S.T.D. He held the Phi Beta Kappa key. He was graduated from General Theological Seminary in 1911. Honorary degrees were conferred upon him by both General Theological Seminary and Nashotah House. He was ordained to the diaconate in 1910 and to the priesthood in 1911. His first wife was Marie Louise Walker, whom he married in 1911, and who died in 1924. They had one daughter, Mrs. Robert C. Goold of Downers Grove, Ill., who survives him. In 1929 Bishop Wilson married Eleanor Hall of Evanston, Ill., who also survives him. One of his surviving sisters is Deaconess Grace E. Wilson of Chicago.

BOOKS

He is the author of numerous books, among them the Outline books—*Outline History of the Episcopal Church*, *Outline of Christian Symbolism*, *Outline of the Old Testament*, *Outline of the New Testament*, *Outline of the Prayer Book*, *Outline of Personal Prayer*, *Outline of the Sacraments*, *Outline of the English Reformation*, *Outline of the Christian Year*. Other volumes to his credit include *Faith and Practice*, *Contrasts in the Character of Christ*; *What a Churchman Ought to*



BISHOP WILSON: His most recent picture, taken last year, showed him with his granddaughter Frances Louise Goold.

Know, Common Sense Religion, The Divine Commission. His most recent book, *The Promises of Jesus*, has just been published.

Bishop Wilson was a 33d degree Mason and Grand Prelate of the Grand Commandery of the Knights Templar of Wisconsin. During the first world war he served as a chaplain in the Army in this country, England, France, and Italy.

In response to a request some 20 years ago for biographical details of his life, Bishop Wilson had this to say: "I am enclosing a disgusting page of egotism in

response to your letter of the 19th. I am writing it myself as I have not the face to dictate it to a stenographer. If you like you might add that I eat well, sleep well, and make too many speeches—also that a dog bit me at Evergreen this summer for getting on someone else's property. Also I caught a twelve pound 'muskie' this summer and publicly expressed my opinion of Gov. Blaine for being such a fool over Defense Day. I expect to vote for Coolidge and for the democratic candidate for governor of Wisconsin. I am neither web-footed nor double-jointed and I have never knowingly committed arson, murder, or bigamy. I read the *Chicago Tribune* under protest and I enjoy the movies. I have used a Gillette safety razor for 20 years (same one) and I am sick of having the Episcopal Church saved from corruption every three months by the *Churchman*."

Immediately after Bishop Wilson's ordination to the priesthood he became priest-in-charge of St. Ambrose's Church, Chicago Heights, Ill., leaving there in 1913 to become rector of St. Andrew's Church, Chicago. In 1915 he became rector of St. Augustine's Church, Wilmette, Ill., where he remained until 1919, when he became rector of Christ Church, Eau Claire. He served as secretary-treasurer of the diocesan board of religious education of the diocese of Chicago, as associate secretary of the national field department from 1924 to 1929. He was delegate to the provincial synod in 1916, 1919, and 1926. He was a deputy to three General Conventions.

The diocese of Eau Claire, which called him as its first Bishop, was organized in November, 1928, and was the first diocese to be carved entirely out of two existing dioceses—Fond du Lac and Milwaukee. Bishop Wilson was consecrated by the Most Rev. John Gardner Murray on May 1, 1929—the first Bishop to be consecrated in the state of Wisconsin by a Presiding Bishop.

For more than 18 years before 1941 Bishop Wilson conducted a regular column in the *Witness*. Since that time, he has been conducting the "Question Box" in THE LIVING CHURCH and has been a frequent contributor to the editorial and book review columns. He was president of the Church Literature Foundation.

FUNERAL ARRANGEMENTS

Bishop Sturtevant of Fond du Lac was celebrant at the Requiem on the morning of February 18th. Bishop Wilson's body lay in state after the service until the afternoon, when five bishops, the clergy

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

Member of the Associated Church Press.

of the diocese of Eau Claire and several from other dioceses, and a throng of lay-people gathered in Christ Church Cathedral to take part in the funeral service.

Bishop Johnson, retired, of Colorado, read the opening sentences. Bishops Ivins of Milwaukee, Kemerer, Suffragan of Minnesota; Randall, Suffragan of Chicago; and Sturtevant also took part in the service. At the grave the Very Rev. F. Victor Hoag, dean of the cathedral, had the opening sentences and the committal was pronounced by the Rev. Dr. Robert Vinter, president of the standing committee.

Pallbearers were the Rev. Frs. Leslie Skerry Olsen, R. E. Ortmyer, W. R. Bennett, M. G. Argeaux, H. R. Coykendall, and Sullivan.

Among clergy present from other dioceses were the Rev. Frs. Francis J. Bloodgood and Philip T. C. Blackburn of Milwaukee, and C. E. Bennis and John M. Hennessy of Minnesota. The Rev. Dr. John W. Torok, who lives in Pittsburgh but is a priest of the diocese of Eau Claire, was also present.

FINANCE

CPF Purchases More War Bonds

Subscriptions to the Fourth War Loan in the amount of \$1,885,000, have been made by the Church Pension Fund and its affiliates it is reported by Charles D. Dickey, treasurer of the Fund. This brings the total purchases of these organizations of the Church in the various War Loan bonds up to approximately \$7,185,000.

Church Building Fund Looks Toward Future

Like so many other agencies of the Church, the American Church Building Fund Commission is looking forward to opportunities after the war. A statement issued by the board of trustees says, "the almost complete cessation in the construction of Church buildings, since priorities on building materials went into effect, has limited materially the original purpose of the Building Fund, *i.e.*, aid in the erection of churches. However, under the secured extension of the scope of our work, the aid which has been given during the past year for the few small items for constructions, has been supplemented with aid in repairs, improvements, and in the refinancing of mortgage indebtedness occasioned at the time of construction.

"The chief concern of the Commission at the present time is for future operations. In the immediate present we can only carry on along the lines of the past year. But there must be anticipated the more than probable influx of applications for assistance in construction work as soon as priorities on materials are lifted, and post-war building long delayed is brought before us. Already we have learned of a number of instances where sinking funds for this purpose are being built up in individual parishes. There are doubtless many others of which we have not heard.

This probable demand, together with growing requests for the refinancing of Church debt of the type we can handle, convinces us that there is large need of an increase of our permanent fund to take care of inevitable applications."

In view of the facts stated, the trustees are appealing for help in building up the fund. Attention is called to the resolution of General Convention which recommended "that every church and mission make at least one offering each year for the advancement of the work of the American Church Building Fund Commission and the continuance of its beneficent activities."

MISSIONARIES

Ruth Clark to Go to Puerto Rico

Appointment of Miss Ruth G. Clark of Westfield, N. J., for missionary service in Puerto Rico is announced by the Overseas Department of the National Council. Her work will be at St. Andrew's Mission, Mayaguez, Puerto Rico, and she expects to start for the field upon completion of special studies, probably sometime next summer.

Miss Clark is a member of St. Paul's Church, Westfield, N. J., and is a graduate of Mount Holyoke College, with postgraduate work at Columbia University. She has taught French and Spanish in Peekskill, N. Y., and in high schools at Freehold, N. J., and South Orange, N. J. She has also been active in work with Girl Scouts, the Girls' Friendly Society, and is a member of the diocesan board of the Woman's Auxiliary and of the New Jersey Board of the Consumers' League.

Partners in Prayer

"The Fellowship of Overseas Missionaries of the Episcopal Church in the USA," is the name of a newly formed organization, the objectives of which are to "serve as a clearing house for news of old friends and new; to enable the mission family to bring comfort and cheer to those of our number who are isolated or infirm; and to present to the Church a united witness about the Church's mission fields, their needs; the needs of missionaries, active and retired; and above all, to be partners in prayer for the Church, the Church's mission, for native friends and workers and for each other."

A group of active and retired missionaries have been meeting informally for the past two years. Now a permanent organization has been formed, planned to include all missionaries who have retired from the various mission dioceses overseas, and all those active in the field abroad. The organizing group was made up of 42 such missionaries, and it is hoped that all persons who have formerly served in any of the overseas dioceses, either under appointment or employed in the field shall communicate with the Fellowship. Communications should be addressed to the secretary, Mrs. John Wilson Wood, 402 West 20th St., New York 11, N. Y.

The other officers of the Fellowship are: President, the Rt. Rev. S. Harrington

Littell, retired Bishop of Honolulu; vice president, Mrs. Gouverneur F. Mosher, wife of the late Bishop of the Philippine Islands; secretary-treasurer, Mrs. Wood, formerly of the diocese of Hankow; executive committee, the Rev. Dr. Arthur M. Sherman, formerly in China; Miss Etta McGrath, formerly in Japan; and Mrs. Grafton C. Burke, formerly in Alaska.

The Fellowship plans to hold four meetings a year; to supply news about missionaries, retired, resigned, and active, and to issue a newsletter at least twice a year.

THE BIBLE

WPB Promises Enough Bibles; Considers Paper Allotments

The manufacture of adequate quantities of Bibles to meet essential requirements during 1944 was assured by War Production Board officials in a statement issued simultaneously with the disclosure that a request from the American Bible Society for an additional paper allotment is now being considered by the WPB Appeals Board.

An agency official explained that the WPB did not have the Bible Society's appeal for additional paper specifically in mind when the statement on Bible paper supply was prepared for release.

The appeal of the American Bible Society, it was stated, is complicated by the fact that the society publishes Bibles not only for domestic consumption, but also for export abroad.

In a letter of acknowledgment of a gift of \$1,000 from the Presiding Bishop's Fund for World Relief, the Rev. Gilbert Darlington, treasurer of the American Bible Society, said that publication of Bibles by the society last year was the largest on record, totaling over 12 million copies of Bibles, Testaments and Portions.

If sufficient paper can be obtained, the society hopes to equal last year's figure in 1944. Plans are under way to publish jointly with the British and Foreign Bible Society 130,000 Bibles and 250,000 New Testaments in Sweden, in addition to printings arranged for in Switzerland, in order to have supplies available for the occupied countries when the war is over.

LENT

Noonday Services to Be Conducted Throughout the Nation

Noonday Lenten services will be held all over the country this year as in other years, although new problems have sometimes arisen because of the war. In Houston, Tex., business houses are to be approached by members of the Association of Churchmen with the suggestion that extra time be allowed employees to attend the services. At present dining facilities are so crowded in downtown Houston that it was feared it would be impossible for many to obtain lunch and also hear the sermons in the ordinary lunch period. It is planned to have visiting clergy conduct the services, each one taking charge for a

week. Among those scheduled to take part are the Bishops of Missouri, Minnesota, and Texas; the Bishop-elect of South Carolina; Dean Emerson of Cleveland, and Dean Haines of Louisville, Ky. The Rev. Dr. John E. Hines, rector of Christ Church, Houston, Tex., will conduct the services on Good Friday.

This year it was recommended to the steering committee of the Association of Churchmen that radio time be obtained if possible so that each speaker would have an opportunity to be heard in a broadcast at least once during his week's visit. A committee will investigate the possibilities of such broadcasts.

At Christ Church in Indianapolis, Ind., the Bishops of Indianapolis, Fond du Lac, and Kentucky will speak, and also the Rev. Ray Everett Carr of Chicago and the Rev. James M. Lichliter of Webster Groves, Mo. The Rev. E. Ainger Powell, rector of Christ Church, Indianapolis, will conduct the Good Friday service.

The Lenten noonday services formerly conducted by Christ Church, Rochester, N. Y., as a parochial enterprise, have this year become an interparochial project, underwritten by all the Episcopal parishes in the city. The speakers include the Rev. Dr. Bernard Iddings Bell; the Rev. Dr. Harold Ayde Pritchard, honorary canon of the Cathedral of St. John the Divine; Bishop Craighill of Anking, China; the Rev. Bates G. Burt, Pontiac, Mich.; the Rev. Harold E. Sawyer, Utica, N. Y.; the Rev. John B. Walthour, chaplain at West Point; and the Rev. Dr. Daniel A. McGregor, executive secretary for religious education of the National Council.

Bishop Conkling is the preacher for the opening meeting of Chicago's 49th annual Noonday Lenten services on Ash Wednesday. The services are sponsored by the Church Club of Chicago, William H. Wisner, chairman. Other speakers scheduled for this year's series are: Bishop Pardue of Pittsburgh, Rev. Bernard Iddings Bell, Rev. F. L. Barry, Rev. Dudley Stark, Rev. Harold Bowen, Rev. R. Everett Carr, and Rev. James M. Duncan.

At Trinity Church, in Elmira, N. Y., the Rev. William B. Spofford, editor of the *Witness*, is the speaker at the Ash Wednesday noonday service, according to the announcement of the Rev. Henry E. Hubbard, rector. The director of the Forward in Service program, the Rev. C. Avery Mason, S.T.D., S.T., will speak March 1st, and Dean Arthur C. Lichtenberger of Trinity Cathedral, Newark, N. J., will preach March 8th.

Correction

THE LIVING CHURCH of January 30th, page 13, showed an illustration of a triptych said to be in use at Fort Hamilton, L. I. Captain Ernest M. Hoyt, chaplain at the anti-aircraft artillery school, Camp Davis, N. C., calls our attention to the fact that this triptych rests on the altar of the Camp Davis Chapel. It was given to the camp by the Church of the Incarnation, New York. The picture was taken by the U. S. Army Signal Corps.

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

II. For Bodies As Well as Souls

By the Very Rev. J. WILLARD YODER

"THOUGH I walk in the midst of trouble; yet shalt thou refresh me." (Visitation of the Sick, Prayer Book, page 311.) "The prayer of faith shall save the sick, and the Lord shall raise him up" St. James 5:15.

"I was sick and ye visited me." Last week we reviewed the great therapeutic value of the forgiveness of sins. This week we shall examine some of the other healing riches of Christ as preserved for us through the Church. For God is interested in the health of our bodies as well as our souls.

"When any person is sick, notice shall be given thereof to the minister of the parish, who coming into the sick person's presence, shall say, 'Peace be to this house, and to all that dwell in it' (page 308).

Why should the Church call upon the sick? Do we believe in divine healing? Certainly we believe in divine healing. The Church has always believed in divine healing. It was this belief that led her to become the Mother of the healing arts and of healing institutions. The medical man studies and searches that he may discover God's laws of healing. So intricately intertwined are body and spirit that the physician welcomes the "doctor" of the spirit at the bedside. If we but knew more we would not need to attempt to divide the spiritual laws from the physical. All are natural laws in the correct sense of the word, and the priest himself becomes one of the means through which God's laws operate. When we pray God expects us to work to help Him answer our prayer. Without this willingness our words are not prayers but mere babblings. Is there any reason that He should not use His priest even before he leaves the sick room? The minister's words, his attitude, his tone of voice, what he does as well as how he does it, all have their effect upon the patient. To recognize the psychology of this relationship is not to take it out of the realm of God's laws. Rather it is to cooperate with God in the use of His great psychological principles. Note the sound psychology of the words of the required prayer "O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him in all danger, and keep him in perpetual peace and safety; through Jesus Christ our Lord." The very hearing of these words inspires confidence and brings tranquillity. In addition to this, a wide selection of psalms with antiphon and

collect is provided to meet every varying circumstance.

How the personality is lifted as the attention is concentrated on the Saviour who suffered, "O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord."

What strength comes in receiving the Body and Blood of Christ! Those who are able can go to the Church to receive the same. The priest can follow the ancient custom of the Church and take the Blessed Sacrament from the altar to the sick. The intent of the Church is clear that this is anticipated in the clause, "humbly beseeching thee, that we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of the Lord Jesus Christ." (Holy Communion, Prayer Book, page 81.) The Prayer Book makes provision for a bedside celebration of the Holy Communion for the priest who finds himself unprepared to take the reserved Sacrament upon sudden call (page 321).

St. James 5:14 asks, "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." Holy Church does not neglect her children (and may God's mercy be upon those ministers who do not administer Christ's healing gifts to her children). She gives specific directions for this sacrament. "When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands, the minister shall use the following:

"O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

"I anoint thee with oil (or I lay my hand upon thee), In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee. Amen."

"I feel better already," was the testimony of a recent recipient of Unction, and the Blessed Sacrament. An interested friend said, "He can't get well." The priest replied, "With God all things are possible."

He still lives!

INDIA

New Church for Singareni Mission

In the presence of a congregation of 450 in the church and many more packed into the churchyard outside, Bishop Azariah of Dornakal, with the Rt. Rev. Anthony Blacker Elliott, Assistant Bishop of Dornakal, consecrated a new stone church in Kothagudium in the Singareni mission. The building is regarded as of special significance because it is the first church to be built in the diocese entirely without mission help. It was built from the gifts of people and commercial houses in India, an achievement especially remarkable in view of the fact that at the time there was serious threat of invasion by the Japanese, and at a time, also, when costs of building materials had trebled and some articles, nails, for example, had gone to ten times pre-war prices.

The stone for the new church was quarried from a hill near Kothagudium, and the teakwood used for rafters and chairs was from the jungle which surrounds the town. The bell was cast in India and was given in memory of a seaman of the Royal Navy who was killed in action. The reredos curtain was given by a Bombay artist and is made from a cloth of gold given to the artist by an Indian Maharajah.

The church will be used mostly by employees of the Singareni Collieries. Many of the colliery officials are Scottish, so the church was named St. Andrew's after the patron saint of Scotland.

People of all denominations and races contributed to funds for the building; a Madras architect gave his services without charge; the contractor made no charge; and others gave Bible, Prayer and Hymn books, Cross and candlesticks.

BRAZIL

Bishop Thomas Reports

A very successful year is reported for the Church in Southern Brazil by Bishop Thomas in a summary of 1943 sent to the Presiding Bishop.

Offerings for all purposes were 13% larger than in the preceding year, the Bishop says, and adds that in Rio the increase was 17%, in the Japanese work it was 32%, and in new work in Parana, 140%.

Both the Southern Cross and St. Margaret's Schools had good years, though the Bishop is troubled by a government regulation requiring playgrounds under cover at both schools, and a running track 60 meters long at St. Margaret's. The latter seems impossible as there is not room for it without purchasing additional land. "The government regulations require more than either school possesses in the way of equipment," Bishop Thomas says.

In spite of high cost of building, some progress has been made. St. Peter's Chapel at Sete Barras is nearing completion. This was made possible by the 1942 Youth

Offering, the Mission Study Class of the Woman's Auxiliary in the diocese of Pennsylvania, and the gift of land by a Churchman. At Bilac a parish hall has been converted into a rectory. At Pereira Barreto a parish house has been built. In Sao Paulo St. John's parish house and rectory were completed. Three-fourths of the funds were given locally, and the remainder by the American Church Building Fund and a gift through the National Council. A country chapel has been built by a Churchman and deeded to the Church. It is connected with the Church of the Redemption at Sao Gabriel. Finally the Bishop reports the opening last year of two small homes for aged women, both of which he believes will develop into important institutions.

ENGLAND

Church Assembly Asks Food For Belgium and Greece

A resolution urging the British government to permit shipments of powdered milk and vitamins to Belgium and Greece was adopted by the Church Assembly in session in London.

CHINA

A Bishop's Odyssey

By Rev. MONTGOMERY H. THROOP

¶ Here is the second instalment of Bishop Gilman's account of a journey in China. The letters were edited by Fr. Throop, a missionary who has just returned from that country.

★ "I was simply amazed at the city of Kweiyang and still more at the thriving church there. The Rev. Dr. Quentin Huang is certainly a splendid worker. Raymond Kong and his brother-in-law each has his particular work to do and it seems to be well done. They had put a notice of my coming in the daily paper so that the Church was packed and many sat in the courtyard outside. In the afternoon I expected to preach to a handful of foreigners and Chinese at the English service at 3 o'clock. Instead of that there were 100 young Chinese who listened patiently while I told them of the 'Freedom of the Christian Man.'

"On Monday evening about 20 former Boone boys gathered to do me honor. About half of them had known me as their principal. One of the guests was a Shanghai College (Baptist) boy scout, who is now an important officer in the Kweichow provincial government. He gave me an intimate view of the government attitude toward finance and the general situation. The men here are full of optimism but do not expect an early conclusion to the troubles."

From Ching Ts'en Kiang the Bishop went by rail to Kweilin. It is a land of plenty, having pomeloes, mandarin oranges, bananas, sweet potatoes, and peanuts. And everything is much cheaper in Kweilin than in Kweiyang or Kunming.

Kweilin has become the little Hong Kong. Bishop Hsu (of the diocese of Kwangsi-Hunan) has every Sunday in his church services in three languages—one in English, one in Cantonese, and one in Mandarin. He is eager to have one of our men help him. "I greatly hope that we can find one of our best men to help him meet this great opportunity. I was much pleased to find the Bishop in Kweilin and in good health. He is the same happy soul as of old."

From Kweilin the Bishop went by rail to Siangtan where he spent a Sunday, meeting the largest congregation which he had ever seen there in the attractive church made over by the Rev. Walworth Tyng. A happy vestry lunch followed in the house of the pastor, Mr. Hsiung.

From Siangtan the Bishop took a launch to Changsha, a pleasant experience. As he approached the city he saw a group of school children standing on the bank. They unfurled a white banner but it was too far away to distinguish the words written on it. He waved his hat. At first there seemed to be no response. When the launch was tied up the children, about 100 boys and girls, began to sing a song of welcome but shouted so as to impair its beauty. He was then carried off to the mission, where a sumptuous meal had been prepared for him and the four clergy located there.

Two days later the school gave a reception for him in the front preaching hall, which was without doors or windows. The temperature was approaching freezing. Though the Bishop sat there for two hours, there were no untoward results. Great enthusiasm was shown.

"The main Sunday service has been placed at 2:30 P.M., probably to avoid the air-raids. Changsha has not been raided lately, but alarms are frequent. The church is a wonder in its resistance to fire and bombing. The front window, which contains precious inscriptions, had a bad jolt but is intact. It makes one's heart bleed to see the Trinity Girls' School destroyed, and all the destruction in Yale and throughout the city. But the city is bustling with business."

"I am given to the use of superlatives, but the best of them all is needed to express the joy of being back here in Changsha."

CANADA

English Priest Now Missioner In British Columbia

The Rev. Dr. Michael Coleman, formerly acting rector of the parish of All Hallows, Barking-by-the-Tower, London, whose ancient church, together with the rectory, was "blitzed" during the Battle of Britain, is now missioner in the diocese of British Columbia, and is shortly to pay another visit to the United States. His engagements include ministrations during Lent at St. Bartholomew's, New York; Holy Trinity, Columbus, Ohio; Christ Church, Springfield, Ohio; the Cathedral in Kansas City; and Christ Church, Cincinnati.

HOME FRONT

OPA Lists Clergy as "Highly Essential" Drivers

Ministers and religious practitioners are listed among "highly essential" drivers in revised OPA plans for rationing of passenger automobile tires.

Purpose for which cars are used will determine eligibility for new tires, but decision as to what order of precedence is to be given to the various groups of "essential" users will rest with local rationing boards, the OPA says.

Christ Church Holds Services For Bahamans

The Rev. Frank M. Brunton, rector of Christ Church, Bradenton, Fla., is holding services for a large group of Bahama Negroes who are camping near Palmetto, Fla., for many of these men belong to the Church. The manager of the camp has cooperated with this work of Fr. Brunton's, giving the use of a large room in a schoolhouse for these services. Here Evensong is held each Sunday, with over 25 attending, and he celebrates the Holy Communion at 8:30 A.M. on two Sundays a month.

The men have expressed deep appreciation of Fr. Brunton's work. Some of them have told him they had been in this country over a year, working in several states without seeing a priest of the Church or being invited to services.

ARMED FORCES

Two More Chaplains Graduate

The Rev. Calvin Hayes Elliott, jr., and the Rev. Wilbur Dunham Ruggles were graduated from the Naval Training School at Williamsburg, Va., as chaplains February 13th.

JAPANESE-AMERICANS

Work at Minidoka

The newly-established Church of the Holy Apostles, the congregation of which is made up of Church people from Alaska, Washington, Oregon and California, is ministering effectively to the Japanese-American people of the Minidoka Relocation Center, as evidenced by a report recently made public.

Comparing favorably with many a parish, Holy Apostles has had in a year 37 baptisms (including 34 of adults), and 54 confirmations. Thirty-eight "Boys in Service" are reported. Services in both English and Japanese have been held regularly, and the Rev. Gennosuki Shoji, the Rev. Joseph Kitagawa, and Deaconess S. Margaret Peppers, have done much visiting and teaching.

The Center has organizations for older men, older women, for English-speaking wives, a girls' club, Daughters of the King, choir and acolyte guild. The *Mini-*

doka Churchman is published weekly, and there is a library of 400 volumes.

During the past year the Center was visited by Bishop Rhea of Idaho, Bishop

Reifsnider, in charge of Japanese-American work, Bishop Huston of Olympia, Bishop Remington of Eastern Oregon, and Bishop Dagwell of Oregon.

Keeping the Church With Them

¶ *The Rev. Dr. Henry B. Washburn, of the Army and Navy Commission, writes, "I enclose a copy of a letter recently received from a chaplain. It emphasized precisely the point that this Commission would like to have broadcast throughout the Church as a very vital matter." Here is the letter.*

I am disturbed because I know we are not doing all we might to provide the ministrations of the Church to Episcopalians in the service. Even the friendly greeting and casual conversation with the Episcopal chaplain which should be the minimum contact is largely frustrated because neither the chaplain nor the parishioner knows of the other's presence on the post.

The card check-up system has never worked too well. Only a dribble of cards comes in to me here, although there must be numbers of Episcopalians passing through this Post—as well as permanently stationed here.

Some of the permanent personnel I have already tracked down; but it is heartbreaking to see the utter failure of our attempts to seek out the Episcopalians among the recruits, who are here for only eight or nine weeks (too short a time for the average diocesan machinery to get their names to me anyway).

In the Navy and Marine Corps the problem is aggravated by the insistence of the department that men conform to one of the three categories, Protestant, Catholic, or Hebrew.

Last evening I talked with a man who had been on this Post longer than I, who had been longing for Confirmation instruction (which he had started at home and been unable to complete), who had no idea there was an Episcopal chaplain or that we had had a Confirmation in December at which two recruits were confirmed, who did not know there was a weekly Prayer Book service half a block from his place of work (he had been going to the general Protestant service exclusively), and whose brother had died two weeks ago!

This sounds exaggerated, but it is not. Unhappily, the same thing happens to numerous others all the time. It was a check-up card which finally brought us together last night—but how tardily!

The card check-up system is, at best, too slow for a temporary station like this. Yet it is only while men are in training on larger posts that they are likely to find an Episcopal chaplain on the staff. In smaller, combat or other units, there is also much more chance

of a man's coming in contact with the chaplain sooner or later. It is not uncommon, though, to hear men say: "I have been in the service for a year, and have never seen a chaplain." (This usually means they have never gone to church, for a chaplain may always be at least seen at Divine Service almost anywhere.)

But the best method of all is still to have the men *make themselves known*.

Both these methods of "keeping the Church with the men in service" depends for success on the home rector. If he is determined that no person shall go into the service from his cure without promising to find out immediately whether there is an Episcopal chaplain on his post, and look him up; and if he will write immediately to

"Episcopal Chaplain

as soon as he knows the man's complete and accurate address, the trick will be turned. Without that determination, the slow machinery of the card check-up system simply will not avail except in a very few cases.

In the important work of Keeping the Church With Them, the Commission has been eminently successful, in both its work with chaplains and its assistance to the lay personnel of the armed forces. But the War Cross and Prayer Book, the Identification Cards (of which I have had just *one* presented to me in six months of duty) and all the literature—are not enough. Especially in the Naval Service, hundreds of men are slipping through our fingers because we cannot know who they are unless they speak or someone tells us of them.

Can you, by some dynamite, blast our brother clergy of the parishes and missions into an awareness of this pathetic condition? Can you show them that by their easy neglect men are missing the life of the Church which might mean so much to them (and to the Church after the war)? They want to be baptized and confirmed; they want to receive the Holy Communion; they want, perhaps, even to talk with someone who appreciates the Prayer Book and may know their rector or their bishop.

They are here. I have no way of finding them. Can you ask—beg, implore, if, strangely, that is necessary—their rectors to make them promise, before they come, to look me up? I know I speak for every Episcopal chaplain of the Naval service who is stationed ashore, in anything larger than a bath tub!

The Coming Task of the Church

I. Are We Necessary?

By the Rev. William G. Peck

THE MOST important task of the Church, at this stage of world history, is to recover an overwhelming conviction of its own vital significance and of the essential necessity of the Christian Faith for mankind. This is the certainty which the secularized world needs to find in the soul of every Christian. The modern man needs to be made sure that the clergy are utterly persuaded that they are engaged upon the most fundamentally necessary, the most important, task on earth: That upon the true discharge of their commission depends the main human prospect: That if their function should fall into desuetude, all the techniques of our civilization would only achieve more rapidly its profound frustration and collapse.

The rise of such a conviction, with the power to state its grounds in terms relevant to the present situation, might prove to be the turning point of modern history. And with God, all things are possible. But the atmosphere we breathe in this world of our time tends to spread inertia through our minds and bodies. We are in a dilemma. How can we convincingly declare the necessity of the Church while we live without any passionate protest in a civilization which assumes that while the Church may be "useful," it certainly is not "necessary"?

There was a day when it was accepted by Christian men as an axiom, *extra ecclesiam nulla salus*—outside the Church, no salvation. And for centuries after that had ceased to be universally held by all who professed to be Christians, it was still proclaimed that there could be no salvation, no human safety, apart from the acceptance of the Gospel—not in the sense of a moralizing Pelagianism, but in the sense of a conviction of sin, the acceptance of the sacrifice of Christ on Calvary as the only deliverance, and the grace of the Holy Spirit as the only re-create power. John Wesley had no doubt about the necessity of the Gospel. And I once knew a Methodist minister who used to tell me how, when he was a young lay preacher and was setting out to preach on Sundays, his father would say, "Don't forget, George; shake them over the pit." A young man who set out in the firm belief that it was within his power to shake his congregation over the pit, and to offer them the only means of escape, must be supposed to have considered his message indispensable.

But what, exactly, do we believe about this, after several decades of liberalism in theology? What do we think about the prospects of those whom T. S. Eliot calls "the decent goddess?" I am not suggesting that we can solve our problem by declaring as a final and all-inclusive word, to any decent, kindly Londoner or New Yorker who has not been inside a church in years, *Extra ecclesiam, nulla salus*; or that we can reestablish the relevance of

the church by attempting to shake people over the pit in the old way.

But how are we to show that the Church, the Faith, the Gospel, are far more than a useful contribution to social tradition, that they are absolutely essential for modern man? If we are prepared to accept some degree of liberal toleration, how are we going to propound the necessity of Holy Baptism and Holy Communion? How are we going to state even the doctrine of the Incarnation as indispensable? Precisely in so far as we abandon supernatural dogma as related to the Incarnation, the Church, and the Sacraments, exactly in that measure do we forfeit any claim that the Church and its teaching are uniquely necessary.

It is, of course, possible to make some use of the doctrines of "intention," and "invincible ignorance"; to uphold the necessity of the Church and its dogma, and yet to excuse some people for not accepting either. But we must reflect that there is a great difference between the good intention and invincible ignorance of one man, or a few men, who honestly cannot see their way to accept the Christian creed, but are actually living in a society whose social ends and cultural standards are shaped by Christian dogma; and, on the other hand, the good intentions and invincible ignorance of a vast majority of a community whose social objectives and cultural habits are being determined by their uninstructed good intentions and their unimpeded invincible ignorance. In the former case, you have the witness of the natural order to support the teaching concerning the supernatural. In the latter case, you have a vast social system, a huge economic activity, which are themselves the results of doubt and defection, pursuing objectives false to the human nature that God created, and therefore in conflict with the first assumptions of the Gospel.

It is merely futile to attempt to solve our problem by supposing that while we, the Christian minority, have the objective truth in the creeds, the vast masses of the people who are ignorant of it are nevertheless perfectly safe on a basis of good intentions and invincible ignorance. What is meant by "safe"? They are exposed to forces which distort their natural life, blind their souls, and make of them the material of ultimate social disaster. Upon

that basis they have reached, within a generation, two world wars and an intervening period of economic collapse, the decline of cultural standards, the menace against the family, and a wide loss of the sense of human dignity.

We must now urgently reflect that the modern world was born in the secularization of the natural and the pietising of the supernatural; so that their unnatural separation was secured. Thus we see a double movement. First, the wild heresy, still seething in the brains of many respectable Christians, that religion is concerned only with man in isolation from his daily contact with the secular order. And as the religion which had once underpinned the social structure was banished from politics and economics, the corporate life of western man dissolved into individualism, which various forms of state absolutism were called in to correct. This individualism was reflected in a religious pietism chiefly concerned with the post-mortem prospects of the individual soul. The necessity of the Church, *extra ecclesiam nulla salus*, was now made to refer only to that isolated aspect of the human problem. The indispensability of the Gospel was related solely to the position of desocialized, deracinated men, deprived of human status in a human community, but suspended, each in his solitary sinfulness, "over the pit."

But the secular experiment in individualism proved a failure. Its end is upon us in the revelation of the interior self-contradictions of financial industrialism. And man, still secularized, is crying out for some kind of collectivism, for the sake of sheer self-protection. But mere collectivism is only secularized man's attempt to evade the most painful effects of his own false choice. Moreover, it deals with symptoms rather than with causes. The basic course of our trouble is the divorce of the natural from the supernatural. That is the root of destruction in society. And the necessity of the Church will be seen as we proclaim that she is the sacramental House of Life; that she is the Body of Christ; that in her being the Creator and the Redeemer are equated, since her sacraments tell forth the redemption of all creaturehood. In the Church the natural is drawn back to its proper dependence upon the supernatural.

It is our tremendous task to recall a world, bewildered and astray, to God's truth about itself; and to show how the Church, by her very nature sets forth that truth. We have to reveal to the coming age him who has laid the only foundations of human dignity, a just economy, an inspiring culture. Our message to the individual soul must be given within that context. And we shall show every man that the Church is his home because he is a man; and that to refuse the Gospel is to refuse the only re-integration of his whole nature.

CHURCH CALENDAR

February

- 27. First Sunday in Lent.
- 29. (Tuesday).

March

- 1. (Wednesday).
- 3, 4. Ember Days.
- 5. Second Sunday in Lent.
- 12. Third Sunday in Lent.
- 19. Fourth Sunday in Lent.
- 25. Annunciation B.V.M. (Saturday).
- 26. Fifth (Passion) Sunday in Lent.
- 31. (Friday).

Dynamic Prayer

How Human Wills Can Affect the Weather

By the Rev. Laird Wingate Snell

PRAYER has creative power—not only in the moral and spiritual orders, but in the so-called natural order. Christ taught this both by His words and by His deeds. In His words, "Whosoever shall say to this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it," for all the hyperbole of oriental imagery, He teaches that the material conditions of life are subject to spiritual laws—the laws of faith and prayer. And when He tells us to pray for our daily bread, He teaches that prayer has something to do with the weather—for bread depends upon crops, and crops depend upon weather. And the explanation of the withered fig tree, and our Lord's words following, that best fits the situation is that He would teach His disciples that nature, consummated in human personality, is ultimately subservient to human needs.

His deeds emphatically teach these same things: instance His works of healing, but more specifically His feeding the multitude and stilling the storm. The significance of Jesus' works is truly grasped only as we recognize that Jesus' life reveals not only the actuality of God, but also the potentiality of man: the ever-existent love and truth and holiness of Deity, and the destined spiritual development of humanity.

The bearing of Jesus' works upon the place and power of prayer will be understood only as we recognize this twofold truth: that the works of our Lord, as also His birth from a virgin and His bodily resurrection, are natural; and that the origin and formation of the universe and the origin and evolution of life are supernatural. Both groups of fact are natural as being rational and therefore inevitable expressions of the divine nature; and both are supernatural as being immediately dependent upon divine activity.

Truly understood, there is no fundamental conflict between our Lord's view of "nature" and that of present-day science. To be sure, 50 years ago it was widely believed that science had demonstrated that the universe was a closed system of determinate casual energy operating under definable "natural laws," almost all of which had already been defined. With such knowledge of such a universe science could—and did—say what events were possible and what impossible,—and the "miracles" of the New Testament and of the Christian centuries were among the impossible.

REVELATIONS OF SCIENCE

The amazing revelations of science since that day have dissolved that picture of a closed system of determinate energy, and have blurred exceedingly the sharp lines of the concepts of law and causality. Moreover while it was believed 50 years

ago that science was on the point of discoveries that would enable it to define matter, and so to define Reality in a materialistic universe, the discoveries that actually unfolded, regarding the constitution of the atom and the behavior of its component parts and of the primal energy, brought science face to face with a vast realm of mystery—a realm of which it is by no means sure that it will ever prove to be master.

A most notable result of all this is that science no longer presumes to define the line between the possible and the impossible; it must recognize a region which may well extend beyond definable scientific law. Yet the fundamental concept of science abides, the concept of a rational universe, wherein facts build up to and cohere in a unified consistent system, free from internal self-contradiction. This concept, indeed, is the inspiration of all pure science, without which most of its deeper investigations would be paralyzed.

But this was precisely Jesus' conception of "nature." Only instead of calling it a rational system of self-consistent law, He calls it the rule of His Father's will. In calling His Father "perfect" in His ordering of natural phenomena (as in St. Matthew 5:45-48), He characterizes that will as free from self-contradiction, as wholly rational and self-consistent, never capricious, never erratic, utterly dependable, true,—the precise character which science postulates of the universe.

Of course in regard to natural law as the rule of His Father's will, He goes far beyond science in holding "law" to be personal. But science, knowing today its own limitations and facing a vast region of mystery, can simply say nothing as to the postulate that the dynamic of this universe is personal will, provided that it be the will of a perfect personality, therefore rational, dependable, unchangeable.

In our understanding and practice of prayer we are specially liable today to two errors—one the traditional, the other the radical, error. The former, inherited from the middle ages, is that God's answers to prayer call for miracle, for interference with natural law, in a word, for irrationality. The latter—a carry-over in the popular mind from recent materialistic science—is that "law" rules out any effect of prayer whatever, save for its effect upon the pray-er.

Both these errors spring from the lack of any worthy conception of the perfectly rational will of the Perfect Personality, as the dynamic of existence. Of course, our conceptions of Perfect Personality must always be inadequate. But we should be able to rid them of the gross lacks and limitations of human personalities—just the caprice and incoherence and warring particularisms which Jesus' conception of His Father denied. We should think of that Personality as free of all that cramps,

confines, negates, or vitiates the divine spark of personality in us, and as utterly harmonious and wholly coherent within Itself; at the same time free with the only perfect freedom there is in all existence—a Nature absolutely free to express Itself; and rich and full beyond the sum of richness and fulness of all created personalities taken together.

In such a conception the laws of the material universe—gloriously rich and beautiful as they are, immeasurable in scope, immutably sure and trustworthy—at once find their place as the primary expression and revelation of the Infinite and Perfect. So also do the works of power of our Lord as a most high and holy expression of the same; its utmost and ultimate expression being the Person of our Lord Himself.

THE HEART OF THE UNIVERSE

We have heard much in this scientific age of the impersonality of natural law, its remoteness from man and indifference to his interests. But how else could a primary expression of the Infinite and Perfect seem to us men in our puniness and sin?—until by the way of Christ we arrive at the Heart of the universe and find it Love, and the face of the universe is transformed.

On the other hand, our Lord's works of healing and of power and their continuation as answers to prayer "in His Name" down the ages may seem to the inveterate materialism of our human thinking to be violations of law, seem to proclaim a God of caprice whose will can be shunted this way and that by the clamour of human wills.

Again, our limited and erring minds fail to allow for the vast areas and varied riches still to be explored of the Mind of Perfect Personality, to whose rationality alone all we call law is due. Why not remember that we are at the beginning of the exploration of the infinite Mind, that in its areas of expression above "nature," in the life of the spirit, we humans are groping infants; there are vast regions of truth and of law, focussed in Him who could say, "I am the truth," of which the most spiritually advanced have glimpsed but the simplest elements.

But although of that vast realm, of those higher levels of activity of the ultimate will, we have as yet but begun to trace the laws, yet from the life of Jesus we may perceive its primary principles: that a human life absolutely identified with the will of God, as was Jesus' life, has available to it all those emergent powers of mind and spirit which, save in His life, are as yet manifested but sporadically and mysteriously; among them the powers that we call psychic, and the healing powers of faith, and the prayer whose answers seem to us miracles. The life of Jesus declares that these phenomena are mani-

festations of laws yet to be formulated; that is, they belong, they cohere, in a rational universe; and as our knowledge of the deeper depths of Being is extended, we shall see these phenomena, and in particular the works of power of our Lord, fall into place in an ordered rational whole.

These truths make clear the fundamental principles of prayer. He who prays aright will make the bed-rock of all his prayer-endeavor the Will of God; for that will is already perfect, and to change it were to bring evil and not good. But seeking only God's will, the man of prayer prays earnestly and long, as Jesus taught; because man's will when united to God's will is dynamically creative, and works changes in one's own purposes, yes, and in one's nature, and in others' purposes and nature, thereby opening doors for the creative activity of God's perfect and unchangeable will that would not be open otherwise—at least not so soon or so effectually. Moreover, God often gives it to His children who are ready to be taught life's deeper lessons to have to wrestle in prayer, to know travail of soul, to be driven to intensest asseverations of faith, like the Syro-Phoenician woman, ere the answer comes; that the deeps of the seeker's soul, and, it may be, of others' souls, may be exposed for the entering in of God, true rapport with the Infinite be furthered, and God's purposes thereby be hastened.

Oh, the wonder of the restraint of Almighty God—that His ends should wait upon the free wills of His wayward children! But it is thus that He leads them to Himself; that He shapes them in divineness in learning to work with Him; that they may become His sons as they learn step by step to use their native creativeness in holiness; and become heirs of eternity, as only those who shall create in Godlike holiness can be.

Human persons mediate on earth the creative activity of God. He who prays aright does not seek to use God for his purposes, but to let God use him for God's purposes. And as His children grow in holy personality and their wills attain keen sensitive response to God's will, their latent creative powers will be granted larger scope and freer play, insured by that acquired divine harmony against working confusion in the rational order.

Science by learning the laws of matter has opened to mankind tremendous mechanical powers, which, alas, in man's sinfulness are serving the ends of destruction more than those of creation. It would seem that the laws of this higher realm hold the secret of powers too potent to be trusted to human knowledge until man will use them in holiness. But in time—this is the promise of our Lord's life in the flesh and of His being sent to earth to create a new humanity—man will become attuned to God and entrusted with constant exercise of these powers, by which he can be delivered from the natural disasters which now overtake him and every human need be supplied. Even now the prayer of the righteous man availeth much in its working, and the prayers of the saints avail most of all.

SPIRITUAL HEALING

Of recent years, moreover, a most significant step has been taken towards a rudimentary learning of these laws in the

special field of spiritual healing. Those who are truly fair-minded must recognize that Mrs. Eddy, for all her crude confused semantics and illogicality, opened a door, not only to the wide-spread practice of spiritual healing, though the Church, of course, had never wholly intermitted the practice, but, of perhaps even more significance, to the beginning of a formulation of its laws; a dramatic instance of God, in a day of over-weening intellectual pride, using a lamentably weak vessel of this world to confound them that are wise. (See the *Hibbert Journal*, April, 1915, "The Method of Christian Science.")

What these facts mean for us is this: the prime need of our lost world is, as Jesus said to Martha, to sit at Jesus' feet, and there learn and attain such responsiveness to God and union with His will as shall release the powers that make for new heavens and a new earth. To this end every one of us can help; for it is just by the practice of prayer that our souls attain that responsiveness and our wills that power of coöperative creation with God.

We are not talking of unknowables, castles in the clouds, "airy nothings"; we are talking of what is known from actual experience—the experience of multitudes. The Christian can know that his cosmical environment is personal, and this not usually nor most convincingly through what might be called miracles, but through a prayer-life so responsive to the least

motions of the Holy Spirit that, under the forms of the recognized physical, psychological, and social laws, life becomes at each step and in minute detail divinely ordered.

A Mind far higher and wiser than mortal man's, a prescience astonishing in its completeness, a Power creating in the midst of conflicting human wills and the confusion worse confounded of human sin an area of supernatural order, of divine harmony, of detailed and infallible care, and of heavenly pattern,—all this becomes knowledge, becomes certainty, becomes that which can no more be doubted than the fact of one's inner consciousness, to him who will walk at every moment by prayer and faith.

And since the cosmos—and this is the great contribution which should accrue from modern science to the religious life of the common man—since the cosmos coheres in a rational order, since in that most real sense the cosmos is a unity, the man who combines this experience with this concept of the universe knows that the soul of the universe is Personal, and that therefore prayer in this world-order is dynamic, prayer is creative, prayer gets objective results, prayer fulfills the purposes of the perfect and loving God; and in this knowledge he exclaims with the psalmist,

O thou that hearest prayer,
Unto thee shall all flesh come.

The Judgment of the Peace

V. Of National Disorder

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

FINALLY I should like to suggest, in the name of God and common sense, that righteousness can come about between the nations only if we are determined that it shall come about within the nation for whose governance we are immediately responsible, namely our own United States.

Jesus has asked if the blind can lead the blind. Shall not both get off the highway and fall into the ditch? And He admonishes us, saying "Why notice the splinter that is in your brother's eye while you fail to see the beam of wood that is in your own? You play-actor, first take the beam out of your own eye. Then you can see better how to take the splinter out of the eye of your brother."

One very important item in the judgment set by the coming peace, is a testing by God to see whether when once we get the peace we Americans shall have the wisdom and courage to set our own disordered national house to rights. Our land has been for a long time now a scene of strident confusion; nor is that disorder in the mere periphery of the housekeeping, a little dust on the parlor table or the cushions disarranged on the davenport; it is a disorder in vital centers, in the furnace room, in the kitchen, in the drainage system. Unless that disorder can be set to rights speedily, it is hard to see how life can be lived in the American house without confusion worse confounded.

One of our chief difficulties has long been about who in this country is going to control industry, production, and distribution of goods. There are three possible controllers: the owners, the workers, and the government. We have not made up our minds which of the three we wish to see running things. We have refused to face the issue involved. We have preferred to imagine that there is no such issue, or that it is of minor importance, or that it can be postponed. It is, however, a real issue and an issue that is vital and immediate, an issue which must be solved with daring and rapidity; and it is an issue that can not be solved rightly as long as both owners and workers have an eye only on their own narrow interests, unwilling to make of themselves servants of the common good.

There was a time when the relation between owner and worker in this country was a simple enough one, because the units of relationship were small and personal. The owner of an independent shop employed a score or so of skilled and unskilled working people. He knew them; they knew him; they shared membership in church and club and lodge; they voted, after neutral argument, in town meeting; they valued one another and respected one another. But the coming of the power machine and the factory and mass production and the limited liability company changed all that. Today, instead of an

owner and his working people, we find facing one another vast and anonymous forces. On the one hand are tremendous organizations of capital. More and more these are integrated into fewer and fewer units, each vastly mighty. The war has given this integration new impetus. Government reports show that three-quarters of all our tremendous war production is in the hands of 56 companies. At one time 60% of it was in the hands of 6 super-giants: General Motors, Dupont, Curtiss-Wright, Bethlehem Steel, Newport News Shipbuilding, and New York Shipbuilding. By operation of what apparently inescapable and irreversible laws, our modern business tends to the creation of super-colossal corporations, often with interlocking directorates. *The stock* in these may be held in many hands but *the control* is in very few hands, whose control determines industrial policies, manages production, fixes prices. It is these few giants who for all practical purposes are "the employer" in modern America. One may like it or not; that does not matter. We face a plain fact, namely that the day of the independent small business man seems over in America.

LABOR

As ownership-control has integrated, so has labor organization grown in scope. Originally it was unionism within the single shop. Then it grew to trade-wide unionism. Now we have huge nationwide aggregations of unions—The A. F. of L., the C. I. O., the Railway Brotherhoods, the United Mine Workers,—soon to become one single unit, nation-wide, industry-wide, demanding a share in management, perhaps before long to demand the major share in management.

These two *colossi* face one another in what may easily become a gigantic civil war, with lockouts, strikes, appeals perhaps to force, worst of all with appeals to government to interfere on one side or the other. I say "worst," because when government interferes and keeps on interfering, it soon follows that those who control government, seeing an easy way to power in these solicitations of backing, make both owners and workers their tools, their property.

Look at what happened in Italy. There in the early 1920's organized capitalism clamored greedily for dividends and power. Labor was riotous in protest. The government was impotent. Along came Mussolini. "Savior of Capitalistic controls!" said business. "We'll back him; we can control him for our purposes." "Champion of labor!" said the workers. "He is one of us. We'll put him in, and he will do *our* will." He got in, and knew his strength, appealed to as he was by both of the two warring factions. We had in Italy, with startling speed *the totalitarian state*, which destroyed both the unions and the investment powers, and ruled all men by might which no internal revolution could upset.

It may easily be so with us; so will it be with us, unless organized capital and organized labor can bury at once their axes of self-seeking antagonism and unite to serve their country. Otherwise capital will manipulate; labor will retaliate; and, on pretext of preserving the nation from an impasse of warring factions, in will

Frank E. Wilson

By the Rev. FRANCIS J. BLOODGOOD

The Ordinal in the Book of Common Prayer describes a bishop as "this godly and well learned man." Frank E. Wilson, first Bishop of Eau Claire, made and won high place in such apostolic company. His piety and learning were outgoing. His loyal heart and fine mind were always in the service of our Blessed Lord. Undoubtedly, the Bishop shortened his life by never taking a vacation. All sorts and conditions of men respected and admired Bishop Wilson. His last book, a collection of his sermons on *The Promises of Christ*, gives us his faith and shows his ability as a teacher. Yet with all his leadership in big matters, he knew the best work of the Church is anonymous and he was a faithful chief pastor.

Bishop Wilson served six years on the Commission on Approaches to Unity. He sought a unity based on strength, clarity, and the fulness of the

Catholic and Apostolic Faith. He was helping me in the preparation of a book, *Some Questions for Anglicans*, during his last illness. Many turned to Bishop Wilson. Within the last week, an invitation came to him from the Presiding Bishop to write the Lenten Book for 1945.

In the Presiding Bishop's Advisory Council on Ecclesiastical Relations, Bishop Wilson was chairman on our relations with the Eastern Orthodox. This prayer from the Liturgy of the Syrian Jacobites can be included in the Requiem we say for the Bishop.

"Grant rest, O Christ, with the righteous and just to the spirit of Frank, Bishop and Doctor, now parted from us and passed from this world; be Thy Cross a bridge to him, and Thy Baptism a covering; Thy Body and holy Blood a way to lead him to the kingdom. Amen."

come the master state under the master demagogue, to make all the citizens its tools, his puppets. Do we want this? Do we want what calls itself Communism, or Fascism, or neo-Democracy but is really an iron-clad dictatorship? We do not. But we shall get it unless the N. A. M. and the A. F. L.-C. I. O. shake hands and make friends with one another, unless the Tom Girdlers and the John L. Lewises go into a deeply friendly huddle.

When the war overseas is done, what about this unresolved industrial war at home? There is involved in it a challenge for us just as important, just as vital, as any challenge inherent in the coming peace. We can have in America a post-war Fascist revolution or a post-war Communist revolution, or some other sort of post-war Statism, or we can have a post-war Christian revolution—this last a revolution which sees the people at large as bigger than either of the giants now sparing for new openings toward control, which regards the common man as the master rather than as slave of government.

One may pause also to ask what post-war America intends to do with its racial problem—the problem of Blacks and Whites. The Negro population is already over 1/12 of the whole population and growing more rapidly than that of the Whites. Our Negroes constitute a huge minority economically depressed, socially segregated, without access to the education which it is plainly capable of absorbing, restless, moving beneath the surface, filled with pent-up resentment, easily roused to revolt. This constitutes a national danger greater than any other except the industrial danger. What are we going to do about it? Shall we prevent this inner feud from rending us with violence? If so, how?

There are other problems which might be noted, but not with profit in a brief

paper. These two are serious enough in all conscience. Let it suffice in conclusion to ask a question fundamental to all the post-war domestic dangers and the possibility of them being less than calamitous. The deepest question is this: *Will America rediscover what man is, or will America go on regarding him as a comfort-loving beast whose leading hopes are those born of greed and crudely animal desire?* What is man? Are we sons and daughters of God, born to pursue Truth and Beauty and Goodness, finding meaning in those permanent and indestructible values which are invisible? If so, we can solve our problems, capital-labor, Black-White, all of them. Or are we to go on assuming that mankind is composed of a lot of more clever swine, sufficiently happy if the trough is full, rejoicing and contented if the sty is clean? Man on that level is incapable of democratic self government. Read our popular literature, daily, weekly, monthly. Look at our drama, cinematic and otherwise. Examine into the nature of American education! What is the aim of life revealed in all of them? An aim to make, sell, own, beg, borrow, steal, more things as the only true and basic concern of human beings. Are those so educated, entertained, propagandized, fit for freedom? Are those who live in terms of such soul-sickening out-pourings worthy of liberty? Our fathers were men. They were competent to govern themselves. Their children are for the greater part sub-human. "This nation shall be called the home of self-respect." What have we made of it?

We have our post-war chance, here in America—I think it is our last chance—to regain the human dignity which we have so alarmingly lost. Do we even know that we have lost it? It is not I who ask that question. It is God who is asking it as the day of peace begins to replace the night of war.

Understanding Ourselves

II. The Evolution of Sin

NOT MANY years ago, the word "evolution" was a controversial word in religious circles. Somehow, it was thought that unless the Bible could be shown to be an accurate scientific and historical record in every particular, the spiritual truths which it conveys could no longer be held. Nowadays, in the Episcopal Church at least, it is almost universally recognized that the inspiration which guided the Biblical writers was not a guarantee that they would avoid mistakes of a scientific kind.

Thus, it is commonly agreed that the Adam and Eve story is a myth—*i.e.*, it is fiction rather than biography. But a myth is not merely a story; it is an explanation of an observed truth by means of a story imaginatively reconstructing the past.

Observing that sinfulness was a universal characteristic of the human race, the ancient Israelites concluded that the

first man, from whom all other men must have descended, had done something to alienate humanity from God. Of all the species of creation, only man has the peculiar characteristic of going contrary to the laws of his being. Man is a social animal, and naturally every member of such a species would maintain helpful relations with other members of the species—as do the ants or the bees. But human beings are endlessly warring among themselves. Nation fights against nation, group against group, individual against individual. Man normally acts in an unnatural way. Human beings are frequently found engaging in anti-human activity.

The inspired author of the Adam and Eve story in the Bible presents the story in the terms of his own day. Its acuteness both psychologically and spiritually are ample evidence of the reality of his inspiration. The gist of his story is that God created man out of "the dust of the ground"—*i.e.*, the stuff of the pre-human creation—formed him in His own image and likeness, and breathed the breath of life into him. Man, naturally good, had a relationship of constant communion and fellowship with God. But he lost this relationship because he disbelieved and disobeyed God's commandments.

If the writer had been living in the 20th century, he would probably say that man arose as a mutation from an earlier animal species; that God provided him with the capacity to seek divine values such as truth and beauty and goodness; and while setting before him a fully satisfying and sinless career guided by His grace, left to man the choice whether to be guided by His grace or not. Probably the first man was a rather sharp mutation from his ancestral stock, and the species was established from one pair of parents. Such developments are not uncommon in the animal world. Probably the departure from the supernaturally guided state which is the true natural state of human beings began with the first man and woman. These are questions which do not need to have a final answer from the standpoint of religion.

The place where divine revelation is essential is on the question of man's moral and spiritual condition when he was created. Did God create him "naturally" sinful? Revelation answers: "No! When man was created, he was created good, as was everything that was made." To the question, "How then did sin arise?" God's reply through revelation is: "Man was given the power to choose whether to be led by My grace or not; and he chose not to be." One might further ask: "Why did not God make us automatically good?" That is an interesting question perhaps; but it doesn't have much relevance because few people would deliberately choose to be spiritual automatons. The only chains with which God will bind us are chains of love—and those are really the only chains we want to be bound with!

The effect of this deep-seated rebellion of the human race against God is a cumulative one. When Adam and Eve (the Biblical writer's names are as good as anyone else's) brought up their children, the weakness of their own contact with God, their own turning aside from the true course of their destiny, surrounded their children with a moral atmosphere in which the good and the bad were mixed. Perhaps they told their children that they had once had a relation of

The Epistle

Ember Days

March 1st, 3d, and 4th

THE EMBER Day Epistle puts an emphasis on the same thought that is mentioned in every Prayer Book office—eternal life. It is well that we should note this, as it points to an important part of the work of those for whom we pray on the Ember Days. The primary business of the clergy is to prepare us, body and soul, for everlasting life with God. They do help us in many of the affairs of the present life, bringing the blessings of the Church to us in our joys and sorrows, but their principle concern is to aid us in presenting our souls spotless before God that we may enjoy eternity with Him. If this point is kept in our praying we may be led to see our part in cooperating with the Sacred Ministry and enabling them to carry on their proper work for us. On these Ember Days we should thank God that He has given special grace to those who minister to us and lead us to eternal life.

Second Sunday in Lent

March 5th

"THE WILL of God—even your sanctification," or paraphrased "God wants you to be holy." That is God's plan for you. He tries in so many ways to help you. He gives you the Bible that you may read and ponder His revelations; the example of our blessed Lord that you may see how your life should be lived; the Church, that His grace may flow in the sacraments; the ministry that sacraments may be administered and God's Word explained; conscience that your mind and will may be governed and directed. There are many other ways in which God offers His help. As children of God we ought to be attentive to the instructions our Father gives us and be obedient to all His directions, trusting His love and wisdom. Learn what God wants of you. He wants you to be holy, morally and spiritually perfect. Pray for grace that you may have your part in God's plan.



Washington, D. C.

THERE will be many eulogies of Bishop Wilson. He will be remembered and mourned by many different people, for many different reasons. For he was a man of varied interests, and he touched hundreds of lives at different points.

In Eau Claire, Wis., the city that has been his home for so many years, he has long been recognized as the leading citizen. When he was rector of Christ Church there, his parish embraced the whole city; and when he became the first Bishop of Eau Claire, he became bishop not only of a diocese of the Episcopal Church, but of the community. Thousands of residents of northern Wisconsin, who owed allegiance to some other branch of the Christian Church, or to no Church at all, thought of Bishop Wilson affectionately as "our Bishop." And in his sermons, his addresses, and his informal radio talks his listeners were perhaps as often non-Churchmen as Churchmen. Shut-ins particularly, who tuned in to his sermons as often as they could, regarded him as their pastor and spiritual counsellor.

In the Church at large, Bishop Wilson was known as a staunch defender of the Faith, with a burning zeal for Christian unity coupled with a passionate devotion to the unadulterated Catholic Faith. Christian unity, to him, was a goal to be sought through the leading of the Holy Spirit to a higher level of faith and practice, in which the various strands of Christian tradition should be woven together into a rope so strong that it could encompass the world. It was never a matter of compromise, of watering down; or of ecclesiastical barter. It was not a matter of giving up anything of importance, whether in our own tradition or in that of any other Christian body. It was a matter of each contributing its riches to a common treasure chest, which should be the heritage of all.

Nor was Bishop Wilson afraid of high adventure in the cause of Christ. He was spiritually akin to those knights of the age of chivalry who willingly left their homes and went forth into the world to seek the Holy Grail, not counting the cost nor shrinking from the new and untried paths along which the quest might lie. There was a time when this spirit of Christian adventure brought him into direct conflict with the House of Bishops; yet he did not flinch from the course that he believed to be right. And the bishops, even those who felt constrained to oppose him in his course, were compelled to admire him for his

constant communion with God, and added that the children ought to reestablish such a relation. But their damage to the moral order of the universe could not be bridged with exhortation. Their debilitated moral character spoke louder than their advice. Indeed, it is quite possible that, as sometimes happens, they blamed God for their own failings and told their children that He was a suspicious, vengeful sort of being who must be placated but must also be watched out for.

Certainly, it is true that the idea of God became a distorted one in the primitive mind. And while God did not leave any race without some knowledge of and contact with Him, He was content to let the human will follow its own course. For the only chains with which He will bind us are chains of love; and He began to prepare a new and sufficient revelation of Himself and His love by the historical process described in the Old Testament. Man had opened a chasm between himself and God. How God reached across the chasm will be described in the next editorial in this series.

February 27, 1944

courage, his loyalty, and high Christian principle. Some of us still feel that if the House as a whole had trusted him a little more and had not withdrawn its support at a crucial moment, the result might have been the opening of a new and thrilling chapter in the history of American Christianity.

But perhaps Bishop Wilson's widest influence was through his books. He had a positive genius for expressing the Christian religion in terms that the average man could understand and accept. When he wrote on Church history, he did not rattle the dry bones of dead controversies, but made the men of previous ages live and move in the imagination of even the least imaginative reader. When he wrote of doctrinal matters, he did not do so in terms of abstract theology but of the everyday experiences and spiritual needs of everyday people. Like his Master, he took his examples from the common lives of the men and women of his day. A conversation on a train, a problem in the shop or office, an incident on the golf course or on a fishing trip—these were the things that made up the warp and woof into which he wove the eternal spiritual values which must sooner or later be the concern of every man.

Most popular of all were the little "outlines" of which Bishop Wilson was the author, and of which many thousands of copies were sold. They were not strictly outlines in the technical sense—not skeletons of religious treatises, with their ABC ribs showing, and their firstlies running into their secondlies into their thirdlies. They are, rather, informal but informed and informative introductions and explanations of the things that Churchmen often take for granted—the Bible, the Prayer Book, the Christian year, Church symbolism, the sacraments, and even the Church itself. One reviewer observed that his first task after his death would be the writing of *An Outline of Heaven*; perhaps he has already entered upon that project. Certainly it would not shock him to consider it, for death was to him not something to be dreaded, but an incident in a life of increasing opportunity and service in the cause of his Lord.

"Peace," Bishop Wilson wrote in the last paragraph of the last chapter in his last book, *The Promises of Christ*—"Peace can be had only through struggle. Rest comes only out of work. 'He that loseth his life shall find it.' Death is the gateway to life. Calvary precedes the resurrection. Good Friday is the introduction to Easter. These are the working principles of the Christian life."

May he rest in peace—the rest that he has earned by his valiant work, the peace that came to him through struggle, in his constant quest of the Holy Grail. He has passed through the gateway to the larger life; those of us who knew and loved him in this life have no doubt that it will be one of increasing love and service, in continued devotion to the Lord in whose service alone is to be found perfect freedom. CLIFFORD P. MOREHOUSE.

Bishop Wilson

IN THE death of Bishop Wilson of Eau Claire, the American Church has lost one of its greatest teachers and leaders. Few have possessed his gift of clear thinking and simple expression, his ability to make theological problems intelligible and interesting to the ordinary man and woman. The famous "Outline books" and *Faith and Practice* might almost be called a *Summa* for the laity.

Bishop Wilson's death is an especially great loss to the readers of THE LIVING CHURCH. His "Question Box," in which Churchpeople's questions were answered from the standpoint of commonsense Catholicity, has been one of the most valuable features of the magazine, and he contributed many editorials until recurring attacks of illness made it necessary for him to curtail his activities. As an adviser and counsellor he rendered constant service both to THE LIVING CHURCH and to the other enterprises of the Morehouse-

Gorham Company. Another important service related to THE LIVING CHURCH was his presidency of the Church Literature Foundation.

The unity of the Church was long a special concern of Bishop Wilson. He has had much to do with the Church's relations with the Orthodox and took a special interest in the affairs of the Reformed Episcopal Church. One of the most difficult decisions of his life was the necessity of disagreeing with his brethren of the Commission on Approaches to Unity about the course being followed in the negotiations with the Presbyterians. As each new proposal came forward he, as the leader of the Catholic group within the Commission, withheld judgment and agreed to let it be commended to the Church for study and discussion; but at last he came to the conclusion that outright dissent was necessary and drafted the minority report which led to the revision in the Commission's membership voted by the 1943 General Convention.

Bishop Wilson was not afraid to be in the minority, even if it was a minority of one. So, when another problem in ecclesiastical relations came before him—the problem of the Uniats in the United States who had chosen Dr. John W. Torok, a priest of the Episcopal Church, to be their bishop—he investigated the case in great detail. Opposition to Dr. Torok included most of the people of authority and influence

in the Church—bishops of great dioceses, National Council executives, the trustees of a theological seminary—as well as individuals and organizations outside the Church. His investigations convinced him that in every case the opposition was based upon misinformation from some three or four sources which wished to see Dr. Torok discredited, and he so informed the House of Bishops, asking for the appointment of a committee to sift the facts in the case. The House refused to appoint the committee; it was evident that the possibility that Dr. Torok would be vindicated was quite as alarming as the possibility that he would not be. Many of the bishops felt that the best thing to do with this “hot potato” was to drop it; but Bishop Wilson was unafraid of the damage involved in doing justice. The failure of the House to consider the Torok case on the basis of facts was his greatest disappointment.

Bishop Wilson made many contributions to the life of the Church; not the least of his contributions was the fellowship of his own keen mind and radiant spirit. He who brought many others to Christ made his own life one of companionship with Christ. He will be very much at home in the new life to which God has called him.

May the Lord God grant him eternal rest and may light perpetual shine upon him!

Letter From Barton Place

WRITING from Barton Place on January 22d, Miss Helena M. Halstead acknowledges receipt of three pounds in English money which were contributed to the Christmas Fund and sent by mail to avoid exchange charges. The money, she says, will be spent on books for the children.

“We are most grateful,” she adds, “for all you have done and are still doing for our babies. We have the joy of watching them grow, and we are very sorry that you cannot do that too. . . . The babies are all splendidly well. So far the winter has been a mild one, which is very much pleasanter for wee children who cannot move about as quickly as our older ones. Sergeant Nordhorn often comes along to the nursery. We are glad that he sought us out and that we have this link between us.”

The fund to pay for the support of the children during the past year is almost complete, only \$37 being still needed. Has your contribution been mailed?

Afterthoughts

THE Church's Thanksgiving Day (unless another day is set by civil authority) is the first Thursday in November. The traditional day set by the civil authority is the fourth Thursday in November. For a time, to ease the burden of merchants who can't get people to buy Christmas presents till after Thanksgiving Day, President Roosevelt appointed the third Thursday. This year's LIVING CHURCH ANNUAL maintained strict neutrality toward all these dates by noting still another day—the fifth Thursday!

The editor of the ANNUAL informs us that the date in this year's ANNUAL should be the fourth Thursday, November 23d. The same mistake appears in the Episcopal Church Lesson Calendar. The Psalms and Lessons given for both days are, however, correct, as the Thanksgiving day lections are given in a note instead of being incorporated in the body of the calendar.

‘‘THINGS TO COME’’

WHAT shall be fashioned, What dim frame
Trembles within the mists that break
About our feet; how shall we name
The form new destinies shall take?

Entombed already lies the dead
Past, marble-lidded and remote;
Warm words of courage or of dread
Forever silenced in its throat.

Dream as we will—strive as we may—
The valours lost, the cowardice kept,
Vanished, have said and still must say:
“Weep for your weakness, you who wept.”

But loveliness attempted too
Shall bear its bud and thrust its flower
Out of the dust. A valiant few
Uphold the timbers of the tower.

Hear the wise law announce its sum:
“Pass on. Determined is the vision
But in your bearing as you come
Arrives the ultimate decision.”

For jewel-like since Love had its dawn
Burns the strange gem of men's free choice.
God's faith as well as ours waits on
Our answer to the questing voice.

Pass on . . . the year moves to its close,
But breathlessly all things await
Fulfilment in the soul that goes
Strong and unswerving to its fate.

LOUISA BOYD GILE.

BOOKS

JEAN DRYSDALE, EDITOR

Food for the Soul

ON BEGINNING FROM WITHIN, by Douglas V. Steere. Harper and Brothers. Pp. 149. \$1.50.

Here is a book to be read again and again, one of the great books of our time. The author is professor of Philosophy at Haverford College, and to those who followed through the spiritual pilgrimage of the late Professor Paul Elmore More of Princeton, Dr. Steere appears almost as a direct descendant. A further parallel suggests itself in that Dr. More wrote in *Pages from an Oxford Diary* just seven years ago, several pages on the significance of the Epiphany. Dr. Steere begins Chapter IV, a striking Essay on Devotion and Theology, with Albrecht Dürer's "Adoration of the Magi." It must be more than coincidence that this volume was published on the Eve of the Epiphany.

Four of the five essays were delivered at Harvard as the Noble Lectures, while the fifth was the Ingersoll Lecture at the same university. Writing in beautiful English, the author begins with a description of the modern collectivist temper in all areas of life and then sets out to show how at the core of the religious life a deep personal relationship always reasserts itself. "Where the timeless intersects with time, the node is always personal."

"These essays will maintain throughout that the core of the Christian religion is to be found in the personal solicitation by God, made manifest in Jesus Christ; in this Divine caring, not en masse, but for each individual that has ever entered into the world, a caring that gives to each individual an infinite worth; in the continuing possibility of a man's personal response to this solicitation; and in the company made up of those who are in response to this caring, or are being prepared for that response."

In this task he succeeds admirably. In "The Saint and Society" and "The Authority of the Saint" he proves his point, and the truth that no type of modern man is exempt from the possibility of a vivid first hand knowledge of God. The essay on "Devotion and Theology" introduces with cogent brilliancy the thesis that the theology of such men as Aquinas cannot be understood without knowledge of their devotional roots in reading and practice. The final chapter concerning "Death's Illumination of Life" is a much needed treatment, which, however, ends disappointingly.

Despite the tremendous gap one notes through the exclusion of the entire sacramental side of the Christian Faith, this book is a storehouse of food for the soul, saturated with quotations from a prodigious number of great souls. These extend from Plato to Augustine, the Curé d'Ars, St. Ignatius, Father Tyrrell, Von Hugel and countless others. To find such wealth of learning and insight in such a few pages betrays a master who is indeed not far from the Kingdom of Heaven.

RICHARD T. LORING.

A Few Things About Our Place

So many of you all who live too far away to ever come to see us, might, we thought, like to know more of our place here, and visualize this "Church Agency" a bit more satisfyingly in your minds.

Well, we are four stories high, and our building is a full city block long! Honest! It is hard for those who come into our colorful display-room at one end of things, to realize the scope of our work, and only those who have the grace, and the time, and the desire to learn more of this exalted work of finding, making, and exhibiting those things which make one want more and more of Jesus,—ever get to know all that goes on in these four, square-long walls of ours. By coincidence, it is just the very same in the quest for religion. It is only those who have the grace, are willing to spend the time, and have the desire, who ever get very far along in The Christian Life.

When our unhurried visitor has had his fill of books and the book-room, and of pictures, of religious giftwares, and Church art, we like to steer them easily yet positively toward The Brass Room, dark as the door opens and always to hear their surprised and happy "Ah!" as the light goes on, and they have that vision of religious brass-ware, dozens and dozens of lovely glass communion cruets from here and abroad,—brass from Belgium and from the best of the American foundries, all of it produced before the war, and carefully purchased against this day of dearth. Then for a peep at our really choice collection of genuine Della Robbias! THERE is where the true art lovers of The Church want to STAY! But we are quietly insistent. Onto and upwards in a big freight elevator, which has "elevated" Bishops, Priests and Deacons,—Reverend Mother Superiors on down to young Junior Professed Nuns,—millionaires with hearts and heads in the clouds where Christ is, on down to poor little kids from some of the poorer parishes, who are never allowed to leave without their souvenir of crucifix or medal for pocket or neck,—lay folk of prominence and profundity of belief, on down to those trying to find The Way of Life which is The Church.

So, on up to our nice-smelling wood-shop, and see Eddie and John, our grand Norwegian wood-workers, evolving beauty and design out of huge chunks of oak and walnut. Then higher on up to see the machinery on the top floor, all its noise nicely tucked away from office and display-room, and there see what mechanics we have left by the war from our former larger staff, doing things to brass candelabra, or making bobeches, or evolving lovely Sanctuary Lamps from impossible-looking brass shapes that mean nothing to the uninitiated, or repolishing and relacquering some priceless old brass from some old church, sending it back looking quite heavenly again!

Then back down-stairs again, via that humming old elevator, past the attractive girls of the sales and office staff who help this writer to keep from getting too grey-haired, and into the inner "sanctum," and there to be shown the lovely silverware of the altar and the credence, which we keep tucked away in our vault,—the colorful, personable statuary, of which there is none other to compare (moulded mostly in England and France but colored by our very own artist) and so on, to the pyxes, the oil-stocks, and all the other appurtenances of Priesthood,—and always accompanied by the invariable "How CAN you spare us so much time?"

Religion is an unhurried matter. It is a thing of growth. All its loveliness is not grasped in a trice. The Seven Last Words took six hours in the saying. How can we, then, who love and try to follow Him Who spoke those words while He completed His redemption of us, make a hurried commercial transaction of all these things of beauty, inspired by Him, Who in turn has inspired and permitted us to be His helpers in this unique discipleship of bringing joy, and knowledge, and devotion to the hearts of people who are just as hungry for Him (if only He is GIVEN to them) as were the multitudes in those days of His earthly ministry.

We've enjoyed your little visit with us via *The Living Church* columns, this week. DO try and let it lead to a visit in the flesh some day, won't you? We'll be so, so glad to see you!

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CENTRAL NEW YORK

Council Adopts Increase
In Budget

A \$6,000 increase in the amount the diocese of Central New York has pledged to the Church's program over the sum pledged and given in the 1943 budget, with expectations of making it an \$8,000 increase, highlights the 1944 budget which the diocesan council adopted January 19th.

The diocese has pledged \$28,000 to National Council for 1944 as against \$22,000 pledged and paid in 1943. "It is hoped that we will not only be able to pay the \$28,000 but also stretch it up to the \$30,000 asked for," stated the Ven. Walter M. Higley, archdeacon and executive secretary.

Increased giving on the red side of the envelope has made possible this increase in the diocesan pledge. Credit for the larger missionary pledges of many parishes, is given to the system of adjusted quotas for 1944 which many parishes accepted this year.

The diocesan council's total 1944 budget is \$85,768.95, of which \$40,338.98 is assigned for missionary work within the diocese, which is largely rural.

At the council meeting the Rev. Frederick W. Kates, rector of Christ Church, Oswego, N. Y., was elected to membership to fill out the vacancy caused by the

resignation of the Rev. Herbert W. Lamb, jr., of Waterloo, N. Y., who is now automatically a member as fifth district dean.

WOMAN'S AUXILIARY

The new corporate gift of the Woman's Auxiliary of the diocese of Central New York will be \$2,000 for purpose of completing and furnishing the Bishop's Chapel in the new diocesan headquarters at 429 James Street, Syracuse 3, N. Y.

The diocesan officers of the Woman's Auxiliary have adopted a budget of \$4,786.60 for 1944. Of this sum, \$2,582 is for the General Church Program, \$1,481.60 for six diocesan projects and \$723 for fixed charges.

Mrs. Frank G. Scofield of Lowville is diocesan and second province president.

MICHIGAN

Laymen Invite Clergy
To January Meeting

Clergy and laymen of the diocese of Michigan are beginning to get better acquainted with each other these days through the medium of the new Episcopal Laymen's Club of Michigan, of which John C. Spaulding, chancellor of the diocese, is president.

When the Laymen's Club planned its January meeting, it was found that the date coincided with the monthly meeting of the Detroit Clericus, a time-honored

institution in the diocese. The Clericus has met at 11:00 in the morning for so many years that nobody can remember any other meeting time.

However, with the brashness of youth, the Episcopal Laymen's Club of Michigan approached the Clericus with a big idea: why not postpone the Clericus meeting until 5:30 p.m. on January 17th and let the members join with the Laymen's Club in a dinner at St. Paul's Cathedral? The Laymen's Club had asked B. E. Hutchinson, vice-president of the Chrysler Corporation, to be the speaker, and maybe the clergy would like to hear him.

The clergy would, and did. Nearly 200 clergymen and laymen were present at the dinner and heard Mr. Hutchinson give his ideas on the postwar world. They also listened with a good deal of interest when he said that he had been confirmed but recently, and the reason for his seeking confirmation was because he had come to see the value of the Church under the present world conditions.

The Episcopal Laymen's Club has key men in nearly all the parishes in the Detroit area, and a meeting of these key men is planned, with the directors and chairmen of committees, for February 17th. The vigor and purposefulness of these key men is well typified by one of their number who brought 23 men to the January 17th meeting, and announced that he had plans for bringing in another 21.

The Living Church For Lent

Has an exceptionally fine schedule of articles. The famous English Christian sociologist, Wm. G. Peck, contributes a series of three articles on *The Coming Task of the Church*. Dean Yoder of the Indianapolis Cathedral conducts our weekly devotional column for laymen, on the subject, *The Prayer Book and Spiritual Health*. We are offering a series of editorials on the Forward Movement theme for the season, *The Christian Doctrine of Man*, and, in addition we have a number of special articles of a devotional nature.

Our SPECIAL OFFER for Lent is a five-month subscription to The Living Church for \$2.00—plus (as a premium for promptness in ordering) a GIFT copy of the Rev. Charles P. Atwater's book, *The Episcopal Church, Its Message For Men of Today*, a favorite with clergy and laity. Order now, and get your copy. Fill in the coupon and send it with your remittance.

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MISSISSIPPI

Annual Council in Joint Meeting
With Women's Council

The 117th annual council of the diocese of Mississippi, at Vicksburg, January 18th to 20th, marked by a joint meeting with the annual women's council. As a result, the largest number of delegates ever to attend were at the council. Joint inspirational meetings at night relieved the business sessions of the day. Diocesan leaders spoke of their varied work. Bishop Gray of Mississippi, in his first council, led both meetings in a realistic program of advance for the diocese.

The council was entertained by Holy Trinity Parish and Christ Church Parish, Vicksburg, Miss.

ELECTIONS: Standing committee: Rev. Messrs. Malone, Capers, Liles, Hobart; Messrs. Spivey, Hawkins, Simpson, Russell. Executive committee: Rev. Messrs. Malone, Hamilton, Garrett, Kuehnle, Allen; Messrs. Thames, LaGrone, Wheatley, Wilson, Lake. Sewanee trustees: Rev. O. G. Beall, R. C. Williamson.

OLYMPIA

Convention Unanimous
For Church Debt Canon

One of the highlights of the 34th annual convention of the diocese of Olympia, held at Christ Church, Seattle, Wash., February 6th and 7th, was the reduction of all assessment quotas for 1944 by 10% due to the unanticipated income from the Henry Trust.

The canon on church debt recommended by General Convention's Commission was passed unanimously. St. Elizabeth's Mission at Seahurst, Wash., was admitted to union with the convention.

The convention passed a resolution presented by the Rev. Charles T. Mentzer, rector of Church of the Holy Communion, Tacoma, and chairman of the Department of Christian Social Relations of the diocese of Olympia, which was designed to bring about a more active co-operation between the parishes and missions of the diocese and the social agencies of the state of Washington in dealing with juvenile delinquency.

ELECTIONS: Standing committee: Rev. Messrs. L. J. Bailey, E. B. Christie, W. G. Horn, C. T. Mentzer; Messrs. J. R. Goodfellow, N. B. Guthrie, I. L. Hyland, J. E. Macpherson. Diocesan council: Rev. Messrs. F. A. Schilling, Wm. A. Driver; Messrs. H. J. Vanasse, W. R. Grant. Deputies to provincial synod: Rev. Messrs. Wm. A. Driver, C. T. Mentzer, T. E. Jessett, H. E. Cooper; Messrs. E. F. Colcock, J. E. Macpherson, E. W. Stimpson, F. A. Latcham.

MILWAUKEE

Fr. Patterson to Succeed
Dr. Whitmore at St. Paul's

A graduate of Nashotah House, the Rev. G. Stoddard Patterson, has been elected rector of St. Paul's Church, Milwaukee, effective September 1st. Fr. Patterson, who is now curate, will then succeed the rector, the Rev. Dr. Holmes Whitmore.

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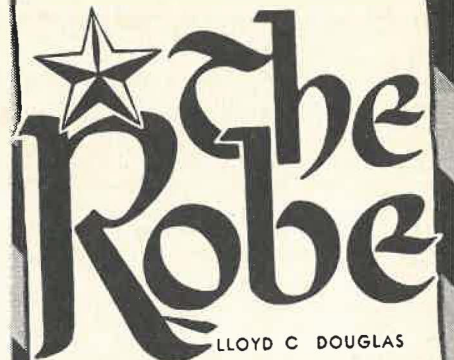
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PARISH LIFE

They Beat the Bishop

St. Philip's Church, Indianapolis, Ind., wished to redecorate the interior of their church. Bishop Kirchhoffer offered to give them dollar for dollar up to \$250 out of his contingent fund. They raised \$300. The Bishop gave them a check for \$250, and in the near future they will proceed with their work.

Parent-Teacher Association

The newly organized Parent and Teacher Association of the Church school of the Church of the Holy Spirit, Lake Forest, Ill., adopted a definite program of activity at its first meeting last month. The program calls for a series of meetings of the teacher and parents of each class to discuss the problems of the class; the establishment of committees to help in the administrative and mechanical details of the Church school; and the adoption of the use of loose leaf binders in which the primary students can keep their memory and class work. The Rev. Dr. Herbert W. Prince is rector of the Church of the Holy Spirit.

Soldier's Pledge Aids Mission

A pledge of \$500 to the church building fund is no small thing for a young Colored soldier to have given his church. Armour McDaniel, who is now overseas as a first lieutenant in the Air Forces, was confirmed in Martinsville, Va., on December 7, 1941. He has authorized his mother to make payment for him on the \$500 pledge whenever the sum is needed.

Born in Martinsville 28 years ago, the son of Charles McDaniel and Mary E. McDaniel, a school teacher who is the treasurer of St. Paul's Mission there, he attended Virginia State College at Petersburg, Va., where he graduated with a B.S. degree. He became a teacher and Boy Scout leader at Martinsville. After receiving his army training at Tuskegee Institute in Alabama and serving as assistant operating officer in this country, Lt. McDaniel left for overseas duty with his squadron before the Christmas holidays.

St. Paul's Mission at Martinsville, under the care of the Rev. Charles L. Somers, of Lynchburg, Va., is one of the youngest congregations in the diocese. It has no church building as yet. The Rev. Mr. Somers has charge of four Colored missions in the diocese.

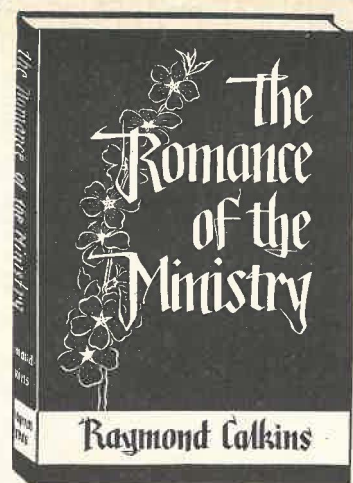
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SEMINARIES

Dr. Taylor Elected Dean of ETS

Alumni of the Episcopal Theological School, Cambridge, gathered for the annual reunion on February 16th, received the surprise announcement from Dean Angus Dun that the Rev. Charles Lincoln Taylor, jr., Th.D., member of the faculty since 1925, had been elected as his successor and would begin his duties on April 1st, although the formal institution will not be held until Commencement Day in June.

The announcement was made at the close of the program which opened with a quiet morning conducted by Professor Douglas Steere of Haverford College, and continued with a service of Holy Communion, luncheon at the Deanery, an afternoon session with the "faculty paper" read by Dr. William H. P. Hatch, and the annual alumni dinner. At the latter the Rev. Dr. Henry B. Washburn, dean emeritus, was toastmaster. The meeting in the library which ended the evening was in the nature of a testimonial to Dean Dun and presentation of a desk, modelled after the original owned by George Washington, was made after speeches of affection and appreciation by Bishop Sherrill, Robert Amory, president of the board of trustees, and Dr. Charles L. Taylor, jr.

Dean Dun will sever his connection with the school on March 1st, using the interim before his consecration as Bishop on April 19th for the purpose of moving to Washington and taking a little holiday.

Dr. Charles L. Taylor, the new dean, is 43 years old and the youngest of the school's eight deans with exception of Bishop William Lawrence who became dean at the age of 39. Dr. Taylor is a native of Hartford, Conn., and graduated from Williams College before studying in Oxford University and the University of Marburg, Germany, and in Jerusalem. Two years subsequent study in the Episcopal Theological School brought him to his ordination as deacon and, later, priest. He is known as a scholar with practical reali-

zation of pastoral duties having served as assistant in St. John's, Waterbury, Conn.; St. John's Memorial Chapel, Cambridge; and as rector of St. Gabriel's, Marion. He is married, has five sons and two daughters. He is ardently interested in locomotives and railroads as a hobby.

GIRLS' SCHOOLS

Miss York Appointed Principal Of St. Helen's Hall

Miss Rita York has been appointed principal of St. Helen's Hall, diocesan school for girls in Portland, Ore., and president of the school's junior college. She will assume her duties immediately.

For the past 40 years, the school has been under the direction of the Sisters of St. John the Baptist. Growth of Eastern schools under their direction has made their withdrawal from the West coast necessary, the board stated.

"It is our intent to continue to operate St. Helen's Hall and the college along lines that have established this institution as one of the leading educational centers of the Pacific coast," Bishop Dagwell said. "The influence played by St. Helen's Hall in the educational and cultural life of this community is due largely to the tireless and devoted leadership of the Sisters."

"The tradition, standards and spirit which make St. Helen's Hall unique must not leave with the Sisters," Miss York said. "They have been woven into the life pattern of countless girls in the past and upon the new administration and the faculty must now fall the responsibility of their continuation."

Miss York, who has been on the faculty for six years, as director of the pre-school and instructor in the junior college, received her A.B. from American University, Washington, D. C., and her M.A. from Mills College, California. She has had five years' teaching experience at the National Child Research Center in Washington, D. C.

A faculty council will be formed, made up of Miss York, the college and high school deans, registrar and chaplain. They will work in cooperation with an advisory board of women.

INTERCHURCH

Seek to Join National Council Of the Churches of Christ

The International Council of Religious Education approved action to ask its 42 constituent denominational boards of education and 31 state councils of churches and religious education to ratify a plan for joining with other Protestant interdenominational agencies to form a National Council of the Churches of Christ in the United States of America.

Under the proposed plan all of the eight national interdenominational agencies will unite to form one organization with four departments covering church and community projects, Christian education, home missions, and foreign missions.

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CHANGES

Appointments Accepted

CARTMELL, Rev. RICHARD ANNESLEY, formerly rector of the Church of the Ascension, Ipswich, Mass., is now rector of St. Paul's Church, Newton Highlands, Mass. Address: 60 Columbus St., Newton Highlands, Mass.

CHAUNCEY, Rev. EGISTO F., D.D., formerly locum tenens of St. Peter's Church, Weston, Mass., is now rector of that church. Address: 650 Boston Post Road, Weston, Mass.

FERGUSON, Rev. ALFRED F., formerly locum tenens of Trinity Church, Canton, Mass., is now rector of that church. Address: 9 Chapel St., Canton, Mass.

GOLL, Rev. HARRY E., formerly priest-in-charge of Trinity Church, Bridgewater, Mass., is now assistant at the Cathedral Church of St. Paul, Boston. Address: 26 Temple Place, Boston.

GOODMAN, Rev. Dr. FREDERIC W., formerly archdeacon of Alaska, is now priest-in-charge of St. Paul's Mission, Port Townsend, Wash.

GOODWIN, Rev. SHIRLEY B., formerly priest-in-charge of St. James' Church, New Bedford, Mass., is now rector of that church.

JOHNSON, Rev. GARDNER A., formerly assistant

to dean of Grace Cathedral, Topeka, Kans., is now rector of St. Peter's Church, Salem, Mass. Address: 24 St. Peter's St., Salem, Mass.

KETCHUM, Rev. BRADFORD W., formerly priest-in-charge of the Church of the Redeemer, Rochester, N. H., and the Church of St. John the Baptist, Sanbornville and Wolfboro, N. H., is now rector of St. John's Church, Cornwall, N. Y.

MARTIN, Rev. RICHARD S., formerly rector of St. Paul's Church, Fayetteville, Ark., and student pastor at the University of Arkansas, has transferred to the diocese of Texas to undertake a new work in Austin, Tex., which is to be known as the Church of the Good Shepherd. The Rev. Mr. Martin is continuing as Provincial Secretary for College Work in the Seventh Province until the appointment of a successor. Address: 1700 Pease Road, Austin 21, Tex.

READ, Rev. ROBERT R., formerly rector of St. Mark's Church, Yreka, Calif., is now rector of Christ Church, Eureka, Calif. Address: P. O. Box 861, Eureka, Calif.

Military Service

MATHEWS, Rev. ALBERT K., D.D., formerly a chaplain in the U. S. Army, is now assistant rector of All Saints' Church, Atlanta, Ga. Address: 546 Parkway Drive, Atlanta, Ga.

SHANNON, Lt. EUGENE R., a naval chaplain, now has the following address: U. S. Naval Air

Station, Box 31, Navy 116, via Fleet Post Office, New York, N. Y.

Resignation

HAYDN, Rev. THEODORE, having completed a rectorship of 22 years, resigned as rector of Trinity Church, Watervliet, N. Y., in December, but continued to serve the parish on Sundays until the coming of his successor. Address: Leversee Road, R.F.D. 2, Troy, N. Y.

Ordinations

DEACONS

ATLANTA—FREDERICK TOOMBS KYLE, JR., was ordained to the diaconate February 20th in St. Mark's Church, LaGrange, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. J. Milton Richardson, who also preached the sermon. The Rev. Mr. Kyle is to be rector of St. Mark's Church, LaGrange, Ga.

SOUTH FLORIDA—The following were ordained to the diaconate February 11th in St. James' Church, Leesburg, Fla., by Bishop Wing of South Florida:

WILLIAM RUSSELL DANIEL, who was presented by the Rev. William L. Hargrave, is to be curate in St. Andrew's Parish, Fort Pierce, Fla.

WILLIAM SHELBY WALTHALL, who was presented by the Rev. F. Barnby Leach, is to be curate in St. Mary's Parish, Daytona Beach, Fla. The Rev. Frank E. Pulley preached the sermon.



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Sun.: 7:30 & 11 A.M., 6 & 7:30 P.M.; Daily: 12:05-12:25. Holy Days: 10:30. Wed.: 10:30 & 7:30. Fri.: 7:30 & 5.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 M.P.; 6 P.M., Y.P.S.L.; Week-days: 12:05 Noon-Day Service (except Sat.); Fri.: E.P., 5.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Christ Church, Washington St., Binghamton, N. Y.
Rev. Robert L. Jacoby, Rector
Sun.: H.C. 8, 9:30, 11; Evensong 7:30 P.M.
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Rev. Frederick Henstridge, Rector
Sun.: 8 H.C.; 11 Ch. E. & Sermon; 4:30 Choral Evensong; Wed., Fri. & H.D.: 9:30 A.M. H.C.
Other services as announced. Confessions Saturdays 7:30 P.M. & by appointment.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: H.E. 7:30, 8:30, 9:30, 11 with Sermon; Daily Eucharist 7:30, Wed. 7:30 & 10; Saints' Days 7:30 & 10.

COLORADO—Rt. Rev. Fred Ingle, D.D., Bishop
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Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
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DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

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

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Rev. Lauriston Castleman, Rector
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LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

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Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, 1227 4th St., Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
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Wed. at 10; Sun., Wed.: Evensong & Litany
at 8; Fri. Stations of Cross at 8.

St. Mary of the Angels, Hollywood's Little Church
Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

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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. G. M.
Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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Bishop
Grace & St. Peter's, Park Ave. & Monuments St.,
Baltimore
Rev. Reginald Mallett, Rector
Sun.: 8, 9:30, 11 A.M. & 4:30 P.M.; Daily Mass:
7:30 A.M.

St. David's, 4700 Roland Ave. at Oakdale Rd.,
Baltimore 10, Md.
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Wed. & Fri.: 7:30; Thurs. 10.

Church of St. Michael and All Angels, St. Paul &
20th Sts., Baltimore
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Sun.: 7:30, 9:30, 11, 8; and daily.

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rill, D.D., Bishop; Rt. Rev. Raymond Adams
Heron, D.D., Suffragan Bishop
Church of the Advent, Mt. Vernon and Brimmer
Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R.
Blynn, Assistant
Sun.: 8:00 & 9:00 A.M. Holy Communion; 8:40
Matins; 10:00 A.M. Church School; 10:10 Class
for Adults; 11:00 A.M. Class for Children (addi-
tional); 11:00 A.M. High Mass & Sermon;
5:15 P.M. Healing Service; 6:00 P.M. Solemn
Evensong, Sermon; 7:00 P.M. Y.P.F. Week-
days: Holy Communion 7:45 A.M. daily and
9:30 A.M. on Thursdays & Holy Days; Matins
daily 7:30 A.M. and Evensong at 6:00 P.M. Con-
fessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30
P.M. (and by appointment).

All Saints' Church, Peabody Sq., Dorchester, Bos-
ton
Rev. A. W. P. Wylie, Rector; Rev. H. J. T. Muel-
ler, Assistant
Sun.: H.C. 7:30; Ch. Sch. Mass 9:15; High Mass
& Sermon 11; Daily: 7 H.C.; Fri. in Lent: 8
P.M. Stations of the Cross & Benediction.

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

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Rev. J. O. Patterson, Ven. E. M. Ringland
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Days: 7:30 & 10

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Sun.: 8, 9:30, 11; Weekdays: Tues. 9:30, Wed.
7:30, Thurs. 10.

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Church of the Holy Communion, 7401 Delmar
Blvd., St. Louis
Rev. W. W. S. Hohenschild, Rector
Sun.: 8 & 11 A.M.; Wed.: 10:30 A.M.; Thurs.
7:30 P.M.

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Fri. 10 A.M.; Sat. 11-12 & 5-6 & by appoint-
ment.

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Sun.: 8, 9, 11, Holy Communion; 10, Morning
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Eucharist and Sermon, 11; Vespers, 4



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Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Rector
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10 A.M.; Wed. & Thurs. 7 A.M.; Wed. 7:30
P.M.

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7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions:
Sat. 4:30 and 7:30

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E.P.; 1st Sun. of month, H.C. also at 8 P.M.
Thurs. 7:30; 11 H.C.

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Whittemore, D.D., Bishop
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WESTERN NEW YORK—Rt. Rev. Cameron J.
Davis, D.D., Bishop
St. Paul's Cathedral, Buffalo
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Sun.: 8 H.C., 9:30 A.M. Ch. Sch. Service, 11
Morning Service & Sermon

CLASSIFIED

ANNOUNCEMENTS

Births

BORN to the Rev. Sidney D. Mason, vicar of Church of the Holy Nativity, Pahokee, and St. John's Church, Clewiston, Fla., and Mrs. Mason, a son, Carleton Virgil, at Pahokee, Fla., on February 14th.

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THE LIVING CHURCH

DEATHS

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

Irving Spencer, Priest

The Rev. Irving Spencer, chaplain of the Convent of St. Anne, Versailles, Ky., died on February 12th. He was on his way to say Mass in the Convent Chapel when he suffered a heart attack and died almost at once.

Funeral services were held in the Chapel of Christ the King, Margaret Hall School, Versailles, on February 14th. The Rev. Edmund L. Souder, rector of the Church of St. Michael and All Angels, Cincinnati, sang the Requiem Mass. Bishop Abbott of Lexington read the burial office. Burial was at Tarrytown, New York.

Fr. Spencer was born July 23, 1864, in Tarrytown, N. Y. He was graduated from Episcopal Theological School, Cambridge, Mass., in 1890 and was ordained priest by Bishop Potter in 1891.

In 1896 he went to Stamford, Conn., to serve as curate to the Rev. Francis W. Braithwaite. In 1902 he married the rector's daughter, Margaret.

From 1902 until 1908 Fr. Spencer served as a missionary in the Philippines. Upon his return to this country in 1908 he served the following parishes: St. John's, Chicago; All Saints, Appleton, Wis.; Trinity Church, Sonoma, Calif. In 1918 he was called to be rector of St. Matthias' Church, Los Angeles. He remained in that parish until his retirement in 1935.

In 1938 Fr. Spencer became chaplain to the Sisters of St. Anne in Versailles, Ky., and to Margaret Hall School. He was also priest-in-charge of the Church of the Advent, Cynthia.

He is survived by his wife, Margaret (Braithwaite) Spencer; four daughters, Mrs. Clark Downey and Mrs. Robert Ackley of La Canada, Calif., Mrs. Kenneth Pattison, Coronado, Calif., Mrs. Alfred Pellicciotti, Tujunga, Calif.; a brother, Harold Spencer of Miami, Fla., and three grandchildren.

Mrs. William M. Norvell

Mrs. William M. Norvell, secretary of the Girls' Friendly Society of the diocese of Michigan for the past eight years, died at her home in Detroit just after midnight on February 16th after a very brief illness.

Mrs. Norvell was born in Detroit on June 5, 1878, her maiden name having been Mary Gertrude Cameron. She taught in the public schools of Shreveport, La., for a short time, and was married in Chicago to William Morrison Norvell in 1907. She is survived by her husband; a daughter, Mrs. Donald Snyder of Detroit; a son, William Cameron Norvell of Cleveland; two grandchildren, Lynne Cameron Norvell and Christina Bailey Norvell; and a brother, William Cameron, of Evanston, Ill.

The burial service was read by the Rev. Otey R. Berkeley in St. Columba's Church, Detroit, on February 18th. Burial was at Elmwood Cemetery, Detroit.

Col. Robert R. Raymond

Col. Robert Rossiter Raymond, U. S. Army retired, died at the Mary McClellan Hospital in Cambridge, N. Y., on January 18th after a brief illness.

Col. Raymond was a graduate of the U. S. Military Academy, Class of 1893, and a member of the Corps of Engineers until his retirement at his own request on December 20, 1920, after 31 years of service.

Since 1921, shortly after making his home in Cambridge, N. Y., Col. Raymond has been a member of the board of directors and treasurer of the Mary McClellan Hospital and, since 1939, has been its secretary also.

Always active in Church work, Col. Raymond was the deputy from Hawaii to the General Convention in 1919, and a deputy from the diocese of Albany to the Convention in Denver in 1931, Atlantic City in 1934, Cincinnati in 1937, Kansas City in 1940, and Cleveland in 1943. He was senior warden of St. Luke's Church, Cambridge, N. Y., and an active member of the choir up to the time of his death.

Col. Raymond is survived by his wife, the former Blossom King, daughter of Col. and Mrs. William R. King; by four daughters, Miss Caroline Raymond of Cambridge, N. Y., Mrs. Charles O. Jackson of New York City, Mrs. Paul E. Spangler of Honolulu, and Mrs. Chester William Ott of Cambridge; by three sons, Col. Robert R. Raymond, jr., overseas, Richard Raymond of Washington, D. C., and Lt. Col. Charles Walker Raymond, 2d, overseas; and by 15 grandchildren.

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PRIEST, 55, married, no children, hard Pastoral worker. Best recommendations. Prayer Book Churchman, wants Parish. Reply Box J-1834, The Living Church, Milwaukee 3, Wis.

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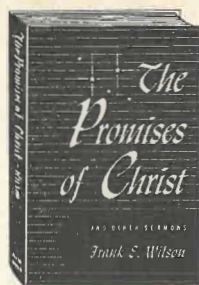
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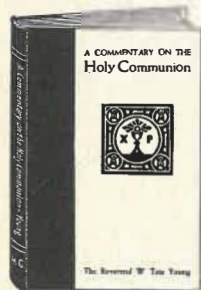
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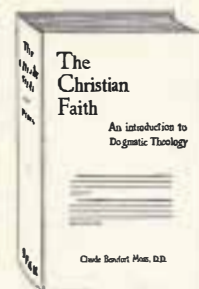
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