

The Living Church

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

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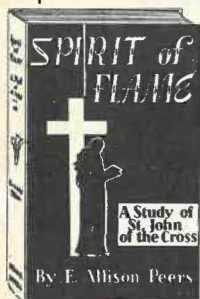
Editorial

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"WERE YOU THERE WHEN THEY CRUCIFIED MY LORD?"

Allan R. Crite, well-known Negro artist, has illustrated the spiritual, "Were you there when they crucified my Lord?" using the way of the Cross as his subject matter. Above, St. Simon of Cyrene helps our Lord carry the Cross.

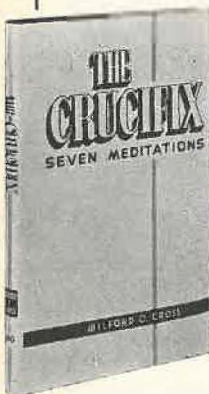


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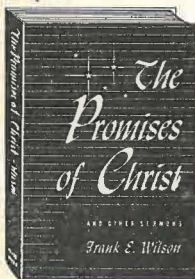
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LETTERS

Catholic Evangelicalism

TO THE EDITOR: Making due allowance for human infirmities both of expression and memory, what I believe I said in my New York ACU November 11th address was, "that of all Churchmen the Catholic had *most* reason to be evangelical—the most to be evangelical about!"

This may help certain of your correspondents as well as others who found occasion to take exception to what I was supposed to have said.

✠ WALLACE E. CONKLING,
Bishop of Chicago.

Chicago, Ill.

Anglican Evangelicalism

TO THE EDITOR: Allow me to take exception to that portion of Dr. Bloodgood's review of Anglican Evangelicalism which refers to Professor Mollegen's essay, "Evangelicalism and Christian Social Ethics." As president of the Church Historical Society I had something to do with its publication and Dr. G. MacLaren Brydon rendered indispensable editorial service and counsel. During its course through the press both of us had to read this essay as well as all the others several times. We agreed that while the reader might have to "come up for air" now and then, that particular essay had the "stuff" which the subject in a brief space requires.

I have been waiting for other reviews to appear to see whether, in this opinion, Dr. Brydon and I might be two lonesome sparrows sitting on a housetop. I am glad to report that we are not. The *Record* which claims to be the oldest newspaper of the Church of England, carries (January 14, 1944) a three-column review of the book, written by the Rev. F. W. Dillistone, professor of Systematic Theology in Wycliffe College, Toronto. Concerning this particular essay, he writes:

"It is, however, in the final essay of the book that the most distinctive part of this section [III] is to be found. Professor Mollegen, of the Seminary staff, writes on Evangelicalism and Christian Social Ethics, and provides material which will stretch the mind and search the conscience of any who are prepared to study it seriously. This is a field in which I have no competence to act as a critic, but I realize that there is here a strength and a depth which has not by any means always been present in recent treatments of the subject. The approach is theo-

logical and much is made of the concepts of the Kingdom of God and of Justification by Faith. I am inclined to think that this is the most notable attempt yet made by the Evangelical in the Anglican Communion to set forth the way in which Evangelicalism regards, or should regard, ethical problems and social action."

This raises a larger question. Does this generation of clergy always have to be fed on milk? Can we not set our teeth into good, healthy meat, and get some succulence out of it? If the answer is "yes" to the former and "no" to the latter, may the shades of Berkeley and Butler and our own DuBose rise to reproach us!

For the benefit of your Anglo-Catholic readers allow me to conclude with the opening sentences of the review in the *Holy Cross Magazine*, which cannot be charged with being a "Low Church" organ:

"For its thirteenth publication, the Church Historical Society has given us once again a really valuable volume. Let it be said right off that it is such. Conducted throughout on a high plane, with adequate scholarship, sweet reasonableness, and here and there rising to genuine heights of fervor in presenting Evangelical truths, this book should be widely read and pondered—certainly not least among those who delight to bear the name of Catholics in our Communion. . ."

(Rev.) WALTER H. STOWE.

New Brunswick, N. J.

St. Alban's, Holborn

TO THE EDITOR: The diocese of London has now officially declared that St. Alban's, Holborn, is to be rebuilt; the plans are being prepared, and the official appeal will be issued as soon as the end of the war is in sight.

It is quite certain that the whole interior adornment of the church will have to be done by voluntary subscription, and I hope to visit America to lecture about it when the war is over.

(Rev.) RALPH S. EVES, Vicar.

London.

Editor's Comment:

We are happy indeed to know that St. Alban's, one of the great shrines of the Catholic movement, is to be rebuilt. Checks for this purpose may be made out to THE LIVING CHURCH RELIEF FUND, with notation "For St. Alban's, Holborn," and sent to the office of publication, 744 North Fourth Street, Milwaukee 3, Wis.

Armed Forces and Church Flag

TO THE EDITOR: I was much impressed by the letter recently printed by you written to the Rev. Dr. Henry B. Washburn, concerning the Episcopal chaplain's difficulties in locating men of our Church who are in their camps. There have been other such letters. I am sure most of our priests are not neglectful of their duties to these men, nor the chaplains that are doing such fine work among them. But we, too, work under many difficulties of obtaining the right address in time to send notices to the chaplains. Men in the armed forces do move rapidly. However, this letter is not written as a defense. I would like to offer a suggestion to you, and if you think well of it, perhaps THE LIVING CHURCH could sponsor the plan.

Is there any Army or Navy regulation preventing our chaplains from displaying either

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The Living Church

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

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(On leave for service with U. S. Marine Corps)
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in front of their tent, office, or on the bulletin board, a small reproduction of our Church flag? Our boys could then be instructed to be on the lookout for these flags, knowing that they were the sign of Episcopal priests. Of course before long every other religious group would do the same, but as long as the flags were not displayed against Army or Navy rules, I should think the result would be good.

The Army and Navy officials might even be persuaded that since there is the general classification of Protestant, each chaplain could wear in a proper place on his uniform a small insignia of his denomination. In the case of our Church, it could be our flag.

Whether this is practical or not, I do not know, but at least it is one means of reaching the men. If it is permissible, I think it would work.

(Rev.) MAXWELL BROWN.

Taft, Calif.

Chaplain's Appreciation

TO THE EDITOR: This is a too long delayed word of appreciation to the Church for the *Prayer Book for Soldiers and Sailors* and the *Wayside Hymnal*. We have made special use of these two little books in the Air transport Command in Africa and the Middle East. They would seem to have been designed for our special requirements. An ATC chaplain must travel with a limited weight allowance. These light and compact publications are ideally suited for his carrying case. A few dozen of each provide manuals for a good sized group that one can get

together either for a Prayer Service or the Holy Communion, and one always has a few spares to give to individuals who ask for them.

In the hands of an Episcopal chaplain the Prayer Book gets a fuller use, but other chaplains—and I hope the Army and Navy Commission will forgive me for providing the traveling chaplains of this Air Transport Wing with numbers of them—also get good use from the Order of Service, the prayers and the hymns. These chaplains are partial to the Wayside Hymnals for use on their trips, and it is only right, I feel, that they be supplied.

The selection of hymns in the Wayside Hymnal has introduced many soldiers who customarily sang the gospel song type of music to some grand hymns.

I do not know how much of congregational use is being made of these pocket sized books in other commands, but many of us here prefer them to the "G.I." *Service Book for Ship and Field*. Many non-Churchmen, noticing who publishes them, will be grateful to our communion. It is not mistaken to believe,

moreover, that after the war many of the soldiers of other denominations will, when they visit the Episcopal church, be more familiar with our way of worship as a result of their knowledge of these little books.

(Chaplain) WALLACE I. WOLVERTON.

Central African Wing, Air Transport Command.

Demotions

TO THE EDITOR: I hasten to correct two errors in the biographical sketch of myself published in your March 19th issue.

I did not become "one of the organizers of the 6th Regiment of the U. S. Marine Corps." I was a lowly private in the rear rank, and the regiment was organized long before my time.

I was not chairman of the Program and Budget Committee at the 1943 General Convention. That function belonged to Bishop Washburn of Newark. I merely served on the committee.

(Rev.) ELWOOD L. HAINES.

Louisville, Ky.



BOOKS



JEAN DRYSDALE, EDITOR

The Artistry of Self-Management

SAY I TO MYSELF. By Phillips Endecott Osgood. Harvard University Press. 142 pp. \$1.75.

It is all to the good that we are getting something better than the little handbooks guaranteed to produce "charm and develop personality" . . . such little books coming from pseudo-psychologists and mystery-mongering promotionalists. Into the field



DR. OSGOOD

where the need is real, writers of more ability and sincerity have entered and are giving books of real worth for personal guidance. Harry Emerson Fosdick, James Gordon Gilkey and now Dr. Osgood have set forth the result of their experience and their research in the related fields of religion, psychology and social adjustment.

Dr. Osgood's *Say I to Myself*, a little volume of a brief 142 pages, has as its subtitle, "The Artistry of Self-Management." The material is well-planned in a

series of brief chapters in the writer's engaging homiletical style. Many of us who are already acquainted with his other books, sermons, and magazine articles will be in no wise disappointed with his most recent publication.

All the implications of self-consciousness, that which seems to separate us from sub-human intelligences; the subject-object personality situation, the self controlling the self, the participating self and the censoring self . . . these form the book's central theme. It is not that the writer introduces anything very much different from what we have been finding in other manuals of guidance in this field, but he does present his material with unusual skill and clarity. He is always interesting. His wonted ability with illustrations makes this offering to the field attractive to the average reader and not unattractive to anyone who might consider himself other than average. His illustrative quotations are adroitly introduced and never too long, having an organic relationship to the whole composition. Writers and clergy (the latter especially) can take many a cue from Dr. Osgood's art. On this score the book is worth buying, if only to enjoy the recital of the writer's "favorite" nightmare when he was a college student.

The recently elected president of the House of Deputies of the General Convention betrays the fact in the way he refers to sacraments and to modern abstractionism in art (especially his *bête noire*, Surrealism and Gertrude Stein) that he might well be, as he is, an executive member of the Society of Liberal Evangelicals, as well as a member of the board of managers of the Society for the Preservation of Sanity in Art. If one keeps each bias well in mind, the ecclesiastical and the æsthetic, this delightful little volume very well fulfills its aim.

F. H. O. BOWMAN.

The Living Church

STRICTLY BUSINESS

TARRYTOWN, N. Y., is a bus ride of about 40 minutes from where I live, and so a couple of Tuesdays ago my family and I rode over to see Christ Church, a century old building we think of as closely associated with Washington Irving. We'd been reading Rip Van Winkle to our young son and wanted him to associate the church with the author. It must have been about eleven o'clock in the forenoon when we arrived. I tried several doors but apparently all were locked. At least, we were unable to budge one. There are of course all sort of reasons for locked churches . . . vandals and so forth, but the practice of shutting out the public except at specified times does seem somehow particularly unfitting.

* * *

Louise E. Dew of Clinton, Conn. writes: "I enjoyed even the ads in the LC. Now I know that Morehouse-Gorham, who supply me with all my devotional cards, etc., are really old friends."

Says Mrs. W. E. Wallace of Highland Park, Mich.: "THE LIVING CHURCH means so much to me, more every year. I really could not do without it. I am so interested in Fr. Yoder's Lenten articles."

John McCauley

Director of Advertising and Promotion

FIFTH (PASSION) SUNDAY IN LENT

GENERAL

FINANCE

The Church Properties Fire Insurance Corporation Reports

Churches apparently were not exempt from the unfavorable fire loss experience common to most fire insurance companies during the year 1943, according to the recently released report of the Church Properties Fire Insurance Corporation, a wholly-owned subsidiary of the Church Pension Fund. The corporation confines itself to the insurance of Episcopal Church property.

In a statement accompanying the report, Bradford B. Locke, president of the Corporation and executive vice-president of the Church Pension Fund, stated that the fire and windstorm losses in 1943 amounted to \$235,936, "which is much higher than normally." Despite this, however, Mr. Locke reported that the corporation earned an underwriting profit. The total assets of the corporation at the end of 1943 are reported to be \$776,696, compared to \$745,628 at the end of the previous year; and the surplus was increased by \$42,171, bringing the total capital and surplus up to \$701,456, representing 90.3% of the total assets. It is stated that at the end of 1943 total insurance in force was \$115,136,285, compared to \$106,986,999 at the end of the previous year, and that the corporation now carries insurance on approximately 3,400 Episcopal churches, aside from many other ecclesiastical institutions.

Debt Reduction in Chicago

In the record of the financial progress of the parishes and missions of the diocese of Chicago during the past eight years, can be seen a reflection of a new spirit in the Church in the Chicago area.

Nine parishes since 1936 have relieved the diocese of debts amounting to \$60,160 and have paid them in full. They are: St. James', Dundee; St. Matthew's, Evanston; St. Christopher's, Oak Park; St. Elizabeth's, Glencoe; St. Paul's, Riverside; the Church of the Holy Communion, Maywood; Calvary Church, Batavia; St. Barnabas, Chicago; St. Mark's, Glen Ellyn.

Four other parishes have relieved the diocese of their debts amounting to \$57,600. Of this amount they have paid off \$17,270. These parishes are: the Church of Our Saviour, Elmhurst; the Church of the Holy Nativity, the Church of the Annunciation and the Church of the Mediator, Chicago.

Grace Church, Oak Park, has during
March 26, 1944

the past two years paid off all of its indebtedness, which was not in the name of the diocese.

Six other churches, with debts amounting to \$270,514, not held in the name of the diocese, have paid off \$88,727 on them. They are: the Church of Atonement, St. Peter's, Chicago; St. Luke's, Evanston; Christ Church, Joliet; Holy Comforter, Kenilworth and Christ Church, River Forest.

Five parishes, whose debt is still in the name of the diocese, have cooperated with the diocese in having their debts refinanced and have reduced their total indebtedness by \$33,886. These parishes are: the Church of the Messiah, St. Paul's-by-the-Lake, Chicago; St. Michael and All Angels, Berwyn; St. Mary's, Park Ridge.

In addition to this story of achievement, four missions have paid off their total indebtedness of \$15,291. They are: St. Andrew's, Grayslake; St. Paul's, La-Salle; St. Lawrence's, Libertyville; St. Alban's, Chicago.

Four churches have during these years, acquired parish status, thus relieving the diocese of their priest's stipend and other financial assistance. They are: the Church of the Messiah, St. Thomas' Church, St. Edmund's Church, and the Church of the Annunciation, Chicago.

Board Treasurers to Discuss Common Problems

Treasurers of most of the mission boards of non-Roman Churches will meet at 156 Fifth Avenue, New York, on March 31st, for an all-day consideration of their various problems. James E. Whitney, assistant treasurer of the National

Council, will represent the Domestic and Foreign Missionary Society and will speak on problems growing out of War Labor Board rulings on salary increases.

Other subjects to be discussed are plans for annuities, handling of legacies, travel, passports, income taxes of missionaries at home and overseas; old-age and survivors' insurance for employees of religious, charitable, educational organizations, care of investments and financing postwar mission work.

SOCIAL ACTION

UCCD Conference For a People's Victory

By ELIZABETH McCracken

The conference on "The Battle for a People's Victory at Home, Against Discrimination, for Economic Justice," held by the United Christian Council for Democracy in Labor Temple, New York, March 13th and 14th, drew together a company of men and women representing not only the six organizations sponsoring the conference but also other interested persons. The sponsoring groups were: The Church League for Industrial Democracy, the Evangelical and Reformed Council for Social Reconstruction, the Presbyterian Fellowship for Social Action, the Methodist Federation for Social Service (unofficial), the Unitarian Fellowship for Social Justice, and the Rauschenbusch Fellowship of Baptists. The numbers were not large, less than 200 attending any one session; but the personnel was at all times interesting. There were ministers of all the religious bodies participating, as well as students from the General Theological Seminary, the Episcopal Theological Seminary at Cambridge, the Philadelphia Divinity School, and Union Theological Seminary, and Jewish and Christian laymen.

FULL PARTICIPATION

The program was exceptionally full. In addition to three, occasionally four, leading speakers at each of the three sessions on the second day, there were others listed under the heading, "Also invited to participate in this session." Still other speeches were made from the floor. Indeed, the conference was unique by reason of the fact that practically every person present spoke at one session or another.

However, at the opening session on the afternoon of March 13th, there was only one speaker who was given time to develop fully his theme, which was, "Where Do We Stand?" This session was designated

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on the program as the "Keynote Session," and the Rev. Dr. Joseph F. Fletcher, dean of the School of Applied Religion in Cincinnati, was the speaker. In his address Dr. Fletcher said in part, "Nowadays we are said to stand in a moment of crisis. But crisis is an absurdly overworked word; we ought to define it on a deeper level of meaning than the journalistic level of its secular use. Originally it meant a 'judgment,' not merely a juncture in the course of events, and so the ancient prophets used it; a crisis is a *decision*, a turning point not only in the *external* affairs of the world but with equal, if not greater, force in the *internal* life and attitudes of men. This is one aspect of the crisis, its spiritual and moral meaning. It has another aspect. I am told that the Chinese ideograph for 'crisis' means literally a moment of *opportunity*. This is a profound insight, that the meaning of the word is not merely danger or a threat; it means that history offers us new departures and the possibilities of advance.

"UNFINISHED WAR"

"This 2nd World War is our crisis, to be sure. But I am convinced that we shall be well advised to regard it as the second chapter in one *unfinished* war, of which the international conflict is the 'outward and visible sign' of a lack of inward and domestic peace. . . . Here, then, we find that any view of the military crisis which looks below the surface inevitably links the global war with the domestic structure of the warring nations; links the war, in other words, with our long-continued battle for victory at home. . . .

"And when 'shooting' at the Axis stops the war may not be ended. It would be wishful thinking in the extreme to assume that defeat of the Axis will end the warfare which began in 1914. . . . In the meantime, I am convinced that the first demand, the first requirement of civilized society, is to defeat the Axis and to defeat it on the Casablanca principle of unconditional surrender. . . . Elimination of the Axis as a military power is not the same as elimination of Fascism as a social and political force. . . . The truth is that Fascism finds a fertile soil in the conditions of modern warfare. Quite apart from moral or ethical consideration, it is a fact that to resist the method of Fascism (which is ultimately war) under the imperatives of technical power, we easily and logically reproduce the pattern of Fascism in our own land as we fight Fascism with its own methods. But we have no alternative. Fight we must, an all-out fight. Our only hope lies in clearly understanding the *domestic danger*. . . .

"Our problem as Christian members of society is to see that the new order's standard of living and its security of life are unregimented and passed on to the people. It is a problem of controls and not of structure. And it is a difficult and complicated problem—this matter of individual integrity and social interest in a planned society. I shall have to leave it here with the remark that our Christian doctrine of man, as a child of God rather than a creature of circumstances, is the strongest weapon we have. To be a child

of God is to exist in a family relation to all men in the very nature of things, so that we stand against the old and dying individualism on one hand and against the threat of totalitarian or Fascist collectivism on the other hand. Even as we claim integrity for the individual, we assert that his integrity is meaningless unless his life and interest are integrated with the lives of his comrades without respect to class, creed, or color."

Dr. Fletcher's address, which was an hour in length, was followed by a discussion extending over another hour.

In the evening, with Dr. Harry F. Ward as moderator, there were two speeches on different aspects of "The Battle for Economic Justice." Ferdinand C. Smith, secretary of the National Maritime Union, CIO, spoke on "Full Employment." Michael J. Quill, president of the Transport Workers' Union and a councilman of the city of New York, held the attention of the conference with his address on "Labor and Political Action."

On March 14th, there were three sessions and the "Fellowship Dinner." The morning and afternoon sessions were set down on the program as "Work-Shop Sessions." The topic of the first was that of the previous evening, "The Battle for Economic Justice." Kermit Eby, assistant director of the Department of Education and Research of the CIO, spoke on "The Labor Viewpoint." Archie Wright, president of the Farmers' Union of the New York Milkshed, spoke on "The Farmer Viewpoint." Mr. Wright's address was of particular interest to the many urban men and women present, who listened with amazed interest to his account of the complicated problem faced by the farmers of today. A second speaker on this subject was Meyer Parodnek, president of the Consumer-Farmer Milk Coöperative, Inc. The third speaker, Miss Mildred A. Gutwillig, chairman of the New York City Consumer Council and headworker of recreation rooms and Settlement, whose subject, as announced, was "The Consumer Viewpoint," began by saying that she had changed her subject to "The Church and the Consumer." She said in part, "I accepted this invitation because woman's groups in churches can, and often do, play such an invaluable part in the consumer movement. I take it for granted that all of us here are concerned with the standard of living in the United States and, therefore, have a stake in the consumer movement. There is general agreement that the standard of living is dictated by the wages a man earns, much less understanding of the fact that the standard is in part dictated by how those wages are spent. . . .

CONSUMER PROBLEMS

"You cannot pick up the front page of any paper without realizing what a large part consumer news plays and how it affects the life of the everyday individual. Now what do these headlines mean in terms of people? Well, they mean that the soldiers' families on small allotments will have a bitter time of it if black markets are allowed to flourish. They mean that people on fixed incomes . . . will find themselves on a gradually descending

standard of living, and finally, they mean that every time the cost of a commodity is permitted to rise, the over-all cost of the war becomes a greater burden to the people of the United States.

"What can the individual do about this? As I see it, the only thing that he can do is to join with other individuals who feel as outraged as he does. . . . But their strength depends on their drawing into the movement other organized groups with a sense of responsibility toward the community. Certainly the Church is one of the most important of these."

RACE RELATIONS

The topic of the afternoon was "The Battle Against Discrimination." The first speaker, Ben Levin, executive director of the Commission on Economic Problems of the American Jewish Congress, held the conference breathless as he analyzed with memorable brilliancy the real reason for anti-semitism. Those reasons, Mr. Levin said, are hatred for that which is different and the fear engendered by that hatred.

Mrs. Anna Arnold Hedgeman, executive secretary of the National Council for a Fair Employment Practices Committee, spoke with fiery eloquence on the discrimination against her own race, and called upon the Churches to go to the root of the prejudice against Negroes and to cease playing about on the surface of the problem. The Rev. John Howard Johnson, rector of St. Martin's Church in the Harlem district of New York, spoke briefly but to the point. Fr. Johnson, in contrast to Mrs. Hedgeman, was markedly quiet in his treatment of the subject, suggesting that the solution lay along Christian lines, taken gradually. It will be recalled that on the occasion of the recent terrible outbreak in Harlem, Fr. Johnson was asked by the Police Department to drive about and speak to the people through a megaphone, the position of confidence which he holds with his race making it possible that he might be heeded when the police had become helpless.

The third speaker, Miss Gertrude Lane, general organizer of the Hotel and Club Employees' Union, was vivid and convincing. Miss Lane told of her successful attempts to induce hotel managers in New York to employ Negro workers with White workers. It was not easy nor quick, but it had proved possible.

The Rev. W. B. Spofford, managing editor of the *Witness* and secretary of the Church League for Industrial Democracy, was the moderator for the evening session. The subject of "The Battle Against Discrimination," was continued. Dr. Max Yergan, executive director of the Council on African Affairs and president of the National Negro Congress, was the first speaker. Leonard E. Golditch, secretary of the National Committee to Combat Anti-Semitism, spoke on the extent of the menace of anti-semitism and the urgent need to prevent its manifestations, both great and small. Miss Lisa Sergio, the radio news analyst, the last speaker, held the conference spell-bound with her interpretation of actual news and of what purports to be news and is really propaganda.

ARMED FORCES

Admiral Jacobs Opposes Raising Rank of Navy Chaplains Head

Official Navy opposition to a House-approved bill which would create a Chief of Navy Chaplains with the rank of rear admiral was voiced by Admiral Randall Jacobs at hearings conducted by the Senate Naval Affairs Committee.

Admiral Jacobs, head of the Bureau of Naval Personnel, told the committee that the rank of the present head of the Navy's chaplain division (Capt. Robert D. Workman) was adequate for the task assigned him.

Two high-ranking religious leaders, however, took exception to the official Navy viewpoint. They were Dr. S. Arthur Devan, director of the General Commission on Army and Navy Chaplains, and Rabbi David de Sola Pool, representing the Committee on Army and Navy Religious Activities of the Jewish Welfare Board. The position of the National Catholic Welfare Conference in supporting the legislation was also made clear to the Senate committee.

In support of the legislation Dr. Devan stated that the Churches of America "have broken their necks" to supply the Navy with young chaplains and that a "substantial fraction of the finest young clergymen" of the nation are in the Navy.

"Any large group such as this," he told the Senate committee, "should feel that they have adequate supervision and administration of their work and that they have the backing of an organization in the Navy. It is felt that there should be administrative responsibility for the chaplaincy and that ministers should have as much consideration as physicians in the service." (Medical naval personnel have their own bureau.)

Dr. Devan summed up his position as follows:

1. The Churches unanimously feel that the Navy is not giving adequate recognition to religion and to the clergy.

2. A Chaplains' Corps would establish administrative responsibility and would improve moral.

Dr. Pool supported the bill on the ground that it would establish "real authority" by providing the Chaplains' Corps with "greater prestige and a greater sense of assurance that their problems would be understood."

He added that matters of conscience cannot be adequately dealt with by an "impersonal non-theological" office such as the Bureau of Naval Personnel, which now has direct jurisdiction over the Office of Chaplains.

RELIEF

Appeal to Feed Children In Occupied Areas Rejected

An appeal to the British government by the Archbishop of Canterbury to permit food relief to needy populations in occupied Europe brought a reply in the House

of Lords from the Earl of Selborne, minister of Economic Warfare, that such supplies would most likely be used by the Germans themselves.

The Archbishop had informed the House that 9,500,000 children in Nazi-held countries must have swift relief by the United Nations if they are to be saved from present and future effects of malnutrition. His plea was backed by Lord Horder and Lord Leverhulme.

Lord Selbourne declared occupied Europe is one economic unit, with Germany pooling and allocating foodstuffs in accordance with the value of the conquered peoples to the war machine. He recalled that in the last war great quantities of food had entered Belgium which General Erich Ludendorff, chief German quartermaster, afterwards boasted had been of considerable benefit to the Reich.

In his appeal before the House, the Archbishop of Canterbury asserted there was enough neutral shipping available to carry the needed supplies and that "it is the future of the population of a continent that is involved."

MILITARY ETHICS

Methodist Bishop Calls Bombings A "Revolting Necessity"

Declaring current bombings a "revolting necessity" the Rt. Rev. G. Bromley Oxnam, Methodist Bishop, speaking from Boston, as part of the March of Time broadcast March 9th, answered petitioners who recently appealed for a relaxation in air attacks on German cities.

"Like other fathers, I never open a telegram these days without hesitating," said the Bishop, whose two sons are Army officers. "But I want a world free from Fascists. I believe subjection to Fascism is more degrading and destructive, in the long run, than war, hideous as war is. I want to be certain that my sons' sons do not march a generation hence. I believe victory is essential to that end and that these bombings are a revolting necessity."

While conceding the unusual intellectual attainments, patriotism, and devotion of the petitioners, Bishop Oxnam said, "These gentlemen speak for a minority. There is a duty to reply. The conscientious objector fails to recognize that he is as responsible for the results that flow from his refusal to use force as the conscientious coöperator in this war is responsible for the results that flow from the use of force.

"War involves the imposition of our will upon our enemies through the destruction of his organized force. It may strike my brothers who signed this statement as strange that my chaplain son, who is on the Anzio beachhead tonight, should at his men's request have administered Holy Communion in battle. These men were in bomb craters and in near-by fox-holes under constant artillery fire. The shells that sought them out were made by civilians in the cities being bombed. The planes that strafed them were manufactured in the centers our bombers seek out

now by day and by night. Would these clergymen increase the shells and bullets?

"I believe the blockade that slowly starves a nation into submission is as cruel as the bombings that, without question, kill women and children. Would they have us lift the blockade?"

"I do not want the White House in Washington to be subject to the brown house in Munich. The best military judgment is that to end the war as speedily as possible, these bombings are necessary. I would not be misunderstood. I want no preacher blessing war. I do not want Christ caricatured and dressed in khaki. War is stern, sturdy business. We are in it. To call for a lessening of applied force either in bombing, blockade, or battle, is to prolong this awful thing.

"We must go through to victory! But more! We must march on to the greater victory that means the translation of the ethical ideals of religion into the realities of economic justice, racial brotherhood and world order."

Pacifists Make Further Appeal Against "Obliteration" Bombings

"Christian people should be moved to examine themselves concerning their participation in this carnival of death—even though they be thousands of miles away," 28 clergymen and other leaders stated in an appeal against continued "obliteration" bombings of German cities. The appeal was published as a foreword to "Massacre by Bombing," an article by Vera Brittain in the March issue of *Fellowship*, monthly organ of the Fellowship of Reconciliation. "Here, surely, there is a call for repentance," they write; "that we have not acquainted ourselves with the verities and realities of what is being done in our name in Europe; and surely Christian obligation calls upon us to pray incessantly to God that He in His own way may bid the winds and waves of war be still."

Among those who signed this appeal are Bishop Lawrence of Western Massachusetts; Bishop Mitchell of Arizona; the Rev. Dr. Elmore McKee, of St. George's Church, New York; Dr. Oswald Garrison Villard, former editor of the *Nation* and the *New York Post*; the Rev. Dr. E. Stanley Jones; the Rev. Dr. Harry Emerson Fosdick, and John Haynes Holmes.

In her article Miss Brittain contended that "nothing less than absolute certainty" that the bombings would shorten the war entitles "even the most ardent of the war's supporters to use these dreadful expedients." She pointed out that 18 months of mass bombing had not broken German morale, but that it was "steadily creating in Europe the psychological foundations for a third World War." She stated that in a single air assault more persons may be killed or injured than in a major battle lasting two or three weeks and pleaded that "hundreds of thousands of helpless and innocent people are being subjected to agonizing forms of death and injury comparable to the worst tortures of the Middle Ages."

ENGLAND

Canon Hodgson Now Regius Professor of Divinity

The Rev. Dr. Leonard Hodgson of Oxford, who lectured and preached at many places in this country last June and July, including the Cathedral of St. John the Divine, New York, and the International Round Table Conference at Princeton, has been appointed regius professor of divinity in Oxford University. He has been regius professor of Moral and Pastoral Theology since 1938, and canon of Christ Church. In his new position, which is the most distinguished honor in the field of theology, he succeeds Dr. Oliver Chase Quick who retired last Christmas on account of ill health.

Canon Hodgson is well known to Church leaders all over the world for his notable achievement in arranging for and carrying through the Second World Conference on Faith and Order at Edinburgh in 1937. He has been theological secretary of Faith and Order since 1932, and took over the responsibilities of general secretary as well in 1933. In this dual capacity he had full charge of the theological preparations and of all the practical arrangements at Edinburgh. He is a member of the provisional committee of the World Council of Churches, and secretary of the Faith and Order Department of the British Council of Churches. He is chairman of the committee on American Affairs of the Church of England's Council on Foreign Relations, having come to know this country well during his years as professor in the General Theological Seminary, New York.

Canon Hodgson is the author of a number of books, including *And Was Made Man*, *The Lord's Prayer*, *Essays in Christian Philosophy*, *The Grace of God in Faith and Philosophy*. In the London "blitz" of 1940 the stock of the two books last named was destroyed in the warehouse of the publisher, and portions of them have been re-published under the title *Towards a Christian Philosophy* (1942).

His Croall Lectures, delivered in Edinburgh last year, will shortly be published under the title *The Doctrine of the Trinity*.

In Gratitude

At the last meeting of the Missionary Council of the Church of England, presided over by the Archbishop of York, the council adopted the following resolutions concerning the aid to British Missions given by the Church in the United States during the past three years.

"That the Council desires to place on record its gratitude to the Protestant Episcopal Church in the USA, for its generous benefactions to the Missionary Societies of the Church of England, amounting over a period of three years to \$578,000.

"It also welcomes the forthcoming visit of the chairman (the Archbishop of York, the Most Rev. Cyril F. Garbett) to the

USA as an opportunity for assuring the donors of this fund of the far-reaching benefits conferred by it and of the Council's deep appreciation of the intimate partnership which it betokened and enhanced."

In transmitting the resolutions to the National Council, the Rev. Canon J. McLeod Campbell, secretary of the Assembly's Missionary Council, said, "While no formal resolution can do justice to the feelings of gratitude and fellowship of those who pass it, I am none the less glad that there should be this explicit record upon our minutes. I should be grateful if you would pass it on to your friends in America."

CHINA

A Sequel to the Bishop's Flight

By the Rev. MONTGOMERY H. THROOP

¶ *In our last installment we left Bishop Gilman of Hankow with the English Methodists at Lingling, ready to return to his diocese as soon as the invaders were driven away from Changsha. Here we pick up the thread of his narrative as edited by Fr. Throop.*

★ "After three weeks of feeling abso- lutely cut off from all my people, it has been a great joy to be flooded this week with fine letters from everywhere. The Central China College reports considerable excitement from the visit of an American army officer looking for interpreters for the Americans who are preparing the Chinese army for the eventual push into Burma. A letter from Miss Liu and one from Dr. Huang came to me by way of Kunming. The latter was written on All Saints' Day and told of the services then. Both letters told of the meeting of the Women's Missionary Service League (corresponding to our Woman's Auxiliary), when an offering of Central Reserve Bank (Japanese puppet government organ) \$8,000 was received. So it is evident that up until now there has been no interference with Christian worship in Wuhan. Letters have also come from our Shanghai friends, who have by this time reached home on the *Gripsholm*. They had a very hard time on the Japanese ship and so rejoiced all the more when they again became free Americans and not Japanese prisoners. As we Hankow missionaries travelled on the Italian ship (*Conte Verdi*), we escaped all that hardship. Our good friends, the Browns, Gwen Cooper, the Shanghai bachelors, and all the British missionaries are still interned in Shanghai.

"I have had a very happy time here in Lingling. I spent three days with my old friend, Mr. Webster, at the home of Dr. and Mrs. Willoughby, during which time I gave three addresses. On Friday I moved over to stay with Misses Couch and Blenkinson. They are most cordial and are determined to keep me until Bishop Stevens returns from his long itinerary. On Sunday I preached in the Sheng Kung Hui (Anglican) church and on Wednesday I

spoke to the students in the Union Theological Seminary. On the coming Sunday I am to take both services in our local church, thus enabling the Rev. Mr. Yang to get out to a country station.

"No news has come to me yet of the General Convention. I presume that I may get the first information from Church papers at the Air Field in Kunming. Here we get plenty of fresh air as we live along the line of the air fields and there are frequent alerts. We were routed out early this morning and finally had breakfast out among the trees, after I had done my day's stint of sawing wood. A fine old camphor tree and a lan-mu tree have been cut down. I am greatly intrigued with the idea of buying a piece of the latter to be made up into a typewriter table when the lights come on again.

"Both in the reports contained in the letters and from my visits I find that our students are serving in important positions everywhere. All these reports make me feel that it is most important to keep the Diocesan Middle School going at whatever cost."

GERMANY

Pope Honors German Bishop

The appointment of the Most Rev. Clemens August Count von Galen, Bishop of Munster, Germany, by Pope Pius XII as assistant at the Pontifical throne is "obviously of some special significance," according to the *Universe*, Roman Catholic weekly, published in London.

Bishop von Galen has been an outspoken critic of the Nazi regime, and enjoys a wide popularity in religious circles in Germany. He was appointed a member of the special episcopal committee set up by the German Bishops' Conference in Fulda last year to administer Roman Catholic Church affairs in Germany during 1944.

The *Universe* points out that the honor conferred upon the German bishop is usually reserved to prelates who have completed 50 years in the priesthood or 25 in the episcopate. Bishop von Galen has been a bishop only 11 years and was ordained a priest less than 40 years ago.

NORWAY

Quisling Government Stops Training of Clergy

The Quisling government has stopped all training of clergymen in Norway by closing Oslo's Theological Seminary, it is reported in Stockholm. Oslo University's Theological faculty was shut down some time ago.

As most Norwegian clergymen were hitherto trained at the seminary, the move is looked upon as one of the severest blows yet dealt Norwegian Church life.

The Quisling authorities acted on the pretext that 200 clergymen educated at the seminary, are without employment and hence their training was useless.

Episcopal Vestments

THE Anglican communion is the only ancient body to maintain the mitre as an exclusively episcopal bit of dress. There is, however, one exception even to this; the Church of England has one mitred abbot, for the quaint reason that at the suppression of the monasteries, this particular title was not removed. Attempts have been made to trace the mitre directly



MITRE: Designed for Bishop Manning by Wilfred E. Anthony.

back to that worn by the high priest of Israel, but this can not be established from the evidence. One can prove that bishops always had some form of head gear, merely on the general theory that in certain climates hats have always been necessary. The Greek root of the word would indicate that it is the grandchild of the fine cord with which ancient Greeks and Romans used to bind their foreheads. Eventually for protection's sake a smooth round cap was placed on the head before the cord was bound around. With the growing experimentation in dignified dress, so dear to the hearts of the Byzantine empire, the binding cord gradually became an ornamented band with a vertical band running from the front to the back. This pressure on the fabric raised two bulbous projections on either side of this head-dress. About the 11th or 12th century these two points were changed, for dignity's sake, to be in the front and the back, rather than at the sides. The Eastern Church has preserved the round form of mitre of the type technically known as "precious." I say the precious type because there are three forms of mitres referred to in medieval lists and directions; the precious (also known as "the standing"), ordinarily made of silver gilt or cloth of gold augmented with gems. It was noncollapsible, and although rarely used in practice, it is always seen over the shield of the arms of a diocese.

The embroidered mitre is made of rich damask ornamented with gold and often a few small pearls. It is collapsible in form

and is the type worn by most of our bishops.

The simple mitre is of plain white linen, also collapsible in form.

The precious mitre, when it was worn at all, is appropriate to the enthronement of the Ordinary, or the chief services on the five great feasts. The embroidered mitre is appropriate for confirmations, ordinations, the Eucharist, and solemn processions. A simple mitre is worn by a bishop at his own consecration, by the consecrators, and by any bishop at a funeral.

Mitres have varied in height from five inches to the 18-inch bulbous monstrosities so greatly deplored by the learned Fr. Braun, S.J. It is almost needless to point out that any symbolic meaning of the mitre, apart from authority, has to be read in. For example: in the middle ages it was popularly supposed that the mitre was "cloven in the midst, like the tongues of fire that fell upon the Apostles"—in the 13th century Innocent III said that it represented the Old and New Testament,—all of which means that it represents anything you want it to. No sound Churchman would be willing to put in a plea for the absolute necessity of mitres as episcopal head gear, but on the other hand there is much more to be said for them, both traditionally and aesthetically, than there is for the almost unbelievable contrivance known as a Bishop Andrew's cap.

The two bands that hang down from the back of the mitre are called *infulae* or *lappets*. Their name refers to the ancient chaplets or wreaths referred to above. It is amusing to note that Bishop Seabury mistook the word "*infulae*" as applying to practical usage, hence the purple strings on his mitre were intended to be tied under the chin. It is to be observed that most of the mitres in use in our Church are extremely dignified in shape and construction, but unfortunately many of them do not fit. Since a mitre is a specialized head gear which accompanies the dignity of the episcopal office, it loses almost all of its effectiveness if it stands out board-like at the sides or makes the wearer self-conscious for fear of its slipping from the proper position. Mitres need to be made by experts. The illustration shows a particularly fine one of the second, or embroidered, type.

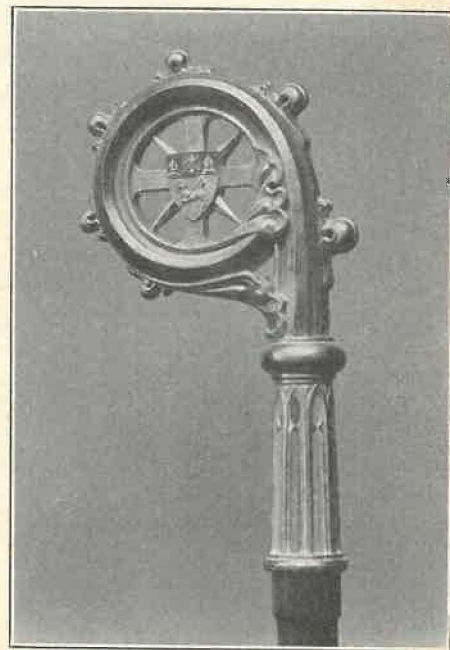
PASTORAL STAFF

Other ornaments of a bishop, as commonly used in our Church, are: ring, pastoral staff, and pectoral cross.

(It should be remembered that a *crozier* is a small cross attached to the end of a long staff. It is carried in front of archbishops. Some ancient directions assume that there will be a figure suspended from either side of the cross, but go on to state that when there is only one corpus that side shall be carried facing the archbishop.)

The pastoral staff which in the Western Church is shaped like a shepherd's crook—(and in the Eastern Church like a wand with the serpents of wisdom at the top)—is an emblem of the pastoral authority of a bishop. The staff should be carried by

the bishop himself when he is vested in cope and mitre, or in Eucharistic vestments, but should be carried before him when in ordinary choir vestments. Many dioceses have two pastoral staffs, one a heavy and stately one for use in the cathedral, and the other a light one which comes apart in sections to fit in a case for ease in transportation. A case can be made out of the exclusive privilege of the diocesan to carry his staff with its crook pointed away from him, thus if two suffragan bishops were to precede the diocesan in a procession, in which all three were fully vested, the suffragans would carry their staffs with the heads towards them, and the diocesan his with the head away from him. It would seem that this practice derives from the ancient custom of mitred abbots carrying their staffs with the crook turned inwards and in their right hand. The illustration shows a splen-



Louis H. Dreyer.

PASTORAL STAFF: For Bishop Boynton, Coadjutor of Puerto Rico.

did simple staff designed and executed by Leslie Nobbs. This is an unusual example since it is made of wood rather than of silver or gold.

THE RING OF AUTHORITY

Upon the Christianization of the Empire one of the bits of imperial symbolism taken over by the Church was the ring of authority. Fairly early it was conceived of as the ring by which a bishop was wed to the Church. The ancient theory that a ring went with authority is illustrated in the coronation service, in which, after the king has taken the oath to maintain the Protestant religion, he is given the ring as the Catholic sovereign of the Land (an accurate use of both words—Catholic and Protestant). Ancient episcopal rings were usually made of gold and set with a sapphire; tastes changed and emeralds and rubies became popular in the 15th century. In addition to this ring the diocesan ordi-

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

VI. The Remedy for Sick Souls

By the Very Rev. J. WILLARD YODER

narily had a second ring completely of metal with his personal seal cut in it. With the development of heraldry these seals developed to the point of strict rule; the shield was divided vertically, and on the dexter, which is the left side as you face it, went the arms of the diocese, and on the sinister, or right side, the man's own arms. This is not practical in this country. Since the middle of the last century, the use of these two rings has been revived in composite form among Anglican bishops.



EPISCOPAL RING (two views): Executed by Black, Starr & Gorham.

An amethyst seems to have been chosen because its color was appropriate to the bishop's office, and on this stone was cut the seal of the diocese. This is practical in the case of the ring illustrated where all the decoration is engraved, rather than embossed. This ring executed by Black, Starr & Gorham, has none of the projections, or mountings on the shank, which make it impossible for most bishops to wear a glove on the right hand. Speaking of gloves, it might be well to mention one minor bit of confusion for which they are responsible; in the 15th century portraits one sees the great jeweled ring shown on the middle finger of the right hand—the reason is that when a bishop is fully vested, the same ring would be worn over the glove on the next to the last finger. This required such extra size in the ring that it could not possibly be worn on anything other than the middle finger when the glove was off. The one and only correct finger for the episcopal ring is the next to the last one on the right hand. At the present writing there is an acute shortage of amethysts large enough for cutting, therefore, it would be much better to have the ancient second form of ring made of solid metal, and engraved with the seal of the diocese. This will prove satisfactory for ordinary daily use; then if the bishop wishes he may have a ring set with a gem for special occasions.

PECTORAL CROSS

Pectoral crosses were common to all Christians in ancient days. The beautiful simple one found in the tomb of St. Cuthbert belonged to him by virtue of his being a Christian, rather than because he was a bishop. In the Eastern Church they are worn by all priests. In the Western Church, until the 18th century, they were not considered as part of the episcopal habit. The 17th century pictures in which crosses are shown, show those of particular noble orders, such as Saint Esprit of France. In the 19th century some of the English bishops revived pectoral crosses for public use, but in fairness to them, judging from the number of Canterbury crosses and those modeled after St. Cuthbert's, they considered that they were re-

“LORD, have mercy! I have dishonored my family. I am lost, lost, lost. Christ have mercy.” Over and over again that poor sick mother repeated this mournful refrain. The husband, a Church official, called the priest: “Can you do something? You know, last night she got up in the middle of the night and went out into the darkness alone. I am afraid she will do something desperate. I thought perhaps. . . .”

Yes, the remedy for sick souls is religion—the Church can help!

Dr. C. C. Jung has said that during 30 years of his treating hundreds of patients he found “among all of them in the second half of life, that is to say, over 35 years of age, there has not been one whose problems in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook” (*Modern Man in Search of a Soul*).

An analysis of the thought life of the poor mother referred to above revealed that she was condemning herself because of some petty innocent act, and because she had failed to join with her husband in the life and work of his Church. As it works out in so many “divided families,” she had not been faithful either to her own Church or to her husband's.

One might try to argue her out of her condemnation of herself, but this would only stimulate her to restate old convictions and perhaps invent new ones to convince the priest that she was hopelessly lost. Thus she would further convince herself of her sad state.

Instead, the pastor might agree with her, and thus remove the necessity of her repeated efforts to convince him. This technique would throw a monkey wrench into her vicious condemnation cycle. He tried it. Immediately the cycle was blocked, she became irritated. “Why do you say I did wrong?” He responded, “You just told me, and you would not want me to disbelieve you, would you? I'm taking you just at

your word.” Then leading her to take the next step and use the resources of her latent faith, he said: “If you have sinned, you know the thing to do. Confess, of course. Receive Absolution, reestablish your communicant status with your old Church, or as I would advise, with your husband's. Then receiving the Blessed Sacrament, receive it regularly.” She did all this, and she regained her spiritual and mental equilibrium. She became integrated. Love and motherhood took on their joyous character. Life was again worth living. Psychologists agree that religion is needed in the treatment of most cases of mental upset, and that the resources of religion can be used to aid in the reintegration of the mentally harassed. Though we no longer ordinarily interpret mental illness as the presence of evil spirits, we know that the presence of the good Spirit of God in human lives leaves no place for the “evil spirits” of fear, distrust and worry within the framework of the personality.

Oftimes the victim of disintegration needs only to be encouraged to use the faith which is already his. Sometimes religious practices must be prescribed as “pills” are prescribed (Link, *Return to Religion*). The healthy practice of cleansing through confession, either corporate or auricular, prepares the personality for healthy prayer not alone for self (Collects for Peace, Grace, Aid against Perils, pp. 17 and 31), but also for others. I have often prescribed for Churchman and non-Churchman alike the practice of saying the prayers “For Those We Love,” “For the Absent” (p. 586), “For a Sick Person” (p. 45), “For Prisoners” (p. 46), “For All Conditions of Men” (p. 18), “For the Clergy and People” (p. 18), etc., leading up to an expression of Thanksgiving (p. 19) and of praise (the *Gloria in Excelsis*, p. 83, or the *Benedicite*, p. 11).

Results in adjustment have often been phenomenal. And why not? He that would lose his life shall find it. Our ills are forgotten when we are concerned for others. We get a new perspective. We are saved from our own wretched selves.

viving an ancient British tradition, rather than copying contemporary continental custom. This custom has by now come to be so well established that it has to be taken for granted as one of the outward marks of a bishop. There are, however, a few rules of consistency which should be followed: A heavily jeweled Byzantine cross seems appropriate on an oriental

bishop, but it can look strangely out of place with an Anglican bishop's choir vestments. Finely wrought gold, enamel, or the restrained use of amethysts, make satisfactory media for ordinary use. The chain holding the cross should be just large enough to go over the bishop's head. After all the cross is called “pectoral”—which implies that it hangs on the chest.

Purgatory: A Hope and an Escape

By the Rev. William M. Hay

IT WAS one clear example in the last war that compelled me at last to face this problem—the case of K. It fell to me to take to his mother the telegram that said that K. was killed in action. She had prayed earnestly for his safe return, so there was one difficulty; and she asked, “How can I pray for him now?” That was another.

Now she knew well, and I knew, how unsatisfactory K.’s character was, what a mixture of good (some) and not-good (much) he was. But even I had to admit that K. was not all bad. And God wastes nothing, not even the “fragment,” that is good; and the main thing about a seed is not its size but whether it has life in it; and the Thief on the cross had only begun to live when forced to die. In short, inflexible as God’s moral law must be, as inescapable as the law of gravity, I could not believe that young K. deserved hell, no matter how you define hell. Nor, on almost any definition of heaven, was he ready for that.

Let K. in this respect represent the multitude (the majority?) of souls who pass from this world, full of faults, yet not cold-hearted villains, as some are; in sin, but not in mortal sin. (I omit just now all thought of the fate of the finally impenitent.)

I believe that every man is at each moment on one side of the line or the other, and only God really knows where he really is. With all his faults, he may be on the right side (St. Matt. 25:37); with all his virtues, he may be on the wrong side. He himself does not know—St. Paul himself knew only that he could become a castaway. Take K. with all his faults—yet *on the whole*, the balance tipped to the right side, let us say, to the God-preferring, the good-preferring side; with many a fault quite wiped out by some occasional self-forgetting sacrifice; with moments of insight, self-condemnation, purpose of amendment, thought of God and accountability. What becomes of K. when killed in action?

HOPE

The answer is one of hope, for him, for his mother, for all of us. Even if you boil the answer down to the short word purgatory, it is still a word of hope; even if you mislike the word, you cannot escape it—you are forced by logic and Scripture, by what knowledge we have of God and man, to the idea behind the word, and we might as well admit it now, forsake at last our evasions, clear our minds of fog, and begin to rejoice in hope.

And what is that hope? Precisely this, that for K. and all like him there is (can we say a place? or a time? let us say rather) an experience (how prolonged? no man knows) wherein and whereby all that is fault, wrong, undone, all that unfits him for the vision and nearer presence of God will be purged and done away.

There is only indirect revelation in the Scripture that this intermediate state

exists; for it, we have to depend almost altogether upon the mind and memory and charity of the Church. It is a doctrine forced upon us by the imperative necessity of reconciling facts—just as the law of gravitation is the name of a category that describes observed phenomena of weight, the attraction of material masses. That too is not a revelation, it is a discovery. Each can be said to be a law, in the sense of a mode of action that covers all the cases and all the conditions. The Church, meditating upon certain data of experience and of revelation, slowly clarified the idea of purgatory, because it answers the questions without creating fresh difficulties.

PROOF

Proof? Well, you can’t have proof of the same sort in each case. The scientist can demonstrate his truth. But the theologian cannot “prove” the survival of the soul. Our Lord himself purposely left large areas open to doubt, that is, open to faith, not capable of undeniable proof. Even with regard to fundamentals, *e.g.*, the existence of God, the preacher has to depend upon an argument—if This be so, and if That be so, then This Other “must” be so.

In that list of necessary implications, purgatory gradually took its place. It is the name of the sphere and the process through which those who (by faith, penitence, and perseverance—though each of these be of the slightest) are destined for heaven, are purged, cleansed of all that unfit them for that high destiny.

These ancient and widely denied ideas set forth by the Christian religion had to be considered—the justice and mercy of God, both absolutes and therefore beyond the reach of our minds; the reality, worth, and indestructibility of the soul; the responsibility that is the exact obverse of free will; the end of probation at death; the reality of judgment; the uninterrupted survival beyond death of selfconscious life.

We cannot shelve the question by the fiction of a sleep, a long sleep till the resurrection; for sleep would include, *e.g.*, the sleep of the will. Of the will, this is sure, that the will is “changeless” after death, that is, there is now no possibility (either to be hoped by the lost or feared by the saved) of a reversal of that final loyalty which is held at death, whether to self or to God. But growth, motion from potency to actuality is a law of life as we know life—not even a river or a rock is the same today as it was last week—and in that motion, the human mind and will must somehow cooperate. The idea of sleep merely postpones the problem, does not answer it.

We are all familiar with the abuse of religious ideas. And preachers have misused, generally no doubt with the most evangelical motives (to stir the cloudy minds and obstinate wills of men), this doctrine of purgatory, painting it as though it were but a lesser hell; till the

same revulsion greeted this as similar unwarranted extravagances (such as we all have heard or read) about hell; then, in their angry distaste for the exaggeration, men cast overboard also the accountability of the soul to God, which each doctrine in its own way truly states.

But the abuse takes not away the use; and discounting all extravagances, and taking only the plain statement of the Council of Trent, “there is a purgatory,” it seems to me one of the most consoling and hopeful of doctrines. We have all been at funerals where the deceased was lauded to the skies, and the impression given that he was already in enjoyment of the Beatific Vision; but we who knew the poor wight doubted that, emphatically and reasonably. Is not this a better attitude, “that the good work Thou hast *begun* in him may be *perfected*”; that “Thou wilt receive him *more and more* into Thy joyful service”? Those words italicized mean exactly what Trent means—growth, the gradual expulsion of clinging remains of old weakness and wilfulness, and deepening eagerness towards the final goal. We find it pretty easy to forgive ourselves; but the Scriptures represent the way to heaven as open to any man, even at his latest moment, but heaven itself not enterable by anything that defileth or maketh a lie. Only the pure in heart shall see God. If you are on the way, you will arrive, that is sure; but not till you are fit, and not just because you died.

THE ANSWER

I would bring back to men’s hearts something that our time has lost, a faith in an unseen living world, not far I think from us, where under the pity of God some of our loved ones fill up that which was left undone of duty here and draw ever nearer to their inheritance, to the haven where they would be; where as their spirits brighten, we who loved and hurt them here may help them now by prayers that remember only the good that was in them. I think of those who weep for days that will come no more, for voices that once were tuneful but are silent now; of lonely men and women for whom this communion in prayer with those whom death has taken (too soon, too soon) would bless themselves and those they mourn. Regret is vain—but here is something they can do, and doing, be comforted.

Our world has lost that companionable assurance, I say, not by our cleverly thinking ourselves at last out of ancestral errors, not by a brave ascent to a new world wherein dwelleth common sense, but by simple prejudice. What a discovery it was for some of us, pondering these things, to find that there *was* an answer, an ancient and kindly answer, that reached across the grave, an answer to which our hearts responded as to a trusty friend whose hand we had carelessly let slip in the dark. Life might have been different if sooner we had learned this something that our time has lost.

Understanding Ourselves

V. Social Relations

ONE OF the marks by which the Catholicity of Anglicanism is made evident is the Anglican understanding of society and of the process of growth, change, and decay of societies which is called history. Protestantism has veered around from a belief that society is wholly corrupt and irredeemable to a belief that society can be exhorted to perfection and there is now a powerful neo-orthodox Protestant movement which again looks upon society as irredeemable (except by a catastrophic divine intervention). Catholicism, however, looks upon society as neither wholly evil nor completely perfectible: like the human beings who make it up, it is a mixture of good and bad. Of the role of the human will in society, Catholicism asserts that human beings have both the power and the duty to take part in shaping the social order.

This does not, however, mean that some Utopian theory of social structure can receive the accolade of Catholicity and forthwith be imposed upon the world; any more than it means that the existing social order, just because it exists, is the final revelation of God for mankind. It means, first, that the Christian must *inform himself* as to the present condition of society and as to the forces which have brought it about. He must recognize that social forces are essentially good, because they are part of God's creation. And at the same time, he must recognize that these forces are often perverted by human greed and blindness and fear. The chemical and physical laws which send a bullet on its way are essentially good; but the Nazis have made them an instrument of evil. Similarly, the economic desires of mankind for possessions and security and power are essentially good; but they too are often perverted into evil. The corporations and labor unions and other institutions whereby the social and economic needs of mankind are met—even the nations themselves—are, of themselves, as morally colorless as a revolver or a pickax. They may be efficient institutions or inefficient ones; and they may

be institutions better suited to anti-social purposes than to social ones, as a sawed-off shotgun is better suited to criminal purposes than to legal ones. The chief contribution of the Church to the evaluation of social institutions is to strip from them any eternal goodness or badness and to view them as what they really are—tools.

But like other tools, social institutions must be subjected to scrutiny from the standpoint of the questions: "Who is using them? And what is he using them for?" It is here that Christianity has a special relevance to questions of social order. For the Christian faith makes very definite judgments about the purposes and goals of human activity. Recognizing the legitimacy of human desires for possessions, security, and power, it joins with other religions and philosophies of life in asserting that it is wrong for individuals or groups to pursue these ends to the extent of damaging other individuals and groups. It goes further and asserts that, however legitimate these ends may be in themselves, they are not the only, nor even the most important, human purposes. For man is made in the image of God, and is designed by God for a life of perfect communion with Him. So important is this final goal of human striving that all natural and social purposes must be subordinated to it. "Go, sell all thou hast," said our Lord to the rich young man, "and give to the poor." A witness to the overwhelming priority of the spiritual life is maintained in every generation by the monastic orders; theirs is a special vocation, to which not all of us are called; but these masters of the Christian way are a constant reminder to the rest of us of the absolute supremacy of spiritual values.

MEN CANNOT use tools without being affected by them. And they cannot use social institutions without being to an even greater degree affected by them. A simple tool, such as a hammer, is guided by one human will, and has little if any effect beyond the strengthening of the arm of its user and the accomplishment of the purpose for which it was used. But anything involving the will of more than one person becomes, not the sum or the average of those wills, but a resultant which may be largely unrelated or even diametrically opposed to the individual wills involved. A crude example of this would be the situation of a drowning man whose two would-be rescuers are trying to swim in opposite directions. Precisely the same sort of anomaly was the world-wide depression of the 1930's, which nobody willed individually but which was the resultant of everybody's will for personal prosperity. The Christian sees in this depression a judgment of God upon the unbridled individualism which denied the interdependence of mankind. It is a moral judgment, having to do with the sins of greed and fear; but it is also a judgment upon misbelief, upon human misunderstanding of the structure of society and the nature of social forces.

The concern of Christianity with problems of social order springs from several causes. Not least among them is the fact that the present state of society militates against successful personal relations. Conflicts which cannot be resolved poison the relations of employer and employee, and the unending struggle for economic advantage makes men view their fellows purely as economic forces—beneficial or inimical. Com-

The Epistle

Palm Sunday

"HE HUMBLED Himself." Of all the Christian virtues the one most misunderstood by pagans, and perhaps by many who profess and call themselves Christians, is humility. It seems to contradict much of what seems best in their natures and to be a negative quality. If we remember that humility means trying to see ourselves as God sees us and living up to the best He shows us while striving to become all He expects of us, then this virtue takes on new meaning. We become anxious to rid ourselves of everything that does not please God, and eager to build up every quality of which He approves. Humility leads us to become what God wants us to be. On Palm Sunday we find our blessed Lord showing perfect humility as He enters Jerusalem to go even to the death of the Cross, living up to what His Father expects of Him. This same mind must be in us.

petition in itself need have no such effects: in athletics and games, men and women enjoy competing without a breakdown of fellowship. The same thing could be—and sometimes is—true of economic competition. But the present state of economic combat-to-the-death leads men to sin daily against human brotherhood.

Beyond the question of temptation to individual sin is the problem of conflicts between social and economic groups. A society of saintly simpletons might be able to infuse into an anomalous social structure enough charity to avoid catastrophe; but whether we of the 20th-century world are simpletons or not, we are far from being saints. We need a social structure which recognizes the fact that corporations, labor unions, government departments, political parties, and other social institutions affect human life in ways individual members of these bodies might not intend. As power has been concentrated in these institutions, personal responsibility has become more remote. Bureaucracy—the conduct of affairs by appointees beholden only to the appointing power—is an almost irreversible trend in all of them. It is anti-human in its effect, for the bureaucrat dares not give play to any human feelings which run counter to the selfish interests of his employers—indeed, he has no right to do so.

The effects of group pressures are, in these days of world-interdependence, far beyond the intentions of those who exert them. So, for example, both farm and labor groups have been seeking economic advantage in Washington. Whenever one group wins a skirmish, it strengthens the position of the other for the next skirmish. If successive demands of both were fulfilled, the result would be inflation—which neither wants. If either stopped demanding, the other would have a clear field! What should a Christian farm representative or Christian labor leader do? Could he sacrifice the interests of his constituents if he tried? Or would they merely choose a new representative?

It would be unrealistic to say that conflicts of interest between social and economic groups do not exist. It is beside the point to say that they *should* not exist, unless one is willing to accept the alternative of “liquidating” or enslaving whole classes of the population. And even this solution could be only a temporary one, for new groupings would inevitably arise, based upon the fact that human beings earn their livings in different ways and have different needs and desires.

A recent statement by the Archbishop of Canterbury attacks the question in these terms: “It has to be recognized that society is made up of competing centers of power, and that the separate existence of contending vitalities, and not only human sinfulness, makes the elimination of power impossible. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egoistic and sinful impulses.”

It would not be accurate to say that every egoistic impulse is sinful, for the “kindly fruits of the earth” and of industry are given to us so that “we may enjoy them.” However, a world largely populated by sinners should certainly be so ordered that “sinful impulses” do as little damage as possible to the social order. The Archbishop’s main point is incontrovertible: the competing economic interests of mankind cannot be resolved by the kindly dispositions of individual human beings—at least in the present state of human nature. Nor can conflicts of power be eliminated by abolishing power.

The statement continues: “Associations cannot love one another; a trade union cannot love an employers’ federation, nor can one national state love another. The members of one

may [humanly] love the members of the other so far as opportunities of intercourse allow. That will help in negotiations; but it will not solve the problems of the relations between the two groups. Consequently the relevance of Christianity in these spheres is quite different from what many Christians suppose it to be. Christian charity manifests itself in the temporal order as a supra-natural discernment of, and adhesion to, *justice* in relation to the equilibrium of power.”

This portion of the Archbishop’s statement has been subjected to penetrating criticism by the editor of the *Christian Century*. And yet, any conscientious Christian lawyer could cite many cases from his own experience in which the best of good will on all sides could not solve differences between two groups; they had to be solved by a court, for the representatives of each group had no authority to sacrifice the rights of those whom they represented.

The problem then, as seen from the Christian standpoint, is two-fold: To create impartial agencies to arbitrate conflicts between economic, social, and national groups; and to secure the adherence of these groups to the decisions of the arbiters. And in this sinful world, the only way to achieve that adherence in many important cases would be to make sure that no group had sufficient power to dominate the rest. There are, of course, many further problems of Christianity and social order. Some of these will be discussed in next week’s issue, in which we shall also present the text of Dr. Temple’s statement on Christians in the Secular World.

Obliteration Bombing

IN RECENT weeks, and again this week, we have published statements from various religious leaders about the policy of “obliteration bombing,” in which the air forces deliberately select an entire city as their objective. We Americans may feel a certain smugness, perhaps, that the British have done most of the area bombing and the Americans have, on the whole, confined their activities to precision bombing of definite military objectives. But the fact of the matter is that both the Americans and the British have agreed upon this policy and must share responsibility for the holocaust that results.

The controversy was touched off by the Bishop of Chichester, who in a debate in the House of Lords questioned whether such a means of warfare was proportional to its effect on the war. No pacifist, the Bishop must have been embarrassed by the ready support of American pacifists for his efforts to fight a decent war. We do not, ourselves, see how a pacifist can gracefully take part in an argument on military ethics, for his primary assertion is that there is no justification for any kind of military action. It would seem like asking a burglar to burgle one less house a week!

However, there is a serious question of military ethics involved. It is simply not true that war justifies every means which can contribute to the end of victory, and the Bishop of Chichester is to be honored for making this fact clear. There must be, as he said, a proportion between the means employed and the end in view. The horrors of mass bombing, which the British know far better than we in America, cannot be lightly shrugged off.

The Laws of War, as codified at the Hague and Geneva, have been consistently violated by the Axis powers, and the forces of the United Nations have had no choice but to regard these conventions as effectively suspended. The only restraints operative upon our military activities are those which spring from morality and ethics. Even the prohibition against the

use of poison has been violated by the poisoning of wells in North Africa, although so far both sides appear to have restrained themselves from the use of poisonous gases and bacteria.

The necessities of war are pressing and terrible. The bombing of cities certainly represents an extreme measure, involving damage to property utterly unrelated to warfare as well as the infliction of pain and death upon the aged and young children. It may be defended in international law by the doctrine of retaliation, which Hitler has publicly approved on many occasions. But retaliation for retaliation's sake is not sufficient to justify it in the Christian conscience. It can only be justified as a measure to destroy the power of the enemy to make war.

In this war, the difference between soldier and civilian has been narrowed almost to nothing. Indeed, the question who is to be a civilian and who a soldier is settled largely on grounds of military necessity. Persons in government service and in war production can scarcely claim any more immunity from military hazards than the men in uniform, for the war is to an important extent a battle of production. The aged persons and young children in war centers are not proper subjects of military attack. But they are, as it were, in no-man's-land. It is incumbent upon their government to get them out of no-man's-land, not upon ours to give up the idea of conducting military operations where they are.

Military operations directed against the civilian population as such would be a reduction of warfare to utter barbarism. So, for that matter, would be the direction of military operations against enemy troops who had lost their power to make war (as for example, by capture or internment). The only justification of any kind of military action is its relation to the destruction of the war power of the enemy.

There are other acts, denying natural human rights, which cannot be justified morally even when they would contribute

to military success. Examples would be the torture of a prisoner to extract military information, the use of a wounded man as a decoy for the slaughter of others (as the Japanese are reported to have done), forcing individuals to take up arms against their own nation, refusal to accept unconditional surrender. No matter how much the enemy does such things, they cannot be justified for our own forces. Assassination and unorganized warfare such as has been undertaken by groups in the German-occupied territories comes very close to the line, although Americans feel it is justified by the fact that the Nazis have clearly indicated their intention to stamp out the national life of those territories.

With respect to the problem of obliteration bombing, one important fact must be kept in mind: the military leaders of the United Nations are not Nazis. They do not rejoice in inflicting suffering on helpless civilian populations, and are not possessed by an obsession that the Americans and British are a "master-race," beside whom the rest of the world does not count. It seems to us, and we believe to most of the people of the United Nations, that the military leaders must of necessity be the judge of the proportion between the military means and the results obtained.

Like all specialists, they need to have their eyes raised from the immediate technical problems to the meaning of their techniques in human lives. This is what the Bishop of Chichester tried to do. But in the last resort, we can only be confident that our military leaders will continue to do what any other American or Briton would do in their place—direct bombing attacks only at those objectives which have an important effect on the enemy's power to make war.

Afterthoughts

THE WEEKLY BULLETIN of St. John's, Charleston, W. Va., reports: "For some time, a lost Prayer Book has been in the parish office. It was found some weeks ago in the Rialto Theater. The manager called us and said, 'It should be easy to find the owner because his initials are on the front of the book—I.H.S.'"

WHEN WE SHOWED this item to Livy, he enjoyed it, but then pointed to something further down the page (he seems to have a flair for spotting these things): "St. Audrey's and St. Anne's Guilds will sponsor a rummage sale on March 18th . . ." "Who's St. Audrey?" said Livy. We looked through all our reference books but couldn't find her. Livy, who thinks he knows a lot about guilds, is betting that she was born in the 19th century in the USA. But we wouldn't hazard a guess.

WITH THE COMMENT, "What's cooking?" a correspondent sends this clipping from an unidentified paper:

"Question—Mrs. N., Florence, Ala.: Will you please publish recipe for a good divinity. Is it improved by the use of corn syrup?"

"Answer—Corn syrup is one of the essential ingredients of divinity."

Livy the office cat says, "It sounds likes the children of Israel at Mount Sinai."

"The scantiness of our praying is the chief reason for the fact that there is so little difference between those who call themselves Christians and those who do not."

—Georgia Harkness.

The Living Church

"NOT MADE WITH HANDS"

AH, WE meet Him in our Naves,
We touch Him at the Altar,
He is light above our graves,
Unfaltering where we falter.

We see Him in the growing root,
We find Him in the flower,
We know His very print of foot
Where the forests tower.

But O believe Him elsewhere,
Evading any capture,
Beyond the confines of our prayer,
Pure Being and pure Rapture.

Greater than Cathedral walls,
Surpassing all our guessing,
See, His overshadowing falls
In shine and shade as blessing.

VIRGINIA E. HUNTINGTON.

What Can the Parish Do?

II. The Parish at Worship

By the Rev. John O. Patterson

Rector of Grace Church, Madison, Wis.

WE HAVE been considering the parish in its "pastoral" function. We have looked upon it as the family of God in the community and seen it to be the fundamental unit of Christ's Church. It is the one area in the world in which men and women can really experience the fellowship of the Divine Society, can through their Christian work build in eternity.

This teaching is of fundamental importance. While the pastoral function is certainly not the sole reason for being of the parish, it is an essential prerequisite to the more important function. For Christianity is a social religion, a corporate life; and the individual who would accept Christianity must first be brought to an understanding of that divine family and to a real place within the structure of that divine family. Only when this has been done can he adequately take his place in its fundamental activity which is worship.

THE LITURGY

For it is in liturgy that the parish finds its real reason for existence and expresses its real nature as a part of the Body of Christ, the Church. And it is in liturgy that the individual is brought to the Source of all Grace. Worship is the main-spring of all our Christian living; only in worship can we be taken out of our self-centeredness, and only in worship do we find the center of life outside ourselves.

The liturgy is an expression in words and actions of the Gospel of our Lord and Saviour Jesus Christ.

Probably nowhere else in Christendom can there be found a more lucid and dynamic statement of this doctrine than in the Book of Common Prayer. Probably nowhere else in Christendom is there a more fertile field for its teaching and expression than in the Anglican communion. Free from the autocracy of mere priestcraft and from the anarchy of mere congregationalism, the members of these bodies are the inheritors of the ages and are possessed of a liturgical tradition that is unsurpassed.

Nor, for the Episcopal Churches are any startling changes or new teachings needed to proclaim these doctrines. All that is needed is the application of the means that lie at hand—obedience to, and appreciation of the basic traditions and worship of our Faith.

But this must be a corporate action, a realization on the part of the clergy and laity alike that they are both functioning members of the family of Christ, that both, in order to appropriate the benefit of the family life, must accept its obligations and privileges—especially as the family meets in worship to show forth its primary reason for existence. For all the members of

Christ's Church are a royal priesthood, differing from one another only in function. The liturgy of the Church of Christ is a corporate activity requiring the action of God, of priest, and of people. It is the means whereby the relationship established by Christ between man and God and between man and man, is made manifest and kept alive.

Now the family of the Blood of Christ has, as has every family, one particular time and place and act by which its integrity is most fully shown forth, its standards revealed, its purpose expressed and its strength restored. This is the fellowship meal. In that meal the family shows forth its origin and its destination, its purpose and the source of its power. It is with the Church, even as with our own particular human families—father, mother, children, all have the privilege and responsibility of the family meal, and all recognize consciously or unconsciously, that here is the family in its purest function—feeding body, mind, and spirit. It means sharing and restoring—not only expressing its oneness and unity, but inducing more. The realization of the tremendous significance of the fellowship meal has been one of the characteristics of all cultures and of all civilizations since the dawn of history. To this day, the breaking of bread is the final expression of unity, the symbol of brotherhood.

This expression is possible only when priest and layman alike take full part and give full offering and response. We all know to what great extent parishes can fail in doing this. We know how easy it is for a congregation to degenerate into sort of an appendix and let the choir and clergy carry on the worship. We all know of parishes where the congregation seems to come to Church in order to dare the preacher to move them by a sermon and the choir to entertain them. And we know of other parishes where congregational participation is looked upon as a happily decreasing phenomenon. What we must strive for in every parish is that the *whole* parish will seek to restore in its full power that which we now see only in part—the liturgical worship of the sacred family—the corporate response of the Church to God's revelation of Himself.

Such a restoration can never be brought about by regimentation or legislation, by Prayer Book revision, or by liturgical missions. Study, discussion, prayer, and the practical application of the doctrine of the Church are essentials for every parish that would bring about this restoration. It offers a great vocation for our Church, and nothing is more in line with the spirit of that free Catholicism of which we are stewards.

The liturgy is essential in our Faith, and the Church has ever taught us that in

Eucharist is the Christian witness, and from Holy Communion flows the Christian life. The liturgy of the Church is the means whereby our approach to our Lord will make us more and more aware of the richness of His service, the joyfulness of our response, and the fulness of His Life thus given—a means whereby our family Communion can be seen as the climax of a life which is to become, in full, Eucharistic.

Perhaps the most important element in preparing for this rich expression of the Church's life is the study on the part of parishioners. The priest must make every effort that his people come to know the full implications of the doctrine of the Church. He must, through sermons, instructions, discussion groups and Church school, explain to the fullest extent the ways in which the parish will attempt to express those doctrines. This must be done over a long period of time, with clarity and with patience.

Along with this teaching, must come a rethinking of many traditions too long accepted as normal parts of parish life. For example, there is almost universal testimony that the usual hours of Sunday service are not the best for the Church's worship, and yet many parishes maintain them from force of habit. Must we not admit that we of the small, rather self-conscious group who participate in the very early morning Eucharists, are often far from representing the Church at worship?

In most parishes the late service has been at 11 o'clock. If it is a non-communifying celebration of the Eucharist, it is far from representing the historic worship of the Church, concealing as it does the wholeness of the sacrifice, the corporate nature of the Church. If it is a celebration of the Eucharist with Communion, it is provoking a serious problem for those whose devotional and disciplinary life calls upon them to fast before receiving, a custom strongly sanctioned by the age-old approval of the Church. On the other hand, there are few of any school of thought or Churchmanship, who see in Morning Prayer, as the principal service of Sunday, a real and full expression of the Church's life and worship. The recurrent statements of the Lambeth Conference, calling upon the Church to return to the Lord's own service on the Lord's own day, remind us most clearly of the age-old tradition that the Eucharist is the climax of all Christian worship.

The experience of a great many parishes has been that a change of the hours of service helps to resolve these problems. Indeed this change in hours of service has also solved many other problems attached to Church attendance at the old hours of 7:30, 8:00 or 11:00 A.M. each Sunday. Scheduling the main service at 9:00 A.M.

or 9:30 A.M. has made possible larger congregations who can receive the Holy Communion and still receive fasting. It has brought parents and children to Church together. It has meant that families, having worshiped at the earlier hour, have a longer day of rest and recreation and fellowship together than they had under a schedule whereby church was not over until after the noon hour. It means that women who could not, or would not, come to 11 o'clock service because they felt they had to prepare a noon meal, can attend a 9:00 or 9:30 service and still be home in ample time to cook dinner. But the advantages of the new Sunday hour are obvious. Every priest and every layman can see them for himself.

Perhaps more difficult to see are the advantages of a further change in schedule for the average parish. For many, this expression of the nature of the Church asks a further restoration of the Church's prayer life—the public offices of daily Morning and Evening Prayer. These represent a very significant part of the ethos of our Church and it is shameful that they

have been so forgotten, maligned, or perverted. The Prayer Book clearly teaches us that they are not intended to be used only as private devotions for the clergy, nor to be looked upon merely as representing a survival of an unfortunate era in our history. Nor were they intended as frames for florid music and sermons on Sundays. They are the minimum and the norm of the Church's daily prayer and it would seem that loyalty to the Prayer Book requires that they be restored and used as such at hours most convenient for the parish.

Moreover, the office of Morning Prayer offers certain elements of worship, such as Psalms and Old Testament lections, which although now missing from our Eucharist, have in most ages past been important parts of Christian liturgy. That these elements may be restored to the principal service of Sunday seems the intent of the Prayer Book, for the rubric on page ten gives specific permission, and suggests an order of service for the Sunday liturgy which is in accord with our Anglican traditions and ethos.

Such a service is the following:

Procession

From the order for Morning Prayer:

Opening Sentences
Exhortation*
General Confession*
Absolution*
Versicles and Venite
Psalm
O. T. Lesson
Canticle

All of this portion of the service except the Absolution, may be conducted by lay-readers and choirs. During the singing of the last Canticle, the priest approaches the altar. Then follows:

The Summary of the Law

Kyrie
Collect
Epistle
Gospel
Creed

Announcements
Hymn
Sermon

The Offertory
Prayer for the Whole State

Exhortation†
General Confession†
Absolution†
Comfortable Words†

Then follows the rest of the Eucharist.

In one small parish where this service was offered each Sunday, there was an average of over 100 communions. The sermons were timed not to exceed 12 to 15 minutes. The service required about one hour and 15 minutes. This meant a rapid pace, but no unseemly "racing through." Hymns should be chosen with "timing" in mind and, if abbreviated, with regard to the words.

The use of layreaders, many of them, was of inestimable help in teaching the corporate congregational aspects of worship, and in this parish resulted in building up a corps of young men heretofore very

little interested in the Church. Among the results of this use of layreaders over a four year period were two new candidates for the priesthood, the ordination of a "perpetual" deacon and an ordination to the priesthood.

Such worship can both express and induce the sense of the Divine Fellowship of the Church at worship.

THE OFFERTORY

Take the Offertory, for instance. In this parish church, as in so many others, the font used to stand in a corner by the front door. Often it was used to hold the hats and coats of the ushers. A very few dollars plus a few hours of work by the house and grounds committee of the parish council resulted in the erection of a platform for that font against one of the windows on the Epistle side of the nave (between the last pew and the back wall) with a retable or shelf behind it. Each Sunday, before the Holy Communion, the altar guild placed the bread box and cruets on this shelf or retable.

Immediately after the Offertory Sentence and as the hymn or anthem begins, the crucifer and torch-bearers quietly leave by the chancel door and go to the back of the Church taking their places at the end of the aisle. There the procession of crucifer, acolytes, two ushers with the alms, and two ushers with the breadbox and cruets, is formed and proceeds to the sanctuary gate. The congregation stands quietly while the alms are presented, and the celebrant receives the bread and wine and offers them at the altar. This, incidentally, is the order of offering the Prayer Book prescribes.

What does it mean? It means, and is vividly brought home to every member of the congregation, that these oblations are of and from the Church, and that the oblation is the priestly act of all, not merely of the clergy. Moreover, it is a valuable piece of symbolism that the elements should be brought from the baptismal font in recognition that all that we are and desire is to be baptized into Christ.

God's revelation has brought man's response. "What reward shall I give unto the Lord for all the benefits that He has done unto me?" cried the Psalmist. And nothing less than the whole of life would seem worthy of offering to Him who has revealed Himself so fully in answer to man's need. Thus it is that the congregation bring forward first their alms, tokens of men's labor; and then food and drink, the essentials for life, as their offering in response. These elements of bread and wine are sacramentals, symbols of the whole of man—his labor, his ease, his sorrows, his joys, his failures, his hopes. All that goes to make up life are lifted high before God's altar, are offered for redemption, even as they are offered in recognition that God is the Creator and Giver of all. The Church stands, silently and reverently, as all is presented, for that altar is the Mount of Transfiguration in the world of today.

It is this which makes inevitable the next great response as, in a spirit of unity, the worshipers merge all their petitions into one great prayer, the intercession for the whole state of the Church. It is a tremendous surge upward. It is as the

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† Unless Confession from Morning Prayer Service has been used.

unified activity of a family in time of stress or joy, a mustering of forces, a very thrust into heaven.

But this family unity is not to be neglected as soon as the service ends. The Blessing is no dismissal from the privilege and responsibilities of the brotherhood; rather, we go forth with those ties strengthened and those bonds renewed.

It is not surprising then to find in many parishes a further expression of this Christian fellowship. These congregations gather for a breakfast similar to the *agape* of the primitive Church. This simple parish meal is a very real expression of and combination of the fellowship of the altar and will often outweigh guild meetings, parties and other programs as a means of strengthening the friendship and corporate life of parishes.

CHURCH SCHOOL

Such a program of worship also suggests quite definite changes in Church school schedules. If the parish is to worship together, the children must be included—at least those old enough to “last through” an hour service. This parish established the following schedule for Church school pupils:

Sunday 9:30. Children of fourth grade and older worship with parents at the parish family service.

9:30. Younger children (kindergarten and primary age) have classes in guild hall and worship in the chapel.

Week Days. Classes above primary school age meet weekdays after school for one hour. In areas where public schools offer “released time” this problem is simplified.

In order that the kindergarten and primary teachers may not consistently miss the main parish service, a rotating crew is used—each teacher has a class six Sundays as a unit. The plan has worked well; lessons are better prepared and the classes have thus avoided any dangers of routine and monotony.

The weekday classes for older children offer the clergy an opportunity for teaching and contact with all pupils, not possible when all the Church school meets at the same time.

The results of such worship in an individual parish are of course hard to evaluate. Statistically, they were beyond all expectations in this parish. The hour of 9:30 A.M. proved very popular for worship. The combination of Matins and Eucharist was balm to the souls of all stripes of Churchmen. The “family pew” idea, made possible by the new schedule, brought to church families hitherto seen only at Easter. The fellowship of the breakfast did more to build up a sense of the parish family than any or all previous parochial social activities.

The parish can thus be brought to a realization that the church building is, by definition of the ages, a “roof over an altar,” and that the liturgy of that altar must again be seen as the essential act of the Church of God. The parish can thus learn that the Eucharist is not a service, but *the* service; not a ceremony but the common response of Christian man to God's continued activity; that is, the liturgy is *the Church in Action*.

March 26, 1944

The Two Other Crosses On Calvary

Never, never, never can we dwell sufficiently upon the Central Cross in that tragic Atonement for us on Calvary, nor upon Him who hung there upon it—but, me-thinks there are some lessons to be gained also from the two other crosses—the one on the right and the other on the left. We'll go a bit farther and even venture the belief that without too much imagination, a lot of us who profess and call ourselves Christians, may find ourselves, in very truth, worthy of one or the other of those two other crosses. Which one do you think you might find yourself on? Let's just see.

The sinner on the left railed upon Our Lord; “So they got You, too, eh? Son of God, bah! No better than us. That for your religion.” Do we ever rail upon Him? Well, have you ever caught yourself thinking, “why should I take upon myself the discipline, the stiff discipline of The Catholic Religion? The other sects lay in bed late Sundays. They don't have to cringe and crawl in Confession. The birds at the office who play the races, and run around, wear better clothes than I do—have more money—have a better time, and don't even go near a Church.” Or, “I want a fine husband, I want to be as decently popular as any other girl, but because I won't let go the standards taught me by The Church, I am on my way to lonesome spinsterhood, and my heart is pure hungry for a mate, too. What's fair about that? Why do I, as a Catholic Christian, have to do all the giving up?” Or, “Fasting Communion, Early Celebrations, regular Confessions, a tight and outmoded attitude toward marriage and morals, bah! Not for me!” Or, “I'm too tired Sunday morning to get up and get the children off to Church School. My husband works so hard, you know.” Or, why continue? Such are on the railing malefactor's cross on the left, shall we say?

But what sort of a sinner was on the cross to the right? Something about the very Kingliness of that dying figure as It murmured words of forgiveness and concern for others, smote hard upon the heart of *that* sinner, and, turning

upon the other, he silenced him, “Sure, we both knew we'd get this if we got caught. We gambled on it and we lost. But He didn't do any wrong. Stop your squawking and take it!” He upon the Center Cross turned then and looked upon this curiously unpredicted “disciple”—and when Our Lord looks upon any one, one of two things invariably happens—that person's heart either melts—or it becomes adamant—cold, armored steel. There is no middle ground.

Has He looked upon you and upon me? We know!

Then what happened? The fellow on the right hand cross went on addressing the Central Figure, “You didn't do any wrong. You've been railroaded. They've been out to get You for months, but You never hurt a soul. I know. I've seen You, and watched You, and every time I did wrong I got to thinking about You, and I wanted to crawl in an agony of regret for what I had done, just from thinking of You. I know it's not in the cards that I can ever be where You're going, but I'll be grateful if You'll just remember me once in a while from where You'll be, Lord.” Ah, in that one word he made his first and last Confession—for he called Him by the name he believed Him to be, “LORD.”

What are we calling Him? Does He mean “Lord” to us? Do we stand up for Him when the others back Him down and belittle Him? Do we cheerfully take the lower wages and the poorer clothes, the hungry heart, but the purer heart, for His sake? Then, you're on the Other Cross, the one on the right, where, hung a repentant sinner, which, please God, you and I both are. Then, He who hung there, and who still hangs there for the sins of the world, will say to us, “Friend, I'll not only think of you where I'm going, but you're to be there with Me, and I'm just going on ahead to prepare a place for you, that where I am, there you may be, too!”

Which cross are you on, eh?

But, oh—what a Religion! Thanks be to God!

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HONOLULU

Bishop Kennedy Arrives

The recently consecrated Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, has at last reached his field, according to a message received by the National Council.

Bishop Kennedy's consecration took place in Colorado Springs, Colo., on January 11th, and not until now has he been able to secure transportation. He is hopeful that before long it will be possible to secure transportation for his family also. They are at present in Colorado Springs.

The Bishop states that the convocation of the missionary district of Honolulu will be held April 22d.

WASHINGTON

New Executive Secretary Of the Cathedral

The chapter of Washington Cathedral announces the appointment of Dr. Ernest L. Stockton as executive secretary of the Cathedral. He is a former president of Cumberland University, Lebanon, Tenn.

Dr. Stockton received the B.A., LL.B., and M.A. degrees from Cumberland. Among the alumni of this institution are the Secretary of State, the Hon. Cordell

Hull, and a number of congressmen and senators from Tennessee. Dr. Stockton received the LL.D. degree from Centre College, Ky., and has done graduate work at Peabody College and the University of Chicago. He has passed the Tennessee bar examinations.

The new executive secretary returned to Cumberland University as professor of literature in 1916 and in 1919 became dean. He was made president in 1926 and continued in that capacity until the university was taken over by the U. S. Army for training. He is married and lives in Alexandria, Va.

MICHIGAN

Trustees for City Mission

Announcement has been made by the Rev. David R. Covell, L.H.D., superintendent of the Detroit Episcopal City Mission of the election of the following as the new board of trustees of the Mission, in accordance with the canon adopted at the recent diocesan convention: The Rev. Francis B. Creamer, rector, Christ Church Parish, Detroit, Grosse Pointe, and St. Clair Shores; the Rev. Otis G. Jackson, rector, St. Paul's Church, Flint; the Rev. Irwin C. Johnson, rector, St. John's Church, Detroit; Frederick P. Smith, secretary of the Newberry Estate, Inc.; Carl V. Essery, past president of the

Propeller Club of Detroit; Dr. Warren E. Bow, president of Wayne University, Detroit, and superintendent of the Detroit Public Schools; Ernest Bridge, register of the Detroit Juvenile Court and Detention Home; Carl W. Moyer, chairman, City Mission Committee of the Episcopal Laymen's Club; A. Macomb Campau, realtor.

This membership list is to be completed by that of the board of trustees of Old Mariners' Church, with a maximum of nine. Dr. Covell, as well as Bishop Creighton, is a member *ex-officio* of the City Mission Board.

The new canon governing the affairs of the Detroit Episcopal City Mission provides for the two boards of trustees, defining the duties and responsibilities of each.

WESTERN N. C.

Noonday Lenten Services

Half-hour noonday services are being held at the Imperial Theater, Asheville, N. C., during the four last weeks of Lent, with the coöperation of the Episcopal, Presbyterian, Methodist, and Baptist Churches. The week of March 13th, the Rev. Broadus Jones, of the First Baptist Church, Raleigh, N. C., preached the sermons, and that of March 20th was taken by the Rev. James B. Craven, superintendent of the Charlotte District of Western North Carolina Methodist Conference. The week of March 27th is to be taken by the Rev. Dr. Andrew W. Blackwood, professor of Homiletics, Princeton Theological Seminary; and the week of April 3d by Lt. Col. Morgan Ashley, Episcopal chaplain at the Moore General Hospital, near Asheville.

CHICAGO

Miss G. Gehri New Executive Secretary of Crittenton Anchorage

Miss Genrose Gehri, executive secretary of the Chicago Church Mission of Help for the past 10 years, has resigned her position to become the executive secretary of the Florence Crittenton Anchorage, Chicago's newest home for unmarried mothers. She takes up her new duties on March 27th.

Miss Gehri came to the diocese of Chicago in 1934 from New York where she was field secretary in the Westchester County branch of the New York CMH.

CMH has during the past 10 years enlarged its program and professional staff to meet the increasing demands of community service. During the depression the agency responded to the need to provide help for unattached women, elderly women without friends or funds. This service was continued until the Service Bureau for women was established to meet the needs of these women.

At the request of the Council of Social Agencies, the staff of CMH was enlarged to provide wider community service to unmarried mothers. This extended service was continued through 1943. In the mean-

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time a study was made by the Council of Social Agencies, by a committee of which Miss Gehri was the chairman, to see how such service could best be centralized in the city. The result was that on January 3d the Family Service Bureau of the United Charities became the central agency in the city to give this service to unmarried mothers.

During the past 10 years CMH has given service of various kinds to 2,276 individuals. Statistics on the case work done during this period show that only 19% of the girls receiving major care came from homes where the parents were living together, and of these, only 1% could be called good homes. The study made by the agency of all the individuals to whom they had given care reveals inadequate or irresponsible parents.

The Florence Crittenton Home will have facilities for about 50 girls. It is one of 67 such homes in the country. The president of the National Florence Crittenton Mission is Dr. Robert S. Barrett, whose mother, Dr. Kate Waller Barrett, was one of the founders of the mission. His father, the Rev. Robert South Barrett, was at one time dean of St. Luke's Cathedral, Atlanta, Ga.

ALABAMA

Bishop's Son New President Of Young Churchmen

The son of the late Bishop McDowell of Alabama, Allan McDowell, is the new president of the Young Churchmen of Alabama. He was elected at the annual convention which has held in the Church of the Advent, Birmingham, Ala., February 11th to 13th.

The chief speaker was the Rev. Curtis W. V. Junker, field secretary of National Council's Division of Youth. The youth of the diocese discussed "Thy Kingdom Come on Earth" as their theme. Mr. Junker and the diocesan youth director, the Rev. Charles Douglass, assisted Bishop Carpenter at the corporate Communion on Saturday morning.

MINNESOTA

The Church and the Hospital

Founders' Day of St. Barnabas' Hospital, Minneapolis, Minn., the Church hospital of the state, was observed at the Cathedral Church of St. Mark on the afternoon of March 19th. The speaker on this occasion was the Rev. Otis R. Rice, director of religious work at St. Luke's Hospital, New York City, whose subject was "The Role of the Church in the Healing Process."

In the procession with the cathedral choir were representatives of the hospital staff and auxiliaries, including 135 volunteer workers of whom 18 were men.

On the following evening, Dr. Rice led a conference, attended and sponsored by leading doctors and clergymen of Minneapolis. Among the clergy were representatives of the Episcopal, Congregational, Methodist, Presbyterian, Lutheran, Bap-

tist, and Roman churches, and the Jewish synagogues.

Using as the subject of his presentation, "The Place of the Minister in the Sick Room," Dr. Rice said in conclusion, "Hospitals throughout the country are recognizing the need for trained chaplains who, without impinging upon the province of the medical men nor the field of nursing, are nevertheless qualified to cooperate with them, and in their own right and through their own techniques minister to the religious, spiritual, and emotional problems of patients and their families."

St. Barnabas', originally known as "The Cottage Hospital," was founded by the Rev. David Buell Knickerbacker in March, 1871.

PENNSYLVANIA

Easter Greeting to Servicemen

Bishop Hart of Pennsylvania has prepared an Easter greeting card for the men and women in the service. There will be sent, along with the cards, a statement drawn up by the Pennsylvania diocesan commission appointed by the Bishop for the study of a Christian World Order. The statement of the commission includes "The Guiding Principles," setting forth the moral and spiritual foundations of a Christian World Order, and "The Six Pillars of Peace," indicating immediate political and economic needs.

KENTUCKY

Church Services in Institutions

Regular Church services have been established in two of the diocesan institutions in Louisville, Ky., by the Rev. Ralph D. Bonacker, chaplain at the John N. Norton Memorial Infirmary and at the Church Home.

On Thursday evenings at 7:30 a service of evening prayer with sermon is held in Norton Chapel. The preachers at these services are chosen from the leading clergy of the community.

Of special interest is the service which is held on Sunday evenings at 6:15 at the Church Home. It is shared by the Young People's Service League of the diocese. The preacher at these services is usually the rector of the church represented by its youth.

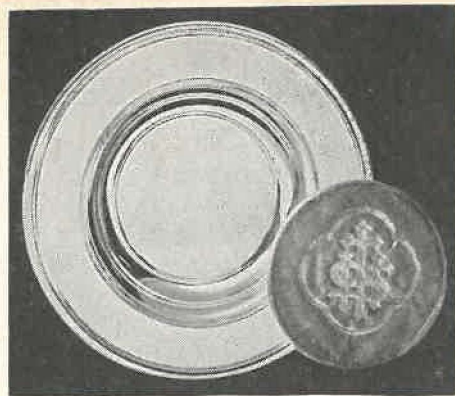
CHURCH CALENDAR

March

- 26. Fifth (Passion) Sunday in Lent.
- 31. (Friday).

April

- 1. (Saturday).
- 2. Palm Sunday.
- 6. Maundy Thursday.
- 7. Good Friday.
- 8. Easter Even. (Saturday).
- 9. Easter Day.
- 10. Easter Monday.
- 11. Easter Tuesday.
- 16. First Sunday after Easter.
- 23. Second Sunday after Easter.
- 25. S. Mark (Tuesday).
- 30. Third Sunday after Easter.



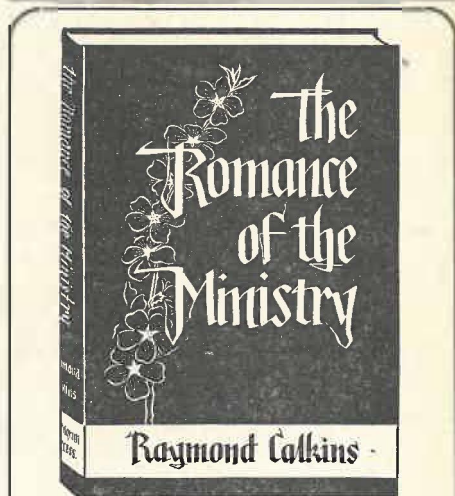
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New Cranbrook Head

Directors of the Cranbrook School for Boys at Bloomfield Hills, Mich., have announced the appointment of the Rev. W. Brooke Stabler as headmaster, effective at the close of school this year.

The Rev. Mr. Stabler has been headmaster at Avon School for the past four years, and for eight preceding years he held the position of Boardman Lecturer on Christian Ethics at the University of Pennsylvania, in addition to his duties as chaplain of the University. He is the author of three books, *Without Compromise*, *Creative Christian Living*, and *My Father's Business*.

He is well known throughout the country as a result of his service as national secretary for College Work for the Church. In this position he visited and spoke at schools and colleges in all parts of the United States.

In the new connection at Cranbrook School, Mr. Stabler succeeds Dr. Rudolph D. Lindquist, who resigned last fall to take up his duties as superintendent of schools at Santa Barbara, Calif. The Rev. Charles H. Cadigan, rector of Christ Church, Cranbrook, in addition to his regular duties at the church, has been acting headmaster of Cranbrook School during the interim.

Avon School to Close

The Avon School at Avon Old Farms, Conn., will temporarily suspend operations at the end of this spring term because of war-time operating difficulties. The Rev. W. Brooke Stabler, former chaplain of the University of Pennsylvania and provost of the Avon School, has resigned in order to take the position of headmaster of the Cranbrook School, Bloomfield Hills, Mich.

Mrs. Theodate Pope Riddle, New England architect and founder of the Avon Farms School, said March 15th, "We opened in 1927 when all the boys were paying full tuition. Then the depression came, followed by the war, and today, though we have a high enrollment, our receipts are one-third what they should be. When Mr. Stabler received the splendid Cranbrook offer, it was the final blow, and we couldn't stand up against that. Next year we shall repair the premises and, when world conditions straighten out, we will have our school again."

Mrs. Riddle, the widow of John Wallace Riddle, former American ambassador to Russia and Argentina, designed its 20 buildings in the style of a village in Cotswolds, England. Surrounded by 2,700 acres of meadows and forests on the Farmington River, four miles from Farmington, Conn., the school has its own smithy, farm, carpenter shop, and mill, so that the boys may participate in all the community activities of a Colonial New England village. At present 130 boys are enrolled. Mrs. Riddle founded the school,

a memorial to her father, the late Alfred Atmore Pope, as a challenge to other preparatory schools. "I wanted the boys surrounded by old Colonial New England life," she said. "They governed themselves in the manner of a New England town government, and they learned to farm the land, plant and reap, fish in the streams and hunt in the woods. They gained practical experience in many kinds of shop work and in forestry. While they did all this, they were not denied music, literature, and the applied arts. Latin has been a compulsory subject. Unlike boys of other prep schools, our boys graduated with the greatest self-assurance."

In 1931 the property of the school was turned over to the Pope-Brooks Foundation, Inc., organized by Mrs. Riddle so that the school might continue to function after her death. It is estimated to have cost more than \$3,000,000.

SCHOOLS

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DEATHS

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

Clarence E. Ball, Priest

The Rev. Clarence Ernest Ball, a retired priest of the diocese of Delaware, died at his home at Aldan, Pa., on March 7th. He was 89 years of age, one of the oldest graduates of Trinity College, and at one time very active in Masonic circles.

He had held rectorships at Lebanon, Pa., and Seaford, Del., being compelled by poor health to resign the latter in 1913, when he moved to Philadelphia. For the past 10 years he has been well enough to assist at the Cathedral Church of Christ, at Roxborough, Pa.

The Rev. Mr. Ball is survived by his wife, Ada H., and two daughters, Mrs. Joseph Fowler, and Miss Ada Ball.

Burial service was held at St. John's Church, Norristown, Pa., with a Requiem Mass celebrated by the Rev. James M. Niblo, on March 10th. Interment was in Arlington Cemetery, Drexel Hill, Pa.

William Samuel Bishop, Priest

The Rev. Dr. William Samuel Bishop, vicar emeritus of St. Thomas' Church, Washington, D. C., died in Washington March 14th at the age of 78. He had been professor of dogmatic theology and metaphysics at the University of the South from 1902 to 1913 and served as secretary an lecturer at the Sewanee Summer School of Theology in 1904-1906. *Development of Trinitarian Doctrine in the Nicene and Athanasian Creeds, Spirit and Personality, Theology of Personality, The Gospel of Divine Personality, and The Self Revelation of Christ in the Gospel of St. John*, are among the books he has written.

He was born at Northampton, Mass., August 26, 1865, the son of George Sayles Bishop and Hannah More Williston Bishop. Having received his B.A. and M.A. degrees from Rutgers College in 1887 and 1891, he graduated from the General Theological Seminary in 1894 and became a Doctor of Divinity in 1905. Two years later he married Miss Mary Eliza Luttrell. He had been ordained a deacon in 1891 and became a priest in December of that year.

Dr. Bishop served as missionary in charge of Christ Church, Denver, Colo., the first year of his ministry, and later was missionary in charge of St. Barnabas' Church, Glenwood Springs, Colo., and curate of St. John's Chapel, Trinity Church, Washington, D. C. He was registrar of the diocese of Tennessee in 1909-1912, and for several years was a lecturer for the diocesan training school for Sunday school teachers of the diocese of Newark. After some years as assistant rector of Grace Church, Orange, N. J., he became chaplain of the National Cathedral School for Girls in Washington, remaining there until 1923. He was also examining chaplain of the diocese of Washington.

William A. Sparks, Priest

The Rev. Dr. William A. Sparks, retired priest, died March 17th at the home

of his son-in-law and daughter, the Very Rev. Roscoe T. Foust and Mrs. Foust. Born in Milton, N. Y., 71 years ago, the son of the Rev. James William Sparks and Mary Elizabeth Sparks, he received B.A. and M.A. degrees from Trinity College, Hartford, Conn., in 1897 and 1899, and graduated from the General Theological Seminary in 1900, being ordained to the diaconate that same year. The following year he became a priest, and on June 27th of that year was married to Eva A. Harding.

Dr. Sparks has served at churches in Presque Isle, Me., Leominster, Mass., Far Rockaway, L. I., Painesville, Ohio, and New Rochelle, N. Y. His last charge was St. Mark's, in Dunmore, Pa., from which he retired in August, 1943.

A Mason, he was high priest of the Far Rockaway chapter. He also was a Knight Templar and a Rotarian. Since his retirement Dr. Sparks had been living with his son-in-law, Dr. Foust, who is dean of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa.

Surviving are his widow, two sons, Robert, of Avon, Conn., and Edward H., of Port Chester, N. Y., and a sister, Mrs. S. Alston Wragg of Helmetta, N. J., and six grandchildren.

Herbert H. H. Welsh, Priest

The Rev. Herbert H. H. Welsh, a retired Indian priest, died suddenly on February 10th at the age of 77. Ordained deacon by Bishop Hare in 1898 and priest by Bishop Biller in 1914, he spent the greater part of his ministry on the Standing Rock Reservation at Watauga, S. D., until he retired in 1935 because of ill health. He was buried in St. Elizabeth's Cemetery on the Standing Rock Reservation.

Charles Finningley Mason

Charles Finningley Mason, son of the late Mr. and Mrs. Thomas G. Mason of Huntington, L. I., died March 12th at St. Johnland, Kings Park, N. Y.

Mr. Mason devoted his whole life to Church music. His first training came from the organist of Old St. John's, Huntington, N. Y. At the age of 15 Mr. Mason himself became organist of St. John's and soon after was choirmaster as well.

His last position was at Christ Church, Binghamton, N. Y. After 10 years there ill health caused him to retire to St. Johnland. Mr. Mason insisted his playing days were over but was persuaded to try the organ at St. Johnland, and, once started, continued for four years providing the masterpieces of organ literature.

Mr. Mason is survived by a daughter, Mrs. Alice Johnson of Kings Park, N. Y., a son, Richard E. Mason, New York, and four sisters in Huntington, L. I.

Funeral services were held March 15th in the chapel at St. Johnland with Chaplain Gardner officiating, assisted by Fr. McMullin. Interment was in the family plot in Huntington Rural Cemetery.

CLASSIFIED

In Memory of

S. Brown Shepherd, Jr.

Son of

S. Brown and Lilla Vass Shepherd

MARCH 26, 1906—JULY 8, 1940

*My son, I think of you for whom I pray
As free to spend a summer-share of day
For neither cloud nor storm shall hinder you—
Beyond the last divide always The Blue!*

—Lilla Vass Shepherd

ANNOUNCEMENTS

CAUTION

THOMAS—Caution is suggested in dealing with a man giving his name as Stanley Thomas, claiming to be a communicant of St. Luke's Church, Long Beach, Calif. Further information may be obtained from the Rev. Perry G. M. Austin, rector of St. Luke's Church.

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POSITIONS WANTED

DESIRE position as companion to lady living in or near New York. Reply Box I-1858, The Living Church, Milwaukee 3, Wis.

COMPETENT Parish and Rector's Secretary desires position on Pacific Coast in Parish or Diocesan Work. Experienced also in Educational and Administrative work. Highest references. Reply Box A-1854, The Living Church, Milwaukee 3, Wis.

CHANGES

Appointments Accepted

DEWITT, Rev. ROBERT L., formerly assistant minister in Christ Church, Cranbrook, Bloomfield Hills, Mich., and chaplain of the Cranbrook School for Boys and instructor in religion at Kingswood School for Girls, is to be rector of St. Luke's Church, Ypsilanti, Mich., effective June 1st.

EDWARDS, Rev. WALTER E., formerly priest-in-charge of St. David's Church and St. John's Church, Scranton, Pa., is to be rector of Trinity Church, Tyrone, Pa., effective May 1st. Address: 426 Fourth St., Tyrone, Pa.

KNIGHT, Rev. GEORGE W., formerly priest-in-charge of All Saints' Church, 43-12, 46th St., Long Island City, N. Y., is now rector of that parish.

MILLER, Rev. ALLEN J., formerly rector of Trinity Church, Utica, N. Y., is to be rector of the Church of the Messiah, Hamilton, Baltimore, Md., effective April 16th. Address: White Ave. and Hartford Road, Baltimore 14, Md.

SHELMANDINE, Rev. DEVERE L., formerly rector of St. Mark's Church, Waterloo, Iowa, is now rector of St. Stephen's Parish, Mount Carmel, Pa., which includes the Monroe H. Kulp Memorial Church of the Ascension, Kulpmont, Pa., and

Holy Trinity Church, Centralia, Pa. Address: 104 South Maple St., Mount Carmel, Pa.

TUHEY, Rev. WALTER FRANKLYN, formerly rector of St. Andrew's Church, Lambertville, N. J., and priest-in-charge of Calvary Mission, Flemington, N. J., is to be rector of Trinity Church, Northport, N. Y., and priest-in-charge of Grace Chapel, Huntington, N. Y., effective April 10th. Address: 271 Woodbine Ave., Northport, N. Y.

HILL, Rev. GUY L., of St. Alban's, Superior, Wis., is assisting the parish of the Church of the Redeemer until a new priest is called to succeed the late Rev. Mr. Roland.

THE LIVING CHURCH RELIEF FUND

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Woman's Auxiliary & Guild, St. Matthew's Parish, Kenosha, Wis.	25.00
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Anonymous, Gardiner, Me.	1.00
	<hr/>
	\$55.72

China Relief

Miss Alice C. Chase	\$10.00
Anonymous, Penn Yan, N. Y.	8.00
	<hr/>
	\$18.00

Change of Addresses

ACKERSON, Rev. ARTHUR MCKAY, now lives at 14 South Chelsea Ave., Atlantic City, N. J.

EVERETT, Rev. EDWARD, has moved to 980 Memorial Drive, Cambridge 38, Mass.

Ordinations

PRIESTS

LONG ISLAND—The Rev. EVERETT JOHN DOWNES was ordained to the priesthood March 17th in the Cathedral of the Incarnation, Garden City, L. I., by Bishop De Wolfe of Long Island, who also preached the sermon. He was presented by the Rev. James P. De Wolfe, jr. The Rev. Mr. Downes is to be a youth worker in the diocese of West Missouri. Address: 415 W. 13th St., Kansas City, Mo.

Depositions

HARMON, Rev. ALBERT MOBERG, Presbyter, was removed from the ministry February 9th in the Cathedral of St. Luke, Ancon, Canal Zone, by Bishop Beal of the Panama Canal Zone, for causes which do not affect his moral character.

Correction

The Rev. THADDEUS P. MARTIN, who is now rector of St. Athanasius' Church, Brunswick, Ga., formerly was temporarily in charge of St. Anna's Church, Littleton, and All Saints', Warrenton, N. C. (L. C., March 12th.)



GO TO CHURCH DURING LENT



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ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent, 6th Ave. & 20th St., N., Birmingham 3
Rev. John C. Turner, Rector; Rev. B. C. Cooper, Curate (USNR), Conrad Myrick, Assistant
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.; Weekdays: 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.
Weekdays: H.C. Wed. 10:30, Fri. 8; Noonday Preaching Thurs. 12:05.

Grace Church, Church & Davis Sts., Elmira, N. Y.
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.

CENTRAL NEW YORK—Cont.

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. 7:00 & 10; Saints' Days 7:30 & 10.

COLORADO—Rt. Rev. Fred Inglek, D.D., Bishop

St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.



REREDOS IN ST. ANDREW'S CHURCH, TAMPA, FLA.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Main & Church Sts., Hartford

Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 & 8 P.M.; Weekdays: Mon. & Thurs. 9; Tues., Fri., Sat. 8; Wed. 7 & 11.

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service; Wed. evenings in Lent 7:45; H.C. Wed. 10 A.M. & Fri. 7 A.M., Intercessions Thurs. 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinsty, 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 Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. & 7th St., Brooklyn
Rev. Nelson F. Parke, Rector
Sun.: 8, 9:30 & 11. Special Lenten Service Sun. at 8 P.M. Weekdays: Tues. 7 A.M., Thurs. 10 A.M., Fri. 10 A.M. H.C.

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 A.M. & 5 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:15 A.M., Saints' Days, 10 A.M. Choir of Men and Boys

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.
Saints Days & Holy Days: 10 A.M.

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

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
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
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.



GO TO CHURCH DURING LENT



LOS ANGELES—Cont.

Grace Church, Figueroa at 78th St., Los Angeles
Rev. Douglas Stuart, Rector
Sun. Masses: 7:30 & 11; Tues. & Thurs. at 7;
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.

LOUISIANA—Rt. Rev. John Long Jackson, D.D.,
Bishop

St. George's Church, 4600 St. Charles Ave., New
Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

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

MARYLAND—Rt. Rev. Noble C. Powell, D.D.,
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.
Rev. R. T. Loring, Rev. R. A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Mon., Tues.,
Wed. & Fri.: 7:30; Thurs. 10.

Church of St. Michael and All Angels, St. Paul &
20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30, 11, 8; and daily.

MASSACHUSETTS—Rt. Rev. Henry Knox Sher-
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,
D.D., Bishop

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

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins,
D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy
Days: 7:30 & 10

St. Mark's, 2604 N. Hackett Ave., Milwaukee
Rev. Killian Stimpson, D.D., Rector
Sun.: 8, 9:30, 11; Weekdays: Tues. 9:30, Wed.
7:30, Thurs. 10.

MISSOURI—Rt. Rev. William Scarlett, Bishop
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.

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

Grace Church, Broad & Walnut Sts., Newark
Rev. C. L. Gomph, S.T.D., Rector; Rev. V. H.
Strohsahl, Curate
Sun.: Masses 8, 9:30 & 11 A.M., Solemn Evensong
4:30 P.M. Daily Mass 7:30 A.M.; Confessions
Fri. 10 A.M.; Sat. 11-12 & 5-6 & by appoint-
ment.

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

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

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

Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York
Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing
Service. Weekdays: Thurs. & Saints' Days, 11
H.C.; Prayers daily 12-12:10; Tues., 12 Inter-
cession for the sick

Chapel of the Intercession, 155th St. and Broad-
way, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,
5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St.,
New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church
School; 11 Morning Service and Sermon; 4
P.M., Evensong, Special Music. Weekdays: 8
Holy Communion; also 10:30 on Thurs. & Saints'
Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New
York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School;
11 Morning Service and Sermon; 4:30 P.M.
Victory Service; Holy Communion Wed., 8
A.M. and Thurs., 12 M.

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

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New
York

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30
Holy Communion; 12:10 Noonday Services;
Thurs.: 11 Holy Communion

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

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



ST. PAUL'S CATHEDRAL,
BUFFALO, N. Y.

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

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Rector
Sun.: 7, 8, 9:15, 11 A.M., 5 P.M.
Weekdays (exc. Sat.): 12:05 P.M.; Tues. & Fri.
10 A.M.; Wed. & Thurs. 7 A.M.; Wed. 7:30
P.M.

PENNSYLVANIA—Rt. Rev. Oliver J. Hart,
D.D., Bishop

St. Paul's Church, Chester
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 A.M.
Weekday: Wed. 10 A.M.

St. Mark's Church, Locust St. between 16th &
17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., Rector; Rev. Wil-
liam H. Dunphy, Ph.D., Associate Rector
Sun.: 8 & 9 A.M., Holy Eucharist; 10:30 A.M.
Matins; 11 A.M. Sung Eucharist & Sermon;
4 P.M. Evensong & Instruction
Lenten Services: Eucharist Daily: 7:30 & 12:10.
Also Wed. & Fri. at 7, and Tues., Thurs.,
& Holy Days at 9:30. Address Daily 12:35 (Mon.
through Fri.); Matins 7:15 A.M. Evensong,
5:30 P.M. (Daily); Wed.: Stations of the Cross,
8 P.M.; Fri.: Litany in Procession & Sermon,
5:15 P.M.

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

St. Paul's Church, Pawtucket
Rev. Harold L. Hutton, Rector; Rev. L. H. Plante,
Asst.

Sun.: 8, 9:30, 11 A.M., 12:15; 7:30 P.M.; Fri.:
12:15 & 7:45 P.M.; Holy Days: 10 A.M.

Church of the Epiphany, 542 Potters Ave., Prov-
idence

Rev. Francis B. Downs, Rector
Sun.: 8 & 9:15 H.C., 11 M.P. & Sermon; Wed.:
7:45 E.P.; Thurs.: 7:30; Fri. & Saints Days:
9:30 H.C.

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

St. Andrew's Church, Tampa
Rev. M. J. Bram, Rector; M. O. Nace, Exec. Sec.
Sun.: 7:30 & 11 A.M.; Lenten Services: Mon.
3:45 P.M., Wed. 7:30 P.M., Thurs. 7:30 &
10:30 A.M., Fri. 4 P.M.

St. Stephen's, Coconut Grove, Miami
Rev. Rex Wilkes, Rector; Rev. F. R. Alvarez
Sun.: 8, 9:30, 11 & 12:15. Daily: H.C. 8; except
Mon. & Fri. at 10.

SPRINGFIELD—Rt. Rev. John Chanler White,
D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass 7:30 & 10:45. Daily, 7:30 A.M.;
Wed.: Union with Christ Church, 7:45 P.M.
First four at Christ Church & last three at St.
Paul's Church.

WASHINGTON

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

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

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M.,
E.P.; 1st Sun. of month, H.C. also at 8 P.M.
Thurs. 7:30; 11 H.C.

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

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

WESTERN NEW YORK—Rt. Rev. Cameron J.
Davis, D.D., Bishop

St. Paul's Cathedral, Buffalo
Very Rev. Edward R. Welles, Dean
Sun.: 8 H.C., 9:30 A.M. Ch. Sch. Service, 11
Morning Service & Sermon



Aid the GOOD FRIDAY OFFERING

Help support a missionary effort in the Holy Land furthered by the World Anglican Communion. Authorized by General Convention, directed by the National Council, commended by the Woman's Auxiliary, and earnestly stressed to the Church by the Presiding Bishop.

THE Presiding Bishop in a special message to the Bishops and clergy of the Church earnestly appeals for sustained loyalty to the Bishop in Jerusalem, to Canon Bridgeman and all who make possible a glorious effort in the land of our Lord's birth, ministry, sacrifice and triumph. Channels from America are open. All that we raise will reach the field. Both this work and the Russian Theological Seminary in Paris depend upon our aid. Racial and religious animosity are in abeyance. The opportunity now calls for swift and generous aid.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York 10, N. Y. Gifts to this Offering are not credited on quotas.

The Living Church For Lent

Has an exceptionally fine schedule of articles. 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. George 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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