

The Living Church

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

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Archbishop of Canterbury

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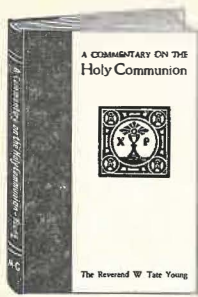
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"WERE YOU THERE WHEN THEY PIERCED HIM IN THE SIDE?" One of a series of brush drawings by Allan Rohan Crite, illustrating the Negro spiritual, "Were you there when they crucified my Lord?" with scenes from the Passion.



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The Judgment of the Peace

TO THE EDITOR: Father Glenn deserves thanks for bringing Dr. Temple's article to the attention of your readers, in his letter to you; but I respectfully submit that such considerations, thought-provoking in themselves, hardly bear directly on the point I was raising in my articles on "The Judgment of the Peace."

Those articles were concerned with pointing out that God judges nations (which are individuals in social relationship) as well as individuals more privately, and by the same standards. It is wrong for individuals to break their word; it was equally wrong for us to make a peace at the end of World War I which repudiates the Fourteen Points on the basis of which Germany had been asked to cease firing, and did; and any new peace, if it is to satisfy God and the nature of things as God wills it, must involve no such double-dealing. It is wrong for an individual to live greedily or in coercion of his brethren or with indifference to suffering of others or by appeal to prejudice and fears; so to live is contrary to God's will for man, which cannot be defied without disaster. And similarly, human beings in their collective international agreements must not seek to make peace greedily, or in coercion of others, or by appeal to prejudice and fears, and those who do it, having defied the nature of things, will find themselves rejected of God and in bloody confusions worse confounded. God judges nations; that is, He judges folks when folks act in respect to their worldwide interrelationships. That was the message of the prophets—and Christ said He came to fulfill the prophets, not to destroy the same.

That, sir, was and is my whole point, a point very neatly dodged in much, even most of the current Christian writing and preaching about the war and the peace. But I do not for a moment think that either His Grace of Canterbury or Father Glenn wishes to be a party in avoiding that issue.

About the Archbishop's position I have nothing to say except that what he says has been better stated, less confusedly, by many former moralists, and that with it not by any means all of the eminent Christian political theorists of the past are in agreement. It is one point of view about the relationship of Church and State, not the necessary point of view which a Christian must adopt. But, be the Archbishop true or mistaken, it does not seem to me that the fact that he has said it bears directly on the greater fact that God judges nations, and will judge the

coming peace, by their conformity or non-conformity with the moral principles revealed by Him in Jesus.

(Rev.) BERNARD IDDINGS BELL.
Providence, R. I.

Corrections

TO THE EDITOR: As master of ceremonies for the consecration of Dr. Dun, I notice that in your news item in the last number, you give the hour for the service as 10:30 A.M. The service is to begin at 10:00 A.M. and I should appreciate your making this correction.

While I am writing, could I ask you also to run a correction of the item which appears on page 329 of the 1944 LIVING CHURCH ANNUAL, where you give the warden of the College of Preachers as the Rev. Merritt F. Williams. On page 59 you correctly name Canon Wedel as the warden. I believe this mistake came about through a shift in the descriptive lines made by the printer on a page in the last diocesan *Journal*.

(Rev.) CHARLES W. F. SMITH,
Canon Chancellor.

Washington, D. C.

Obliteration Bombing

TO THE EDITOR: I wonder if Bishop Manning has read *Massacre by Bombing* by Vera Brittain and if he understands what "Obliteration bombing" really is. It is not an issue of pacifism vs. militarism, but of the wisdom of destroying whole German cities which admittedly are military objectives. One must be blind who does not realize that it involves the killing of innocent people—woman and children, exactly as the Germans did during the blitz. The alternative to this practise is "precision bombing."

Have we forgotten how indignant we were over the bombing of Coventry, Plymouth, and London? Yet Hamburg, Cologne, and Berlin have received worse. Is the desire for vengeance becoming to a Christian? When in April, 1941, the British Institute of Public Opinion carried out a survey of the whole country's response to the question "Would you approve or disapprove if the RAF adopted a policy of bombing the civilian population in Germany?", the people of the heavily bombed areas were less in favor of reprisal bombing than those who had escaped the raids. Vera Brittain modestly says her experience in bombing has been small. But she did live through the London blitz.

It would be a horrible thing if 20 years from now it was remembered against the church that she approved of bombing whole cities off the map.

(Rev.) ROBERT BELL.

Fenton, Mich.

For the Boys

TO THE EDITOR: I am enclosing a check for which kindly enter my subscription to THE LIVING CHURCH. Please do not confuse this with my husband's subscription, which is, I believe, going to him overseas, where he is a chaplain.

You might be interested to know that I am ordering this especially for "my boys." My home is sort of a private USO for service men, army and navy, particularly our Church boys, and one of the first questions is, "Is there a new LIVING CHURCH?" Relying on borrowed copies kindly donated by friends is not satisfactory. We have some postulants in our group, and have had several who are now overseas.

ETHEL FORD TULL.

Pacific Grove, Calif.



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STRICTLY BUSINESS

IF THE worst came to the worst, I imagine the federal government could do without some thousand carloads of sulphite bond paper on which are miserably mimeographed the endless Washington releases that blanket business and magazine and newspaper offices like a March snowstorm, and in a pinch we well might go without a good deal of ordinary wrapping paper that is used today. But kraft paper (the kind we used to wrap your copy of the LC in) is absolutely essential to the prosecution of the war. It has a hundred uses—shell containers, soldier ration containers, and the like—for which there is no practical substitute.

All of which explains why your copy of the LC is no longer neatly wrapped. The shortage of kraft paper began to be felt a long time ago, and at the request of the government we gave up wrapping copies, thus saving, for the army, nearly two tons of kraft paper a year.

Magazines leave our printer in Milwaukee on Wednesday, Thursday, or Friday, depending on destination, in bundles marked for various cities. That is to say, all copies going to one city are wrapped in a bundle, though the individual copies are not wrapped. At the destination city, postmen break open the bundle and distribute the copies to various city routes. From this explanation, readers will gather that any rough treatment a particular magazine gets will occur after it has reached the city of its destination.

And now what to do, for no one likes to receive a torn copy of a magazine. First, if you get a torn copy, ask your postman to be more careful. Most tearing occurs when magazines are forced into mail slots. Second, notify us, so that we may write your local postmaster. He will have watch kept for three weeks and finally determine the cause of the tearing. Usually he can put an end to it, and then we will all be happy again.

* * *

THIS column looked like a dwarf last week. That goes to show subscribers are not the only ones who have trouble with postmen! Since I was ill, I wrote the column at home. Early Saturday morning, March 18th, I put the air special envelope in my mailbox along with sixteen cents; and Tuesday evening, when I got a frantic telegram from Milwaukee, saying the copy hadn't arrived yet, I suspected my youngster of playing postman again. The LC used what hold-over copy there was, and now I find the specially-prepared copy arrived on Thursday—two days late. It had not been mailed until late Tuesday, March 21st. Apparently, even postmen carry letters around for days before mailing them!

Leon Mc Casey

Director of Advertising and Promotion

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

VI. Victory Over Fear

By the Very Rev. J. WILLARD YODER

HE STEADFASTLY set His face to go to Jerusalem. If there was fear of suffering and of death, then there was a greater consuming passion to do His Father's will. This was part and parcel of His perfect love of God, so that God's will became Jesus' will. He could pray "Not My will but Thine be done." Because He loved perfectly, nothing but His Father's will mattered. There was therefore finally no fear, for perfect love had cast out fear (1 St. John 4: 18).

We too can possess this divine fellowship. The Holy Spirit calls us to Himself. When we heed that call and accept God's channels of Grace we can have fellowship with Him in prayer, meditation and sacrament. His mystical Body, the Church, is extended to us and we become living members of the same (Holy Baptism, page 274). We are the branches of which He is the Vine, and our life depends upon Him (St. John 15: 5). On the Emmaus road He walked beside the true believers. On our pilgrimage He walks beside us. It is just as true for us today. We walk to the altar rail and stretch out our hands unto God and Jesus comes to us, touches us and gives Himself to us. With Thomas we kneel and worship, and cry "My Lord, and my God!" This is not a magical experience. It is perfectly psychological. Let us examine it.

How can perfect love cast out fear? Where there is love there is trust, and *vice versa*, where there is trust there is love, full, complete, leaving room for nothing else. The little child, standing alone, "way up high," is told to jump into his father's arms. He does not hesitate at all. He obeys. Why? Because he trusts his father's love.

The wife who loves her husband perfectly trusts his loyalty even though he is far away—likewise, the husband. Jealousies, doubts, fears arise only where love is not perfect. Love is apt to be perfect if the object of love is worthy of that confidence. The child loves and trusts because the father has always proven worthy of that love and trust. The father has not failed him in the past, he will not fail him now. So the husband and wife have developed perfect love and trust through mutual confidence.

Transfer this thought to our attitude toward God. He has never failed us, nor forsaken us. He is ever near, ready to bless when we need Him. His love

is so complete that He gave Himself for us upon the cross. This glorious truth comes anew to us as we enter into Holy Week to review the passion of our Lord before He entered into joy (Prayer Book Collect, Epistles and His Gospels, pages 134-161). We need not argue the love and mercy and dependability of God. As we meditate upon these mighty acts, as we gaze upon the Savior suffering for us, as we lift Him up in memory, in thought, in adoration, we find ourselves drawn to Him. We answer His love with our love. Psychologically, we would say that His death for us is the stimulus that elicits a response of our love for Him. Responding to this love we trust and dedicate ourselves to Him, desiring only to do His will. Brother Lawrence points out in *The Practice of the Presence of God* that there is no need of art or science to go to God, but only a heart resolutely determined to apply itself to nothing but Him, and to love Him only.

Achieving this attitude, then nothing matters but God's will. (And God will indeed make this attitude possible, through the infinite merits of our Lord Jesus Christ.) Life is changed. Our very work takes on a new meaning, and that which we did for ourselves before, now we do for God. This becomes the answer for the wife's loneliness as she waits for her husband's return and likewise for him as he goes about his tasks. Even if death should come or the disaster of infidelity, yet the ones who remain can put their whole confidence in God, bearing all for His task, yea, using it to achieve greater spiritual power. Only one thing really matters—that is God's will. This sort of love leaves not the tiniest space for fear. Perfect love casts out fear.

At God's altar, this love will be fed at the mystical hand of the Divine Bridegroom who so loves the Church, His Bride, that He gave Himself for it, that He might sanctify and cleanse it and present it to Himself a glorious Church, holy and without blemish (Prayer Book, page 267). Against those who are united with Him there cannot be the imperfection of fear. There is only trust, and confidence, and love. With this complete union let us daily follow the example of His patience (Palm Sunday Collect, page 134), walk in the way of the cross (Monday before Easter Collect, page 138) and we shall find it none other than the way of life and peace.

PALM SUNDAY AND HOLY WEEK

GENERAL

EPISCOPATE

Bishop Coadjutor for Michigan To Be Elected

Bishop Creighton of Michigan has announced that consents to the election of a bishop coadjutor for the diocese have been received from a majority of the bishops of the Church and standing committees of the various dioceses, and that consequently the diocese of Michigan may proceed to the calling of a special convention for the election.

The standing committee of the diocese through its secretary, the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, has sent a call to all clergy and vestries in the diocese, setting the time for the special convention as May 24, 1944, at 10:00 A.M. in St. Paul's Cathedral, Detroit.

The standing committee, supplemented by several other clergy and laymen, has been acting as a committee to receive nominations for bishop coadjutor.

WOMEN'S WORK

Mrs. Richard H. Soule Dies

By ETHEL M. ROBERTS

A very great lady passed from this life to the next on March 21st when Mrs. Richard H. Soule, founder of the United Thank Offering, died. It seems an inappropriate word to use in connection with that lovable, handsome woman of 95 years; but it means nothing other than that the "perpetual readjustment of the garment of life" had followed its course, as follow it must. She lives,—and here her work lives, too, in all the multitudinous ways that missionary training, support, housing, pensioning—sponsored by the United Thank Offering—enables it to live and be an ever increasing power. What development through the interest and initiative of one woman: from \$2,000 to over \$1,119,878 in the short span of 43 years!

Mrs. Soule's earthly life ended in the parish of the Church of Our Saviour, Longwood, a section of Brookline, Mass., to which, as Ida Whittemore, a little girl of seven years, she had moved with her family from the latter's residence on Franklin Street in the old Boston long since passed away. In Brookline, she went to school with little Willie Lawrence and attended Sunday school with him in St. Paul's Church until the Church of Our Saviour, Longwood, was built in 1869. Years later, when the Rt. Rev. William



Bachrach.
MRS. SOULE: "Wherever she went she was a constructive power."

Lawrence had retired as Bishop of Massachusetts, and Mrs. Soule herself was a gracious lady with all the fine simplicity of the true aristocrat, she used to twinkle: "Bishop Lawrence and I went to school together; but he was just a little boy to me for I am a year and a half older than he is." How everyone loved seeing courtly Bishop Lawrence on the occasion of Mrs. Soule's 90th birthday, February 17, 1939,

come into the drawing room of her son's house where the reception was held, greet her as "Ida" and kiss her smooth and still unwrinkled cheek. Her step-mother and Bishop Lawrence's mother were first cousins.

Mrs. Soule's married life took her far from Brookline, although in the end she returned to be a parishioner of Trinity Church, Boston, for 25 years before moving back to Longwood. In connection with her husband's business interests, she lived in 13 dioceses of this country and in South Africa and Russia. In addition, she visited Alaska and China. The significant thing is that wherever she went she was a constructive power in the life of the Church. She started, for example, the Woman's Auxiliary of St. John's Church, Roanoke, when resident in South Western Virginia, where in 1893 she entertained as missionary speakers the Rev. Dr. and Mrs. John W. Chapman, when those pioneer missionaries of Anvik, Alaska, were on their wedding journey. She was always starting new branches of the Woman's Auxiliary or helping those already established to become stronger.

UNITED THANK OFFERING

The story of her part in the beginning and progress of the United Thank Offering is told adequately elsewhere. The important points to review are that the entire project grew from Mrs. Soule's dismay and amazement when 500 women attending the General Convention held in Chicago in 1886 gave less than \$100 as an offering. She was one of the two asked to count the collection. She then suggested that the women might give more at the next General Convention if they knew beforehand for what purpose the money would be used. As a definite step toward that end, Mrs. Soule appealed to the women of the Church through a letter in the *Spirit of Missions*, the forerunner of *Forth*, prior to the General Convention of 1889 which met in New York City. Even then the objective of \$2,000 was attained only because Mrs. Cochran, mother of Alexander Smith Cochran who later built and endowed the College of Preachers at Washington Cathedral, gave \$1,000 and volunteered to give the same amount yearly as long as she might live.

At first the child of Mrs. Soule's heart was called the Thank Offering; then it became the *United Thank Offering* when gifts from women not attending General Convention were included; and at the General Convention in Baltimore in 1892, Mrs. Soule was introduced to Miss Julia Emery as "the mother of the United Thank Offering." It was at the General

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Convention held in Cincinnati in 1937 that the Ida Whittemore Soule Pension Fund for women missionaries was started, with a portion of the United Thank Offering there presented set aside for the purpose. Throughout Mrs. Soule's long life, she used the very first blue box of all, one designed by E. Walter Roberts, former assistant treasurer of the National Council, long before the present collapsible form for sending through the mail was adopted.

Throughout Mrs. Soule's long life, she had a most happy face and gracious presence. Always the honored guest at the diocesan UTO presentations in Massachusetts, she would rise in response to an invitation, looking as sweet as the corsage of flowers the Auxiliary officers had pinned on her breast, and say that while in the course of her long life she had reason to be thankful for many things, the chief was that God had put it into her heart to start the United Thank Offering. "But if I hadn't thought of it," she would modestly add, "someone else would surely have done so." The organ in Christ Church, Anvik, Alaska, given in memory of her husband, and the Chapel of the Transfiguration, Nopala, Mexico, built as her thank offering when she was chairman for Latin American Missions as member of the first board of the Massachusetts Woman's Auxiliary, were among the tangible expressions of her own ever vivid sense of thankfulness to God.

JOURNEY TO CHINA

It was in 1921, when she was over 70 years of age, that Mrs. Soule added China to her life's itinerary of travel. Miss Marian DeCourcy Ward, going out to the Church General Hospital, Wuchang, as a volunteer worker, had written, "Why don't you come too?" So she went. Contrary to all forebodings of the band of missionaries returning to China from their furloughs, Mrs. Soule was one of the most alert on the entire trip and she coped with the strangeness of Far Eastern ports, the torrential rains, the dust storms of Peking, in a manner to excite praise and wonderment in the most veteran China traveler. During her months in China, she was a mainstay and a comfort to many a missionary wife whose husband was absent from home distributing food in what was the year of a great famine.

She is survived by two sons, Augustus Whittemore Soule of Brookline and Boston; Winsor Soule of Santa Barbara, Calif.; and six grandchildren.

So it was that a zest for happy, active, intelligent, and helpful living, consecrated to noble ends, illuminated all her days. At their close, Bishop Sherrill of Massachusetts, and her rector, the Rev. Henry McF. B. Ogilby, conducted the service on the afternoon of Sunday, March 26th, in the Church of Our Saviour, Brookline, which had seen the budding of her young life and then the whole beautiful complete rose of its fulfilment. We who remain join in the Church's prayer that we may have grace to follow the example of one of God's true saints: Ida Whittemore Soule, founder of the United Thank Offering.

VISITORS

Bishop of Iceland Preaches In San Francisco Cathedral

The Lutheran Bishop of the National Church of Iceland, the Rt. Rev. Sigurg eir Sigurdsson, Primate of All Iceland, brought a message of Christian brotherhood, mutual respect, and international good will to America from Iceland when he preached recently to a capacity congregation at Grace Cathedral, San Francisco. "We must keep our faith in prayer," he said. "The Christian Church throughout the world must pray that the dark flood of this war will be stopped and mankind will be saved from destruction. . . . When humanity recognizes that God is King of kings and Lord of lords war will cease. May this war teach us that life without God does not bring happiness. We must let God wipe away our tears and heal our hearts. The cross must be the sign of the new order."

The congregation included most of the 250 Icelanders who live in the San Francisco Bay area, as well as hundreds of Episcopal and Lutheran laymen. With the Bishop in the service were the Rev. S. O. Thorlakssen, Lutheran pastor from Iceland now with the Northern California Federation of Churches, and Canon John P. Craine and Canon Allen Pendergraft of Grace Cathedral.

Bishop Sigurdsson has come to the United States as the government representative at the 25th convention of the Icelanders' League of America. He is well acquainted with Americans because there are now more Americans in his homeland than there are Icelanders.

He has preached to U. S. troops in his cathedral in the capital city of Iceland. The Bishop expresses gratitude for the American chaplains he has met in Iceland and assures us of Iceland's increasing friendship for the American people as a result of meeting them in Iceland. He repeated a story of Icelandic faith which he has told our armed forces in his homeland.

"A parish minister on the southwest coast of Iceland was having a service in his little church near a dormant volcano, of which there are many in that land of fire and frost. All of a sudden the minister and the congregation heard the roar of the near-by volcano as it burst into eruption. . . .

"Seeing no chance of escape, the minister asked the congregation to remain in the church. He knelt at the altar praying that God would save them from what looked like inevitable death. As he prayed to the Almighty for deliverance, the lava rushed toward them and separated a few yards before it reached the church and flowed by harmlessly on both sides. Not a hair of their heads was touched. God heard their cry and answered it in His wondrous and miraculous way."

Bishop Block of California, who could not be present at the service, sent the following message, which was read by Canon Craine:

". . . In inviting Bishop Sigurdsson to preach in Grace Cathedral, we recognize the dignity of his office and service to our

good friends and neighbors in Iceland, and pay a much deserved tribute to those who have offered to our men and women in the armed forces the hospitality of a sturdy and distinguished people, and we pray that the unity of the United Nations may remain inviolate until a just and durable peace can again come to our harassed earth.

In the name of the diocese of California, its clergy and people, I extend a most cordial welcome and fraternal greetings to our friend and brother, Bishop Sigurdsson."

At the end of the service the Bishop pronounced in Icelandic his benediction in dramatic conclusion to the international service.

English Priest at Calvary Church

The Rev. Ronald Allen, rector of Northenden Church, Manchester, England, was the preacher at both morning and evening services held in Calvary Church, New York, on March 19th. Fr. Allen, who was the house guest of the Rev. Samuel M. Shoemaker, rector of Calvary Church, spoke also at the Sunday afternoon tea in Calvary Parish House. On all three occasions, Fr. Allen spoke of the world as it is, and as it may be when the war is ended, if Christian people, acting together, fulfill their destiny as children of God, joint heirs with Christ, and members of one family.

After a vivid description of the raid of December 22 to 24, 1940, when Manchester lost many historic buildings, and thousands were left homeless, he declared that those who had lost most were the most cheerful. Among all the people there was a determination to rebuild Manchester as a new and more beautiful city. Fr. Allen cited the steps by which the leaders of the community made plans for the future, particularly the manifesto issued by the Lord Mayor of Manchester and the mayors of Salford and Stretford, near by. This manifesto said in part:

"Our ancestors believed that between man's sin and God's holiness lies a gulf which only God could bridge. God bridged that gulf in the life of Christ and His death on the cross. Through sharing in His self-sacrifice we find the power to act towards our fellow men as we wish them to act towards us. . . .

"It is the love of God and of our fellow men which gives meaning and sanity to industry and trade. The purpose of industry is to apply the skill of man to the raw materials of the earth so as to meet human need. The purpose of trade is to make possible the distribution of goods and services to the place where the need is greatest. The function of money is to facilitate trade. The pursuit of money as a means of power is one of the chief idolatries which has brought the world to its present distress. . . .

"Finally, war is teaching us that the whole world is a unit in which the needs of each can be met only by taking into consideration the needs of all. To restrain aggression is a Christian obligation; to revenge, never. Justice and mercy towards man, humility towards God—these are the

foundations of order. By these the twin evils of war and unemployment can be abolished. In such a center as Manchester, with its world-wide commercial connections, these foundations can be laid.

"We, therefore, call all the citizens of Manchester, Salford, Stretford, and the surrounding region to prepare themselves in this spirit for the postwar world, and to pray, work, and fight to that end now."

In January of this present year, a Post-war Reconstruction Committee was appointed. All the people of the region are actively at work, planning and "growing in fellowship."

SACRAMENT AND PRAYER

Fr. Allen referred often the "necessity of prayer." Only as man seeks to find the will of God through prayer to God, he said, can he know what to plan, what to do. Only as he asks from God strength to carry out the purposes of God as shown to him, can he act with effectualness.

Fr. Allen spoke of the Eucharist as "that great Sacrament of unity." He mentioned a celebration of the Holy Eucharist at a little church in Texas, which he attended on a Sunday spent in a small town in that state, saying, "Here was the same service as that being held in Westminster Abbey, in your own Cathedral here in New York, in thousands of churches, large and small, all over the whole world. Here all met together, at many altars which made one altar. The new world must be built by men, women, and children who come together to the altar, and go together from the altar, to do the will of God in His world."

Bishop Chen on China

A widespread spiritual awakening is now under way in China, Bishop Chen of the Chungking area of the Methodist Church and executive secretary of the National Christian Council of China, declared at a mass meeting over which Bishop Tucker presided in New York City March 6th. The meeting was sponsored by 14 national and local interdenominational church organizations, including the American Section of the World Council of Churches, the Federal Council of Churches, the Foreign Missions Conference, the United Council of Church Women, the International Missionary Council, and the United China Relief.

"There is a larger Christian force in the Chinese government now than ever before," Bishop Chen said. "Most of the important governmental offices are held by Christians, including the president, the ministers, and vice ministers of the Ministry of Foreign Affairs, of Information, and of Finance. In addition, the director of the National Military Council and the general secretariat of the Supreme National Defense are Christians."

Generalissimo Chiang Kai-shek, he stated, has asked that more missionaries be sent to China after the war "to work as comrades with the Chinese people in the reconstruction of the nation."

"The emphasis is now internationalism, not nationalism; interdependence, not independence; and interdenominationalism, not denominationalism," he added.

RACE RELATIONS

Colored Minister Preaches in Historic Richmond Church

For the first time in the course of its history of 203 years, so far as known, a Colored minister stood in the pulpit of St. John's Church, Richmond, Va., and preached to a congregation composed of practically equal numbers of White and Colored people, when the pastor of the Ebenezer Baptist Church delivered a sermon on "Prayer" at one of the regular Friday evening Lenten services March 10th. There was no restriction as to seating. The music was furnished by the organist and vested choir of the Colored church, and the sermon was one which the pastor of the Ebenezer Church had delivered some months before at a meeting of the White and Colored ministers of Richmond.

The proposal that this combined service be held had been submitted to the congregation of St. John's by the rector, the Rev. Robert B. Echols, at the annual congregational meeting in January, and it had been approved by a vote of nearly three to one.

It was in St. John's Church on March 23, 1775, that Patrick Henry had kindled the torch of liberty by his words, "Give me liberty or give me death." And here for more than two centuries the Prayer Book services of the Church of England, and later of the American Episcopal Church, have been held. The historic pulpit was presented to St. John's, then a mission of the Church of England, by King George the Second.

Vestry Meetings Foster

Interracial Understanding

Churchpeople in the diocese of Michigan have been watching with great interest the progress of St. Cyprian's Church, Detroit, in recent months. To begin with, under the leadership of the Rev. Malcolm G. Dade, the congregation advanced from mission to parish status at the last convention, after a non-corporate existence of 24 years. In addition, St. Cyprian's voluntarily assumed the oversight of St. Clement's Mission, Inkster, relieving the diocesan Department of Missions of responsibility for this work.

But it is in the field of race relations that St. Cyprian's Church is beginning to show its greatest influence. St. Cyprian's is a congregation of Negro Christians. In December of last year the vestry of St. Matthias' Church, a neighboring congregation of Whites, invited the rector and vestry of St. Cyprian's to come to St. Matthias' for an informal Sunday evening gathering. The meeting resulted in a better understanding between the two groups of Christian laymen.

On the evening of March 9th, the vestry of St. Cyprian's returned the compliment, inviting not only the vestry of St. Matthias', but also that of St. Joseph's, to St. Cyprian's for a similar gathering. "We had a really fine time," said the Rev. Ernest E. Piper, rector of St. Matthias'. "We had a heart-to-heart talk, with mem-

bers of both racial groups raising questions about which they wanted the frank answers of the other group. The spirit was wonderful, and I feel strongly that such small, informal gatherings are urgently needed to promote a better understanding. Perhaps they would do more than huge meetings at which impressive speeches are made but no deeper realization of each other's point of view is reached."

FEDERAL COUNCIL

Racial, Religious, Discrimination And Taxes Considered

Declaring racial and religious discrimination in employment to be "one of the great moral issues before our nation today," the Federal Council of Churches of Christ in America on March 21st urged the government "to establish permanent procedures for securing the objectives which have been sought by the Committee on Fair Employment Practice."

In a resolution approved by its executive committee, the interchurch body declared, "The right of a worker to be employed and paid solely on the basis of his character and ability is so clear, just and Christian that it should be protected in law. This right should be safeguarded by appropriate legislative and administrative provisions."

TAXES

In a second resolution expressing misgivings over the "implications of certain extreme proposals" for tax simplification, the Council urged Congress and the "administrative offices of our government to maintain a tax structure and procedure which will continue to encourage the individual to support the churches and other voluntary community agencies."

While sharing the "current desire" for simplification of the procedures of making income tax returns, the resolution asserted that certain proposals under consideration would "seriously jeopardize the essential and traditional American pattern of community life."

"Throughout our history it has been assumed that many basic community services are to be provided by private . . . agencies supported by voluntary contributions of citizens. In a democratic society churches, colleges, and many community welfare societies are appropriately independent of both government subsidy and government control.

"In recognition of this American pattern, our government has had a tax policy which has exempted from taxation that portion of the individual's income (up to 15% of the net taxable income) which he contributed to such private and voluntary community agencies. Any change in tax policy or procedure which would diminish the individual citizen's sense of responsibility to support these agencies would threaten a basic American tradition."

GUESTS

Guests of honor at the executive committee luncheon were Methodist Bishop Chen of the Chungking area and general

secretary of the National Christian Council of China, and the Rev. William Cecil Northcott, home secretary of the London Missionary Society.

As one step in furthering interracial understanding Dr. Chen reported that the National Christian Council is extending a special invitation to Negro missionaries from this country to work among the people in China when the war is over.

Dr. Northcott reported that although there was now a shortage of ministers and men training to be ministers in Great Britain because of the army draft, some 10 thousand men in the army have inquired about theological training after the war.

Post-War Planning Committee

A proposal that the Federal Council of Churches join with other interdenominational agencies in setting up an Inter-Council Committee on Postwar Planning was approved in New York by the executive committee of the Council.

The new committee will serve as a clearing house for postwar programs already developed or in the process of preparation by the various Protestant denominations.

Representatives of the Federal Council and other interchurch groups involved will meet in New York March 28th to discuss the purposes and objectives of the postwar planning body.

The executive committee of the Council also rejected a proposal that it appeal to Selective Service to reverse its policy with regard to the discretionary power left to local boards in connection with the deferment of students for such professions as medicine, dentistry, and the ministry.

SOCIAL ACTION

Forum on Child Care in War-Time

By ELIZABETH McCracken

A group of experts and other persons interested in child welfare assembled at the Hotel Commodore, New York, on March 15th, to attend the Forum on Child Care in Wartime held by the Division on Child Care of the Federation of Protestant Welfare Agencies of New York. Mrs. William Malcolm Mather presided. Problems relating to dependent and neglected children, juvenile delinquents, children orphaned by the war, and children whose homes have been broken up and who need other care were discussed. There was only one speaker at the morning session, who had more than an hour to present her subject. In the afternoon, the forum resolved itself into three round tables, which met concurrently. At the forum luncheon Mrs. Richardson Pratt presided, and Mrs. Richard J. Bernhard of the State Board of Social Welfare was the speaker. Bishop Gilbert, Suffragan of New York, gave the blessing.

The morning speaker was Miss Elsa Castendyck, director of Special Services and Research Section of the Social Service Division of the United States Children's Bureau. She has had 27 years of work in the field of child welfare, in various parts

of the country, the past eight years of which have been spent at the Children's Bureau in Washington. From this background, Miss Castendyck spoke on "Trends in Child Welfare."

"PHYSICAL PROBLEMS"

"We have done much for the *physical* care of children in war-time. It is possible to protect them to a large extent from neglect or wrong treatment here and to provide what they need," she said, "but it is hard to meet the *psychical* problems of those same children, caused directly by the war. The churches and the schools are doing all that they can to help the homes. The most enlightened planning is necessary. It is important to realize that we cannot separate war-time planning from peace-time planning. They must be done together, as two parts of the same complete planning.

"What are we doing? The first thing is to consider the elements of the problem. To begin with, the effect of the war on family life confronts us. One of the most serious aspects of this part of the problem is the migration of whole families to war industry areas. Young children are especially affected by this shift, because most of the parents who migrate are young. The housing is often inadequate; there is a lack of schooling facilities; community opportunities are few; churches have not had time to make their services available. This is all very serious for children.

"The next difficulty is that, while there is more money in the home, there is less mothering. . . . There are 4,000,000 mothers employed at the present time. The school-age children run the risk of delinquency. The pre-school little ones often have only casual care, given by anyone who can spare the time. The rise in juvenile delinquency is alarming us all, particularly the fact that the increase is especially among girls. The presence of the mother at home is a preventive here.

"This problem will be more acute as the fathers are called up. The mother, if at home, will have a double problem. The absence of the father affects the boys of teen age exactly as the absence of the mother does the girls. The mother cannot take the father's place with the boys. Just as her mere presence is a check upon the girls, so is his a check upon the boys.

TEEN-AGE EMPLOYMENT

"Another serious problem pertaining to children is the enormous increase in the employment of boys and girls of teen-age. There are 3,000,000 boys and girls under 17 now employed all the year round. Last summer, during the vacation, there were 5,000,000. The greatest increase is in the 14 to 16 age group. Employers seem to prefer the younger ones. This means a decrease in school attendance. The Children's Bureau had a Back to School campaign last summer. It met with considerable success.

"But what will happen after the war? The children have been out of school at work, earning far more than they will earn again until well into adult life, if then. They are becoming accustomed to having more money than they need or will soon, if

ever, have again. What will happen to them?

"Planning for these child workers after the war must include a program in which school and work are combined, if it is to succeed. We must make practical programs for these boys and girls, considering their desires, their war experience, and their best peace-time good."

One of the afternoon round tables dealt with "Personnel Practice." Another considered "Agency Programs." The third, which was a panel discussion, went into the matter of finance. The discussions, led by experts, were technical. This was the more interesting for the reason that the participants in the round tables were diverse—some being experts; others, interested supporters of the work for children; and still others, students in that field. All were given ample opportunity to speak and to ask questions.

The Federation of Protestant Welfare Agencies has a membership of 205 welfare agencies in Greater New York, functioning in many departments of social service. The Division on Child Care, which conducted this forum, includes 83 agencies, the greater number of which care for dependent children. Thousands of children are served by these agencies every year. Among the members of the board of directors and advisory council of the Federation are a number of leading Church-people: G. Forrest Butterworth, chancellor of the diocese of New York; Edward K. Warren, Clarence G. Michalis, Mrs. John E. Berwind, Miss Louise G. Zabriskie, and others.

YOUNG PEOPLE

Preparation for National Commission Meeting

In preparation for the meeting of the National Youth Commission at Racine, Wis., April 21st to 24th, the Commission officers, Miss Helena Schnurbush of Wakefield, Mass., chairman, and Miss Nancy Lee Noble, St. Elmo, Tenn., met recently with the Rev. Frederick H. Arterton, executive secretary, and the staff of the National Council's Division of Youth, at Brugler House.

Fr. Arterton explained that the group worked on plans for the forthcoming meeting, which will review the progress of youth work in the Church in the past, with special reference to participation in UMCY. The Commission will also discuss present needs and plan the emphases and program for the coming year, together with study of the strategy by which these emphases and the program may be carried out throughout the Church.

Bishop Carpenter of Alabama, the chairman of the Division of Youth, will attend the Commission meeting and serve as its chaplain. Bishop Ivins of Milwaukee will be the celebrant at a corporate Communion.

The Commission is made up of two young people and one adult from each province, three members at large, two members elected by CRYO and one by the Canterbury Clubs, representing the College Work.

ENGLAND

Urge Liberation of Europe's Oppressed in Easter Message

Hope that Allied armies may soon bring about the liberation of oppressed peoples in Europe was voiced in London by the Archbishops of Canterbury and York in a joint Easter message.

"This year," the message said, "we approach Holy Week and Easter with special resolves and special hopes. Our nation awaits the opening of an enterprise which must test it greatly.

"We look forward to seeing our forces and those of our Allies break their way into Europe as liberators of their oppressed peoples. All recognize it as a critical moment in human history.

"Let us use this season to enter into a fellowship with Our Lord so close that we may be agents of His purpose, not claiming Him as the Champion of our cause, but dedicating our cause and ourselves to Him that we may bear what suffering comes in union with His sufferings, and be able to make victory, if He grant it to us, the means of fuller service to Him."

Propose Reorganization Of Clergy Training

A far-reaching scheme for reorganization of the recruiting and training of clergymen is proposed in a report of a special committee appointed by the Archbishop of Canterbury.

The report advocates longer training and refresher courses, provision for training older men desiring to enter the ministry, and more active recruiting of future clergymen in schools and universities. It also urges coöperation with Free Churches in establishment of theological faculties in universities, and closer coöperation with the Student Christian Movement.

Formation of an interdenominational college in connection with the British Council of Churches and the ecumenical movement is proposed.

"The Anglican Church is becoming more aware of its responsibilities in the great matters of reunion and of the re-evangelization of secularized society," the report states, "but few of us have as yet clearly faced the theological or practical problems involved or thought out the best ways of meeting them.

"We need to consider with other Christian bodies how we can best coöperate, whether at home—in new housing areas, for example—or abroad, without sacrificing principles or ignoring real differences."

Purpose of the new plan, it was stated, is to develop greater powers of spiritual leadership and equip clergymen who will be competent to deal with social, industrial, and rural life problems.

The plan seeks to create a type of clergyman who will be "more familiar with modern scientific and secular thought and able to bridge the gulf that exists today between the presuppositions of the ecclesiastical world and those of ordinary men."

CHINA

Rev. Robert Wood Returns To Work Among Students

The Rev. Robert E. Wood, who returned to the United States on the first *Gripsholm* trip, is on his way back to China, according to announcement by the National Council's Overseas Department. Exact time and place of departure were of course not announced, but Fr. Wood's return to the work from which he "retired" and which he loved, is explained best in his own words.

"Bishop Y. Y. Tsu is the one who is inviting me back to China, although I am nearly 72 years old, for special work



FR. WOOD: 72 years young, he is returning to China.

among students. The Church Missions House, New York, is backing me up and making arrangements, and even our Chinese Ambassador is helping me to get a passport from the United States State Department, saying that I will be welcome in China."

Nearly all of Fr. Wood's 46 years in the ministry of the Church have been given to missionary work in China, where he was priest-in-charge of St. Michael and All Angels, and chaplain of the Church General Hospital, Wuchang, in the diocese of Hankow.

Fr. Wood is modest about his own important share of the Church life of China, and during his stay in this country hardly mentioned his experiences there, such as the Boxer outbreak in 1900, the Revolution of 1911, the siege of Wuchang, when he was shut in and under fire for 40 days in the walled city, the rough adventure of travel throughout a large area of the interior China, and his extensive refugee work in the present war.

His varied and far-reaching work has included such different features as revising the translation of the Prayer Book in Chinese, assisting in the compilation of a new and widely used Hymnal, and directing his large and important parish, with vigorous missionary work both in city and country radiating from that center and reaching people of all classes—high officials of the government, officers and sol-

diers of the army, scattered farmers in little villages, college students, and ricksha coolies of the streets.

His clergy house was a hospitable center where Chinese clergy and catechists gathered for devotion and conference, and for personal direction in problems and difficulties. Chinese from far and near dropped in on him for a meal, for a day, or for a week, and were always welcome.

After Fr. Wood's official retirement from active service, he wrote that being on a pension was a joy, as the money permitted him to help people so much more effectively than ever before. At the same time he continued a full schedule of services and evangelistic work.

YUGOSLAVIA

Germans Guard Against Escape Of Serbian Church Head

German occupation authorities in Belgrade are taking unusual precautions to guard against the escape of Patriarch Gavrilo, head of the self-governing Orthodox Church of Yugoslavia and a prisoner since 1941, according to a report to Religious News Service from Stockholm. The original source is not named.

Following reports that Partisan forces are advancing southwest of Belgrade comes the announcement that the Germans have shifted the 63-year-old Orthodox leader to more closely-guarded quarters in the Rajocitsa convent near Belgrade. Previously the Patriarch had been confined in a monastery some 30 miles from the capital.

The Patriarch has been joined in his new "prison" by the second-ranking leader of the Orthodox Church, Bishop Nikolaj Velimirovic, who was arrested early this year for preaching against Yugoslavia's Quisling regime.

The two Church leaders had previously been offered their freedom on condition that they would speak out against the Partisan forces headed by Marshal Tito, but have adamantly refused to do so, according to the report.

Another strategy, adopted in the case of Patriarch Gavrilo, has been to release him conditionally on a few occasions, presumably in the hope that he would fall in with the wishes of the Germans.

The latest bribe was proffered by General Neditch, head of the puppet pro-Nazi regime, who urged the Patriarch and Bishop Velimirovic to go to Montenegro and rally the population in opposition to the Partisans.

Orthodox Priest in

Tito's Provisional Government

According to the International Christian Press and Information Service in Switzerland, the delegate for home affairs of the new provisional government formed in Yugoslavia under the leadership of Marshal Tito is a Serbian Orthodox priest who has taken active part in the guerilla fighting and who has been severely wound-

ed. Among the 76 members of the "præsidium," which is the nucleus of a parliament, there are three Orthodox priests, says the information service.

GERMANY

Nazis Now Arresting Quakers

Nazi authorities in Germany are now arresting members of the Society of Friends (Quakers), who up till now have been immune from persecution, according to a Swedish informant who has just returned from Germany. A number of Quakers, the informant disclosed, are in concentration camps because of illegal activities on behalf of Jewish refugees from bombed-out areas and for asserting their pacifist convictions.

In the occupied countries, particularly in France and Holland, German authorities have adopted an increasingly harsh attitude toward the sect, it is also learned.

French Quakers, nevertheless, are carrying on humanitarian work with the aid of funds received through Switzerland from Swedish and American sources. In Holland, the Quakers are still holding monthly meetings and are discussing plans for post-war relief work in that country.

CANADA

Government to Take Over

Liquor Business

The Board of Evangelism and Social Service of the United Church of Canada has decided to ask the Church's General Council to support proposals that the Canadian government take over the liquor business and run it as a state-controlled monopoly.

Profits, according to the Church-sponsored plan, would be used to finance temperance campaigns, treat alcohol addicts, and liquidate damages incurred through the misuse of liquor.

A similar plan is in force in the Soviet Union.

Demand Greater Attention

To Child's Rights

A demand for greater attention to the "inalienable rights of the child as a member of the community" is voiced in a joint statement just issued in Montreal over the signatures of the heads of the Roman Catholic, Anglican, Russian Orthodox, Presbyterian, United and Baptist Churches and the Salvation Army in Montreal.

The statement reads in part: "We, as Christians, welcome the interest in the problem of juvenile delinquency displayed by the various groups of this city.

"We insist on the paramount importance of the child in our community and on his inalienable rights as a member of the community.

"We assert the right of the child to:

"1. A Christian home in which his parents are as deeply concerned about his moral and spiritual welfare as they are about his physical welfare. Juvenile delin-

quency is a symptom of adult delinquency.

"2. Facilities for Christian education. We commend all that has been done by municipalities and the province for the education of the child but we ask for further provision for every type of child, for we feel that much juvenile delinquency is due . . . to lack of the kind of education adapted to different types of mind and degrees of ability. We ask further that the fact be recognized that the Christian religion is the only foundation on which education can be built for a Christian community.

"3. We . . . ask for greatly increased facilities for children's recreation.

"4. We ask provision to protect the child against every kind of exploitation, in factories or shops, or in places of amusement.

"5. We ask that juvenile courts be improved . . . and that recommendations of judges and expert groups be taken into account.

PARENTS' RIGHTS

"We recognize that . . . with the duty of parents go certain rights. The right of the father to earn a decent living; of the family to adequate housing and protection against disease; the right to such conditions as will make it unnecessary for mothers to engage in industry to the detriment of children; the right of parents as well as children to recreation.

"Further, we urge Christian people to give more thought to those who do not recognize the claim of the Christian faith upon them; for juvenile delinquency is not only a problem of the individual but of restoring society to Christ."

The statement bears the signatures of the Most Rev. Joseph Charbonneau, Roman Catholic Archbishop of Montreal; the Rt. Rev. John Dixon, Anglican Bishop of Montreal; the Rev. Anthony Terechenko, rector of the Russian Orthodox Cathedral; the Rev. Malcolm A. Campbell, Moderator of Montreal Presbytery of the Presbyterian Church; the Rev. Stanley S. Stock, Moderator of the Eastern Association of Baptist Churches; the Rev. Thomas Scott, chairman of the Montreal Presbytery of the United Church of Canada; and Lieut. Col. G. Best, Montreal divisional commander of the Salvation Army.

Mission to Seamen

Of the uncounted thousands of seamen who throng the streets of wartime Halifax, 22,508 visited the Mission to Seamen during 1943, it was revealed by the report of the chaplain, the Rev. F. W. Weaver, L.Th., given at the second annual meeting of the Halifax branch, February 25th, in the mission's rooms in the Church of England Institute building.

Considering that the Halifax branch is less than two years old, the large number of visitors last year is seen as epitomizing the place which the sign of the "Flying Angel" holds in the hearts of seafarers. Among a group of navy and merchant seamen present, two rose to give personal testimony to the value which they place on its ministrations.

"The thing that meant most to me on

my first visit here was the prayer service in which I joined," said Petty Officer Frank Grimshaw of the Royal Canadian Navy. "It was something I didn't find at most centers for service men."

"When I came here after my ship was torpedoed Mrs. Weaver outfitted me with clothes," said John Paquette, English merchant seaman, a victim of four such sinkings. "Both Mr. and Mrs. Weaver have done a great deal for me. Mrs. Weaver, in particular, I have to regard as a mother."

The Halifax branch stands as a monument to His Grace the late Archbishop MacKenley, in whose heart men of the sea always held a warm place, and whose efforts were crowned with success when it was opened in 1942. Only one other branch of the mission's far-flung posts is in Canada, that in Vancouver, B. C.

Mr. Weaver, a native of Somerset, England, came as the first chaplain after service with the "Flying Angel" in China from 1924 till 1927, and again from 1937 till 1941. He and Mrs. Weaver left Shanghai for Hongkong just before the attack on Pearl Harbor and were forced to run the gauntlet of Japanese submarines to Australia, whence they came to Halifax.

EAST INDIES

Japanese Attempt

To Conciliate Moslems

Japanese occupation authorities in the Netherlands East Indies are making an unsuccessful bid for support from the Mohammedan population by offering preferential treatment at the expense of Christians, according to a report to the Office of War Information in Washington, D. C., from official Netherlands sources in Melbourne.

Moslem guros (religious teachers) have been forced to undergo indoctrination by Japanese military and civilian authorities, but this measure has only intensified resentment among the Mohammedan leaders, the report states.

The greed and brutality of the Japanese and their failure to solve economic difficulties, it adds, have estranged the Mohammedans in most areas no less than the Christians. Moslem workers and school children have treated with contempt a decree ordering them to begin their daily tasks with devotion to the sun and the Japanese imperial palace.

Meanwhile, in Java, according to a Tokyo radio broadcast beamed to America, Japanese military authorities have decided to open on April 1st "religious affairs sections" at municipal and provincial offices to bring about "a smoother administration regarding Moslem affairs."

DENMARK

Paper for Hymnals Used

For Cigarette Manufacture

Hymn books are almost unobtainable in Denmark, it is reported in Stockholm, because paper ordinarily allocated for hymnals is being used in the manufacture of cigarettes.

ARMED FORCES

Battle Casualties Among Chaplains

Battle casualties among Army chaplains have been exceeded on a comparative basis by losses among officers in only two other branches of the service, the Air Forces and the Infantry, the War Department announced March 23d.

The comparison of battle casualties was based on officer casualties in the other branches, since the Chaplain Corps is composed of officers only.

Nineteen chaplains were killed in battle through 1943; 19 were wounded; one was missing in action; and 33 were prisoners of war. Thirty-one had died as a result of accidents or illness.

As of December 31, 1943, the report also disclosed, 85 chaplains received a total of 90 decorations, some of the officers having received more than one award. They won three Distinguished Service Crosses, three Croix de Guerres; 26 Silver Stars, 15 medals of the Legion of Merit, 39 Purple Hearts and four Soldiers Medals.

At the end of last year 6,998 chaplains were on active duty in the Army.

Chaplain Reprimanded for Writing to Congressmen

Lt. Charles L. Austin, a chaplain at Keesler Field, Miss., has been verbally reprimanded by the Army for writing letters to congressmen on the question of votes for soldiers, Representative Scott, a Republican of Pennsylvania, said March 22d. Mr. Scott said he received a letter from Lt. Austin March 8th in which the chaplain asked if he had voted against the Federal ballot bill because he did not "trust the Federal government to administer the task impartially" and adding that "you realize, of course, that in an issue of this kind your reasons better be sound."

Mr. Scott wrote to Col. Robert E. M. Goolrick, commanding officer of the Air Forces technical training base, and asked if it was proper for an officer to carry on such "lobbying activities." He said Col. Goolrick replied in part, "An investigation at this station reveals that Chaplain Austin has written a letter to a number of congressmen which it is believed improper. This investigation also reveals that Chaplain Austin is not engaged in other political activities and he is making no effort to influence the vote of soldiers at this station.

"It has been emphasized to Chaplain Austin that he was in error in writing such a letter and he has been reprimanded verbally for his action."

(Chaplain Austin is not a priest of the Episcopal Church.)

Tours in the Holy Land Popular

According to the *Army-Navy Register*, scenic tours through the Holy Land, conducted by U. S. Army chaplains for military personnel on furlough, became so popular and encouraged so much religious

interest that stores in Jerusalem sold completely out of Bibles.

Chaplain Jack P. Morison, a 9th Air Force chaplain stationed in Cairo for the past 13 months, said that over 3,000 officers, nurses, and enlisted men had taken the tours in a little over a year.

"Perhaps the largest tour was during Holy Week," he said, "when 500 officers, nurses, and men participated, and it was during this week that our mobile chapel cars were dedicated. . . Expenses are met on a pro rata basis, each person paying his share. An average tour is three days, but some are only one day, some a week. It depends on how much time a person has to spend."

Of special interest, said Chaplain Morison, are the Church of the Nativity in Bethlehem, the Way of the Cross (Christ's itinerary from point of condemnation to Calvary), the Tomb of Our Lady, David's Tower, the Temple of Omar, Solomon's Temple, the various gates and original streets of Jerusalem, the Garden of Gethsemane, and the Church of All Nations. The longest tour is from Jerusalem to the Sea of Galilee.

Buses or taxicabs are chartered, and the quarters at various stops are run by the British and are very good, Chaplain Morison said. British chaplains help by furnishing guides.

Motion Picture Film Service

Inaugurated for Chaplains

A motion picture film service for Army and Navy chaplains has been jointly inaugurated in New York by the Service Men's Christian League, the Salvation Army, and the Army and Navy YMCA.

At the request of chaplains the project will supply religious films free of charge. It is expected that at least four film depositories will be set up in various sections of the country.

Director of Chaplains to Inspect Activities in Field

Captain Robert D. Workman, Chaplain Corps, U. S. Navy, the director of the Chaplains Division, will make a tour of Naval activities in the Caribbean Islands, South America, the Mediterranean area and the British Isles to observe the effectiveness and efficiency of the Navy Department's program for ministrations to the spiritual needs of Naval personnel.

Traveling by air, Chaplain Workman will be accompanied by Commander John R. Boslet, Chaplain Corps, USN, Roman chaplain on duty in the office of the Director, and Lt. Commander Joshua L. Goldberg, Chaplain Corps, USNR, Jewish chaplain now on duty at headquarters, 3d Naval District, New York.

Secretary of the Navy Frank Knox has presented greetings to Chaplain Workman to be presented by him to Naval chaplains, Naval personnel, and Church authorities in the field.

The tour will take about two months.

HOME FRONT

Prayer Center Opened

A war-time prayer center for all persons has been opened in Washington, D. C., under the sponsorship of the Washington Federation of Churches.

The center is to be in operation daily. Devotional aids and a suitable book in which worshipers can inscribe the names of the persons remembered in prayer are being made available.

Servicemen Remembered

The Church of the Ascension, Mount Vernon, N. Y., has an Altar of Peace, consecrated seven years ago by Bishop Gilbert, Suffragan of New York, to the memory of Livingston Brown, son of the Rev. Melford Losee Brown, rector of the church. Here every Thursday morning the mothers of members of the parish who are in the service gather to participate in the Holy Communion and offer their prayers for a just and lasting peace.

The Church of the Ascension also remembers its men and women in the service with the *Ascension Messenger*, a monthly pamphlet especially for and about them. It was a year ago that the Rev. Mr. Brown's correspondence with members of his parish in the armed forces became so heavy that he realized that he must do something about it—something that would keep them in close touch with their church. In January, 1943, the first 60 copies of the *Messenger* were sent out, and now 130 copies are published each month. Except for the first few issues, no appeal for funds to support the pamphlet was necessary, for sufficient money has been given to the rector for each issue.

Religious Observance of Armistice Suggested by Federal Council

Detailed suggestions for observance of the Armistice have been prepared in New York by the Department of Evangelism of the Federal Council of Churches. Booklet and pamphlet material outlining various types of programs and services suitable for the occasion will shortly be sent to all councils of churches and ministerial associations throughout the country.

In a preliminary memorandum issued to Church and clergy bodies, the Department recommends that Church leaders in every community request civic officials to arrange for Armistice Day mass meetings at which the "religious emphasis" will be given special prominence.

Local churches are urged to supplement these community mass meetings with prayer services, 24-hour "prayer vigils," and united religious gatherings.

It is also suggested that church bells and chimes be rung simultaneously at stated periods during the Armistice observance.

The memorandum notes that the State Department in Washington has already made formal plans for a musical program to be played on the day of allied victory.

A Liturgical Three Hour Service

By the Rev. Wilford O. Cross

THE PARSON'S HAND BOOK started me worrying a little about the merits of the usual Three Hour Service. One does not have to believe Percy Dearmer's doctrine that the second year of the reign of Edward the Sixth marks the culmination of the Kingdom of Heaven, but after all Dearmer had sound judgment about many matters and was a precursor and pioneer of the liturgical movement. Dearmer says, "Excellent as hortatory devotions of this kind (the Three Hours) are, they must not be allowed to replace the Church's appointed offices." Also, some ten years ago, I had begun to preach "Seven Something Elses" on Good Friday in the interest of bobbing up each year with fresh meditations, and I was getting a long, long way from the Cross and Passion of our Lord. For these reasons, for the last ten years I have been using the Prayer Book Offices and three meditations during the three hours of Good Friday. When I first began there were several services on the market that made use of the Prayer Book, but they all seemed to me to add the Prayer Book to the structure of the Seven Last Words—a kind of Anglican garnish to an essentially French service.

So I discarded the Seven Last Words and my poor meditations thereon, and began to use the great liturgy that God has given us. The effect was amazing. At once the lessons of Holy Scripture began to speak of the Cross with their glowing and smoldering eloquence. The Passion of our Lord was now being told in the incomparable words of Holy Scripture against the background of the Old Testament lessons, and the Psalms, and the magnificent Good Friday Epistle from Hebrews. The reading of these lessons of the Passion becomes central to this service. Sometimes a good layreader is useful here, because layreaders often read lessons with more reverence than the clergy and they have not been taught the ecclesiastical howl. At any rate these lessons should be read well, and may be introduced with the traditional phrase "Hear now the Passion of our Lord," to set them off

The Good Friday Service

¶ *This service of three hours devotion and vigil at the foot of the Cross is based on the Book of Common Prayer. The first hour is an adaptation of Morning Prayer, the second hour combines Litany and Ante-Communion, the third hour is a modified form of Evening Prayer. Great emphasis is put upon the Prayer Book lessons, telling the story of the Cross. There are three addresses, one each hour.*

¶ *You may leave at any time during the service except at the times of silence. Please sit towards the front and please respond in the service. It is distinctly a congregational service.*

¶ *Please follow the usual Prayer Book directions for sitting, standing and kneeling, except for the Psalms. Here, because of the length of the service we shall sit and bow our heads for the Gloria.*

¶ *The offering at this service goes to the Cathedral of St. George in Jerusalem.*

12 noon. The First Hour:

The Penitential Office, p. 60
Hymn 67, "See the Destined Day Arise"

Morning Prayer for Good Friday
(with hymns for Canticles)

Sentences, p. 4

Psalm 22, p. 366 (seated) (no Venite)

1st Lesson—Genesis 22: 1-18

Hymn 65, "There is a Green Hill"

2nd Lesson—St. John 18

Benedictus

Creed, p. 15

Versicles and Responses, p. 16

Collects, p. 17

Hymn 337, "When I Survey the Wondrous Cross"

First Address

Prayers and Acts of Devotion

Silence until 1 P.M.

1 P.M. The Second Hour:

Hymn 339, "O Lamb of God, Still Keep Me"

The Litany, p. 154

The Collects, p. 156

The Epistle, p. 157

Hymn 76, "At the Cross Her Station Keeping"

The Gospel for Good Friday, 157

The Nicene Creed, 71

Intercessions

Hymn 66, "Sing, My Tongue, the Glorious Battle"

Second Address

Prayers and Acts of Devotion

Hymn 63, "The Royal Banners Forward Go"

Our Father

Silence until 2 P.M.

2 P.M. The Third Hour:

Hymn 338

Evening Prayer

Sentences, p. 22

General Confession and Absolution, 23

Responses and Gloria, 25

Psalm 40, p. 390

1st Lesson—Isa. 52: 13-53: 12

Magnificat, p. 26

2nd Lesson—St. Luke 23

Nunc Dimittis, p. 28

The Apostles' Creed, p. 29

Collects, p. 31

Hymn 335, "Glory be to Jesus"

Prayers

Hymn 336, "In the Cross of Christ I Glory"

Third Address

Prayers and Devotions

Silence until 3:00 P.M.

Hymn 78, "It is Finished"

SONG TO THE VIRGIN

LADY of the lily hands,
Lady of new fallen snow,
I have watched you walking
Where the yellow jonquils blow.

Lady walking softly there,
Lady of the sorrows,
What is dripping from your heart
Like the crimson of the rose?

ERWIN W. SMITH.

from the usual mumbled routine of Morning Prayer lessons.

Another discovery was that the congregation had much more part and much more variety and stayed longer and seemed to go away with more. The service, of course, must be clearly outlined and the time and the Prayer Book pages carefully indicated for strangers unaccustomed to the Prayer Book. A sprinkling of trained people in the congregation to lead responses and singing also helps, and a conductor at the Litany desk might be a very helpful adjunct in parishes where people are accustomed to merely whispering responses.

This type of service affords opportunity

for plain and direct teaching of the Cross. This is particularly valuable just now when pain and death are so much a part of current history. The three 15 minute addresses, one coming in each hour, provide a unified series, each one of which is a unit in itself. The Passion can really be preached in an arrangement like this. And the possibilities are infinite so that one does not have to repeat one's meditations year after year. Topics such as: Man at the Foot of the Cross; Man on the Cross; God on the Cross, are available. Or there is: Defeat, Battle, Victory. Another possibility is: Sin, Suffering, Death. The range and variety are infinite. Something solid can really be done in approaching

The Living Church

the Passion and the Atonement and the Redemption.

In these days when the Bible is no longer read very much, it is most important that the story of the Passion be read and that its meaning be preached. This is the real antidote to the sentimental Christianity that is all lilies and no cross.

This, of course, is a harder service than the three hours. However the variety, the

lesser mental hazard of having three logical sermons rather than seven scattered meditations, and the stimulus of dealing with a glorious liturgy rather than a bleak aliturgical monotony, make up for the slight extra physical drain of the Prayer Book Offices. A stripped altar with the cross in lonely splendor adds solemnity on this day. The service fits very well into the three hours, the three

periods of silence serving as "expansion joints" to adjust mistiming. The devotions following the addresses are usually given at the altar steps, and consist of simple prayers such as: "O Saviour of the world who by Thy Cross and Passion hath redeemed us, save us and help us, O Christ." The short period of Intercessions gives us a chance to pray for those who are absent, involved in the passion of our world.

The Wounds of Christ

By Edna G. Robins

THE SAVIOUR of the world stands before the judgment seat of Pontius Pilate. As we linger with the crowd we see the chief priests and the elders arguing with the Roman governor, while Jesus remains silent, apparently indifferent to the excitement around Him. Pilate sees through these priests. He reads aright the malice and envy that gnaw at their souls. It is the custom at the feast to release a prisoner, and Pilate tries to free Jesus. But the chief priests will not allow their victim to escape. They incite the crowd to fury. We join fiercely in the frenzied cry, "Release Barabbas!" Pilate tries in vain to save Jesus. As we shout the cruel words, "Crucify Him, crucify Him!" the governor weakly gives in and Jesus is led away by the soldiers.

We follow after them, anxious to see what becomes of this uncomfortable Prophet, and join the guards in their mocking sport of Him. Our hands that are too weak to do any act of kindness or mercy are eager to form the crown of thorns and press it down upon His brow. Our arms that have grown useless through laziness and self-indulgence are suddenly strong enough to wield the heavy scourge. With a shame-faced delight we join in the mocking plaudits that hail the captive King.

And yet He has never done us any harm. He has just made us feel uncomfortable. In the face of His poverty and simplicity and selflessness we are put to shame for our lives of ease and selfishness. His honesty and sincerity make us appear hypocrites, time-servers. Because of His goodness and the purity of His life the little sins that we love and hug to our hearts take on an unexpected seriousness and gravity. So we are glad that He is going to be put out of the way where He will not distress us any more by His exemplary life.

When the time comes for the Prisoner to receive His cross and set out for Calvary, we follow after Him. It has been an exhausting night but we are borne up by all the excitement. We notice that Jesus staggers under the weight of the cross, as He is weakened by the pain of the scourging and the buffeting that He has received. His footsteps—that we are tracing—are soon marked by bloody prints on the rough road. Finally He falls, and the blood on His lacerated forehead mingles with the dust. The soldiers pull Him to His feet roughly and urge Him on, but it is soon evident that He will never reach the place of execution without some as-

sistance. The guards catch sight of a husky country fellow and force him to carry the heavy end of the cross after Jesus.

The procession moves along slowly. Once a woman runs out of the crowd and wipes the sweat and blood from the Prisoner's face with her veil. At another time some women burst out wailing at the sight of His haggard face and toiling figure. Once the unfortunate Prophet stops to gaze upon a woman simply dressed but of dignified bearing. Such a look of unutterable love and sympathy passed between them that for a moment the bitter grief that contorts her features is transformed into an expression of trust and hope and courage. A murmur passes through the crowd—"the mother of Jesus."

At last the procession reaches its destination. The soldiers, used to these executions, proceed without delay to their grim duties. As we watch them, we hear the scribes and elders jesting about this Saviour who could not save Himself. We join in the laughter and even applaud the chief priests who pass by reviling Him. But there is a nervousness about our laughter and an inward shrinking as we hear the blow of the hammer that sends the heavy nails through the Prisoner's unresisting hands.

Finally the cross of Jesus is lifted up with those of the two malefactors. Now He will trouble us no more. Nailed fast to the cross, He cannot get away, and we may now get on with our careless, selfish lives without danger of interference from Him, without any more of that wordless reproach that hurts our self-esteem, our self-satisfaction. Certain that He cannot escape from the cross, we are free to go to attend to our worldly affairs and pleasures. But there is a tension in the air, a mysterious undercurrent, that makes us reluctant to leave the scene. So we select a place near the crosses and sit down to watch for a while longer.

We realize suddenly that from under the mocking crown of thorns the eyes of Jesus are turned upon us, are seeking us, not in anger, not in condemnation, but in sorrow, in love, in an anguish of compassion. He hangs there silent, but His bleeding wounds cry out. They tell the story of His goodness which we despised and of our sin which rejected His love. Forgetful of our surroundings, we stare up at the cross where Jesus is dying. His patience accuses us; His silence condemns us; His uncomplaining grief overwhelms us. Those little sins we treasure, all the

petty weaknesses we fear to fight, the self-love that centers our minds, our hearts, our wills on ourselves instead of on our God—we see them there in those red wounds. Not from the piercing of thorn or scourge or nail does Jesus suffer the keenest pangs, but from the sharp thrust of our ingratitude and the dull ache of our indifference. We are shocked by this revelation and shamed by this sudden self-knowledge, and we wish to get away from the sight of Jesus, suffering for our blind and wilful carelessness. But we find that we cannot leave the cross. We, who thought to keep the Lord there so that He could not trouble our consciences, find that we ourselves are fastened to the cross by the bonds of love, by the attraction of perfect goodness. Instead of going away from the cross we begin to creep towards it, our eyes fixed on Jesus who has cared for us enough to die.

Above His head we read the inscription, "The King of the Jews." We realize now with what royal dignity He has faced His tormentors. In reviling and persecuting Jesus we have heaped reproach not on Him, the stainless One, but upon ourselves, the foolish, the ignorant, the blind. Our hearts are filled with dread, with an agony of self-reproach, as we behold the cross, the instrument of shame and death, become the throne of our Lord and King. Nothing matters to us now but to confess our sin and obtain His forgiveness. Though the earth rock beneath us and the heavens be obscured, we know no fear but the fear of separation from Jesus, the fear of being cut off from His love. While the scribes and elders flee over the quaking ground, we cast ourselves down before the cross in a passion of humility and self-abasement, pleading with our Lord for forgiveness and mercy. And the wounds of Christ become our hope and refuge, for in them we read His love, His infinite tenderness. His wounded arms are outstretched to help us; His pierced side becomes our hiding place. Although we know that we will never again be free from the cross, the knowledge fills us with joy rather than foreboding, for we are never so safe as in its shadow. Life with its restlessness, its dissatisfactions, its sorrows, becomes simple and serene; now that we have accepted the constant, the living Presence of Jesus, our Saviour and Guide. As His enemies flee in fear and trembling we take up our station by the cross with penitent hearts but with loving confidence, hailing the wounded but victorious Jesus as our Lord and God.

What Can the Parish Do?

III. The Parish In the World

By the Rev. John O. Patterson

Rector, Grace Church, Madison, Wis.

WE HAVE described the Church as the Family of God, the Divine Society. The Holy Scriptures further describe the Church as the Bride of the Messiah, the Temple of the Holy Spirit, and the Body of Christ. The world wonders, as it looks about, how the Church dares make such claims. If God's gifts are so freely given that men might have life and have it abundantly, then the man in the street might well wonder that Christianity has not already transformed the world into the Kingdom of God. If this power is real, this grace so freely given, how are we to explain the apparent failure of the Church?

For the indictment can be made. On every hand we find evidences of a lack of power for good, men without certainty of God, denying value in His Church and denying reality to Eternal Life. As we have seen, even in the Church itself, we often find sterility and little evidence of the power of Holy Fellowship. If the Christian religion is the power house that the Church has claimed, in what way has that power been "short-circuited?"

The fault lies, it would seem, with those of us who are members of the Church. We can no longer point our finger at the world and say, "If you would but accept the truth, the Kingdom of God would appear." Rather does the world point at us, saying, "If you would once again show forth your faith, we could see wherein we differ."

Is it not true that we have all too often promised the Bread of Life and then offered it to people as though it were a stone—however precious; promised fellowship, but offered individualism; boasted of a family life, but manifested a social and spiritual caste system! The fault rests not with the Faith or the means of grace—but with our fellowship in that Faith and our use of that grace. It is not that power is lacking in the Church of God, but that we have all too often failed even to be aware of it.

It has been said over and over again that Christianity has not failed—that it simply hasn't been tried, and trite as this may be, it is true. All too often men have been content to preach or to listen to, to practice an ethical code in place of a dynamic religion and to substitute for the Christ of the Gospel, a Jesus of our imagination.

This indictment has been powerfully stated by Charles Clayton Morrison, editor of the *Christian Century*, in the following words:

"We moderns have made a great mistake in our ethical interpretation of Christianity. Perceiving that our religion is shot through with ethical purpose, we have censored to take the Church as a human device based upon this ethical idealism.

Jesus, we have said, showed us in His life and teachings, the true way of life. The Church again, we have said, existed for the admirable purpose of realizing Jesus' moral ideals. This conception of the Church I most emphatically disavow. I regard it as a grave if not a terrible mistake. To conceive of the Christian Church as resting upon an ethical basis, is to sacrifice the very substance of the Christian Faith. The ultimate thing about Christianity is not in its ethics, but its ontology. Its basic affirmations are not concerning what *ought* to be, but concerning what *is*."

Until we accept this truth and show it forth in our Faith and practice, we shall continue to fail in our mission and to pay the penalty of that failure. We are today in the position of the man who has been betting on race horses. Finally coming to his senses he refused to bet again saying, "For 20 years I've been betting on horses. I've always done it expecting results—all I've gotten is consequences!"

THE PROPHETIC OFFICE

The Church has a tremendous charge and commission in the world. We Churchmen are hearing a great deal today about both the Church's responsibility and the Church's opportunity in the post-war world. We are being bombarded with tracts, pamphlets, conferences, sermons, plans, and programs as to the Church's place in the war, in the peace, in the world. For many of us, these are perplexing and bewildering, for the average Churchman is neither a statesman, an economist, nor a seer. The consequence of this bewilderment is all too often a denial of the Church's age-long prophetic office. Because of our incomplete understanding of the issues involved, or our shoulder-shrugging hopelessness at the magnitude of the task, too many Churchmen are willing to relinquish the Church's right to pass judgment on the world's statesmanship, economics, and politics. This is apostasy—that the Church should ever still her voice as to the rights of men and of nations!

But this we must believe and believe with all our hearts, that the *primary* function of the Church in the world is *to be the Church*. What the Church can accomplish merely by being itself is not only primary, but of far greater importance in the saving of mankind than anything it can ever do in the way of social action, legislated morality, peace table lobbying, or what have you. The Oxford Ecumenical Conference has stated it most forcefully, saying, "It is the Church's function to proclaim the Gospel of Jesus Christ, and then to witness to that truth. If the message falls on deaf ears, that is not her concern: that must be left in the hands of God."

Nothing that the world does can ever

stop this type of Christian progress. It is an inalienable right and privilege of the Christian and depends only upon the intelligence, insight, and devotion of the members of the Church. We must remember that nothing that the Church does can ever surpass in importance its vocation to be a "colony of heaven."

This way of progress puts before us three specific goals:

First, in every parish, let the church be the Church.

Second, in every parish, let us see the liturgy as that Church in action.

Third, in every parish, let us remember that the liturgy encompasses the whole of the life of man.

We have already considered the first two of these goals. The third is of equal, indeed even greater importance; in every parish let us remember that the liturgy encompasses the whole of the life of man! For such it does—and until we see that all of life must be liturgical and that the liturgy is but a partial sacrifice until it does encompass all of life—until that day, we can never fulfill our commission in the world. The mission of the Church is to bring into conformity with God's will all the longings, desires, and accomplishments of men, and it is in her liturgy that the Church unites herself and each of her members with the purpose and will of Almighty God.

This teaching has always been an essential part of all Christian liturgies. It is essential to the mission of the Church in the world, and no teaching which reduces the Eucharist of a "Service of Fellowship," a "Memorial of the Passion," or a "Means of Communion," can claim to be more than partial expression of the Christian ideal. The Holy Communion is the Lord's Gift of Himself that His people may be so fully united to Him that it is not they that live but He that lives in them—that they "might bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in the body."

To what extent is this expressed in the life of our parishes and parishioners? To what extent is its neglect responsible for our failure to accomplish among men that with which we are charged? We have accepted this as theological truth, but have too often forgotten it, hidden it, or avoided it in our actual religious life.

One of the loveliest prayers of our Christian heritage has the phrase: "let the whole world feel and see that the things which were cast down are being raised up, that those things which had grown old are being made new, and that all things are returning to perfection through Him from Whom they took their origin, even through Our Lord Jesus Christ."

How can we in our parish life, make

real the redemptive power of Almighty God? How can we reach out beyond the limits of the one hour a week service, or the twice a month guild meeting and infuse the hour-by-hour, day-by-day life of the people of the fellowship?

We can do it by preaching and teaching and studying the true nature and true meaning of such worship as the Prayer Book presents. We can do it by conscientious acceptance not only of the theological implications of the Eucharist, but also of its implications in terms of our home lives, our work, our leisure, and our privacy. For the Eucharist is as a circle, encompassing the whole of life—the life of the individual and the life of the corporate group which is the Church.

One might, as in Chart III, draw such a circle, representing the life of the parish



CHART III: All of life must be seen to be Eucharistic.

and thus the life of each and every parishioner for a whole week. The tiny arc on the circumference of that circle is our parish hour of worship in church on Sunday. One extreme of that arc is to be labeled 9:30 A.M., the other 10:30 A.M.—or whatever hours the parish has established. The tag on the whole arc is "Our Parish Service of Holy Communion."

But is that quite true? Does the Eucharist begin with the processional hymn, or the Collect for Purity? Does it not perhaps begin with the work of the altar guild preparing the sanctuary, or the sexton preparing the church, or the celebrant preparing himself? Perhaps we must extend the length of that arc on the circle from 9:30 A.M. Sunday, back to 9:30 Saturday. But just as the altar guild is participating in the sacrifice by arranging the altar and preparing the elements, so those who grow the wheat and those who make the bread, those who press the grapes and those who transport the wine, participate in the sacrifice also.

So also the parishioner is participating in the Eucharistic sacrifice, which is to include the offering of himself, his soul and body, on Friday at his work, on Thursday, at his play, on Wednesday at home, or on Tuesday in his solitude, or on Monday in his sickness. For the offering, whether he would or not, must be whole and complete, and we who are to be present and to be presented are as much the elements offered as is the bread and wine.

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We are sometimes consoled with the thought that we can offer Almighty God our sins to be redeemed. We must remember that we also offer him our virtues—and frequently poor things they are. We offer him the wages we pay our employees, the codes by which we compete in business, the way we treat our servants, the things we do behind locked doors. We offer him our sickness and our health, our joys and our sorrows, our fears and our hopes. We offer him the world's statesmanship and the world's carnage, the young man's visions and the old man's dreams!

So with each phase of our existence the time tag on the arc labeled "Eucharist" is pushed back and further back, until it has completed the whole circumference of the circle—and all of life is seen to be Eucharistic. For such it is! Every thought, every word, every deed is brought to that altar, united with that sacrifice, baptized into Christ! All of life for the Christian must be liturgy!

There is nothing merely theoretical, pious, or abstract in this. For the practising Christian the Eucharist is the mainspring of his life. We say that on Friday at his work, the parishioner is preparing for the sacrifice, participating in the Eucharist. Certainly nothing in our life is any more real, nor any more important to us than the work by which comes our living. Yet how often we see little connection between what we do to earn that living and what we do to worship our God. Every once in a while we hear the "Sermon on the Mount" and have twinges of conscience—until we tell ourselves that the Sermon on the Mount presents the pattern of life of the Kingdom, and not a code which can be fully realized in the world of today.

Are we to continue to acquiesce in this kind of world, a world that sanctions the complete departmentalization of religion, sanctions a ruggedly individualistic and economic concept of man, with occasional hopeful prophecies that something be done in the future to bring about a more Christian society?

Few things have done more damage to the Church's mission than has our squalid acceptance of the materialistic theory of society, nor can we ever redeem the situation by mere readjustments of economic machinery as such.

MAN'S DAILY WORK

We must to the fullest extent possible develop a sacramental attitude to work—understand and show forth the relation that can and must exist between the creative activity of God and the creative activity of man. Most of us work today, not for the glory of God, nor even for the sake of results—but simply to make money with which to do something else.

Now it is quite true that in some instances our daily work is such that it is often difficult to see any real value in it—and yet for many, if not for most of us, our work can be an expression of our service in the cause of society, such that it can be done with the whole heart, and such that it merits, indeed demands, to be offered to Almighty God. A life which is consecrated and is regularly offered to God will bring its own satisfactions, for

each task if done for the glory of God and as a part of Eucharistic worship will be seen to be building in eternity; and anything less is but writing on water. This is of course true of all work, whether in the field, the factory, the office, or the home.

Man's leisure, man's joy, man's play as well, must all be offered God—and until they are so offered they will contain small satisfaction or lasting value, or real meaning.

The liturgy is the theology of the common man. We Churchmen must regain an understanding of the full implications of that theology. When we have done so we will have unleashed the most potent, effective, and God-given weapon we have for the conversion of the world. When we have done so, we will be obedient to our commission in the world. When we have done so, then can we put aside all our failing techniques, our frantic appeals. For it is in the Eucharist that we will find motive and reason and compulsion for Christian living. It is as we accept the full implications of the Church's worship that that devotion which has all too often been confined to one hour a week can be brought to govern all of our daily life. For true Eucharistic worship means that all that we do and all that we are, as individuals and as community, are offered to God in union with the one true pure sacrifice of Calvary.

Thus must the parishes of the Church approach their commission in the world remembering that they are a royal priesthood, that all of life is Eucharistic and that every communicant participates in the sacrifice of the Eucharist, being as is Christ, both priest and victim, both offerers and elements. Thus life, all of life, can be seen as "grist for the mill." Thus men and women can see that their function as Christians is so to live that all that they are and do can be consecrated. Thus can we begin to perform what has been called our reasonable service "that we, by the mercies of God, present our bodies as a living sacrifice, holy and acceptable unto God, from whom they came!"

'BEHOLD THY SON'

MOTHER whose son was crucified;
Blood runs down my brow.
You who watched him as he died,
Watch beside me now.

You who saw his darkened eyes;
(I cannot see for pain)
In me—in me the Saviour dies;
Comfort him again.

My hands are numb; I cannot hold
My heavy pack and gun.
The sweat of agony was cold,
Mother, on your son.

You who held upon your breast
That head, and heard his cry;
Hold me, that I too may rest . . .
Mother . . . as . . . I . . . die.

LOUISA BOYD GILE.

Understanding Ourselves

VI. The Relevance of the Cross

WITH the coming of Holy Week, the shadow of the Cross falls upon our discussion of the Christian doctrine of man. In that shadow, let us inspect more searchingly the problems of social relations which we began to discuss last week.

In our discussion of the nature and function of social institutions, we quoted the Archbishop of Canterbury's words, "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." This is a necessary warning to those who tend to view society overmuch as the sum of the purposes of free moral agents. But there is a complementary truth implied in these words, which may be stated as follows: "It has to be recognized that social institutions are the projection of human minds and wills, and that human sinfulness, and not only the separate existence of contending vitalities, is at the root of the problem of social order." When the problem is stated in these terms, it becomes evident that the specific teachings of Christianity about God, man, sin, and grace are as necessary to social salvation as to individual.

This point is well brought out by the *Christian Century* in its editorial discussion of the Archbishop's statement (March 15th): "Christians must insist that every such center of power is also a center of moral responsibility. It is more than a center of power, because it is also a center of the moral order of God's world. On the level of 'natural law,' then, the Christian witness in the secular order concerns itself, not primarily with the *power* which inheres in these corporate centers, but with the *moral responsibility* which inheres in all power, both individual and corporate. And for the bearing of this witness the moral idealism which belongs to the Christian faith is as indispensable as the most clear-sighted realism.

"But this is not the sum of the Christian witness. Christianity can easily be betrayed by this doctrine of the natural moral law. It is so betrayed if it assumes that the natural moral law is for the world while the law of Christ is the law only for the Church. So stated, the dichotomy of Law and Gospel is intolerable. The distinction can be tolerated only pragmatically as a working basis for coöperation between Christians and non-Christians in the secular order. But Christians cannot consent that the law of Christ is inapplicable in the secular order. The Christian faith can never be satisfied to be shoved off into a "supra-natural" corner of the world. The law of Christ must proclaim itself as the true and only natural law by which men and nations must live and under which they are judged. The kingdoms of this world—that is every corporate center of power, as well as every individual center of power—must become the Kingdom of our Lord and of His Christ."

The text of Dr. Temple's statement, What Christians Stand for in the Secular World, appears on page 20 of this issue. It will be seen that basically the Archbishop's position and that of the *Christian Century*, as quoted above, are not in conflict, although the latter corrects an under-emphasis on the moral imperatives facing men and women in their group

activities of which the former might be accused. The second paragraph quoted from the *Christian Century* is an affirmation for history closely related to the section "For History" of the Archbishop's statement. The two statements exemplify two different casts of mind—one being concerned primarily with what is right, the other with what is real. But as goodness and existence ultimately are aspects of the same thing, so the "law of Christ" of which the *Christian Century* speaks and the "new movement of life" of which the Archbishop speaks are both "the law of the spirit of life in Christ Jesus" whereby we are made "free from the law of sin and death" (Romans 8:2).

AT THE center of human history stands a Cross. Upon the Cross is Christ, perfect God and perfect man, "the Lamb slain from the foundation of the world." The Christian affirmation "for history" brings us face to face with a terrifying fact—the fact of crucifixion. The Sanhedrin, the august assemblage of Jewish leadership, was faced with perfect God and perfect man. Upon deliberation, they decided that He was an upsetting spiritual influence, a dangerous political influence, a direct threat to their physical and economic security. Their answer was the Cross. Pontius Pilate, the Roman bureaucrat with a Liberal spirit, studied the case and concluded that, whether or not this man was the Christ, He had committed no crime. However, Pilate's interests, and those of his principals, required that the Sanhedrin be appeased. He washed his hands. He was merely an agent. But if he washed his hands forever, he could not wash his guilt away. The apostles, the fathers of the Church, slept in the Garden of Gethsemane, warmed themselves at the high priest's fire, and wrung their hands helplessly from afar at Calvary. Among the common people were some who wept and many more who shouted "Crucify Him."

With St. Peter, we are tempted to cry out, "Be it far from Thee, Lord; this shall not be unto Thee." The effort to escape the Cross is a natural one; but it drew from our Lord the sharp rebuke: "Get Thee behind me, Satan!" For the supreme significance of human history is to be found in mankind's rejection of Christ. Some rejected Him because they hated and feared Him; some, because it was the part of prudence; some rejected Him because they were too weak to go the whole way with Him.

One of the most important principles of salvation, whether personal or social, is very simply stated: it hurts. There is no painless method of adjusting the conflicts between competing centers of power; there is no social system in which goodness will be automatically rewarded and evil rendered harmless. The Kingdom of God, as the Archbishop's statement asserts, "is a transcendent reality that is continually seeking, and partially achieving, embodiment in the activities and conflicts of the temporal order." And that striving is a war—the warfare of the Church militant, which will not end until the end of the world.

Throughout the history of Christian thought, the "world" has appeared in a dual role. It is the "world" that Christ came to save; and it is the "world" which the Christian must

reject if he is to be saved. The paradox is resolved, not by accepting one truth against the other, but by tracing the fault to the sinfulness of mankind. Natural desires for food, shelter, possessions; human desires for companionship, reputation, power; love of beauty and of knowledge—all such desires are good; but when mankind dethrones God and sets one or more of these desires in the place of God, they are turned into instruments of evil. The new life to which the Christian is called, the new birth into the Christian community, requires us to turn our backs on all these desires and to seek first the Kingdom of God and His righteousness; then, "all these things shall be added unto you" in whatever measure our heavenly Father wills us to have them.

IS THE gospel impractical? As Fr. Cross (L.C. March 12th) pointed out in his article on this subject, it is the only teaching that is practical. Humankind is "linked together, like so many Siamese twins, in a common social and economic destiny," and to place any desire above the common needs of mankind is to invite disaster. The conflicts between Jew and Gentile, White and Black, corporation and union, nation and nation, are like a wrestling bout in a canoe. There are cases, like the present war, in which such conflicts are inevitable; but the damage done to one side is actually damage to both. America is poorer for every German building flattened; how much more so for every injured man or woman! But the spiritual epidemic of Nazism must be halted, in spite of the cost, which must be reckoned both in American and in German lives.

"Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." It is an inexorable principle of the divine economy that, unless the love of God is set above all other loves—even above life itself—possessions and power and security are instruments of death.

So, in the Lord's Prayer we say, "Give us this day our daily bread," but only after we have said, "Hallowed by Thy name; Thy kingdom come; Thy will be done." We ask God to bless our social and economic activity; but to believe in God in order to get our daily bread is as decisive a rejection of Him as to disbelieve in Him in order to get our daily bread. (See the sections, For God Who Has Spoken, and For Neighbor, in the Archbishop's statement.)

Yet the element of sacrifice to which the Cross directs our minds this week, cannot adequately be applied to social institutions. For the very essence of the redemptive power of Sacrifice is its voluntary character. It would be irresponsible for a corporation to give all its assets to the poor (without the consent of the stockholders), although it would be a highly meritorious act for an individual to do the same thing. The growth or decline of a labor union or a farmers' association or a political party or even of a nation is of itself neither a good thing or a bad thing. Unless it is an institution set up for charitable purposes, it would be a misconception of its function to expect it to engage in such activities to any significant extent. But, to the degree that it fosters anti-human relations between persons, it is an instrument of sin. To the degree that it vaporizes moral responsibility it is a serious social danger. To the extent that it empowers individuals to coerce other individuals unjustly it is a contrivance of the devil, as are the Nazi party and the German military machine.

Social sin, the sin that consists of participating in the anti-human activities of social groups, is quite as far-reaching in its effects as individual sin. It is incumbent upon Christians, in-

dividually and in groups, to work for its eradication; but it is not desirable to confuse the functions of social institutions by equating them with persons.

Social institutions are tools for the accomplishment of group purposes, which are in turn the resultant of a variety of individual purposes. They may be criticized, changed, and improved, without reference to the gospel and the Cross of Christ, and perhaps some good can be done thereby. But all such activity cannot accomplish the redemption of the social order. The subordination of individual to group needs which is the dominant trend of most political movements today may lead to some beneficial results, at least temporarily. But if it is accompanied by the dehumanization, the massification, of human persons, the latter condition of mankind will be worse than the first. For salvation hurts. The bureaucratic ruling class in the mass State will find that to exert its power for the common good is not as pleasant as to use it for its own good. And there will be a new line-up of bureaucracy versus the masses. So it has always been and so it will always be until mankind in general is ready to take up its cross and follow Christ.

The lesson of human corruptibility and failure is the first great lesson of the Cross. But there is another lesson. "I, if I be lifted up," said our Lord, "will draw all men unto Me." The Crucifixion was the climax of personal and corporate greed, fear, pride, and blindness. Yet in the very moment of Crucifixion, the obedience of Christ transmuted the results of human sin into an offering to God, and a power for righteousness. It was the consciousness of this process that led the centurion to exclaim, "Truly this was the Son of God," and won the crucified thief to repentance.

For by His sacrificial death, resurrection, and ascension, willingly undertaken to bridge the chasm between God and man, Christ set loose in the world a power which has moved with gathering force through the ages. Look at the apostles, fleeing in terror in the night of passion; look at the same men, confronting the accusers of Christ a few months later, saying, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!" The very moment of final triumph of human sin was the moment of its defeat.

From the Cross flows an endless stream of grace and

FIERCE IS THE WIND

FIERCE is the wind and wild the night—
The stars are even hid from sight,
There is no moon—there is no sky,
Only a strange wind racing by
And the darkness lashed by its might.

Yet in my soul there burns a light
A tiny spark that can ignite
The universe—and yet I cry—
Fierce is the wind.

Could that cry to heaven incite
Pure love for God in upward flight
I should be born—I would not die,
Worlds would no longer atrophy—
And yet I sit and calmly write,
Fierce is the wind.

MONICA WILLIAMS.

power. Sin is impotent to mar the eternal purpose of God, for Christ made it the instrument of virtue; and He extends to his followers in every time and land the means and the strength to do the same.

It is as the mystical body of Christ, effecting His will in the world, enjoying and transmitting His grace, that the Church wages its war against sin, Satan, and death. It presents Christ to mankind as the way, the truth, and the life; and boldly asserts that there is no other way, no other truth, no

other life, except as these are related to the revelation of God in Christ. Even the Church is made up of sinners—but they are sinners who are being saved. Nobody can escape being an instrument of God's will, for all history, all nature, is the sphere of His reign. Even those who crucified Christ had their part in the drama of redemption. But it was Christ who made it a drama of redemption instead of a defeat. Through His ministers and the Sacraments, through the Scriptures, through the operation of His Holy Spirit in a multitude of ways, He

The Holy Week Epistles

Monday

"MIGHTY TO SAVE." In this Epistle our Lord is prefigured entering upon the final stages of His passion, His precious Blood staining His garments as He sheds it for us. In spite of seeming weakness and defeat He is the warrior who shall be victorious, though alone and unaided He must carry out the conflict against the bitter opposition of powerful enemies. We see our Lord as the divine Deliverer, to whom the Father has committed all judgment. In this Epistle we find words to express our longing for God's help, to plead with our Father in heaven that He will come to us and put an end to the power of His and our enemies. There is comfort in the realization that we can repeat, "We are Thine," and as we go on in this Holy Week we must make earnest effort to draw close to God, sharing as we can in the mighty conflict against sin.

Tuesday

"THE LORD GOD will help me." Our thought brings us so close to our Lord in His Passion that we readily take words that apply to Him as having equal reference to us. We watch Him draw nearer to the Cross and hear Him use phrases of Scripture to strengthen Himself for the ordeal. We can be sure that such words as "The Lord God will help me" were in His mind, giving Him confidence to go on. As members of Christ we too can take these words and have faith that God will help us. But if this is to be fully true we must remember that we must unite ourselves as completely as possible with God—in obedience, worship and love. We must put our whole trust in the Name of the Lord, ready to bear pain and disappointment in fellowship with the sufferings of the Lord and so press on to the glory that shall be revealed.

Wednesday

AS WE go on in Holy Week the Wednesday Epistle tells the need of cleansing by the blood of a perfect sacrifice and shows how this is accomplished by the death on the Cross. Our Lord offered Himself once and forever, to take away the sins of the world. As we try to make this real in ourselves, we must meditate on what our Lord has done for us, and our meditation must lead us to form a resolution to forsake sin and seek righteousness. Walking in the way of the Cross, both in imagination and with all the reality possible, we must identify ourselves with our Lord and share in all His suffering for our sins. In the mystical Body of Christ we are cleansed by His Blood and given power to live a holy life. We must, then, adhere faithfully to the teaching of His Church and make full use of all sacramental helps.

Maundy Thursday

MAUNDY THURSDAY, the day of the Institution of the Sacrament of Holy Communion, stresses in its very name (Maundy is closely related to mandate, an order) our Lord's command "Do this." In loyal and grateful love we delight in obeying, and find spiritual strength and joy in carrying out His order. We rehearse His words and repeat His actions as we take, bless, break, distribute, eat, and drink. The Church has done this from the time the command was given, and today we do the same, that we may receive the spiritual food of the most precious Body and Blood of Christ. Our grateful thanks are offered to God that He has provided this means of keeping us in such close union with Him that He truly dwells in us and we in Him. Holy Communion, received in a spirit of loving obedience to our Lord's command, is our best preparation to show forth the Lord's death until He comes again.

Good Friday

"I COME to do Thy will." Is not this a perfect expression of the way in which our Lord became obedient to the death of the Cross? Utterly obedient to the will of God, carrying to its completion God's plan of salvation. As we contemplate the Crucified what greater return could we make than promise God "I go to do Thy will?" The example of His loving obedience, laying down His life for us, must move us to do all in our power to yield our lives to Him, be aided and led by the Holy Spirit, so that we fulfill in our lives the plan and purpose of God. When we have ended our time of meditation and devotion at the foot of the Cross this day, let us go forth with the expressed determination "I go to do Thy will, O God," not as a vague wish but from an humble, thoughtful study of our calling as His follower.

Easter Even

HOLY WEEK draws to its close and Easter is upon us. On this day we are too apt to dwell upon the torn and lifeless body of our Lord in the Sabbath rest of the tomb, but the Epistle tells how His spirit went to preach to the spirits of the disobedient in Sheol. We are reminded—and warned—that when Lent is over we are not to relax but go on like our Lord, in the power gained by keeping a good Lent, to do greater work for God. Each Lent should help us rise to a new level of spiritual growth and our final preparation for our Easter Communion should include a resolution of putting to use the newly gained power of the spirit over the flesh, a determination to give ourselves more completely to God's work in the glorious certainty that we are to go with Him into a new life of resurrection power.

offers the opportunity of sharing in His sacrificial life to every man and woman. The offer is conditioned upon setting God's will above all other purposes, social and personal; for it is only as men and nations accept the sovereignty of God that lesser purposes can be securely achieved. To accept that sovereignty is to enlist in a war; and war hurts; but in God's good time, the victory will be realized.

The new Hymnal contains a wonderful hymn written by Gabriel Gillett in 1906:

"It is finished! Christ hath known
All the life of men wayfaring;
Human joys and sorrows sharing,
Making human needs His own.
Lord in us Thy life renewing,
Lead us where Thy feet have trod,
Till, the way of truth pursuing,
Human souls find rest in God.

"It is finished! Christ is slain
On the altar of creation,
Offering for a world's salvation
Sacrifice of love and pain.
Lord, Thy love through pain revealing,
Purge our passions, scourge our vice,
Till, upon the tree of healing,
Self is slain in sacrifice."

The Three-Hour Service

THE trend toward scheduling the chief Good Friday service for the actual hours of the Passion is a strong one among all major schools of Churchmanship. This fact alone suggests the desirability of working out a three-hour service based on the Church's Prayer Book liturgy as the Rev. Wilford O. Cross has done [p. 12].

Many a priest who has the fortitude to continue to use the Seven Last Words year after year instead of "seven something elses" will continue to find them an excellent framework for leading his people through the Passion. The Prayer Book services, however, with their objectivity and liturgical wholeness, supply values which few if any clergy can duplicate with a hand-made Three-Hour Service, especially if the ancient rites of the Mass of the Pre-Sanctified follow the ante-Communion.

The harmonizing of the daily offices with the hours of the Passion may require some further study. Perhaps it would be better to make Evening Prayer a separate service, ending the Three Hours with the completion of the Mass of the Pre-Sanctified, especially if the Second Lesson of the current Lectionary is used.

It is evident that the Good Friday services have never been fully satisfactory to the Church, and perhaps they never will be; for there is a point at which the reality of the Incarnation and the Atonement becomes a little too great for expression in human thought-forms. We shall be happy if the service given in this issue is found helpful, even though it may not satisfy every need.

Parish History

ONE OF the most interesting parish histories we have seen in a long while is the *History of St. Paul's Church, Alton, Ill.*, by Guy Study (Mound City Press, St. Louis, Mo.). Mr. Study, a fellow of the American Institute of

Architecture, is neither a trained historian nor a trained writer; yet the book is a model of historical method and interesting presentation in its field, and we recommend it to those who are thinking of undertaking similar histories.

Mr. Study's primary interest is the fabric of the church, parts of which (he believes) date back to 1834. But what makes his history unusual is the way in which he relates this theme to the men and movements that shaped the city of Alton and the Church in the nation, the diocese, and the parish. In its 94 pages the book is ornamented with many brief historical and biographical *excursi* on the city of Alton, on a famous Abolitionist Presbyterian minister, on the status of the Church in post-Revolutionary America, on Bishop Philander Chase, on the development of Church ritual, etc., which show the interrelation between the church and its ecclesiastical and secular setting.

Our copy of this history, together with other parish histories sent to this office, has been donated to the Frederic Cook Morehouse Collection in the Milwaukee Public Library. It is our hope that, as the years go by, this collection will contain the history of every parish in the United States.

Afterthoughts

Livy is a (1) chastened, (2) poorer, (3) better informed cat. Out of his large correspondence over the weekend he selects the following as representative:

Dear Livy:

It is time to pay your bet! Who is St. Audrey? The following answer comes from the dictionary, the magazine *Time*, and another magazine or so.

The name Audrey is an abbreviation of the name St. Etheldreda. (See Webster's Dictionary under "Tawdry".)

St. Etheldreda was a Saxon princess of East Anglia who was canonized for her saintly virtues. She was born at Exning or Oxning in Suffolk. She was twice married, but each time refused to consider her marriage more than nominal. She finally became a nun and abbess of Ely, where she died June 23, 679 A.D. She is considered the greatest of the local saints. The Ely Cathedral is dedicated to St. Peter and St. Etheldreda.

The name Etheldreda was shortened to Audrey. The annual fairs at Ely were called St. Audrey's Fairs; the attractive little articles which formed its specialty were first called St. Audrey's articles (shortened again to our word "tawdry"). The fairs were held on St. Audrey's Day, October 17th.

Until the First World War, there was a well at Granchester near Cambridge dedicated to St. Etheldreda and known later as Tawder's Well and then as Tarter's Well.

Our own daughter Audrey (and that reminds us, look at the name of the third tune of The God of Abraham Praise in our recent hymnal) could not have told you all this for she is not yet five, but she did furnish this item for Alexander Churchmouse in our Sunday Bulletin: At the Study Class which met in the rectory on Monday evening, Audrey had the opportunity to see those who were present. Afterwards, she asked her mother, "Why was Mr. Darling (our Junior Warden) at the Study Class? He knows all about the Church. He takes up the collection."

For fun, and to take you back centuries for the origin of Audrey, and the words of a modern Audrey!

Faithfully yours,

HERMAN J. SMITH,
Rector, Church of St. Mary Magdalene,
Newark, N. J.

What Christians Stand for in the Secular World*

By the Most Rev. William Temple, D.D.

THE DISTINCTION between the tasks of Church and of society, of Churchmen and citizens, is seldom clearly drawn, and the result is confusion and impotence. Either Christians try to act as Churchmen in the world, only to find that the world refuses to be ordered on the principles proper to the Church, or else they look out for the secular policy most congenial to their Christian outlook, only to find that their Christianity is a dispensable adjunct of no practical importance.

Church and state are different, though they may comprise the same people; and each has its own appropriate sphere and method. Churchman and citizen are words with a different connotation even when they denote the same person; and that person, the individual Christian, has to exercise both of these different functions.

In the 19th century men still assumed a law of God as universally supreme. In this country, at any rate, it was widely believed that God, whose nature was revealed in the Gospel and proclaimed by the Church, was also the orderer of the world and of life; in only a few quarters was the alienation of the actual order from any subjection to the God and Father of Jesus Christ perceived or stated. The Church was, therefore, free to concentrate its main energies on its distinctive task of proclaiming the Gospel of redemption, without any sense of incongruity with the ordering of life in the world outside. Theologians could undertake the task of showing that Christianity enables us to "make sense" of the world with the meaning, "show that it is sense." And those of us who were trained under those influences went on talking like that; I was still talking like that when Hitler became chancellor of the German Reich.

All that seems remote today. We must still claim that Christianity enables us to "make sense" of the world, not meaning that we can show that it is sense, but with the more literal and radical meaning of making into sense what, till it is transformed, is largely nonsense—a disordered chaos waiting to be reduced to order as the Spirit of God gives it shape. Our problem is to envisage the task of the Church in a largely alien world. Some would have us go back to the example of the primitive Church or of the contemporary Church entering on an evangelistic enterprise in a heathen country; this means the abandonment of all effort to influence the ordering of life in the secular world and concentration of all effort upon what is, no doubt, the primary task of the Church, the preaching of the Gospel and the maintenance among converts of a manner of life conformed to the Gospel.

But this is a shirking of responsibility. The Church must never of its own free will withdraw from the conflict. If it is driven to the catacombs it will accept its destiny and set itself there to maintain

and to deepen its faith. But it cannot abandon its task of guiding society so far as society consents to be guided.

But if so, it must be active in two distinct ways. It must at all costs maintain its own spiritual life, the fellowship which this life creates, and the proclamation of the Gospel in all its fullness, wherein this life expresses itself. Here it must insist on all those truths from which its distinctive quality is derived—that God is Creator and man with the world his creature; that man has usurped the place of God in an endeavor to order his own life after his own will; that in the birth, life, death, resurrection and ascension of Jesus Christ God has himself taken action for the redemption of mankind; that in the Holy Spirit given by the Father through the Son to those who respond to the Gospel, power is offered for a life of obedience to God which is otherwise impossible for men; that those who are thus empowered by the Spirit are a fellowship of the Spirit or household of the Lord fitly called the Church; that in that Church are appointed means whereby men may receive and perpetually renew their union with their Lord and with one another in Him, and so increase in the Holy Spirit. All this must be maintained and proclaimed. And unless the Church is firm in its witness to its own faith, it will have no standing ground from which to address the world.

But standing firm upon its own ground, it can and must address the world. By what convictions constantly in mind will Christians called to such a task direct their actions?

There is in fact more widespread agreement than is generally supposed with regard to these basic convictions. I do not mean that they are universally accepted among Christians. But among Christians who have seriously and thoughtfully faced the historical situation with which we are dealing there is, as I have proved by testing, an observable convergence which may be presented in five affirmations; but as these are acts of faith, resting on a deliberate choice and involving a specific determination of the will, I speak of them rather as *decisions*.

FOR GOD WHO HAS SPOKEN

A vague theism is futile. The cutting edge of faith is due to its definiteness. The kind of deity established (if any is at all) by the various "proofs"—ontological, cosmological and the like—is completely insufficient. The Christian has made a decision for God who has spoken—in nature, in history, in prophets, in Christ.

It follows that the value of man and the meaning of history is to be found in the nature and character of God, who has thus made himself known. The value of a man is not what he is in and for himself—humanism; not what he is for society—

fascism and communism; but what he is worth to God. This is the principle of Christian equality; the supreme importance of every man is that he is the brother for whom Christ died. This is compatible with many forms of social differentiation and subdivision. It is not compatible with any scheme which subjects a man's personality to another man or to any group of men such as the government or administrators of the state.

The purpose of God is the governing reality of history. The nature of God is a righteousness which is perfect in love; His purpose, therefore, is the establishment of justice in all relationships of life—personal, social, economic, cultural, political, international. Many "humanists" share that aim, and Christians may well cooperate with them in practical policies from time to time. But a "decision for God" involves a sharp separation in thought, and, therefore, in the long run in practice, from many dominant tendencies of our time which seek the whole fulfilment of man's life in his earthly existence.

God has given to man freedom to decide for Him or against Him. This freedom is fundamental, for without it there could be only automatic obedience, not the obedience of freely offered loyalty. God always respects this freedom to the uttermost; therefore, freedom is fundamental to Christian civilization.

But though man is free to rebel against God, and can indeed do marvels through science and human wisdom in controlling his own destiny, yet he cannot escape the sovereignty of God. To deviate from the course of God's purpose is to incur disaster sooner or later—and sooner rather than later in so far as the deviation is great. The disaster ensues by "natural laws" as scientists use that phrase—that is by the causal processes inherent in the natural order. But these laws are part of God's creation, and the disasters which they bring are His judgments.

Yet because man has so great a power to shape his own destiny he is responsible for using this. Belief in God is used by many Christians as a means of escape from the hard challenge of life; they seek to evade the responsibility of decision by throwing it upon God, who has Himself laid it upon them. Faith in God should be not a substitute for scientific study, but a stimulus to it, for our intellectual faculties are God's gift to us.

FOR NEIGHBOR

As the first great commandment is that we love God with all our being, so the second is that we love our neighbor as ourselves. Here we are not concerned with that duty, but with the fact that underlies it whether we do our duty or not—not with what ought to be, but with what *is*. This is that we stand before God—that is, in ultimate reality—as bound to one an-

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other in a complete equality in his family. Personality is inherently social; only in social groupings can it mature, or indeed fully exist.

It is characteristic of much democratic thought that it seeks to eliminate or to depreciate all associations intermediate between the individual and the State. These, as the *foci* of local or other departmental loyalties, are nurseries of tradition and, therefore, obnoxious in the eyes of some prophets of progress. But it is in and through them that the individual exercises responsible choice or, in other words, is effectively free. The state is too large; the individual feels impotent and unimportant over against it.

Thus the limitless individualism of revolutionary thought, which aims at setting the individual on his own feet that he may, with his fellows, direct the state, defeats its own object and becomes the fount of totalitarianism. If we are to save freedom we must proceed, as Maritain urges, from democracy of the individual to democracy of the person, and recollect that personality achieves itself in the lesser groupings within the State—in the family the school, the guild, the trade union, the village, the city, the county.

Christianity has always favored these lesser units. The Catholic Church itself is composed of dioceses, in each of which the structure of the Church is complete, representing the family of God gathered about the bishop as its Father in God. And the civilization which the Church most deeply influenced was characterized by an almost bewildering efflorescence of local and functional guilds of every sort.

The revolutionary and mechanistic type of thought finds its classical and fontal expression in Descartes' disastrous deliverance, *Cogito, ergo sum*. Thus the individual self-consciousness became central. Each man looks out on a world which he sees essentially as related to himself. (This is the very quality of original sin, and it seems a pity to take it as the constitutive principle of our philosophy.) He sets himself to explore this world that he may understand and increasingly control it. In the world he finds a great variety of "things." Among the "things" are some which require a further complication of his method of study, giving rise to psychology. He organizes these psychological "things" in ways calculated to extract from them the result he desires. He may, for example, as an industrial manager, introduce welfare work because he can in that way increase output. He might even, in an ultimate blasphemy, supply his troops with chaplains with no other object except to keep up military morale.

Now in all this he is treating persons as things. His relation to them is an "I—it" relation, not an "I—Thou" relation. This latter he only reaches so far as he loves or hates, and only in this relation does he treat persons as they really are. He may do very much what the enlightened man of purely "scientific" outlook does; he provides for the welfare of employees, if he is an employer, and is, of course, glad that it pays; but that is not his motive: his motive is that they are human beings like himself.

It is in love and hate—the truly "personal" relationship—that we confront our

neighbor as he is, a man like ourselves. Even hate has an insight denied to the egoist who coldly manipulates human beings as his pawns, and men resent it less. Most of us would rather be bullied than mechanically organized. But hate too is blind, partly from its own nature, partly because men hide from an enemy, as they do from a cynic, what is deepest and tenderest in their nature. Only love—the purpose of sheer goodwill intensified by sympathetic feeling—gives real insight and understanding.

We cannot command that love. Those who live with God become increasingly filled with it. But none of us can so rely on feeling it as safely to plan his life on the supposition of its emergence when required; and when we consider secular society as a whole we know that we cannot count on it in volume adequate to the need. Indeed in the relationships of politics, commerce and industry it cannot find expression and can scarcely arise.

Science, which has been perhaps the chief influence in giving its distinctive cast and color to the modern consciousness, is essentially an expression of the individualistic approach. As scientist, the individual stands over against the world, measuring, weighing, experimenting, judging, deciding. The gains which have resulted from this approach and activity are incalculable. We can today only regret the timidity which led Christians in the past to oppose the advances of science. No enlightened Christian today would question the right of science to investigate everything that it is capable of investigating.

It is nonetheless vital for the health of society that we should realize that . . . the scientific attitude is only one approach to reality and not the most fundamental and important. As scientist the individual is monarch; he sits in the seat of judgment and asks what questions he will. But the situation is fundamentally changed when he encounters another person who, like himself, is monarch in relation to the world of things. In the encounter with another person or group he is no longer free to ask what questions he will and to order things according to his choice. Ques-

OTHERWHERE

IT COMES when the whippoorwill
Sounds from the meadows
In the latening twilight,
Clear toned and low—

And when thrushes answer
Each other in the woodlands,
(Sweet as stars of evening
Their tender notes flow)—

Something deep within me
Hears a far-off calling,
Pauses on some threshold
Wistfully and slow,

Turns to earth reluctantly
When the spell is broken—
What is it that draws me,
Where do I go?

LUCY A. K. ADEE.

tions may be *addressed* to him from a source over which he has no control, and he has to *answer*. He is no longer sole judge, but is subject himself to judgment.

It will need a strong and sustained effort to emancipate ourselves from the one-sidedness of the individualistic attitude and to penetrate to the full meaning of the truth that the fundamental reality of life is the interplay, conflict and continuous adjustment of a multitude of different finite points of view, both of individuals and of groups.

Acknowledgment of this truth would create a wholly different spiritual and intellectual climate from that which has prevailed in recent centuries. Men would still strive, no doubt, to gratify their desires and seek their own aggrandisement; they would not desist from the attempt to domineer over others. But these tendencies would be kept within bounds by a public opinion more aware than at present that in pursuing these courses men are doing violence both to their own nature and to the true nature of things.

Between the decision for God and the decision for neighbor there is a most intimate connection. In the New Testament these are always intertwined. We should in all remembrance of God remember also our neighbor, and in all thought of our neighbor think also of God. Our highest act of worship is not a mystic "flight of the alone to the Alone," but a fellowship meal, a Holy Communion. We come before God as "Our Father" to whom all his other children have the same right of access; the truth about God is, among other things, his universal fatherhood.

FOR MAN AS ROOTED IN NATURE

The most important thing about man is his relation to God and to other men. But his life has also been set in a natural order, which is God's creation. A fundamental duty which man owes to God is reverence for the world as God has made it. Failure to understand and acknowledge this is a principal cause of the present ineffectiveness of the Christian witness in relation to the temporal order. It is one of the chief points at which a fundamental change of outlook is demanded from Christians. Our false outlook is most of all apparent in the exploitation of the physical world. As animals we are part of nature, dependent on it and inter-dependent with it. If we have dominion over it, that is as predominant partners, not as superior beings who are entitled merely to extract from it what gratifies our desires.

There are two major points at which failure to recognize that man's life is rooted in nature and natural associations leads to mistaken and vain attempts to solve the problem of society. The first grave error characteristic of our time is a too exclusive occupation with politics to the neglect of other equally important spheres of human life and activity. It is assumed that the ills from which society is suffering can be cured, if only we have the will and the right aims. It is forgotten that man is not being ruled wholly by his reason and conscious aims. His life is inextricably intertwined with nature and with the natural associations of family and livelihood, tradition and culture.

Recognition of the vital importance of

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centers of human life and activity that underlie and precede the sphere of politics must not be made an excuse for evading the political decisions which have to be made in the near future. It is not a way of escape from political responsibility. Far-reaching decisions in the political sphere may be the only means of creating the conditions in which the non-political spheres can regain vitality and health; but the recovery of health in those spheres is in its turn an indispensable preliminary to political sanity and vigor.

The present plight of our society arises in large part from the breakdown of these natural forms of association and of a cultural pattern formed to a great extent under Christian influences. New dogmas and assumptions about the nature of reality have taken the place of the old. New rituals of various kinds are giving shape to men's emotional life. The consequence is that while their aims still remain to a large extent Christian, their souls are molded by alien influences. The real crisis of our time is thus not primarily a moral but a cultural crisis. In so far as this is true, the remedy is not to be found in what the Church is at present principally doing—insisting on ideals—or in efforts to intensify the will to pursue them. The cure has to be sought in the quite different direction of seeking to reestablish a unity between men's ultimate beliefs and habits and their conscious aims.

Christians must free their minds from illusions and become aware of the impotence of moral advice and instruction when it is divorced from the social structures which by their perpetual suggestion form the soul. It must be remembered that when exhortation and suggestion are at variance, suggestion always wins. Christians must take their part in re-creating a sound social and cultural life and thereby healing the modern divided consciousness, in which head and heart have become divorced and men's conscious purposes are no longer in harmony with the forces which give direction and tone to their emotional life.

But, secondly, if Christians are to have a substantial influence on the temporal order, it is not only necessary that they should have a clearer and deeper understanding of the positive, character-forming function of the non-political forms of human association, but their whole approach to social and political questions needs to be much more realistic than it has commonly been in the past. The Christian social witness must be radically dissociated from the idealism which assumes men to be so free spiritually that aims alone are decisive. There is need of a much clearer recognition of the part played in human behavior by subconscious egoisms, interests, deceptions and determinisms imposed by man's place in nature and history, by his cultural patterns and by his sinfulness.

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 is a

modest aim, but observance of political life leaves no doubt that this must be its primary concern.

If Christians are to act with effect in the temporal order, it is necessary, as was said at the beginning, to distinguish more clearly than is commonly done between the two distinct spheres of society and Church, or the different realms of Law and Gospel. We also need a clearer and deeper understanding of the difference between justice, human love and Christian charity. The last transcends both justice and human fellowship while it has contacts with each. 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 love the members of the other so far as opportunities of intercourse allow. That will help in negotiations; but it will not solve the problem 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 supernatural discernment of, and adhesion to, justice in relation to the equilibrium of power. It is precisely fellowship or human love, with which too often Christian charity is mistakenly equated, that is *not* seriously relevant in that sphere. When the two are identified, it is just those who are most honest and realistic in their thinking and practice that are apt to be repelled from Christianity.

FOR HISTORY

It is a question of vital importance whether history makes any fundamental difference to our understanding of reality. The Greek view was that it does not, and through the great thinkers of antiquity the Hellenic view still exercises a powerful influence over the modern mind.

In the Christian view, on the other hand, it is in history that the ultimate meaning of human existence is both revealed and actualized. If history is to have a meaning, there must be some central point at which that meaning is decisively disclosed. The Jews found the meaning of their history in the call of Abraham, the deliverance from Egypt, and the covenant with God following upon it. For Mohammedans the meaning of history has its center in Mohammed's flight from Mecca. For Marxists the culminating meaning is found in the emergence of the proletariat. The Nazis vainly pinned their hopes to the coming of Hitler. For Christians the decisive meaning of history is given in Christ.

Christianity is thus essentially a continuing action in history determining the course of human development. The Christian understanding of history has much closer affinities with the Marxist view, in which all assertions about the nature of man are inseparably bound up with the dynamics of his historical existence, and with other dynamic views of history, which understand the world in terms of conflict, decision and fate, and regard history as belonging to the essence of existence, than with the interpretations of Christianity in terms of idealistic thought which were lately prevalent.

A decision for history confronts us with two urgent practical tasks. The first is to

disabuse the minds of people of the notion, which is widespread, and infects to a large extent current Christian preaching, that Christianity is in essence a system of morals, so that they have lost all understanding of the truth, so prominent in the New Testament, that to be a Christian is to share in a new movement of life, and to cooperate with new regenerating forces that have entered into history.

The second task is to restore hope to the world through a true understanding of the relation of the Kingdom of God to history, as a transcendent reality that is continually seeking, and partially achieving, embodiment in the activities and conflicts of the temporal order. Without this faith men can only seek escape from life in modes of thought which, pushed to their logical conclusion, deprive politics, and even the ethical struggle, of real significance, or succumb to a complete secularization of life in which all principles disintegrate in relativity, and opportunism is the only wisdom.

FOR THE GOSPEL AND THE CHURCH

This understanding brings us face to face with the decision whether or not we acknowledge Christ as the center of history. He is for Christians the source and vindication of those perceptions of the true nature of reality which we have already considered. In the tasks of society Christians can and must cooperate with all those, Christians or nonChristians, who are pursuing aims that are in accord with the divinely intended purpose of man's temporal life. But Christians are constrained to believe that in the power of the Gospel of redemption and in the fellowship of the Church lies the chief hope of the restoration of the temporal order to health and sanity.

What none but utopians can hope for the secular world should be matter of actual experience in the Church. For the Church is the sphere where the redemptive act of God lifts men into the most intimate relation with himself and through that with one another. When this is actually experienced the stream of redemptive power flows out from the Church through the lives of its members into the society which they influence. But only a Church firm in the faith set forth in outline earlier in this essay can give to its members the inspiration which they need for meeting the gigantic responsibilities of this age. Spiritual resources far beyond anything now in evidence will be needed. It may be that the greatness of the challenge will bring home to Christians how impotent they are in themselves, and so lead to that renewal which will consist in rediscovery of the sufficiency of God and manifestation of His power.

CHURCH CALENDAR

April

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. St. Mark (Tuesday).
30. Third Sunday after Easter.

April 2, 1944

FEAR *plus* PRIDE equals SIN

It is amazing the many, many cross-sectional contacts we have with adherents of the Episcopal Church the country over, both by personal contact and through the mail. From these contacts certain definite conclusions quite naturally take formation in our minds and hearts.

There are some things which we who worship liturgically and ceremonially must ever guard against. Perhaps the one which is apt to affect most of us at one time or another is our tendency to let the beautiful services of our Church become our religion—those services with their rich rhetorical swing and flow and cadence, the heart-pulling music of hymn and of chant, the rich colors of vestments and altars and sanctuaries, and the sense of their historicity and heritage. They pull, they appeal, they emote, and too frequently these are taken for religion. They are only the outward and visible signs of something that *should be* within. Occasionally we find some souls, who have for years hung upon every word and tone of all that sort of thing, come suddenly upon some bad times in the financial and physical scheme of things. And what do they *invariably* do? Take the trouble quietly but definitely to their Priest, who is their Father in God (that's why we call our Priests "Father," for they are the Heads of our Church Families here upon earth) and seek counsel and ghostly strength? *They do not*, and there's where the tragedy begins. They suddenly find that outward and visible signs *alone* are pitifully empty and useless when the troubles of life are upon them. Why do they not, even then, come to their Priest, who is there to minister, who *yearns* to minister, and who craves that field of usefulness to his people? Why? Fear, first. Craven, physical fear,—for they haven't the strengthening contacts which close touch with our Lord gives. Then pride,—silly but sinful pride, the mental inability to look their setbacks (either physical or

economic) right in the eye, frankly face them, go to their Church and their Priest, so that the Family Head may have the fullest understanding, sympathy and appreciation of their trouble, and do all things possible toward its alleviation.

Then and there we have the pitiful picture of Church-goers of many years' standing suddenly becoming tragic figures, because they suddenly find they have been eating only of the chaff and have let the kernel of their religion get past them. We really suffer and grieve when we run into these cases. They have, to be exact, actually hurt our Lord in that they do not feel Him able to carry their burdens for them. But He does insist that they at least bring that burden to Him through His Church and not expect Him to come down miraculously and heal their need out of the clear blue sky. God seldom works that way any more. He has provided a proper method and set-up for all those not too full of pride and too craven with fear to make use of it. But the burthen of all this is, please God, that we all may first see to it, right now, that we seek Jesus Christ and His righteousness and then all other needful things will be added unto us. Craven fear from a professing believer indicates some terrible lack. Silly pride on the part of the same sort of person indicates a lack of Christian humility and faith. And the sum of these two (when they bring to shipwreck the life of someone who simply won't dig under the surface for the love of our Lord awaiting them there) is Sin and nothing else but Sin. And Sin separates us from our Lord.

Do we need to probe deeper? Watch carefully and seek earnestly that the lovely outward and visible signs of Episcopal worship do not become our stumbling blocks in that day when we will need our Lord *tremendously*, and when only those who know and love Him will find Him.

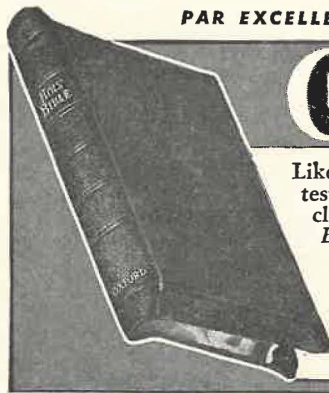
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BOOKS



JEAN DRYSDALE, EDITOR

Anglo-Saxon Ideals

GOD'S ENGLISHMAN: THE EVOLUTION OF THE ANGLO-SAXON SPIRIT. By Leland DeWitt Baldwin. Little, Brown and Co., 1944. Pp. x + 265. \$3.00.

Taking his figure from Fitzgerald's *Rubaiyat*, the Potter and the Shapes of Clay, Baldwin describes England's Clays as the ethnic admixture before the Norman conquest, her Mixing in the late Middle Ages, her Molding in the Reformation period, her Firing in the Industrial Revolution and imperialistic expansion, her Glazing in the capitalist era of the last century. And now the English Pitcher Goes to Fountain in the global wars of our century; whether to be broken or not remains to be seen.

Professor Baldwin (historian at the University of Pittsburgh, now in active service) inclines to the view that England is being broken as a world-ordering power, that the Pax Britannica is ending. He also seems to feel that world peace will never return "if the United States continues to resist having greatness thrust upon it." And why so? Because the U.S.A., having the Anglo-Saxon spirit, England's mantle properly falls upon the American nation. "America has now become the island that England once was. . . . It is now our job to implement the Anglo-Saxon ideal."

The bases of the Anglo-Saxon ideal and spirit, as Professor Baldwin sees it, are common sense, the Common Law principle favoring the individual, and a non-doctrinaire (almost opportunist) habit of dealing with the problems of civilization. These things, he believes, are genuinely part of the American character too. He also suggests that the American people have these qualities without the complacent English attitude expressed by Milton's *Areopagitica*. "God is decreeing to begin some new and great period. . . . What does he then but reveal Himself to his servants, and as his manner is, first to his Englishmen." (Baldwin's source of a title to the book reminds us that even those Englishmen who have fought the established Church have only questioned the Crown's right to mediate between God and themselves. They have never doubted that a special bond between the two exists.)

Anglican Churchmen will find much of interest and stimulus in these pages, especially in the author's witty familiarity with the English tradition of letters and popular opinion. But he raises many questions for the trained student which he does not answer. For example, in spite of the central importance he gives to the Common Law idea, there is no reference whatever to its basis in the Christian conception of the *Natural Law*. And a new world order (rather than an empire) cannot rest upon the former; only the latter is a truly universal basis of social sanity regardless of class and race and creed. If the reader wants a thorough

political-historical analysis, he must look elsewhere. But in this book he has access to a wealth of colorful and shrewd material about English culture, with a consistently original and provocative treatment.

JOSEPH F. FLETCHER.

Strong Meat

A CERTAIN BLIND MAN. By Robert Elliot Fitch, 1944. New York. Charles Scribners' Sons. Pp. xi + 175. \$2.00.

Three of these five essays inquire into the present spiritual condition of the American people, and the last two scrutinize respectively our spiritual heritage and future prospects.

The benevolent and protective order of economists who have been the high priests and oracles of our national life for the past two decades established a culture of complacency which was both porcine and myopic. These high priests, of whatever school, always assumed that re-arranging the dining-room furniture would bring peace to a troubled home and make mother-in-law easier to get along with. The result of this fatuous national attitude has been what Jan Huizinga calls a "Weakening of Judgment," and it was this spiritual debility which rendered us well nigh helpless before our entry into the war. Our judgment was on "dead-center." We took the path of isolationism and pacifism not realizing that justice must ever be the foundation of peace, and that pacifism "isolates the work of love from the work of justice." We further choose to forget an historical fact: that as yet no democracy has either emerged or survived long without entanglement in war.

Fortunately, just as a body in motion tends to continue in motion, so the spiritual heritage of a people, once inseminated and nurtured, tends to operate even after conditions congenial to it have been modified. There remains some heritage of more heroic days, although we must make sure in the future, as in the past, that Christian faith and faith in political democracy dominate both free enterprise in business and in science and technology. For while it is true that we need the "engineer" (science) and the "pilot" (religion), we never need both equally at the same time. Now we can do with less science and technology and more religion.

If we as a nation intend to take the role of the "Suffering Servant of the Lord," we should understand that the cost will be high in terms of the old time prosperity; and we should know, now and always, that while pacifism and isolationism may be understandable in a weak nation, they spell disaster for a great nation.

The book is brilliant, witty, ironical, and at times quite savage. Strong meat indeed, but perhaps a tiger tenderloin has just the vitamins we need.

JOHN HIGGINS.

The Living Church

NEW YORK

St. Agnes' Chapel Sold For Playing Field

St. Agnes' Chapel, Trinity Parish, New York, with the vicarage, parish house, and garth has been sold to Trinity School for Boys. The final papers were filed on March 17th. The chapel will be demolished to give additional room for a playing field. The vicarage had already been converted into a dormitory and the parish house into an "activities" unit. This was possible when the property was leased to Trinity School in July, 1943. The chapel was left unchanged and used once a week for War Memorial Services conducted for the school.

Trinity School, founded in 1709, is not a part of Trinity Parish, but an independent private school. It was named for the parish because the foundation took place in Old Trinity Church. The school has occupied its present building since 1893, after having had several other locations. The school has at present 325 pupils, of whom 20 are boarders, the boarding department having been instituted recently because of the war.

St. Agnes' Chapel was built in 1892. For many years it served a large congregation. Bishop Manning came to New York in 1903 to be vicar of St. Agnes' Chapel. The late Rev. Dr. William W. Bellinger was vicar from 1908 until his death last year. Dr. Bellinger succeeded Bishop Manning when in 1908 the Bishop went to Trinity Church as assistant rector.

Mothering Sunday

Mothering Sunday was observed in several churches in New York with special music and with flowers on the altars, and in two or three instances with the use of the rose-colored vestments, worn only on this Sunday and on the third Sunday in Advent. At St. Luke's Chapel, Trinity Parish, the celebration was, as in other years, marked by still other traditional ceremonies. Boys and girls, away from home at work, returned home for this weekend, but in smaller numbers than usual, so many of the older ones being too far away. A few servicemen were able to be at home.

The chapel was filled for the eight o'clock celebration of the Holy Eucharist, which is a corporate Communion of the chapel on this day. After the service, the simnel cake was brought in by a soldier and a sailor, members of the chapel congregation since childhood, and blessed. Then came breakfast in the gymnasium, the parish hall being too small for the assembly. The simnel cake, made by a mediaeval recipe, was cut by the vicar, the Rev. Dr. Edward H. Schlueter, and distributed by the curates. The special offering was for the Red Cross, Bishop Manning having called upon all Church people to give generously to the Red Cross on this day.

The flowers on the altar in the Lady

Chapel were violets, the traditional Mothering Sunday flowers, given in memory of the mothers of many in St. Luke's Chapel. In the sanctuary were "Lent lilies," as the English call daffodils.

CENTRAL NEW YORK

New Shelter for Girls To Open in Utica

St. Michael's House, the former convent of the Sisters of St. Margaret in Utica, N. Y., will be opened about June 1st as a shelter and hostel for girls from 12 to 25 years of age who need temporarily care and counsel.

Located at 3 Clark Place in Utica, the hostel has been made possible by the gift of the house by Sister Lydia Margaret, superior of the Convent of the Sisters of St. Margaret in Jordan Road, New Hartford, N. Y.

The project has been authorized by Bishop Peabody of Central New York. While the plan for the hostel stems from the Episcopal Church, the governing board will be interdenominational, and girls of every race and creed will be accepted as guests. The Rev. Harold E. Sawyer, rector of Grace Church, Utica, will act as chaplain.

A meeting is planned for Easter week, when officers of the board will be elected, posts of house mother, case-worker and cook filled, and plans completed for opening the house June 1st.

The house, which was occupied by the Sisters until the erection of their convent in New Hartford, has 14 bedrooms, four bathrooms, a chapel, new heating plant, and a garden. No remodeling will be necessary, although the house will be redecorated and furnished.

Financial grants have already been received from a number of Utica clubs and organizations. Girls Friendly Society branches in Utica have undertaken to provide bedroom curtains and china and silverware. The Sisters are restoring the chapel, and the diocesan Altar Guild is providing vestments and linens. Many gifts of furniture have already been received.

The project will be supported from private sources and gifts for the first two years, and after that it is anticipated the institution will have earned its right to community recognition and support. Its work is being patterned after that of the Girls' Service League, New York.

TEXAS

The Texas Churchman Operating Under New Policies

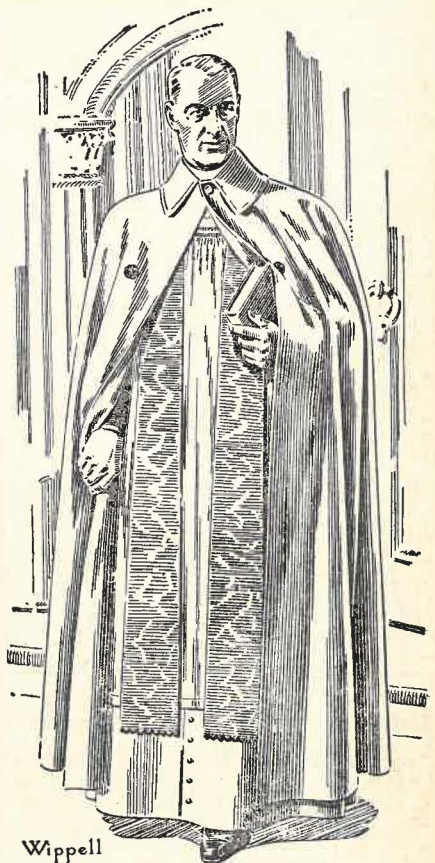
The March issue of the *Texas Churchman*, which was distributed to the diocese March 20th, represents a change in several aspects in that diocesan publication.

Most notable change is in the page size, which has been reduced from 9 by 12 inches to 6 by 9 inches. The smaller size was largely dictated by a change in financial policy regarding the magazine. During

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DIOCESAN

the past year the *Texas Churchman* has been carrying advertising, but a satisfactory contract was not arranged to continue this policy. Instead, the executive board of the diocese decided to publish the magazine under the department of promotion on the basis of the amount allowed for it in the diocesan budget.

The March issue is also the first printed under the diocesan department as reorganized after the annual council in January. The Rev. Richard S. Watson, rector of Trinity Church, Houston, is the new chairman of the department. The Rev. Richard A. Park, rector of parishes at Eagle Lake and Columbus, is the new editor. They succeed the Rev. John E. Hines, who formerly held both offices. Mr. Hines resigned at the diocesan council after his election to the National Council had multiplied his duties. Mr. Park was formerly editor of the diocesan *Bulletin* of West, Missouri before he moved to Texas, and for the past 15 months has been the diocesan correspondent from Texas to THE LIVING CHURCH.

The mailing list for the magazine has been completely revised, using a more economical and flexible system. The revision has increased the circulation from the former 8,000 copies each month to more than 9,000.

The new editorial policy, as enunciated by the department of promotion, will be "for the education of the diocesan family in the work and plans of the diocese, together with its needs." In carrying out this policy, the March issue appears with the omission of the many reports of annual parish meetings that formerly filled much of its news columns.

The diary of Bishop Quin in which he reports his constant visits around the diocese, continues to be one of the highlights of the magazine. Mrs. G. H. Harrington is editor of the Associated Women's notes, and Mrs. M. C. Burdsal, adviser *pro tem* of Christian education, is responsible for the material regularly printed for that department.

MASSACHUSETTS

Pastor Participates in Commissioning of Ships

The Rev. Daniel R. Magruder, rector of the Church of St. John the Evangelist, Bingham, Mass., who is serving as unofficial chaplain to British naval personnel stationed in that city, takes part regularly in a unique ceremony. As each ship leaves the Hingham shipyard to be turned over to the British, according to an ancient British custom it is commissioned as a part of the Navy. The unity of the two nations is emphasized in the short, significant ceremony as the ship is first transferred to the British captain who will command her, the ensign is saluted, and then the ship is blessed by the Rev. Mr. Magruder after a prayer from the Prayer Book of the Church of England. He has participated in 39 of these commissionings to date. While the noise of shipbuilding continues all around them, Lt. Commander Lord Stanley Alderley, British

liaison officer, the officers and men of the ship, and a few guests pause for a moment before the ship is sent into battle while the benediction is pronounced, "God the Father, Son and Holy Ghost, bless this ship and all who sail thereon and guide them in the course that leads to victory and peace."

Lenten Customs In St. Paul's Cathedral

A Lenten custom of the Cathedral Church of St. Paul, Boston, is the distribution of potted narcissus bulbs to the evening congregation on the first Sunday in Lent. The bulbs are tended, and when they flower by Easter day, they are presented to patients in the hospitals of Boston. At the same service this year there was a program of Welsh music and attendance by Welsh organizations in honor of St. David's Day. This also is an annual custom observed on the Sunday nearest to St. David's Day. Because of the famed prowess of Welsh singers, the occasion is always notable musically.

CALIFORNIA

New Director of Religious Education

The Rev. Vesper O. Ward, rector of the Church of St. Mary-by-the-Sea, Pacific Grove, Calif., is coming the first of April to San Francisco as diocesan director of Religious Education and as a canon of Grace Cathedral. As director of Religious Education Mr. Ward will succeed Miss Frances Young, now on the staff of the National Council.

This is the first step in the plan of Bishop Block, announced at the February meeting of the diocesan convention, to make Grace Cathedral a diocesan church with a staff of canons who are specialists in various religious fields, men who will be available to any parish needing assistance.

SOUTH FLORIDA

Men's Club Sponsors Youth Center and Library

The Men's Club of Christ Church, Bradenton, Fla., started plans for an entertainment center for boys and girls of high school age, and got the Kiwanis Club to sponsor this project. At a meeting held in the parish house of Christ Church, a Youth's Council was formed, with the Rev. Frank B. Brunton as one member, together with representatives from the civic clubs, PTA, and the high school; and this council is completing arrangements for opening the Youth's Center.

The Men's Club is carrying forward its work for the library of the rural school at Gillette, which this club started last year with the gift of 750 books. Now they are collecting books to add 750 more volumes to this library, which is gladly used by the entire community.

DEATHS

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

Carl Eckhardt Grammer, Priest

The Rev. Carl Eckhardt Grammer, S.T.D., died at his home in Summit, N. J., on March 17th. He was rector-emeritus of St. Stephen's Church in downtown Philadelphia, where he had served as rector from 1905 to 1936.

The Rev. Dr. Grammer was born in Smyrna, Del., 85 years ago, and spent 60 years in Holy Orders, having been ordained to the diaconate in 1884. He was a graduate of Johns Hopkins University, the University of Maryland, and the Virginia Theological School. He was a member of Phi Beta Kappa. His father was the Rev. Dr. Julius E. Grammer, and his grandfather was the Rev. Dr. William Sparrow, one time dean of the Virginia Theological School.

Besides his long rectorship at St. Stephen's, Dr. Grammer had previously served at St. Thomas', Hancock, Md.; Epiphany, Walnut Hills, Cincinnati, Ohio; and Christ Church, Norfolk, Va. For 11 years he was professor of Church History and Canon Law at the Virginia Theological School. He served as a deputy to five General Conventions of the Church; president of the Evangelical Education Society; president of the board of directors of Sweet Briar College; president of the Philadelphia Federation of Churches; and honorary president of the Armstrong Association for Advancement of the Colored Race. Dr. Grammer was the author of the Bohlen lectures in 1928, as well as of many pamphlets and magazine articles on religious and humanitarian topics.

Burial services were conducted by Bishop Hart at St. Stephen's Church on March 21st. The body was cremated, and the ashes interred in the church.

He is survived by his widow, Mary Page Grammer; and by three daughters: Mrs. Donald Torrey, Mrs. Harry Croyder, and Miss Mary Page Grammer.

Harold E. Schmaus, Priest

The Rev. Harold E. Schmaus, priest in charge of St. Luke's Church, Union, N. J., and St. Mark's Church, Garwood, N. J., died of pneumonia at his home in Union, March 18th. He was 63 years old.

He was born in New York August 2, 1880, the son of Henry Schmaus and Sarah Mulhern Schmaus, and received his education in the public schools and at Hamilton College, with the Bachelor of Divinity degree from Seabury Divinity School. He was curate of St. Luke's Church, Altoona, Pa., from 1911 to 1913, when he was ordained to the priesthood.

The Rev. Mr. Schmaus was rector of All Saints' Church, Brookland, Pa., from 1913 to 1917, and All Saints' Church, Paradise, Pa., from 1917 to 1920, and priest in charge of Christ Church, Milton, Pa., from 1920 to 1923, when he became an archdeacon and rector of St. Stephen's Church, Mount Carmel, Pa. From 1926 to 1934 he was priest in charge of St. John's Church, Westfield, Pa.

He was secretary and treasurer of the Harrisburg clericus from 1918 to 1919,

and president the following year. At various times he has also served as a member of the social service commission, chairman of the diocesan publicity department, a member of the commission on canons, and an alternate at the General Convention of 1922.

The Rev. Mr. Schmaus was editor of the *Harrisburg Churchman* and *Junior Churchman* and author of the *Catechism of the Prayer Book* and *Church History in Rhyme*, besides serving twice as student chaplain at Bucknell University.

He is survived by his widow, the former Eleanor Uhler; two sons, the Rev. William H. Schmaus, rector of Trinity Church, Woodbridge, N. J., and Sergeant Frank T. Schmaus, and a brother, Frank C. Schmaus, of Brooklyn.

Frank F. Snyder, Priest

The Rev. Frank Frantz Snyder, rector of St. Mary's Church, Williamsport, Pa., and also of the Church of Our Saviour, Montoursville, Pa., died suddenly of a heart attack on March 2d. Canon Stuart F. Gast, rector of Christ Church, Williamsport, was the celebrant at a requiem service of the Holy Communion, and Bishop Heistand of Harrisburg, read the burial service in St. Mary's Church, Williamsport, March 6th. The committal service was read by Canon Clifford W. French of Harrisburg in the cemetery at Palmyra, Pa.

Before entering the ministry in middle life, the Rev. Mr. Snyder had been a mining engineer. He served with the U. S. Cavalry in the Philippines from 1898 to 1901. He was born at Union Deposit, Pa., March 17, 1878. Bishop Wyattbrown of Harrisburg ordained him to the diaconate in 1933 and to the priesthood in 1935.

After serving as rector of Christ Church, Coudersport, and All Saints, Brookland, Pa., the Rev. Mr. Snyder was vicar of St. Paul's, Manheim, Hope Church, Mount Hope, and Bangor Church, Churchtown, Pa., before going to St. Mary's, Williamsport.

His wife died a few years ago. He is survived by sisters in Palmyra, Pa.

Stepha L. Dodson

Miss Stepha L. Dodson, 86, prominent retired missionary to China, died in Kinston, N. C., March 16th after a week's illness. A native of Texas, she was the daughter of Stephen Lewis Dodson and Frances Garrett Dodson.

Miss Dodson spent 32 years as a missionary in China, where her sister, Dr. Elizabeth Dodson, was killed in the great earthquake of 1923. She had made her home with a sister, Mary E. Dodson, in Kinston, N. C., and was one of the city's most generous and best known residents.

Surviving besides her sister are a brother, Joe G. Dodson of Santa Cruz, Calif., and many nieces and nephews, most of whom reside in Texas.

Funeral services were held at St. Mary's Church, Kinston, with the Rev. Edwin F.

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COLLEGES

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DEATHS

Moseley officiating. Before the ceremony in the church, the Rev. Thomas H. Hamilton and the Rev. George B. Hanrahan, Presbyterians, officiated at a brief eulogy at her home. Vestrymen of St. Mary's were the pallbearers.

Jennie Loomis

Miss Jennie Loomis, a prominent and much-loved Churchwoman, died suddenly at her home in Windsor, Conn., on March 8th. The cause of death was a heart attack.

Jennie Loomis was the daughter of Thomas Wareham and Jennie Cooke Loomis. She was born in the house in which she died, built in 1640 by Joseph Loomis and occupied by a direct descendant of his ever since. The house is on the campus of Loomis School, founded by her family, for the perpetuation of the family name. Loomis School is the boys' section of Loomis Institute, the Chaffee School being the girls' division. The institute is one of the most notable educational foundations in the east. Miss Loomis was secretary of the board of directors of the institute.

Miss Loomis was active in the work of the diocese, having been president of the Woman's Auxiliary for several terms, and a delegate to the triennial a number of times. Keenly interested in all Church activities, she was the valued advisor of many leaders in the diocese.

In addition to Church work, Miss Loomis was prominent in civic affairs, particularly in the Red Cross. A graduate of Wellesley College, she did much to promote the work of local public libraries and historical societies.

Funeral services were held in Grace Church, Windsor, and interment was in Palisado Cemetery there. Many of the clergy of Connecticut were present at the funeral services, among them Bishop Gray, Suffragan of Connecticut.

Mrs. William Johnson

Mrs. William Johnson, wife of the Rev. William Johnson, rector emeritus of St. Thaddeus', Aiken, S. C., died in the hospital in Philadelphia, March 13th.

Mrs. Johnson is survived by her husband, one son, Major Courtland Johnson of the Air Force; one daughter, Mrs. Charles Quigley of Philadelphia; four grandchildren and one great grandchild.

The Rev. Mr. Johnson is making his home with his daughter, Mrs. Quigley, in Philadelphia.

Clifford B. Moore

Clifford B. Moore, grandson of the late Bishop Moore of New York, died March 14th at Pittsfield, Mass., where he was spending the winter. He was born in New Rochelle, N. Y., and received his college education from New York University.

For 25 years, until his retirement in 1941, Mr. Moore was chief engineer of the Borough of Queens.

His widow, the former Marie Sinnott, a brother, William S. Moore, and a sister, Mrs. Clifford M. Timckney, of New Rochelle, N. Y., survive.

EDUCATIONAL

SEMINARIES

Professors On the Spot

Stumping the experts by their students was the heart of a radio program sponsored by the Interseminary Movement. The unrehearsed questions were worked out by the students and presented by James ("Fadiman") Smith of the San Francisco Theological Seminary. Star of the program was Dean Henry H. Shires of the Church Divinity School of the Pacific, whose hand was up first on almost every question, and who was ably abetted by Prof. John Bailey of the Berkeley Baptist Divinity School, President Jesse Baird of San Francisco Theological Seminary, and Professor Randolph Miller of the Church Divinity School of the Pacific. This program is for the purpose of publicizing theological education and appears once a month on KRE.

Professor Bosshard Enters

Parochial Ministry

Prof. Everett Bosshard, for the past nine years a member of the faculty of the Church Divinity School of the Pacific, has resigned his position to become rector of St. Matthias' Church, Los Angeles. Professor Bosshard's articles have appeared in several periodicals, and he was a contributor to the jubilee volume, *Christianity and the Contemporary Scene*, edited by Randolph Crump Miller and Henry H. Shires. He will assume the rectorship on July 1st.

SCHOOLS

Kent School Founder

Receives Birthday Present

Students, alumni, faculty members, and trustees of Kent School, Kent, Conn., gave Dr. Frederick H. Sill, OHC, founder of the school, a birthday present of \$8,000 for his 70th birthday March 10th. This money will pay off the last debt on the institution, the sum of \$7,000.

Fr. Sill, who is succeeded by the Rev. William F. Chalmers, retired as headmaster three years ago, when he was taken ill. The faculty joined in the birthday celebration, presenting him with a large cake. Earlier in the day Fr. Sill assisted Fr. Chalmers in the marriage of his niece, Miss Jane Sill Julier, to Sgt. Peter Ware, a Kent graduate.

CONFERENCES

St. Paul's Summer School

Leadership training courses for Woman's Auxiliary workers, youth workers, and church school teachers will be offered at St. Paul's Summer School of Religious Education at Lawrenceville, Va., this summer from July 17th to 21st. "Life in the Christian Community" is the theme of the summer school, which is in its 20th year.

CHANGES

Appointments Accepted

BICE, Rev. ARTHUR L., formerly at Trinity Church, Lincoln, Ill., is now rector of the Church of the Ascension, Troy, N. Y. Address: 36 Pine-woods Ave., Troy, N. Y.

BRERETON, Rev. JAMES P., formerly rector of St. Andrew's Church, Dayton, Ohio, is to be rector of Christ Church, Hudson, Ohio, effective April 20th. Address: Hudson, Ohio.

COOMBS, RICHARD, now a student at the Episcopal Theological Seminary, Cambridge, Mass., is to be curate of St. Paul's-on-the-Highway, Burlingame, Calif., effective July 1st.

ECKEL, Rev. FREDERICK L., JR., formerly priest-in-charge of St. John's Church, Center Moriches, N. Y., and the missions of St. Andrew's Community Church, Mastic Beach, L. I.; St. Andrew's Church, Yaphank; and St. John's Church, Oakdale, L. I., is to be rector of St. Paul's Church, Oswego, N. Y. Address: 100 Main St., Oswego, N. Y.

HOPPER, Rev. C. ARCH., formerly rector of St. Mark's Church, Coldwater, Mich., is to be rector of St. Paul's Church, Henderson, Ky., effective April 15th. Address: 35 S. Green St., Henderson, Ky.

MADDOCK, Rev. C. B. W., formerly rector of St. Mark's Church, Waupaca, Wis., vicar of St. John's, New London, Wis., and chaplain of Episcopal work at the Grand Army Home, King, Wis., is to be dean of Trinity Cathedral, Duluth, Minn. He plans to leave his present field of work May 31st and begin his duties at Trinity Cathedral June 15th. Address: Cathedral House, 2010 E. Superior St., Duluth 6, Minn.

LEE, Rev. CLARENCE, formerly rector of the Chinese parish, Vancouver, B. C., is now vicar of the True Sunshine Mission, San Francisco, Calif. Address: 966 Clay St., San Francisco, Calif.

LOCHER, Rev. RUDOLF W., formerly rector of St. Paul's Church, Hickman, Ky., and priest-in-charge of Trinity Mission, Fulton, Ky., and Christ Mission, Columbus, Ky., is to be rector of Christ Church, Madison, Ind., and Trinity Church, Lawrenceburg, Ind., effective May 1st. Address: Christ Church Rectory, Madison, Ind.

MORRISON, Rev. THEODORE V., formerly rector of the Church of the Incarnation, Atlanta, Ga., is to be rector of St. Paul's Church, Newport News, Va., effective April 15th.

PEABODY, Rev. JOHN N., formerly curate of St. Paul's, Chestnut Hill, Philadelphia, is now vicar of St. Andrew's Mission and Episcopal Student Chaplain in State College, Pa. Address: 304 S. Frazier St., State College, Pa.

WARD, Rev. VESPER O., formerly rector of St. Mary's-by-the-Sea, Pacific Grove, Calif., is now a canon of Grace Cathedral, San Francisco. Address: 1055 Taylor St., San Francisco.

WATTERS, Rev. JOHN W., formerly rector of Trinity Parish, Newport, Md., is to be minister-in-charge of St. James' Church, Jermyn, Pa., and St. Ann's, Winton, Pa., effective April 20th. Address: 217 Bacon St., Jermyn, Pa.

Military Service

HARDMAN, Rev. GEORGE D., formerly chaplain at St. Mark's School, Southboro, Mass., is now a chaplain in the USNR. Address until April 21st: Chaplains' School, Williamsburg, Va.

New Addresses

WOOD, Rev. ROBERT E., who is going to China, has as his address for the duration the Church Missions House, 281 Fourth Ave., New York.

Ordinations

PRIESTS

ATLANTA—The Rev. JOHN BRECKENRIDGE HUNT was ordained to the priesthood March 23d in St. James' Church, Cedartown, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. J. Milton Richardson. The Rev. William S. Stoney preached the sermon. The Rev. Mr. Hunt is to be priest-in-charge of St. James' Mission, Cedartown, Ga.

KANSAS—The Rev. ALVIN HOLT HANSON was ordained to the priesthood March 17th in Grace Cathedral, Topeka, Kans., by Bishop Fenner of Kansas. He was presented by Dean John Warren

Day, who also preached the sermon. The Rev. Mr. Hanson is to be curate of Grace Cathedral, Topeka, Kans.

MASSACHUSETTS—The following were ordained to the priesthood March 15th in the Cathedral Church of St. Paul, Boston, by Bishop Sherrill of Massachusetts:

The Rev. RICHARD S. KNIGHT, who was presented by Dean Edwin J. Van Etten, will continue on the staff of the Cathedral Church of St. Paul. Address: 136 Tremont St., Boston.

The Rev. ANDERS GODFREY LUND, who was presented by the Rev. Harold B. Sedgwick, will continue as curate of All Saints' Church, Brookline, Mass. Address: 1789 Beacon St., Brookline, Mass.

The Rev. Dr. Sherman E. Johnson preached the sermon.

MASSACHUSETTS—The Rev. WALTER H. YOUNG was ordained to the priesthood March 17th in Trinity Church, Boston, by Bishop Sherrill of Massachusetts. He was presented by the Rev. George L. Cadigan. The Rev. Dr. Theodore P. Ferris preached the sermon. The Rev. Mr. Young will continue as curate of Trinity Church. Address: Trinity Church, Copley Sq., Boston.

OHIO—The Rev. W. MURRAY KENNEY was ordained to the priesthood March 15th in St. Andrew's Church, Akron, Ohio, by Bishop Tucker of Ohio. He was presented by the Rev. Frederick W. Leech. The Rev. Dr. Robert O. Kevin preached the sermon. The Rev. Mr. Kenney is to be priest-in-charge of St. Andrew's Mission, Akron, Ohio. Address: 763 Thayer St., Akron, Ohio.

OHIO—The following were ordained to the priesthood March 19th in Trinity Church, Toledo, Ohio, by Bishop Tucker of Ohio:

The Rev. JAMES R. MACCOLL, who was presented by the Rev. Benedict Williams, is to be curate of Trinity Church, Toledo, Ohio. Address: 316 Adams St., Toledo.

The Rev. FREDERICK K. JELLISON, who was presented by the Rev. Benedict Williams, is to be rector of Trinity Church, Findlay, Ohio.

The Rev. Dr. Charles L. Taylor of the Episcopal Theological School preached the sermon.

DEACONS

ERIE—WILLIAM LESTER SHOEMAKER was ordained to the diaconate by Bishop Wroth of Erie at the Cathedral of St. Paul, Erie, Pa., March 19th. He was presented by Dean Francis B. Blodgett. The Rev. G. C. Fohner preached the sermon. The Rev. Mr. Shoemaker will remain on the staff of the Cathedral.

MASSACHUSETTS—ALBERT E. JENKINS was ordained to the diaconate March 11th in St. John's Church, Winthrop, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Ralph M. Harper. The Rev. Dr. Charles L. Taylor, jr., preached the sermon. The Rev. Mr. Jenkins is to be curate of All Saints' Church, Pasadena, Calif. Address: 132 N. Euclid Ave., Pasadena, Calif.

OHIO—W. HOWARD GRAHAM was ordained to the diaconate in Grace Church, Sandusky, Ohio, February 25th by Bishop Tucker of Ohio. He was presented by the Rev. Dr. Donald Wonders. The Rev. Dr. W. C. Seitz preached the sermon. The Rev. Mr. Graham is to be deacon-in-charge of St. Paul's Church, Toledo, Ohio. Address: St. Paul's Church, Euclid Ave., Toledo.

OHIO—WALTER E. HOSKINS was ordained to the diaconate February 25th in St. Thomas' Church, Berea, Ohio, by Bishop Tucker of Ohio. He was presented by the Rev. Dr. Walter Tunks. The Rev. Thomas V. B. Barrett preached the sermon. The Rev. Mr. Hoskins is to be deacon-in-charge of St. Thomas' Berea, Ohio.

SAN JOAQUIN—JAMES EDWARD PRICE was ordained to the diaconate March 14th in St. Paul's Church, Virginia City, Mont., by Bishop Daniels of Montana for the Bishop of San Joaquin. He was presented by the Rev. Lewis D. Smith. The Rev. Norman L. Foote preached the sermon. The Rev. Mr. Price is to be deacon-in-charge of Christ Church, Sheridan; St. Paul's, Virginia City; Trinity, Jeffers; St. Jude's, Twin Bridges; St. John's, Pony; and Christ Church, Cameron, Mont. Address: Christ Church Rectory, Sheridan, Mont.

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May 14th.

Novel "Birthday Party"

A "Deaconess Riebe Birthday Party," sponsored by the Woman's Auxiliaries and Guilds of the missionary district of North Dakota, has raised almost \$300 to date. This is to be presented to Deaconess Riebe for missionary work when she returns to China. Born at Pingree, N. D., she was visiting relatives in the state at the time of the parties and was the honored guest at the one in Gethsemane Cathedral, Fargo.

The parish in Grand Forks, N. D., had a Chinese tea with appropriate appointments; St. Paul's, in Rugby, served chow mein and other Chinese dishes; and the church in Jamestown, her home parish, presented Deaconess Riebe with a birthday cake. The rural Auxiliary, under the direction of Miss Sweet, educational missionary, raised \$30.

"King Cole," Rotarian

The name of the Rev. A. Elliston Cole, Trinity Church, Bloomington, Ind., will be presented by the Rotary Club of Bloomington, of which he has been secretary since 1929, for the office of director of

Rotary International at the 35th annual convention in Omaha, Neb., next May.

Rector Honored by Boy Scouts

The featured Boy Scout award for the year, the Silver Beaver, has been given to the Rev. John A. Winslow, rector of St. Paul's Church, Lubbock, Tex. The award was made at an annual meeting of the Boy Scout Council by K. N. Clapp, who pointed out that Mr. Winslow's record includes 20 years of distinguished service in scouting, as a scout, scoutmaster, committeeman, and camp director. Mr. Winslow was praised for "his outstanding record of service to youth, and his fine civic record as chairman of the Lubbock Youth Recreation Council."

Dollar for Dollar

At a notable midnight meeting of the vestry after the Christmas Eve service, in St. Michael and All Angels' Church, Berwyn, Ill., it was announced that through two generous gifts it would be possible to pay \$4,500 to refinance the church debt at a lower rate of interest.

These gifts were inspired by the prompt and efficient action of the rector, the Rev. John F. Plummer, and the vestry, who set a goal of 10 days in which to raise the funds.

The offer of one parishioner to match dollar for dollar spurred on workers to reach their goal in the limited time. Still another offer to match dollar for dollar up to \$1,000 was made by a friend, who was not a member of the Church. The goal of \$1,200 was overpaid by \$500, whereupon, to the great joy of the rector and the congregation, the first offer was increased to \$3,000.

THE LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$ 55.72
Mrs. R. B. Heyward	30.00
In Memory of Adelbert Perkins	13.50
Mrs. M. C. Collins	5.00
Mrs. J. D. Herron	5.00
	<hr/>
	\$109.22

War Prisoners Aid

Previously acknowledged	\$1,512.19
Mrs. Henry J. Skinner	1.00
	<hr/>
	\$1,513.19



GO TO CHURCH DURING LENT



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

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

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

Church of the Advent, 6th Ave. & 20th St., N., Birmingham 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.

CENTRAL NEW YORK—Cont.

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.

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 7:05 & 10.



CHURCH OF ST. MICHAEL AND ALL ANGELS, BALTIMORE, MD.

COLORADO—Rt. Rev. Fred Ingley, 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.

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. McKinstry, D.D., Bishop

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

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John 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.



GO TO CHURCH DURING LENT



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.

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 Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Sq., Dorchester, Boston
Rev. A. W. P. Wylie, Rector; Rev. H. J. T. Mueller, 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. Gompf, 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 appointment.

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. Herbert 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 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, 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. Paull 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

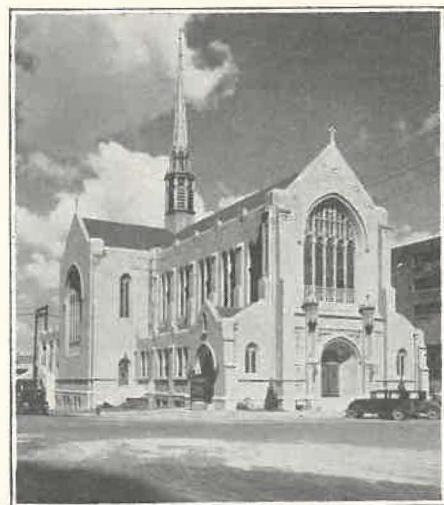
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

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

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

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



TRINITY CHURCH, TULSA, OKLA.

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. William 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 DeWolf 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., Providence

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

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