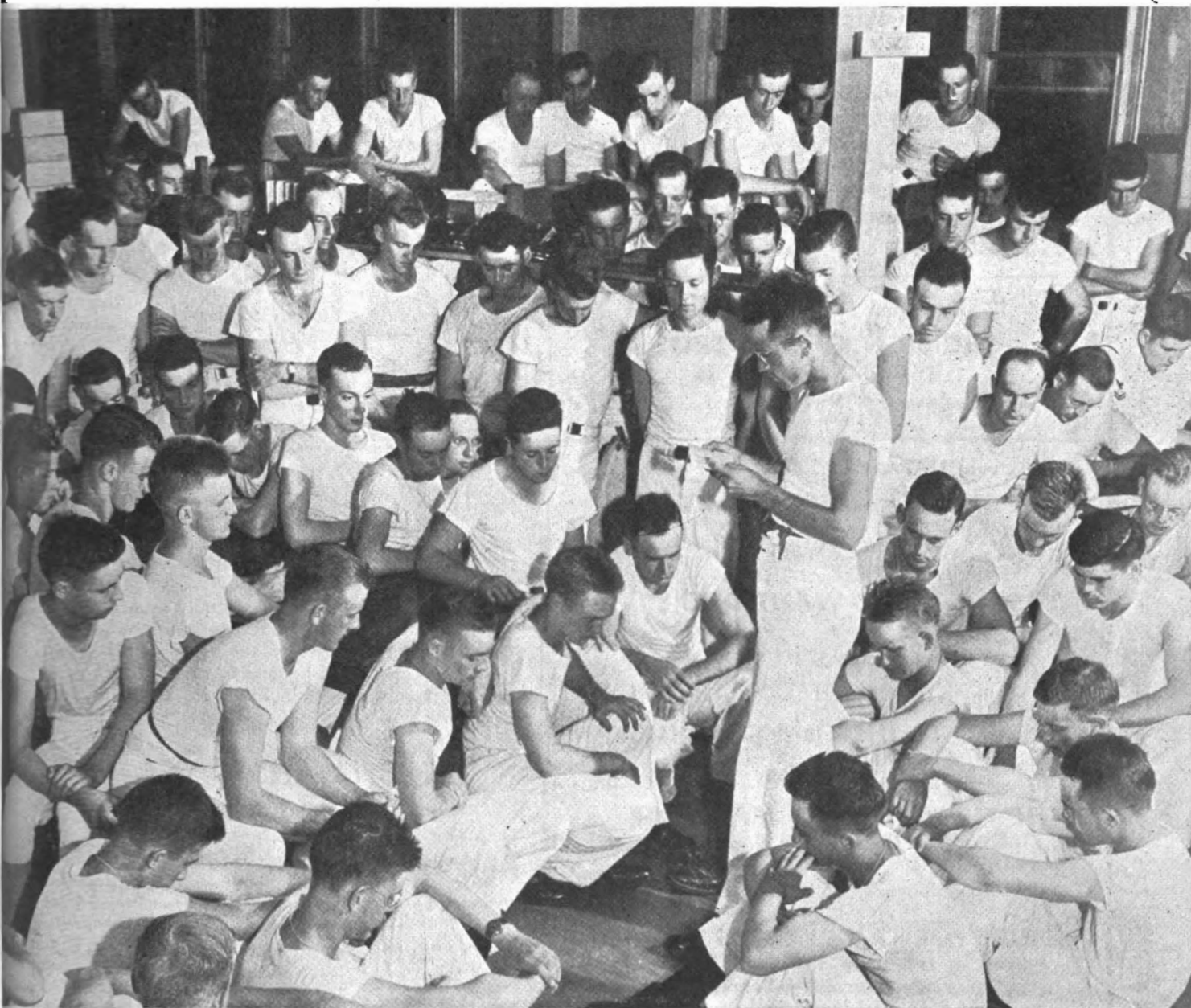


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Weak Discipline

TO THE EDITOR: For some years I have been wondering why the discipline of the Church has been rather weak and, finally, when looking up the Bible lessons for the 21st Sunday after Trinity I found a crucial answer. I use the lectionary in our Prayer Book, but I now see why many priests and other lectionaries and I'll tell you why. In the Prayer Book lectionary for a second lesson on the 21st Sunday after Trinity we are pointed to Rev. 21:1-7, 10-11a, 22-end. What's the matter with the 8th verse? Why exclude it? It is true that our average congregation would not be composed of many murderers, fornicators and sorcerers, but the other types mentioned would certainly be represented.

It seems as though the compilers of our Prayer Book lectionary took special care to avoid any uncomfortable words of Scriptural warning that might disturb the complacency and comfort of a smug Church service.

Every time the lectionary skips one verse or two, I read the omitted verses in my study and try to determine why they were left out. There are some occasions when it is well to omit a verse here and there. But we find other examples which are less obvious.

For instance, for the First Sunday in Advent the E.P. first lesson is Isaiah 60:1-2, 18-end. Why stop at verse 11? What's the matter with the teaching of verse 12, especially in these days? And for the Saturday prior to the first Sunday after Epiphany we find the M.P. first lesson is Isaiah 66:1-2, 10-14, 18-23. What's wrong with verses 5, 17 and 24 that they are omitted? Our people need strong meat, not pap!

However, there are instances in the Prayer Book lectionary where words of admonition are retained. Our Lord's strong teaching about the complete end of the tares and the chaff is included in the lessons to be read to congregations. But two of these good lessons are scheduled for a weekday when few people would probably be present to hear them read: the Saturday before Trinity IV we find Matthew 13:24-43 and the Monday following Trinity Sunday we have Matthew 23 chosen. But we also have most of the latter lesson for a Sunday E.P. on Advent IV. Then we do have Luke 3:1-18 for a Sunday lesson on Advent III.

I do not claim to be more intellectual than the scholarly men who drew up the Prayer Book lectionary. But I have had some experience in the priestly office and my claim for antiquity is based upon the fact that I can remember way back to the time when lipstick was never seen on purificators. During these past years I have noticed that the discipline of the Church is very weak.

Confirmed Episcopalians move to a new town and go to a Protestant church for childish reasons, paying no attention to their Confirmation vows. If and when they do go to their own church and hear M.P., they have smooth sayings from the Scripture read to them to lull them to sleep instead of words of admonition that might arouse them to a little self-examination.

Confirmed young people go to college, away from home, and sing in choirs of some Protestant denominational services.

I don't claim that these few Bible verses I've referred to are keys to the whole situation, but I think it is part of the whole scheme of making people feel comfortable and avoiding any harsh sayings which involve discipline and obedience.

If we want to teach that all souls will be saved anyway, as do the unscriptural Uni-

versalists, well and good! But we should change the name of our Church then! If we stand for the Faith of the Holy Catholic Church, let us teach it in its entirety! Let's teach the Church's discipline along with Her words of comfort!

I don't advocate preaching and teaching the hell-fire-and-brimstone fulminations of the extreme Fundamentalist Protestant sects, but I do claim that every priest should administer "both public and private monitions and exhortations" as he promised to do at his ordination.

(Rev.) ST. CLAIR VANNIX.

New Paltz, N. Y.

The 1940 Hymnal

TO THE EDITOR: May I express my personal appreciation of the excellent article by Mr. Bratton on the 1940 Hymnal in your issue of January 14th? I am glad to give the "word of explanation" for which he asks, as to the omission of hymns contained in the previous hymnal.

At its first meeting the Commission, recognizing the necessity of omissions if new hymns of merit were to be added, agreed that great care must be taken to retain the hymns most widely used. Each member made independently a list of those which he believed should be retained. The difficulty of the final decision was apparent when a compilation of these lists was made. While only 35 hymns received a unanimous vote for retention, there was no hymn which did not have at least one advocate. Each of us, no doubt, may regret the loss of some favorite hymn, but no hymn was dropped except by a majority vote on the basis of the tests to which the preface to the Hymnal makes reference.

Before making its report to General Convention in 1940, the Commission also consulted persons who, at its request, had been appointed by the bishops of the several dioceses as skilled in Church music. Suggestions were received from 151 of these advisers, but of the eight hymns mentioned by Mr. Bratton, only one received as many as 12 requests for its restoration. None of the 151 persons asked for the restoration of one of the hymns mentioned in Mr. Bratton's list.

Finally General Convention accepted the report of the Commission in 1940, with an authorization to the Commission to include such of the hymns which had been omitted as should upon written recommendations by members of either House seem to be widely desired. As a result of such recommendations, a few hymns which had previously been omitted were reinserted in the 1940 Hymnal.

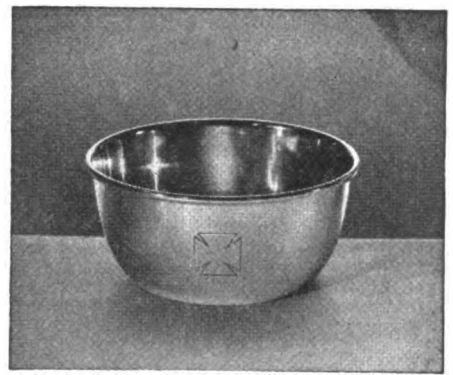
I should like to add a word concerning the hymns mentioned by Mr. Bratton. The Commission was probably influenced in its decision to omit hymns 384, 385, and 387 chiefly by its belief that since the Hymnal is primarily for congregational use rather than for private devotion, such hymns as these should be few in number. While the mood of a single individual might be reflected in the words of hymn 31, it is difficult to believe that they would have reality for an entire congregation. Hymn 308 as a paraphrase of Psalm 95, suffers from comparison with *Venite*. Other hymns, also, express more worthily the note of praise than Tate and Brady's paraphrase.

I am sure that the other members of the Commission will, with me, be grateful for Mr. Bratton's frank and helpful comments.

(Rt. Rev.) BENJAMIN M. WASHBURN,

Chairman of the Hymnal Revision Commission.

Newark, N. J.



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STRICTLY BUSINESS

PHIL FEY, who has charge of Morehouse-Gorham's New York store, on last Monday marked his twenty-fifth anniversary with the firm. He joined the old Gorham company on February 19, 1920.

On his anniversary Phil was guest of honor at a Town Hall Club luncheon given by his many friends in the religious book trade. The luncheon came as a complete surprise to Phil who had expected to spend the afternoon, as he has so many other anniversaries, working in the store at 14 East 41st Street. The group presented him with a silver key chain and belt buckle set as a token of their esteem.

A member of St. Ann's, Brooklyn, Phil sang in the choir there for twenty-four years. For twenty-two years he has been connected with the Apollo Glee Club. Music and books are his two lively interests. Long a member of the board of directors of Morehouse-Gorham, he recently became secretary of the firm.

* * *

EPISCOPAL Church Okays Members" is the way a Georgia newspaper headlined a story of Bishop Barnwell's visit to Albany to confirm a class of nine persons. "I suppose," writes Bishop Barnwell, "that confirms does really mean *okays!*"

* * *

THE LC office in Milwaukee will be disrupted for two weeks or more because of rather extensive remodeling. Carpenters will begin shortly to tear down partitions, build new ones, install more shelving, and the like, in order to expand the crowded quarters. When the work is done the subscription department will have a good deal more room—room badly needed because of rapidly increasing direct mail work. The staff will have to carry on, of course, during the hammering and sawing—and I shouldn't be too surprised should the noise wear down their nerves a bit. If communications aren't, for a few weeks, given their usual speedy attention, you'll know the reason.

* * *

ALEXIS C. MUENCH, a member of the firm of Muench-Kreuzer Candle Co., Syracuse, New York, recently sacrificed his life for his country. Though thirty-five years old, he volunteered for active service. On Christmas Day he was wounded while fighting in Luxembourg. En route by hospital plane to the United States, he died. Mr. Muench had been with the firm for fourteen years.

* * *

I FOUND this in the desk drawer of a hotel room:

Just three letters, E, O, and W, spell all ages.

Youth: W-o-o-o-e-e-e.

Manhood: Woo-woo-woo.

Middle Age: Woe! Woe!

Senility: O-o-w.

Leon McCauley



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



The Life Force

YOU HAVE all said, at some time, "If I could only direct that boy's interests into the right channels." When energy has been spent in mischief, we see what we might have done, too late. The great desires of the human heart must be satisfied, and to do this is the work and the rich opportunity of the teacher. The four persistent desires of life, which surge up, always demanding expression, are these: to know, to achieve, to possess, to be appreciated. We do not have to create these; they are there already. Each is an opportunity of the teacher.

1. *Curiosity.* We do not have to plug hard facts into unwilling heads. Induce the pupil to begin his search, and he will make the facts his own, in his own way. The rule here is, don't tell them, make them want to find out. And then don't make the search too difficult. Here are some teaching devices:

Give assignments, asking for reports. Often a lesson can begin with, "We'll begin by hearing John's report about what he discovered about the number of mission stations we had in the Philippines." In preparing every lesson, jot down on small slips, some items like this to be given out in class. After a while you'll begin to see all sorts of possibilities, and will invent them readily. But they must be thought up in advance, and written out, ready to "sell."

Don't spill all you know. Hold back something. Say, "I wonder if any of you know how boys and girls dressed in our Lord's day. Where could we find out?"

Such answers will be found in Bible dictionaries and other books in the rector's library, at the public library, or by asking some person.

This is one value of the new workbooks, if intelligently and ingeniously edited (which many of them are not!). The pupil is sent on a minor search, and the place to look indicated. But if it is always in the same form, in the same place, it palls.

2. *Achievement.* This must not be allowed to degenerate into mere activity—though even that is better than passive listening. Here is a wide-open field for inventive genius. The devices for classroom activity have hitherto been very limited and some of them have been worked to death. Coloring printed pictures, crayoning on blank paper. Scissors for cutting out outlined figures. Sewing, pasting. Won't somebody discover some new materials for class?

For older pupils there is always the notebook or the workbook. Add to these such special writing as a letter to a mission child, reports of a search, original prayers, verses.

The main requirements are these: The

thing done must be worth doing, so that it is some pleasure to do, and some pleasure to show afterwards. The work must not be too difficult, so that the results are poor, or so that the job is left only half begun, never finished. The sensation of success, of achievement, is important. Third, and vital requirement is that the activity should be related to the subject being taught.

The Church needs a book, carefully compiled, of tested activities for the classroom.

3. *Possessiveness.* Here are some things we shall want every child to own, for his own, at the right stage of his life: Pictures, prayer cards, leaflets. (It's a sound policy of the Church school to give every pupil something to take home every week.) Each should have his prayer corner gradually developed with kneeler, personal books, pictures, cross. Best if he has made it himself, arranged every article. Eventually every person should have his own prayer book, communicant manual, Bible, and his personal shelf of religious books, growing through the years.

There is something steadying about ownership. It is a deep satisfaction which leads on to other accomplishments.

4. *Recognition.* We all want to be appreciated. It is not mere vanity, but a natural instinct. To be forever criticized, belittled, overlooked, ignored, or taken for granted is to have a thwarted and undeveloped life. Let the wise and loving teacher use these methods frequently. Praise every act, by the standard of the pupil's own ability. "That's lots better than you used to do, Henry." Be specific in commending: "I like that line—it's neat." Draw the class into it: "Look everybody—how beautifully Helen has pasted this!" And at the end have an exhibit, so that parents and friends may see.

The Living Church

Established 1878

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

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SECOND SUNDAY IN LENT

GENERAL

EPISCOPATE

Mr. Gesner Accepts Election

The Rev. Conrad Gesner has accepted election as Bishop Coadjutor of South Dakota, saying that, "mindful of the trust placed in me by the House of Bishops, I feel that it is my duty to accept, and thereby express my willingness to serve to the best of my ability in this important field of our Master's work."

His acceptance was sent to the Presiding Bishop on February 17th.

Bishop Abbott III

Bishop Abbott of Lexington suffered a very serious coronary thrombosis on February 18th after the 8 o'clock celebration of the Holy Communion at Christ Church, Lexington, Ky., where he was in charge, in addition to his episcopal duties. His condition is reported as fair.

NATIONAL COUNCIL

The Presiding Bishop's Fund
For World Relief

The Presiding Bishop's Fund for World Relief received and disbursed during 1944 the sum of \$131,043.65, according to a detailed report made to the National Council by the Rev. Dr. Almon R. Pepper. The money was disbursed through 28 accredited agencies. About half of it was designated by the donors, the rest was allocated by the Presiding Bishop, assisted by a committee set up for this purpose.

Among the larger items was \$22,194.40 for ministry to prisoners of war. This included the gift of \$13,000 from the Youth Offering. It was given to the War Prisoners Aid of the YMCA, the Ecumenical Chaplaincy Commission of the World Council of Churches, and the American Bible Society.

China received \$47,759.91, placed through the Church Committee for Relief in Asia, Emergency Aid to Episcopal Missionaries in Free China, Mme. Chiang's War Orphans, Bishop Tsu, the Rev. Kimber Den and Christian Colleges in China, and Indusco, Inc.

War relief agencies for Greece, Russia, Norway, Britain, Yugoslavia, Holland, Belgium, and Italy were aided, all of them being specially designated gifts.

National Council congratulated the Presiding Bishop for the success of the Fund, and urged Churchpeople "to redouble their prayers and contributions for

world relief," and requested that "the Presiding Bishop's Fund and the Department of Promotion define a program on the basis of which support of both the Presiding Bishop's Fund and the Reconstruction and Advance Fund may be most effective."

April Meeting Cancelled

The meeting of the National Council scheduled for April 24th to 26th will not be held. Presiding Bishop Tucker made the announcement with the explanation that the decision was made with the advice of his cabinet, and as a result of the expressed opinion of a number of members of the National Council, and a resolution introduced by the Bishop of Dallas, and adopted unanimously.

The resolution asked that the officers of the Council ascertain if it is possible to eliminate all meetings at this time, on account of difficulties of travel, and in the spirit of coöperation with the ODT. After consideration of matters likely to come before the April meeting, the officers advised the Presiding Bishop that the meeting could be omitted without undue interference with the business of the Council, and Bishop Tucker so decided.

MUSIC

Desirability of Diocesan
Commission

For some time the diocese of Minnesota has desired the formation of a diocesan commission on Church music. A

diocesan choir guild had been in existence for several years but it was felt that this lacked diocesan authority and prestige which was necessary for more effective work. Thus, Frank K. Owen, then organist and choirmaster at St. Paul's Church, Minneapolis, was appointed chairman of a committee to find out what was being done in other dioceses.

A questionnaire was devised and mailed to 80 dioceses, of which 67 replied. Of the 56 dioceses that reported they had no such commission, 17 signified they were either anticipating the forming of such an organization, were keenly interested in the subject, or expressed the desire to know the results of this survey. The remaining 11 dioceses have diocesan organizations on Church music. These are Albany, Chicago, Los Angeles, Maryland, Massachusetts, Pennsylvania, Sacramento, South Florida, Southern Virginia, West Texas, and Western Massachusetts. The commissions in West Texas, South Florida, Maryland and Massachusetts are particularly active and effective.

Personnel of these commissions varies. In most instances there is an equal number of clergy and choirmasters appointed. Occasionally there is a layman appointed in addition to the other members. The smallest is in the diocese of Albany where the commission consists of one clergyman, one layman and one choirmaster. The largest commission is in the diocese of Massachusetts where there are six clergymen and six choirmasters.

In only two instances is there a definite grant of an allowance of money from diocesan funds for the work of the commission. In each case it is \$100 per year. In the other cases the work is financed with the money received from offerings at festival services.

Projects carried on by these organizations are varied and interesting. Almost all commissions sponsor combined choir festivals. Items of accomplishment include development of a diocesan lending library of choral music; panel discussions on pertinent subjects; conferences on Church music during the summer or at time of diocesan convention; music write-ups in diocesan paper; publication of lists of service music, music for weddings and funerals. Organists or choirmasters from larger city churches have gone into the smaller churches and missions to either conduct model services or rehearsals, or give talks on chanting, hymn singing, etc.; and congregations have been informed of the contents and possibilities of the Hymnal of 1940. Hymn festivals; festivals for junior choirs; and the publication periodical of bulletins on the different

Departments

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aspects of Church music, have been undertaken.

Some very interesting and practical suggestions were made that may well be passed on in the hope that other commissions may consider and adopt them. A musical survey of the diocese might be conducted to evaluate the needs of the diocese, especially in the smaller communities. Clergy and laity might be informed of trends in Church music. Such a commission should keep its chief function one of helpfulness and coöperation. It could promote the holding of congregational rehearsals to improve congregational singing.

As a result of this survey an efficient and enthusiastic commission on Church music has been established in the diocese of Minnesota.

PROVINCES

Province of Sewanee Formulates Religious Education Curriculum

The Association of Diocesan Leaders of Religious Education of the province of Sewanee met at All Saints' Church, Atlanta, Ga., February 9th to 11th, for its mid-winter meeting to evaluate and discuss materials and curriculum for the Church's schools throughout the province.

Diocesan chairmen from the 15 dioceses were present together with 17 professional educational workers. A suggested curriculum has been formulated which will be used as an experiment during the coming year. Each diocesan chairman will send the suggested material to the parishes and missions within his diocese and at the end of a year's use, the parishes and missions will send the diocesan chairman an evaluation of the material, the progress made by the schools and any suggestions they may have for change. The provincial Department of Educational Leaders hopes to work out a curriculum which will be of help to all parishes and missions within the province.

The meeting was held under the leadership of the Rev. C. R. Haden, jr., of New Orleans, La.

Dr. Bravid Harris addressed the provincial Department of Education on the Negro work within the province. He stressed the necessity of leadership training for the clergy and laity alike, the sponsoring of summer conferences and the establishing of institutes within the parishes to train local leadership with special emphasis upon the youth in the parish. The department set aside several scholarships to send young Negroes to the summer conference to be held at St. Augustine's College at Raleigh, N. C.

THE BIBLE

Tagalog, Ilocano, Cebuan

New Testament portions in Tagalog, Ilocano, and Cebuan dialects are being printed in this country for use in the Philippine Islands, it has been announced by Dr. Eric M. North, secretary of the American Bible Society. These include 50,000 copies of St. John and St. Luke in



Bruce Sifford

MINNESOTA'S INTERRACIAL SERVICE: Rev. Robert W. Kelley, Fr. Daisuke Kitagawa, Dean Charles P. Deems, Rev. H. W. Botts.

Tagalog, and 50,000 copies of St. Luke in Ilocano and Cebuan.

Dr. North also reported that the American Bible Society recently authorized printing 10,000 copies of Nestle's Ancient Greek Testament to supply German theological schools immediately after the war ends.

The American Bible Society and the British and Foreign Bible Society plan jointly to supply 700,000 Bibles, 1,776,000 Testaments, and 3,300,000 Gospels to liberated areas in Europe and the Far East, in the near future, Dr. North stated. The Societies predict that an additional 11,750,000 Bibles, Testaments, and Gospels will be needed, but no joint plans to make supplies available have been worked out yet.

The British and American Bible Societies are coöperating and will continue to coöperate closely during the postwar period, it was indicated.

RACE RELATIONS

Interracial Service

St. Mark's Cathedral, Minneapolis, was the scene on February 11th of a city-wide interracial service opening Interracial Relations Week.

The cathedral choir, choir of the Northwest Ordnance Plant where a large number of Negroes are employed, and a choir composed of members of Negro churches of the city, furnished the music.

Taking part in the service were six clergymen of four different races, five of whom were Episcopalians: Bishop Kemmerer, the Rev. Daisuke Kitagawa, Japanese-American; the Rev. Henry St. Clair, Indian; the Rev. Milbourne R. Hogarth, Negro; and Dean Charles P. Deems of

the cathedral. The Rev. R. W. Kelley, pastor of the Methodist Church, Negro, gave the address. Ushers also represented these four races.

The cathedral was filled for the service, part of the congregation consisting of the City Indian Women's organization and members of the Chinese Sunday school from Westminster Presbyterian Church.

"Solemn Duty to Keep Nation Free From Bigotry"

Asserting it is "a solemn duty for us to keep our country free of prejudice and bigotry," President Roosevelt urged observance of Brotherhood Week, February 18th to 25th, sponsored by the National Conference of Christians and Jews.

"We worship at different altars, and express this faith in many ways. But deeper than the difference is the spiritual unity that makes us one people," Mr. Roosevelt said in a message to the conference.

Referring to the Brotherhood Week slogan: "In peace as in war—Teamwork," the Chief Executive said, "The United States is the greatest team of free men and women that the world has ever seen."

Dr. Everett R. Clinchy, president of the conference, announced that Brotherhood Week observances were scheduled in Army and Navy camps and stations in addition to civilian communities throughout the country.

FEDERAL COUNCIL

Fewer Clergymen

Information Service, weekly bulletin of the Federal Council of Churches, reported in its current issue that the number of

clergymen in the United States declined from an all-time high of 148,848 in 1930 to 140,077 in 1940, a loss of 8,771.

Quoting figures of the Bureau of the Census, totals for 1910 were given as 117,333, and for 1920 as 125,483. It was also pointed out that the number of clergymen per 100,000 population was considerably less in 1940 than in 1910.

The number of women serving as clergymen has been increasing steadily, the figures show, rising from 1,787 in 1920 to 3,276 in 1930, and to 3,308 in 1940.

MISSIONARIES

Harry Whitley Appointed To Puerto Rico, Virgin Islands

Harry B. Whitley has been appointed missionary in the district of Puerto Rico and the Virgin Islands.

Mr. Whitley, a senior at General Theological Seminary, plans to be ready to leave for the field from his home in Detroit, in the early summer. The present plan is for Mr. Whitley to go to San Juan, to serve as an assistant on the staff of St. John's Cathedral, with special responsibility for the West Indian congregation.

Mr. Whitley is a member of St. Andrew's parish, Detroit. He is a graduate of Wayne University and Michigan State College. He has worked as a salesman, and in camps and boys' clubs, also served as student chaplain at Michigan State College for two years. He has been a lay reader and a church school teacher and is 23 years old.

PACIFISTS

Artificial Limbs for Civilian War Victims

Artificial limbs, canes, crutches, and braces for civilian victims of the war overseas may soon be turned out by conscientious objectors in Civilian Public Service camps.

Under tentative proposals being considered by the administrative agencies according to the National Service Board for Religious Objectors, the work would be carried on as supplemental projects in CPS base camps, and appliances would be distributed by the United Nations Relief and Rehabilitation Administration.

DAY OF PRAYER

Mrs. Harper Sibley On Nationwide Broadcast

A nationwide radio address was given by Mrs. Harper Sibley, president of the United Council of Church Women, in observance of World Day of Prayer, February 16th.

She called upon women to petition God that Americans "to whom, for just a moment in history, great opportunity has been given, would not fail this hour of the world's greatest need."

"That we who have given generously

of our sons and daughters would not refuse to give of our plenty of food and clothing and shoes and medicines and other lesser sacrifices. . . .

"That we who have mingled one blood in the agony of the battlefield with all the races of mankind—will not forget here in America that all men are brothers."

INDIAN WORK

Tentative Conclusions

About the Pauite

After a year and a half on the Pyramid Lake Reservation, Nixon, Nev., the Rev. Karl Tiedemann, OHC, has had time to catch the "rhythm of the reservation" and to reach some tentative conclusions about the Pauite Indians:

"It seems to me, above all, that we can understand these Pauite Indians better when we grasp their fundamental philosophy of life. It is one of a highly developed community life. From the very beginning of their history (as related in such a book as *Life Among the Pauites*, by Sarah Winnemucca Hopkins) these Pauites have lived a life which is very social in tone. Tribal life is lived as one great family.

"Now, of course, such an ideal can be easily abused. But there are remarkably few instances in which such abuse takes place. The few exceptions will be obvious after a little thought and need not be enlarged upon here. Leaving aside, then, the abuses, let us dwell on some good phases of family life as it is lived out among the Pauites at Pyramid Lake.

"In the first place, their high ideal of community and family life makes it possible to explain to the Pauites the Christian conception of the Church as being the mystical Body of Christ rather than a club-like organization of human invention. The Office of Instruction in our Prayer Book, on page 290, says, 'The Church is the Body of which Jesus Christ is the Head and all baptized people are the members.' The Pauite, with his highly developed conception of community tribal life, can grasp the idea that the Church is a body of people who are united in Christ by baptism, just as the Pauites are one tribal family. It is easier for these Indians with a common tribal life to understand this idea than for the average American who lives a self-centered, individualistic, materialistic, and anti-social life. For the soul that realizes that his true life is 'in Christ' (as St. Paul often reiterated), all else in Christian belief and practice follows logically and naturally.

TRIBAL FAMILY

"A second good result of the Pauite's conception of tribal family and community life is his attitude towards the mission here. The Church has been on the reservation since 1897. The mission is now accepted as just as much a true part of life on the reservation as the school, the medical work, the farm work, or the post trader's store. Perhaps the best part of our life here is the fact of acceptance as part of normal life on the reservation. In achieving this, great credit must be

given all who have served here, especially my immediate predecessors: Fr. Dougherty, Fr. Hogben, and Deaconess Omerod.

"Such acceptance does not mean, of course, that the Indians come to church in large numbers. All of them want their children to be baptized, and all want Christian burial. At best, only 50 out of 500 go to church on Sunday. But is the average in your community any better?

"The fact that we are accepted as part of normal tribal life is attested, for example, by the Indians' attitude at our parties in the parish house here at Nixon. At our last gathering, almost 200 men, women, children (and some papooses in their cradle baskets) gathered to hear several speeches, to listen to the Tribal Band, to watch Indian dances, and to partake of 40 dozen doughnuts and ten gallons of coffee. The main characteristic of the evening was the complete naturalness and relaxation that prevailed. Everyone felt at home—as much so as in their own little houses, at the post store, or in the gambling house.

"(Speaking of the gambling house leads me to say, by way of parenthesis, that one of the things we need on the reservation is a proper recreation hall. By their own Tribal laws, these Pauites gamble from Friday evening to Sunday evening and from Christmas to New Year. Everyone goes—so it seems—men, women, children, babies. Some spend the entire night there. Since gambling is here to stay, it would be much better if the reservation could have a proper recreation hall, in one room of which they could gamble. On some other occasion I will describe the games to you.)

"A third good result of this community spirit is the attitude of the government officials. By coöperation and mutual loyalty there is now only one program on the reservation, and the government accepts the fact that the Church has just as much part in the lives of the Indians as has the school, the farm bureau, and the medical work. All of us are working in closest harmony, with mutual respect for our various jobs. The fact that there are other departments here sets us free to do our main job—that of the worship of God, the teaching of Christianity and the salvation of sinners.

"Fourthly, we are grateful to our friends who make it possible for us to continue our work. The diocese is only able to give us a minimum of support. We are grateful for the dollar a month pledges and will appreciate more of these. The gifts of old clothes and picture magazines have helped a great deal.

SEGREGATION BAD

"In closing, I want to tell you that we are especially happy over the work at St. Michael's, Wadsworth. We have only about 40 Indians here. On January 7th we had a party for these Indians. Forty-four gathered in the little parish room for a noon meal together. These Indians respond especially well, due to the fact that there is no segregation at Wadsworth, and the children go to school with the White boys and girls. I am convinced that segregation is bad for the Indian as well as for the White."

ENGLAND

Archbishop of Canterbury Invites Moscow Patriarch to England

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has asked Patriarch Alexei, newly enthroned Russian Patriarch, to accompany other Orthodox dignitaries invited to London as guests of the Anglican Church.

In a letter to Patriarch Alexei, Dr. Fisher wrote:

"We trust that the expected visit of Russian bishops to the Church of England may soon take place, and it will give us great joy if we can welcome you in person in London."

Extending greetings to Alexei on his elevation as supreme head of the Russian Church, the Archbishop said:

"God grant you many fruitful years of service to your beloved Church and nation in the great office to which He has called you. With the Archbishop of York, I look forward to the happiness of friendship and of fellow service with you."

Archbishop of Canterbury's Election Confirmed

Public confirmation of the election of Dr. Fisher to be Archbishop of Canterbury was fixed for Candlemas, February 2d. The ceremony, one of rare beauty and dignity, was formerly performed in the famous City Church of St. Mary-le-Bow, but that having been destroyed by bombing, it was held in St. Paul's Cathedral crypt.

In the Nelson Chamber, the Royal Commission, consisting of bishops of the province together with the Lord Mayor and Sheriffs of London, heard the Archbishop-Elect give his consent to the election. Then the Royal Commissioners in convocation robes (rochet and scarlet chimere) the Lord Mayor and Sheriffs in rich apparel of state and the legal officers in wigs and gowns went in procession to St. Faith's chapel where the Litany was said by the dean of St. Paul's, Dr. W. R. Matthews.

Later the Royal Commissioners and "those learned in law" took their places round a table on which stood tall candles. Everything except the electric light supplementing the candles was appropriate to a scene 1,000 years ago.

PRESENTATION

One of the legal officials, the Proxie, exhibited his proxy for the dean and chapter of Canterbury and presented the Letters Patent from the King for the confirmation of the election. Dr. Fisher taking seat at the table, the Proxie announced "I present unto Your Lordships the Most Reverend Father in God Geoffrey Francis . . . elected Archbishop and Pastor of the Cathedral and Metropolitan Church of Christ Canterbury and do here judicially produce His Grace."

A Mandate for the Confirmation was read and opportunity given to objectors. Suddenly an old man jumped up and said

querulously, "I would like to say that this appointment does not meet with Heaven's approval. I told the Prime Minister that God cannot and will not approve of the preferment of those who believe merely in policies of compromise. . . ." The bishops listened in silence, then proceeded with the ceremony.

The Proxie presented—or in ecclesiastical terminology "porrected"—a schedule which the principal commissioner read and the bishops signed. Other legal formalities followed until it was announced that the Royal Commissioners would proceed to their "definitive sentence or final decree in this business."

Kneeling and holding the New Testament in his right hand the Archbishop-Elect took the oath of allegiance, and then, standing, made the declaration against simony and the declaration of assent to the Thirty-Nine Articles, both of which documents he signs.

The principal Royal Commissioner then read the definitive sentence in which the Archbishop-Elect is pronounced to be "a man both prudent and discreet, deservedly laudable for his life and conversation, of a free condition, born in lawful wedlock, of a due age, and an ordained and consecrated bishop."

FIRST ARCHIEPISCOPAL ACT

The sentence was signed by all the Royal Commissioners and witnessed by the advocate. Dr. Fisher was then for the first time described as Lord Archbishop of Canterbury and his first archiepiscopal act was to bring the ceremonies to a close by pronouncing a blessing.

The Archbishop, who had previously done homage to the king for the temporalities of his see, was immediately on confirmation in full possession of the archbishopric. That would be so even if he were not already consecrated. Until this moment the spiritualities had been administered by the dean and chapter of Canterbury.

The enthronement of the Archbishop after Easter is a ceremony of great splendor and spiritual content but without any legal significance.

Dean Johnson to Visit

Russia in April

Dr. Hewlett Johnson, dean of the Chapter of Canterbury, has announced he will visit Russia in April at the invitation of the Soviet government to tour war-devastated areas.

Dr. Johnson's trip has been approved by the Archbishop of Canterbury and the Canterbury Chapter. He hopes to interview Patriarch Alexei, newly-enthroned head of the Russian Orthodox Church.

CHINA

What Price Vitamins

When Bishop Gilman of Hankow writes that prices of ordinary commodities in Kunming and Kweiyang have soared high since January 1st, he isn't exaggerat-

ing. Recently the Chinese Customs wanted to charge a value of \$3.50 in gold for each pill in a package of vitamin pills that arrived airmail. "I am glad at least they are talking U. S. value and not the present Chinese value," says Bishop Gilman.

Second St. John's University

A letter received by National Council from James H. Pott, now in West China contains the following information about the proposed second St. John's University to be formed in Free China.

"There has been a meeting of the alumni of St. John's in Chungking, with an attendance of 150. There was considerable enthusiasm manifested and a campaign for raising \$10,000,000 (Chinese currency) was well launched by O. S. Lieu contributing \$1,000,000 himself. Dr. T. V. Soong, King Chu (vice-minister of education), Yui Da-wei (vice-minister of war) are all either St. John's men or Sheng Kung Hui members."

Philippine Internee Loses

Blueprints for Chinese College

John Van Wie Bergamini, widely known Church architect, lost the product of two years' work recently at Bilibid prison in the Philippine Islands. These were the plans and blue prints for the Central China College at Wuchang.

"The data are almost impossible to collect again," Mr. Bergamini is quoted as saying. "I made two sets of plans, but the one which was left in China I'll certainly never see again." He offered a reward of "all the tinned food in my possession," to anyone returning the plans.

The information reached Church headquarters in New York through Homer Bigart, special correspondent in the *Herald Tribune* which printed the story.

Mr. Bergamini is responsible for many of the church buildings in the Orient, having served in China, Japan and the Philippines, where he has been interned. The interview with Mr. Bigart would indicate that he has now been liberated. He told of the shortage of food and the brutality of Japanese officers. For a time, he said, he, his wife, and their children, David, 16 years old, and Elizabeth, 10, subsisted on bits of meat.

RUSSIA

Text of Church Message

To Christians of the World

Following is the complete text of the message to Christians of the world issued by the *sobor* (general council) of the Russian Orthodox Church in Moscow:

"Brother Christians the world over! You are addressed by the general council (*sobor*) of the Russian Orthodox Church which is assembled in Moscow, our historical capital, hallowed by the spirit of our historical sanctities and strengthened by the exploits of great Russian Churchmen and statesmen, to elect a Patriarch of

Moscow and All Russia, the successor of the late Most Holy Patriarch Sregei.

"To attend this *sobor* have arrived the Most Holy Patriarchs of the Orient: His Beatitude the Patriarch of Alexandria, Christopher; His Beatitude the Patriarch of Antioch, Alexander; the Most Eminent Metropolitan Germanos, representative of the Most Holy Ecumenical Patriarch (of Constantinople); the Most Eminent Archbishop Athenogor, representative of His Beatitude the Patriarch of Jerusalem—who have brought us the blessing of the Orthodox Orient; and the Most Holy Catholicos Patriarch of Georgia, Kallistrat; the representative of the fraternal Serbian Orthodox Church, the Most Eminent Metropolitan Joseph; and the representative of the Rumanian Orthodox Church, the Most Eminent Joseph. Praised be the Lord who gave us the joy of communion with our sister churches and united us in a common spirit.

"Brothers and sisters in God! The present general council of the Russian Orthodox Church has gathered at a time when our country has been liberated from the enemy by the exploits of our valorous army, but throughout the world the war is not yet over. There will still be heavy battles and sanguinary struggles, but the outcome of the war has been resolved and nobody and nothing can change it. Now it is evident to all on earth whose arms have been blessed by our Lord Jesus Christ and whose arms have not received such blessing; whose prayers reached the Lord as did Abel's sacrifice, and whose sacrilegious invocations darken the earth as smoke out of the fire of fratricidal Cain.

VALIANT RED ARMY

"Our valiant Red Army is bringing, yea has already brought, liberation from ruthless enslavers to many peoples near to us. German troops have been expelled from nearly all countries they captured and the territory of Germany itself has now become a battlefield. Former dreams of world domination by the 'master race' have become a thing of the shameful past.

"Liberty loving peoples have united into one friendly, fraternal, mighty family, and this union, in the name of Christ, has brought forth its blessed fruit. So let us render gratitude unto God and rejoice that truth is triumphing, and that evil will be suppressed and humanity will return to peaceful labor and to building a happy joyous life on earth.

"We believe that He who rules over things on heaven and earth, He who 'has been given all power on heaven and earth,' He who calmed the wind and the storm on Galilee—as is written in Mark 4: 39—will calm the world tempest. Soon shall we see the intervention of His justice when the blessed hand of the victors shall write a stern sentence for the Fascist fiends in the rolls of history.

"The Russian Orthodox Church, the Church of a great land which bore the main burden of the blow dealt by blood-thirsty Fascism and has mortally wounded Fascism—through the voice of the Council of Bishops, clergy, and laymen—addresses you, Christian brethren, exhorting you to redouble your efforts to consum-

mate the sacred struggle. Let us complete the holy cause of destroying Fascism in the same close unity and spirit of fraternal and mutual aid.

NEED FOR HASTE

"Christian soldiers, onward: let us not lag in our heroic effort, for the foe is still strong! He knows his days are numbered and this magnifies his malice tenfold. Forced to abandon captured lands, the enemy strives to destroy all living things, not even leaving a stone upon a stone. Brother warriors, the more sudden are your blows, the more impetuous your onslaught, the more hastily the foe will flee, the less time he will have for his evil deeds. Many human lives, many national sanctities will be saved from destruction.

"The Orthodox Church ardently calls on all Christians in the world to pray to God with united heart and voice to grant final victory—complete, accomplished victory—so that the very memory of the misanthropical doctrine of Fascism will be destroyed forever; for if after the termination of war, Fascism were again to begin disseminating its monstrous teachings to poison a new generation with its venom, all the measureless sacrifices borne in the name of victory would be in vain.

"Peace, craved by a martyred humanity, plunged by Germany—not for the first time—into the conflagration of war, would be unstable and not of long duration. Yet, nevertheless, voices from time to time are raised urging in the name of forgiveness that infanticides and traitors be pardoned! And this comes from people who dare call themselves Christians. These people, by communicating themselves unto other people's sins, expose themselves, to cite the apostle, to the same condemnation that is the lot of the Fascists, now wallowing in the blood of their victims.

"Is it that too little blood has been shed? Is it that too few tears have been shed? Must it be that our children too shall live under the everlasting peril of new wars? It shall not be!"

Estimates Orthodox Church Has 70 Dioceses

No new dioceses are likely to be created by the Russian Orthodox Church until more bishops are available, Metropolitan Benjamin, Patriarchal Exarch in North America and the Aleutian Islands, told Religious News Service in Moscow.

He estimated that there are about 70 dioceses in Russia at present, served by 45 or 50 bishops. It is hoped, he said, that new theological faculties will be opened soon in various parts of Russia.

The Exarch declared he was "greatly impressed" by the theological institute established in Moscow after the recognition of the Orthodox Church by the Soviet state in 1943. One of his most pleasant experiences since his arrival in Moscow after a 25 years' absence, he added, was to lecture in the institute.

Questioned regarding punishment of Orthodox bishops charged with collaborating with the Germans during the occupation of Russia, Metropolitan Benjamin said that in addition to temporal penalties,

collaborators will very likely be excommunicated from the Church, unless mitigating circumstances or sincere repentance can be proved.

CANADA

Greek Orthodox Church Remodels Former St. Luke's, Halifax

In St. George's Greek Orthodox Church, Halifax, Nova Scotia, there exists a very real and practical link in the strengthening bonds which exist between the Anglican and Orthodox communions. Originally an Anglican chapel and later used as a parish hall by St. Luke's Church, which was destroyed by fire, the solidly constructed brick building was purchased by the Greek Church in 1939.

"Anglican money" provided the nucleus of funds collected by the Greeks for the purchase of the hall. Last summer the building was completely renovated both inside and out and the interior was reconstructed and redecorated at a cost of \$15,000 to meet the needs of Orthodox worship. It is to the ambition and perseverance of their young pastor, the Rev. Athanasiou, that the Halifax Greek community owes a place of worship that adheres to traditional Orthodox style, with an individual charm and simplicity.

All interior finish and furnishings are of birch stained a light nut brown, thus giving Orthodox architecture a true Canadian flavor. The furnishings were built from plans drawn by Fr. Athanasiou, who stayed on the job and saw that the carpenters carried them out.

BEQUEST

The late Canon V. E. Harris of All Saints' Cathedral, who died in 1927, ministered for many years to the Greek communion of Halifax when they had no pastor of their own. In his will he left a bequest of \$500 to the Greek community, to be available to them when they decided to build or acquire a church.

When Fr. Athanasiou first came to Halifax from Athens, in 1939, he found his people worshipping in a third-floor hall on a waterfront street. By that time Canon Harris' bequest, with accrued interest had grown to \$700.

"The hall didn't seem like a church to me," says Fr. Athanasiou. "We have such beautiful churches in Athens! At once I began to urge the people to build a church. Their reply always was 'We can't.' I said to them, 'Let's take that 't' out of 'can't' and see what we *can* do.'"

Halifax Greeks might have been forgiven for displaying a certain degree of trepidation in attacking such a project, when it is known that today the permanent residents number only 130, embraced in twenty-odd families. Stirred to action, however, by Fr. Athanasiou's repeated urgings they went to work and they have given an abundant demonstration of what can be done when the "t" is removed from "can't." In all, to date, they have raised about \$28,000 for expenditure on their church.

St. George's is the only Greek Ortho-

dox Church in the three Maritime provinces and Fr. Athanasiou the only priest. This brings him the added responsibility of going "on circuit" some half dozen times each year to visit Greek colonies in other places, ranging from Saint John, New Brunswick, to Sydney, Cape Breton. Besides his parochial duties in Halifax, Fr. Athanasiou is active in Greek War Relief and recently began the publication of an eight-page monthly paper of news and comment, called *New Life*, for the benefit of Greeks in the Maritimes and visiting Greek seamen. Then, just to be sure that there are no idle moments in between, he has sartered a Greek language class for natives of Halifax whose interest in his native land has been heightened by the war.

Fr. Athanasiou served the Halifax congregation for 20 months after his first arrival in 1939. Then his superior, Archbishop Athenagoras of New York, transferred him to Vancouver, B. C., where he remained till his return to Halifax in February, 1943. It was during his first duty in Halifax that the Orthodox bought St. Luke's Hall and on his return Fr. Athanasiou lost no time in bringing his church plans to fruition.

His latest project is to establish a library and recreation room in the commodious church basement, to benefit especially the large number of Greek seamen who come to Halifax these days. He wants St. George's to be a real home center for these men who are far from their native land.

FRANCE

Ecumenical Committee Reports Church Aid to Refugees

When the Protestant Chaplaincy Service for Foreign Refugees issued an appeal for clothing, the French Reformed Church responded "beyond the most optimistic hopes," it was reported by *Apres La Liberation*, publication of the Ecumenical Committee for Refugees.

Every parish of the Church, it said, sent packages that contained heavy winter coats, children's suits and dresses, lined woolen goods, blankets, and many articles for children, although textile coupons were "very rare and precious."

"Coming from people who were themselves in dire straits," the journal commented, "the gifts represented true sacrifice, and bore witness to a sense of solidarity" with fellow Christians.

SWEDEN

Theologian Dies

Dr. Hjalmar Holmquist, professor of theology at the University of Lund, and one of Sweden's best-known religious leaders, died at the age of 72. Dr. Holmquist took an active part in Church work and conducted several preaching and lecturing tours in Denmark, Norway, and Finland. One of his most successful books, *Martin Luther*, was translated into several languages.

ARMED FORCES

Chaplain Quintin M. Wilder Killed in Action on Luzon

Word has been received that Chaplain Quintin M. Wilder was killed in action in Luzon on January 15, 1945. Mr. Wilder went into the service in the summer of 1943. He was ordained deacon and priest by Bishop Brinker in 1942, and was priest-in-charge of St. Peter's Church, Neligh, Nebr.

Lt. James Yamazaki Reported Missing in Action in Germany

The Rev. John M. Yamazaki has been notified that his son Lt. James Yamazaki has been missing in action in Germany since December 21st. Lieutenant Yamazaki, a graduate of Marquette Medical School, Milwaukee, was serving in the Army Medical Corps.

Five days after the War Department's notification, Fr. Yamazaki was called to Cincinnati to officiate at the funeral service of his 17-day-old grandson, Lieutenant Yamazaki's son. Fr. Yamazaki's oldest son, the Rev. John Yamazaki is serving as an army chaplain and his son Peter is a second lieutenant.

Fr. Yamazaki has been in Chicago for the past year working under the auspices of the Home Missions Department of the National Council with the relocated Japanese-Americans in the Chicago area. Before being interned at the outbreak of the war he was pastor of St. Mary's Mission, Los Angeles.

Chaplains' Transition Course At Aviation Cadet Center

The Chaplains' Transition Course at the Aviation Cadet Center, San Antonio, Texas, was described as "a most outstanding educational endeavor for chaplains" by the Rev. Seward Hiltner of the Federal Council's Department of Religion and Health, after a recent visit to the school.

More than 700 men have taken the ten-day course since its inauguration last June, Mr. Hiltner stated. The course is designed to enable men who have had some experience in the chaplaincy to prepare for overseas service, to minister to men with overseas and combat experience, and to review various practical procedures important to the work of chaplains.

Besides providing specialized training not now available in chaplain orientation courses offered by other branches of the service, the Chaplains' Transition Course also includes a unique school for chaplains' assistants. About half the chaplains' assistants thus far enrolled have been WACs; half, enlisted men, Mr. Hiltner said.

Mr. Hiltner commented favorably on the courses in personal counselling and on venereal disease control. About the latter he said "it not only presents facts about venereal disease and helps chaplains un-

derstand lack of information and concepts most soldiers have about venereal disease, but also shows chaplains specific ways in which the religious approach may be made effective in the lives of servicemen."

Memorandum

All chaplains of the Fourth Air Force recently received a memorandum on "The Chaplain's Own Religious Life," from the Office of the Staff Chaplains. It was signed by Chaplains William J. Chase and Paul J. Giegerich.

Suggesting that Lent is an appropriate time for the chaplain's renewed attention to the importance of his own inner spiritual welfare, the memorandum says:

"The chaplain's unique worth and value to his men and to the army is measured in terms of his own spiritual proficiency and his ability to show forth that wisdom and stature among those for whom he is commissioned to serve. However, successful or highly regarded the chaplain may be for other services performed, he fails in his essential responsibility if this primary quality be lacking."

Among practices worthy of following, it lists "the custom of one chaplain to secure rosters of all personnel at his base, to divide the lists into six portions, and to pray for his men daily by name (privately) each week. Another prays by name for each member of the class flying that particular day or night. Another prays for all base officers one day, student officers for two or three days, ground personnel on other days, etc., so that each week every man is mentioned by name in prayers to God. If chaplains are 'too busy' or 'cannot bother with the lists,' who then does, have time, or who else will bother?"

HOME FRONT

ODT Approves Legislative Church Meetings

The Office of Defense Transportation, between February 1st and February 9th, denied 469 applications for scheduled conventions or meetings, including several requests from religious organizations. The ODT has announced.

Among Church meetings approved are these legislative conferences:

Central Pennsylvania Conference of the Evangelical Church, York, Pa., March 7th to 12th; General Assembly of the United Presbyterian Church, Dayton, Ohio, May 23d to 28th; United Lutheran Synod, Concord, N. C., April 3d to 5th; Washington-Virginia Annual Conference of the Colored Methodist Episcopal Church, Norfolk, Va., March 21st to 25th.

Contrary to press reports, there has been no change of policy on conventions relating to religious gatherings, summer camps, or Church meetings generally. Religious conventions of more than 50 persons still must get permission from the War Committee on Conventions through regular channels.

An ODT press spokesman said that each application will be considered "on its

merits," which has been the case since the formation of the War Committee on Conventions late in January. Actually, a general policy of approving

meetings essential to Church management was adopted at the first meeting of the War Committee on Conventions, and it relates not only to Church groups but to

all types of groups—business, professional, fraternal, and others. If any type of meeting can be proved essential by the interested group, then it is generally approved.

EVERYDAY RELIGION

The Ten Commandments

II and VII. The Right to Extension of Life

By the Rev. Canon Marshall M. Day, D. D.

THE RIGHT to life, which is the basis of all the laws of the Second Table, involves the right to the expansion and continuation of that life. It is noteworthy that the breach of this right which is taken as the type-sin, is the sin against marriage. Really to have human life, even for discussion, we cannot take a single individual, for both male and female humanity must be considered. Neither is completely normal without the other.

Now marriage does not simply license and make respectable the union of the sexes. True marriage so unites the man and the woman that they grow into a compound individual, each different from what each would have been if each had not married that particular other. Everyone has noticed that married people grow to look as well as think and act alike; so man in marriage expands and extends his life, even before any child is born. And it is this extended life of this compound individual that man has the right to reproduce: not only the physical life which is common to all men (and, indeed, to all animals), but the spiritual life which is peculiar to man as a personal being. Hence marriage is normally treated as a religious matter even by very primitive peoples, and among Christians is recognized as a Sacrament.

It needs no argument that the bringing in of an alien life, not that of the compound individuals who make up the family, is an outrage against life, even though no child is born. It is in addition a sin against any child that might thus be forced into a life which he only partly shares. And it hardly needs argument that to bring into the world, or take the chance of bringing into the world a child who will have no such family, no spiritual unity of which he is a part, is a sin against life. But there are other, less obvious ways in which this Commandment is broken.

We have sinned against incipient life in treating its processes as mere means of self-indulgence, as ends in themselves apart from the creation of family life. This debasement of a high and holy thing, with its consequent sense of guilt has resulted in a treatment of the whole matter of sex as something secret and impure, an object of jokes and suggestions, impure because of

their impure intention. The very idea of beauty becomes to some minds an occasion of sin. To others morality has become solely the control of sex. The worst offense against this Commandment is the attitude that makes of sex the whole, instead of one department among many, of human life.

A vast source of sin against the Seventh Word is the frustration imposed upon natural and Christian life by social pressures. Easy divorce, opening a way of escape from the task of making those moral and spiritual adjustments to each other's rights and ideals which are one of the great objects of true marriage, disrupts the home as much as does the adulterer, and in much the same way. If the average man and woman do not have to live together they will not go to the trouble of altering their characters or learning those suppressions of selfishness which would be necessary to enable them to live together. This is aggravated by the economic and social pressures which compel young men and women to put off marriage till past the age of easy psychological readjustment, not to mention easy and safe childbirth. We do not call the landlord who will rent only to childless couples, or who evicts the young people as soon as a child is born, an adulterer. Yet his sin is the same, the disruption of expanding life. Such prohibitory regulations usually bracket children with dog and cats, treating incipient life as if it were a form of amusement, as does the fornicator. The whole pressure of the modern world is against the family, and it is always in the interest of property, whether by inadequate compensation for work done, or by making "essential" the possession of a car or a certain type of housing, clothing, etc., or because the family, like all human life, involves deterioration and consumption of property. Thus marriage and life must give way to money and goods, a result less respectably expressed in prostitution.

Turning to the First Table: The life, or being of God cannot be shared with another god. But the mystery of the Holy Trinity shows that within the Godhead there is mutuality. God loves God without egotism by virtue of His three-fold unity. His being cannot be increased, since from and to eternity it contains all being. But the

revelation of that being is progressive. God's image in man also grows to an ever clearer and more perfect likeness as man's knowledge of and obedience to Him increases. Therefore the Second Commandment proclaims God's honor in His image, His right to his own revelation. "Thou shalt not make to thyself any graven image. . . . Thou shalt not bow down to them nor worship them."

The idols that are here forbidden are, not false gods, but false images of the true God. Again and again it is impressed upon the people that when the Decalog was delivered they "saw no similitude." God, as God, is invisible, and no image can be made without misrepresenting Him. Symbols which do not attempt to depict Him are legitimate. In particular God the Son, who is known to us as incarnate in the Man Jesus, can well be represented to us by the picture of that Man. But this has been possible only after centuries of discipline had trained man in the understanding that God cannot be limited by any shape, confined to any form. Even the cosmos is too small to contain divinity. This Commandment eliminates pantheism, the idolatry that represents God as the Soul of the universe, quite as much as it does the childish picture of a benevolent old man seated on a cloud.

As the First Word commands faith, so the Second commands religion. By increasing knowledge of His creation, by clearer understanding of the vision of His prophets and the experience of His saints, by expanding our own experience of Him through personal devotion, we must increase that sharing of the divine life which He offers to each of us. But this expansion must be a true expansion, not a contradiction of experience we have already had. This is the Commandment against heresy, the denial of past revelation, the confusion of our own concepts and rationalizings with the real self-manifestation of God. It is also the Word against agnosticism, the denial that God can or does reveal Himself, and against that doctrinaire pseudo-science which demands that God confine His acts or His manifestations within the limits of the natural law as man at present knows it. God, and not man or man's idea of Him, must be God.

The Revival of the Religious Life

By the Rev. Thomas J. Williams

AS EARLY as February 21, 1840, J. H. Newman wrote to John William Bowden: "Pusey is at present eager about setting up Sisters of Mercy." By this time there was a select circle of high Churchmen—not all of them "extreme men"—who could be counted on to support such a revival, if from no other motive than a strong desire to bring the Church into closer and more sympathetic relations with the poor and outcast in the cities and large towns. Notable among the laymen of this group were W. E. Gladstone, Lord Justice Coleridge, Earl Nelson, and Lord John Manners (later Duke of Rutland).

Before definite plans for the establishment of a Sisterhood were initiated, Dr. Pusey's prayers and Newman's teaching had borne fruit in an event which was the actual beginning of the revival of the religious life in the Anglican communion. On Trinity Sunday, June 5, 1841, Miss Marian Rebecca Hughes, the daughter of a Gloucestershire priest, took the vows of Holy Religion in the University Church of St. Mary the Virgin, Oxford. Mr. Newman's sermons and writings made a profound impression on Miss Hughes. She was particularly moved by a passage in *The Church of the Fathers*, where it says, speaking of the requisites for the life and character of a Sister of Mercy: "There is no reason why the English Church should not, from among its members, supply these requisites." Miss Hughes wrote in her diary: "From this I resolved to dedicate my life, by God's grace." In 1839 "she spoke to Mr. Seager (Dr. Pusey's assistant in Hebrew) of her desire of becoming a Sister of Mercy," only to find "that no steps had been taken to found a Sisterhood, although there was a strong desire for it in the minds of the writers of the Tracts." It was natural that Mr. Seager should communicate Miss Hughes' aspirations to Dr. Pusey, who was the most eager of the tractarians for the restoration of the religious life.

Dr. Pusey's 12-year old daughter Lucy had from early years been inspired by her father with the desire to dedicate herself to God in Holy Religion. It was their joint hope that she might one day have part in the restoration then beginning to be dreamed of. Dr. Pusey welcomed the news of another aspirant to the religious life and gave Miss Hughes such training as he could in preparation for the step she was about to take. He made arrangements for Miss Hughes' profession on the day when Lucy was to receive her first Communion in the University Church.

The service for the Consecration of a Virgin in the Latin Pontifical was celebrated in Mr. Seager's house. Dr. Pusey, no doubt, was the officiant. At the point in the service at which Mass is celebrated and the newly professed makes her Communion, Miss Hughes repaired to St. Mary's Church, where Mr. Newman was celebrating the Holy Mysteries. Kneeling

by Lucy Pusey, who with her first Communion was making a like act of self-dedication, Marion Rebecca Hughes received the Heavenly Bridegroom as the consummation and consecration of her vows.

PREPARATION

After a lapse of some 300 years, there was once more a professed religious in the English Church; but there was no immediate prospect of the establishment of a religious community. Miss Hughes was not free to give herself to the task of founding such a community. The most she could hope to do at present was to study at first hand the rules, constitutions, customs and spiritual exercises of Roman Catholic communities on the continent. At Bayeux the Archdeacon of Caen, who was director of 15 convents, obtained permission for her to study the life and rule of the Ursulines; and at Caen she visited the Convent of the Visitation. In the same year (1841), Dr. Pusey paid a visit to Ireland, during which he took Lucy to several convents, since he wished her "to see this mode of life" which they both hoped might one day be hers.

When at last, in 1844, definite and practical steps were taken toward the establishment of a Sisterhood, Miss Hughes was still unable to offer herself as one of its first members. Nor was Lucy Pusey destined to have membership in that community. On April 22, 1844, she died of tuberculosis, in her 16th year. As she lay dying, her father "ventured to give her in charge to pray . . . in the presence of her Redeemer . . . for those institutions to which she had herself hoped to belong."

Dr. Pusey thought that it might be because of Lucy's prayers that, on the very day her body was laid to rest, "two letters were written to him, which told him not only how many other eminent Churchmen shared his desire for the establishment of Sisterhoods, but gave him great hopes that their foundation was much nearer than had seemed probable." One of these letters told of two meetings which had been held in London to consider taking definite action in the matter. The first meeting had been called by Lord John Manners to establish a Sisterhood of Mercy as a memorial to the poet Southey who "had forcibly and persistently advocated the establishment in England of institutions resembling the Beguinages of the Low Countries." The second meeting (held on the day of Lucy's funeral) was attended by Lord John Manners and other prominent laymen; by the Rev. Walter Farquhar Hook, vicar of Leeds, and the Rev. William Dodsworth, incumbent of Christ Church, Albany Street, Regent's Park. Mr. Gladstone, who was unable to attend, "wrote in warm sympathy with the object of the meeting."

The second letter received by Dr. Pusey was from Lord John Manners himself, "officially communicating the

result of the deliberations of the meeting . . . Lord John Manners had been instructed to ask Dr. Pusey whether he knew of any person who was qualified to act as superior. The meeting had resolved to take preliminary steps for the establishment and permanent maintenance of a Sisterhood living under a religious rule and engaged in some work of mercy such as visiting the poor or sick in their homes, visiting hospitals, work-houses, or prisons, feeding, clothing, and instructing destitute children; assisting in burying the dead."

"For the moment (Dr. Pusey) could make no useful suggestions" as to a suitable superior. Miss Hughes, the only English Churchwoman who possessed any first-hand knowledge of the religious life was still unable to leave her parents.

Although no one was ready for the position of superior, there were several young women, known to Dr. Pusey, who were looking forward to the time when they could dedicate their lives to God in religious community. Among them was Miss Jane Ellacombe, the daughter of one of Dr. Pusey's and Mr. Newman's friends, the Rev. Henry Thomas Ellacombe, at that time vicar of Bitton in Gloucestershire. In a letter to the latter in regard to his daughter's possible vocation, Dr. Pusey wrote that at that date (July 25, 1844) "there was only one ready."

Early in 1845, however, he wrote that the Sisters' home was to be opened in "a small, but fairly suitable house" taken in the name of the Committee at 17 Park Village West, in the district of Christ Church, Albany Street, near Regent's Park "in Easter Week, with two Sisters." "The feeling after this mode of life was growing wonderfully," and he knew of "seven in Edinburgh alone," who aspired to the religious life.

Miss Marian Hughes generously put at Dr. Pusey's disposal her first-hand knowledge of convent rules and observances. A physician obtained for him copies of the Rules of the St. Francis de Sales and St. Vincent de Paul Sisters. Sir John Manners procured the Rule of the Birmingham Sisters of Mercy. Cardinal Wiseman sent "the order of the day as set out for the Sisters of Mercy," with a note about their meditation and spiritual reading. The rule actually drafted was (to quote the caustic words of one of the community who afterwards joined the Roman communion) the Rule of St. Francis de Sales for the Visitation Nuns (the Rule of St. Augustine) and their spiritual directory "messed together"—"the constitutions were left out entirely!" Dr. Pusey's letter to Mr. Keble announced the date set for the opening of the Sisters' home as sometime in Easter Week. The actual day was the Wednesday in Easter Week, March 26, 1845, when the two first aspirants arrived to take up their residence in Park Village West. One of these was Miss Jane Ellacombe, already mentioned, whose father Dr. Pusey had written in 1844 in regard

to her vocation. The other was Miss Mary Bruce, probably the "only one ready" when Dr. Pusey wrote; and also probably one of the "seven in Edinburgh" referred to by Dr. Pusey. Of this momentous event, Dr. Pusey wrote to Mr. Keble: "Two Sisters entered their home on Easter Wednesday. . . . They are very promising; a third we expect on Friday week. . . . Dodsworth and myself had a little service with them on Wednesday; they were in floods of tears, but of joy, in the prayers for them." It was not until the following Sunday that they made "their first Communion subsequent to their solemn entrance"—for the daily Mass was not yet begun in any English Church. Dr. Pusey added: "There are no vows, but they have given themselves for life." The third aspirant referred to by Dr. Pusey as expected on the following Friday week was Miss Sarah Anne Terrot, eldest daughter of the Rt. Rev. Charles Hughes Terrot, Bishop of Edinburgh. During the winter 1844-1845, the Bishop wrote to Dr. Pusey that "two of his daughters had a desire for a greater usefulness and for more intimate communion with persons whom they could look to as real followers of Christ, than those afforded by their native Scotland." So the Bishop . . . gave "a not reluctant consent" to their wish to enter the Sisterhood. It was only the elder Miss Terrot who came to the Sisterhood on April 4, 1845. Her sister, Anna Jemina, joined Miss Sellon's Society about 1852. On the day of Miss Terrot's arrival at 17 Park Village West, Dr. Pusey came to the Sisters' home and prayed with them and had Compline.

MOTHER EMMA

It was not until sometime in May that Miss Emma Langston arrived to assume the duties of superior. Miss Langston, who was known in religion as "Mother Emma," was nearly 50 years old, ten years older than the oldest of the other Sisters. Dr. Pusey had been "impressed by her fervid desire to engage in more fervid service to God and in works destined to relieve the poor and afflicted." . . . As superior she was most conscientious in the fulfilment of every duty, setting an example to the other Sisters of hard work, unflagging devotion, and real love of the poor. The difficulties which she encountered "were immense," due to the entire inexperience both in the leaders and those who had to be led." Eventually Dr. Pusey became aware that the "anxious self-distrust" which had impressed him as a sign of Miss Langston's true humility was grounded on a knowledge of her own limitations which he would have done well to heed. The experiment at Park Village West was eventually saved from extinction by the union of the Sisterhood of the Holy Cross with a Society whose superior (Miss Sellon), with even less training and no more experience than Mother Emma, had the advantages of youthful enthusiasm, broad vision, indomitable will, and those innate qualities of leadership which Miss Langston lacked. Dr. Pusey, aided by the counsel of Miss Hughes, discharged as far as possible the duties of superior, as well as spiritual director of the Sisterhood.

Shortly after the coming of Mother

Emma, four other ladies came to try their vocations; two of them introduced by Mr. Dodsworth, the incumbent of Christ Church in whose district the Sisters lived and worked; two of them by Upton Richards, incumbent of the Margaret Chapel in Margaret Street, which eventually became All Saints' Church. Toward the end of September a second aspirant from Edinburgh was received, Miss Colt. By the close of 1845, the Community numbered nine Sisters, including the superior. Of this number only one ended her days as an Anglican religious. This was Sister Jane Ellacombe, who died on Christmas Day, 1854. Miss Bruce's health gave out. After some years' service in Dr. Pusey's family as companion to his surviving daughter, she regained her health sufficiently to work with Bishop Forbes in Dundee. In her later years she kept a rule of 12 hours of prayer a day. She died in 1878. Miss Terrot joined Miss Sellon's Society in 1848, before the Sisterhood of the Holy Cross was united with that community. After serving with Mother Emma and other Sisters from the London and Devonport communities under Miss Nightingale at Scutari, she left Miss Sellon's community and returned to Edinburgh. Mother Emma resigned from the office of superior after her return from the Crimea, and joined the Roman communion. One of the Sisters introduced by Mr. Dodsworth followed the latter into the Roman Catholic Church in 1850, and in 1853 became a Carmelite Nun in Paris where she died in 1892. Her example was followed in both respects by the second lady from Edinburgh, if she is to be identified with the Miss Colt of Edinburgh who became a Carmelite Nun. Nothing is known—not even the names—of the other lady introduced by Mr. Dodsworth or the two introduced by Upton Richards. They did not join the Devonport Society. One of them was probably the Sister who died about 1850 from extreme fasting during two successive Lents—and was anointed on her deathbed by "a very High Church Bishop" who happened to be in London at the time—undoubtedly Bishop Forbes. This is the first recorded instance of the administration of Holy Unction since the disappearance of that rite from the Book of Common Prayer in 1552.

The Rule of the Sisterhood of the Holy Cross adapted from the Rule of a Community of Enclosed Nuns, was too severe for Sisters living a mixed life and some of them broke down under it. While Dr. Pusey did not require, he in early days encouraged a degree of asceticism which he afterward admitted was too rigorous.

From the first, the full Canonical Office was recited, including the Night Office—in manuscript translations from the Sarum Breviary, much "expurgated" to meet possible objections of Bishop Blomfield. Most of the translation was probably done by Samuel Wood, uncle of the late Lord Halifax. In addition to the recitation of the Breviary Office, the Sisters attended daily Morning and Evening Prayer in the parish church, where they also received Holy Communion. The Sisters of the Holy Cross apparently did not enjoy the privilege of daily Mass.

Nothing is known of the habit of the

first Sisterhood, except that it was sufficiently distinctive to upset the Protestant prejudices of some of the parishioners of Christ Church; and that the Sisters wore crosses which could be opened by a spring, revealing a crucifix inside the cross.

SISTER CLARA

One of the Sisters, who joined the community in 1847, translated her reception, Avrillon's *Guides to Advent and Lent* and other devotional works for Dr. Pusey's Library of Catholic Devotion for English Churchman—so much objected to by Bishops Blomfield and Wilberforce. This same Sister Clara gave the money with which was built the first convent building to be erected as such since the Reformation—St. Saviour's, Osnaburgh Street, off the Easton Road, begun in 1850 and completed in 1852. Sister Clara was kidnapped in 1852 by the former Sister who eventually became a Carmelite, was forced to receive conditional baptism, but was rescued by her own mother and Mother Emma. She lived to be the oldest Sister in the Anglican communion in point of continuous community life, dying in 1904. For 11 years, 1866-1877, she lived as an anchoress at Ascot Priory.

The separate corporate existence of the Sisterhood of the Holy Cross came to an end when four of the Sisters—Sister Clara, Sister Lucy, Sister Harriet Mary, and a former novice, the Hon. Georgiana Napier—were received into the Devonport Society of the Sisters of Mercy in 1856, forming the present Society of the Most Holy Trinity, formerly of Devonport and Plymouth, now of Ascot Priory, Ascot, Berks. This community still carries on the work of caring for orphans initiated by the Sisters of the Holy Cross in 1848, as well as a convalescent hospital for women and children.

Dr. Pusey, who was spiritual director of the Holy Cross Sisterhood and of the superior and most of the Sisters of the Devonport Society, became warden of the community in 1878. He spent much time during the Oxford vacations at Ascot Priory and there he died in 1881. A stone cross in the priory pine-woods marks the place where he sat and read and wrote.

DR. PUSEY'S INFLUENCE

The notion of a Sisterhood entertained by many of the early promoters of the movement—clerical no less than lay—was that of a philanthropic association of benevolent ladies, organized on communal lines for the sake of efficiency and economy in their work among the poor. The conception of a *life* under Rule, dedicated to God under the Virgin State, was alien to the minds of all but a few of even the most devout English Churchmen of the 1840's.

That the Sisterhood of the Holy Cross became and remained what it was throughout its existence, rather than what some of its supporters had wished it to be, was due to Dr. Pusey. And it is his steadfastness in keeping this first Sisterhood true to those ideals which, under God, made possible Wantage and Clewer and East Grimstead, and later Cowley and Kelham, Peckskill and West Park, Arlington and Little Porton.

The Monastic Ideal

WHEN the Church is really the Church, one of the characteristics by which it may be recognized is the sprouting up within it of monastic communities. So, we read in the Book of Acts of the formation by the early disciples of a semi-monastic community, in which all property was held in common. So, from the very first, virginity and chastity were held up as a desirable way for Christians. So, a practical expression of our Lord's aphorism, "He that loseth his life for my sake shall find it," was found to be the vow of obedience to the rule of the monastic community.

Our Lord, in His earthly ministry, lived a life that was definitely monastic in character, though he also freely blessed and took part in social activities. Through His teaching there runs an unending thread of counsel to some to give up normal family life, to abjure marriage, to get rid of earthly possessions. It is His own example and teaching which is responsible for the monastic ideal, and which is the real explanation of the continuance of monastic communities in all kinds of times and cultures. No doubt, the troubles of the dark ages spurred many to flee from the world to the monasteries which nourished the flame of learning and the practice of brotherhood and at the same time afforded shelter from a harsh and bloody world. But the monastic ideal was not created by those conditions, and has thrived during quite different times. Its revival in the Anglican communion, as Fr. Williams' article in this issue shows, coincided with the great movement toward economic advancement and emancipation called the industrial revolution.

Sometimes the monastic life is commended as the "way of perfection," in terms which suggest that it is morally superior to life "in the world." We do not feel that this is true of itself. There are good and bad monks and nuns, just as there are good and bad husbands and wives. The "counsels of perfection" of the gospels are not all, we believe, intended to apply to everybody. Nevertheless, it is true that the monastic ideal was set forth in no uncertain terms by Christ as the way in which many individuals can fulfil their Christian vocation most truly. And, unquestionably, it has a further function of

providing a norm by which those who live in the world may examine their own lives and attachments to persons, property and self-determination as potential spiritual dangers.

The monastic life is, it might be said, the supremely normal—or normative—type of religious life. In its details, it is not and was not intended by our Lord, to be the life for all men ("All men cannot receive this saying"). But for some, to whom the call comes, it is a call which must be accepted under penalty of retrogression and spiritual failure; and for everyone it is a constant reminder that there is no man-centered standard of success or virtue which fulfils the Christian ideal. About 630 A.D. Abou ben Adhem, the well-known Arab who ignored God but loved his fellowman; the modern "Christian" who says "My religion is loving my neighbor"—even these finest types of decent godlessness are not truly representative of the Christian ideal. For the Lord Jesus affirmed that the first and great commandment is to love God with heart and mind and soul and strength; and neither human attachment nor human standard can be a substitute for love of God.

For this Lent, we are devoting our *Everyday Religion* column to a series of articles by Canon Marshall M. Day on the Ten Commandments, interpreting the Commandments as assertions of the five rights of God and the five rights of man. The latter five rights, to life, to the extension of life, to the means of life (property), etc., imply, as rights always do, equivalent duties. If we have the right to extend life, we have the duty to extend it; if we have a right to the means of life, we have a duty to make discriminating use of the means of life; if we have a right to life, we have a duty to live, and to live, as our Lord said, "more abundantly." Does it not seem that monasticism is an effort to escape from life, to turn inward toward the cultivation of one's soul, both refusing God's good gifts and failing to help our brothers to attain them? In other words, is not the religious life a narrow, warped, and self-centered kind of life?

It is, to be sure, a highly specialized life, as is that of the doctor or the deep-sea diver or the professional athlete. And it has something of an affinity with all three. The religious aspirant who comes merely because of social pressure, the escapist, or the seeker after personal happiness is generally "washed out" by the rigors of the novitiate. Family ties are replaced by the equally rigorous ties of communal life. Hard worldly tasks are replaced by hard monastic tasks, from dish-washing to long praying. The monastic community is a family of brothers or sisters who have left the world in order to save the world. The Church is their spouse, all humanity their children. Their life is expanded in union with God and reproduced in the souls they turn to him. Like the doctor, they do a great work of healing which leaves them little or no time for ordinary mundane amusements. Like the deep-sea diver, they endure spiritual dangers and physical hardships to plumb the depths of reality and bring up pearls of wisdom and insight. The roster of monastic theologians is impressive; the roster of monastic scientists and philosophers is equally impressive. Like the athlete, they set a standard of spiritual skill and inspire a desire for emulation.

All the religious orders of the Episcopal Church have constant contact with the outside world, preaching, teaching, and helping in other ways. This is the more usual type of

The Collect

Third Sunday in Lent

March 4th

TODAY'S Collect asks God to look upon our hearty desires. We do well to look carefully at them ourselves and be sure what are the real desires in our hearts. We must not ask God for help beyond what we are willing to cooperate with Him in bringing about. We ask for defense against all our enemies. Here is a profitable field for self-examination. What are our enemies? We may think of enemies of our country and use this as a prayer for peace, but we may also think of the soul and answer "the world, the flesh, and the devil." We must learn to classify under these headings and recognize as hostile to the soul all the wrong and selfish and envious and unclean habits and thoughts that draw us away from God. This we should try to do in Lent, continuing to pray that God will be our defense.



In place of a regular "From the Editor" this week, here is a letter from one of our chaplains giving more information about the Ruavath martyrs [From the Editor, February 4th].

Dear Captain Morehouse:

I read with interest your letter written from Honolulu about our visit to Guadalcanal and finding the village of Ruavath with its church and the graves of the martyred missionaries. I was particularly interested because I was attached to an infantry regiment which landed on Guadalcanal in November of 1942, not long after the Japanese had executed the four missionaries you speak of. I thought it might be of interest to you to receive one or two details concerning the atrocity which I came across while there.

My regiment was bivouacked not far from Ruavath, and spread out in a defensive position to protect men who were building a new airfield. Each day the regimental commander would send out patrols of soldiers, to patrol an area from eight to ten miles into the jungle and thus keep track of any activity on the part of the Japanese. On several occasions, I went with these patrols for the experience, and possibly to run into a little excitement.

We were on one of these routine patrols one day, when we heard voices in the distance coming toward us down the jungle trail. Not knowing who it might be, we drew off to the side and hid ourselves along the trail and waited; and eventually saw a very interesting sight—for down the trail, coming toward us, was a party of natives, led by a Captain Trench, an Englishman. They were walking single file, and in the middle of the column the natives were carrying a roughly constructed sedan chair on

their shoulders. In this chair was a nun, the only missionary at Ruavath who escaped from the Japanese.

We stopped them and talked at some length with Captain Trench and with the nun, who spoke only French. Her garb was torn and she had white sneakers on her feet, and no head covering. It was obvious that she was not well, and so we guided the party back to our regimental headquarters, and there quartered the sister in a tent. We found that she was suffering from an attack of malaria, and our medical officers treated her. She stayed in our area for a few days and then we proceeded to the beach and put her aboard an American transport.

I gathered from my brief talks with her that when the Japanese arrived and it became evident to her that they were not to be treated with any respect, she then made plans to escape from the village, and was successful in doing so; and she was hidden by natives in friendly villages for about two months, all the time escaping from the Japanese, until Captain Trench did a valiant job of finding her and bringing her back to safety.

Sometime later, in fact just prior to New Year's Day, 1942-3, I spent three days with the natives in their villages along the Balasuna River. The native people had been forced by the Japanese from villages along the coast and had gone inland to build new homes.

A native Anglican missionary, Fr. Sade (pronounced Sunday) had sent word by one of his runners asking me to visit with him and his people back in the jungle. With the permission of my regimental commander I did so, and had one of the most interesting experiences of my whole life. While with Fr. Sade, I gleaned some other details regarding the killing of the missionaries, which are not printable.

Another interesting bit of information regarding this incident was that a native brought to Chaplain Vincent B. Winn, the Roman Catholic chaplain attached to our regiment, the pocket watch of one of the priests who had been decapitated. He was successful, I believe, in returning the watch to relatives of the martyred priest.

CLIFFORD CHADWICK.

Post Chaplain, Camp Edwards, Mass.

religious life. But the completely normative monasticism is really that in which all direct human contact with the outside world is broken off. Our Church's monastic crown will not be complete until that pearl of great price is incorporated in it.

We say "direct human contact"; a completely enclosed religious order is not really separated from the affairs of the world. It is dynamically and unremittingly united to the world through God. The universe of space and time and matter is only a corner of God's creation; its laws are only a fraction of the forces which express His holy will. Through the intercessory prayer which forms a large proportion of the monastic regimen, forces of the Spirit are poured forth as our Lord promised they would be. Through deepening union with God, these human souls charged with the Spirit cooperate with God's few souls "in the world" can to effect His purposes.

This year marks the centennial of the restoration of the religious life in the Anglican communion. It should be a time of great rejoicing in the Church for the return of a pattern of life which expresses the whole gospel pattern as no other life does. It should be a time of efforts to strengthen the Religious life, especially to pray that God will call many sons and daughters of the Church—perhaps your own son, your own daughter—to this glorious and essential ministry. Fr. Williams' article indicates what an important role prayer has had in the whole process of the restoration. Many men thought and schemed, but not until a young girl besieged the heavenly throne with her prayers did the event come. For, humanly

speaking, it was Lucy Pusey in heaven—denied the opportunity on earth to follow her vocation—who prayed the monastic orders into being.

In succeeding issues we shall have other articles on the Religious life. Already scheduled are two by the Rev. Desmond Morse-Boycott, one on Newman's work, one on the founder of the Cowley Fathers; and an article on the vocation to the Religious life by Fr. Bonnell Spencer, OHC. We are planning full coverage of the service at the Cathedral of St. John the Divine, New York, on April 9th, the Feast of Annunciation. We hope that many of the clergy are preaching sermons on the monastic vocation and telling their young people about it; for there are many whose souls are not satisfied with the ordinary pattern of life, who may be desiring unwittingly that "better part" of utter dedication to God for which our Lord praised Mary when her sister Martha wanted her to help with the decorations for the feast.

Further, there is a type of connection with the religious life which many more laypeople could use with profit: becoming associates of one of the Religious Orders. This is one of the most valuable services done by the orders, and a service which they are eager to extend. Associates, living ordinary lives in family and business, find the help in spiritual growth through a modified rule, publications, letters, and occasional visits to the convent a wonderful source of power and peace.

The more widely the orders are known and supported, the more powerfully they will support the Church; and it hardly

need be said that the Church badly needs a stronger and deeper spiritual life and a wider and more God-centered learning. God grant that this year may see a real growth of the monastic life in this Episcopal Church in the USA.

Sacerdotalism

SOMETIMES we wonder how some of our Liberal friends can endure the Book of Common Prayer. For example, a meditation in *Forward—day by day* for Maundy Thursday is castigated by another Church magazine for saying, "When the priest blesses the Bread and Wine and says those wonderful words of our Lord, 'This is My Body,' 'This is My Blood,' then in a mysterious way which we cannot understand, but really and truly, Jesus comes."

It is a little difficult to make out just what is offensive in this passage. In the Prayer-Book service we ask God to make this happen, and later give thanks that it has happened. (In making this statement we assume that everyone agrees that the "body" and "blood" refer, not to a corpse, but to the living Christ.) The fact that the process is mysterious would be almost sufficiently obvious without the half-dozen references in the Prayer Book to the "holy Mysteries" and the "Holy Mystery." If this particular statement in *Forward—day by day* causes such excitement, we wonder how the Hymnal passed General Convention with such resounding approval when it contained such statements as:

"Having with us Him that pleads above,"

"O Jesus by thee bidden,
We here adore thee hidden
'Neath forms of bread and wine."

"Christ our God to earth descendeth."

"Alpha and Omega, to whom shall bow
All nations at the doom is with us now."

"Here, O my Lord, I see thee face to face."

It happens to be a fact that Episcopalians who believe in the Prayer Book and who sing these hymns believe that at the Consecration, in a mysterious way that we cannot understand, Jesus comes. We regret that this concept distresses a few of our fellow-Churchmen, but we wonder in all charity if they aren't really in the wrong Church. For it is not only *Forward—day by day* that is shot through with "sacerdotalism." The Prayer Book, the Hymnal, the Canons, the Bible—one might even add, the whole created universe—conspire to assert that God chooses to act through channels and according to laws and covenants.

Let it not be forgotten that, on modern critical principles, the source-document "Q" is the one most likely to enshrine the actual words of Jesus. And it is this document which contains the saying: "All has been handed over to me by my Father—nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal Him" (St. Matthew 11:27, Moffatt's translation).

Mass is Mission

THE FIRST official service book of any Church to apply the name "Mass" to the Holy Communion was probably an Anglican one—the Prayer Book of 1549. It is the English translation, of course, of the Latin word "*Missa*," and is often rightly praised as a word which combines the great ideas

of Liturgy (public duty), Eucharist (thanksgiving), Communion, Lord's Supper, Holy Mysteries, etc., without over-emphasizing one aspect of the central activity of the Christian Church to the detriment of the others.

But the derivation of the word "Mass" also holds an important concept of its own, and one which deserves strong emphasis. The Latin "*Missa*" comes from "*Mittere*," to send and "*Missio*," a sending, which also comes into English as the word "Mission."

We attend the Lord's Supper not only to feast with Him but to be sent out as His "missionaries," his ambassadors and ministers, to bring Him to the world. Our Communion with Him is not merely a withdrawal from earthly cares, but a replenishing of our spiritual supplies to equip us for our mission. Our sacrifice of thanksgiving represents not only our return to give thanks to the Lord for His benefits but our reporting on past missions and our empowering for new ones. "Mass" is "mission." Any concept of the service which leaves this element out is ingrown and self-indulgent. When we leave the service, we do not merely go away as from a spectacle. We are sent out to continue the action of the service in our evangelistic activities, in our strengthened moral life, in our consecrated business and recreation.

"Mass" is not merely a short, convenient word to gather up the great ideas of the other names for the service. It is a strong word of its own, a vigorous, outward-looking, ongoing active word—a word which reminds us that the Church begins and ends with a mission, and justifies itself only as it carries that mission forward.

BE STILL AND KNOW

SELL your heart to silence
For a paltry price:
Exchange expulsive breath
For Paradise.

There a measured murmur
Devoid of a word,
Like remembered music,
Is inly heard.

Everything too true
For syllables to say,
All the lonely thoughts
Of common day,

Flow to a cadenced
Absence of any sound,
Like old rivers buried
Underground.

In pellucid silence
All things shine clear
In a heavenly climate
Now and here.

VIRGINIA E. HUNTINGTON.

DIOCESAN

NEW JERSEY

Annual Diocesan Men's Service

Men of the Episcopal Churchmen's Association in the diocese of New Jersey this year held their annual Diocesan Men's Service in Trinity Cathedral, Trenton, on February 18th. The service which was almost entirely conducted by laymen as heretofore, was attended by more than 1,000 men.

The principal address was delivered by Richardson Wright, of the diocese of Connecticut, editor of *House and Garden*, and author of several pamphlets such as *Before Breakfast, Before Lunch and Before the Ending of the Day*, which have been published by the National Council and widely circulated throughout the Church in the United States.

Lay readers, acolytes and choristers from parishes all over the diocese participated in the service. Bishop Gardner and the Rev. Wilburn C. Campbell, national director of laymen's work, spoke at the upper which followed the service.

PENNSYLVANIA

Fr. S. G. Biagini Receives Car for 25th Anniversary

Fr. Silvio G. Biagini, vicar of the Church of St. Mary of the Annunciation, Philadelphia, celebrated the 25th anniversary of his ordination to the priesthood on February 4th. Fr. T. E. Della Cioppa of the Church of St. Mary preached the sermon. Fr. L. C. Hursh and Fr. E. M. Maczewski took part in the service and Dean J. K. Shryock pronounced the benediction.

At the party that followed the service, the congregation presented Fr. Biagini with a check of \$700 for the purchase of an automobile.

OHIO

Stress Postwar World

Bishop Tucker of Ohio laid stress upon the importance of postwar work at the one-day annual convention of the diocese of Ohio, meeting in Trinity Cathedral, Cleveland, February 6th. He brought out that the place of Christian folk in supporting the effort for permanent peace and for justice among men and nations is not to be minimized. Leadership is needed in focusing the attention of the Christian community on these matters.

Attention was called to the plan of the diocese in building a postwar reconversion fund for utilizing the services of returning chaplains, belonging to the diocese, in particular problems connected with the postwar period.

The chairman of the diocesan committee on Approaches to Unity, Dr. John R. Stalker, outlined a program that had been worked out during the past year for co-

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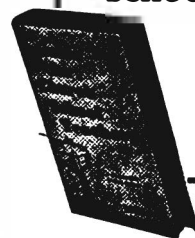
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operation with the Cleveland Presbytery in which a number of parishes were sharing. He presented the Moderator of the Presbytery, Dr. H. A. Klahr, and the chairman of the Presbytery's committee on Approaches to Unity, Dr. Philip S. Bird, to the convention. Both Dr. Klahr and Dr. Bird spoke briefly.

Archdeacon Wonders was chosen as secretary of the convention and the following were elected:

Council: Very Rev. C. B. Emerson, Rev. Messrs. J. C. Davis, F. W. Leech; Messrs. A. A. Bennett, J. B. Root, J. H. Macleod. Standing committee: Rev. Messrs. J. R. Stalker, W. F. Tunks, C. B. Emerson, B. Z. Stambaugh; Messrs. R. F. Denison, L. H. Norton, W. G. Mather, W. Bowman. Delegates to provincial synod: Rev. Messrs. D. M. Dowell, J. R. Pattie, G. R. Selway, B. Williams; Messrs. C. C. Cowin, C. C. Lohiser, E. C. Noyes, J. H. Macleod. Ecclesiastical court: Rev. Messrs. V. A. Peterson, G. R. Selway, B. Williams, T. H. Evans, A. J. J. Gruetter. Trustee: D. T. Perry. Registrar: Ven. Donald Wonders.

WEST TEXAS

Rector's 50th Anniversary

The 15th anniversary of the Rev. Samuel Orr Capers as rector of Christ Church, San Antonio, Tex., was celebrated by the parish on February 11th by an open house from five to seven o'clock. About 500 people called to pay their respects to the rector and his wife. A huge three-tiered birthday cake decorated the tea table and wives of the city clergy, together with Mrs. Everett H. Jones, wife of the Bishop,

and Mrs. Wm. Theodotus Capers, wife of the late Bishop Capers, served the refreshments. A pair of exquisite antique crystal mantel vases was presented by the congregation to Mr. Capers and his wife. The Rev. Mr. Capers is the youngest son of the late Bishop Capers.

NEW YORK

Altar Dedicated in Seamen's House

A memorial altar, commemorating H. Prescott Beach, was dedicated in Pell Memorial Chapel at Seamen's House, New York City, on February 4th. The Rev. Canon Edward West of the Cathedral of St. John the Divine and the Rev. James C. Healey, chaplain of Seamen's house, officiated. After the ceremonies, there was a reception and tea in the lounge.

Council of Youth Conference

The Manhattan Council of Episcopal Youth held its annual conference in St. James' Church, New York City, February 4th. The large attendance of young men and young women represented most of the parishes in the metropolitan area. The subject of the conference was "Christ and Peace." The young people divided themselves into three main discussion groups, with these sub-topics: (a) Is a Christian Peace Possible? (b) What Can the Youth of the Church Do to Promote a Christian Peace? (c) What Has Youth the Right to Expect of the Church on

This Question of a Christian Peace. The three groups were again subdivided into three sections, in order to have no group too large for actual discussion by all its members. Clergy particularly well-informed on the topics; also accustomed to work with young people were discussion leaders: namely the Rev. Messrs. John O. Bruce, Erv Swift, Richard McAvoy, James Knapp, F. William Lickfield, Nicholas Feringa, Tollie Caution, Horace W. Donegan, and Almon R. Pepper. At 10 Youth Service, in the afternoon, the speaker was the Rev. Samuel M. Shoemaker, whose subject was "What Is Christian Peace?"

In the evening, there was a supper at the parish house, at which the discussion groups made their reports. The great value of the occasion was in the interest with which the young people both listened and spoke.

58th Annual Church Club Dinner

Four hundred and seventy-five guests were present at the 58th annual dinner of the Church Club of New York, held at the Waldorf-Astoria grand ballroom on February 6th. Bishop Manning, who has been making steady advancement in his return to health, was not able to attend the dinner; it was the first annual dinner of the Church Club missed by the Bishop since his consecration to the episcopate in 1922. The Bishop sent a message, which was read by Bishop Gilbert, Suffragan of New York, who acted for the Bishop.

The speakers were Bishop Hobson of Southern Ohio, who spoke on his recent trip to the England and the front; and Sir Gerald Campbell, British minister in charge of consular affairs in New York. Sir Gerald was warmly applauded when he said:

"The present time is a great testing time for the Churches and their laymen as well as for the future of international cooperation and democracy. The armistice, when it comes, will be a time of battle for ideas. There is a chance that there will emerge a solid foundation on which our children can sharpen their guts. The Four Freedoms will be fine and solid only if we prove worthy of them. If we have no freedom of speech, we will sow seeds of hate, and then we shan't get freedom from fear and so on. Those whom we hath joined together, let no peace pass asunder."

SOUTHWESTERN VA.

Dr. Brown-Serman Lectures At St. John's, Roanoke

On the invitation of the Rev. Alfred Berkeley, rector of St. John's Church, Roanoke, Va., and Mrs. C. Francis Coe, vice-president of the Woman's Auxiliary in charge of religious education, the Rev. Dr. Stanley Brown-Serman of the faculty of Virginia Seminary, gave a splendid series of lectures on the Prayer Book at St. John's during the week of January 28th. While the lectures were intended

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only for the women, a number of men attended, especially the first lecture which is given immediately after the monthly meeting of the men's group. Dr. Brown-Serman is one of the most popular members of the teaching staff at the Provincial Advanced Conference, which meets in the summer at Sweet Briar College, and it was after hearing him there that several of the women of St. John's were anxious to have him give his Prayer Book lectures in the parish.

LEXINGTON

Russian Relief Kits

Every parish and mission in the diocese of Lexington has assumed its share of the quota of 1,000 kits for Russian relief which has been promised by the diocese. This is part of the effort of the North province to provide 50,000 of these kits.

MOND DU LAC

Bequest to Sheboygan Church

Grace Church, Sheboygan, has received in addition of \$5,000 to its Endowment fund through the will of the late Marie Kristine Kohler. Miss Kohler's artistic and cultural influence has influenced the lives of many people throughout Wisconsin. In accepting the gift, Canon Elwell wrote, "This bequest makes possible the continuing of support of Christian activity in her memory long after those of us who knew her are gone."

ROCHESTER

Noonday Lenten Services

Noonday Lenten services, sponsored by Episcopal parishes of Rochester, N. Y., will again be held in Christ Church. Visiting preachers in the order of their appearance will be the Rev. Dr. Theodore H. Wedel, warden of the College of Teachers; Dr. Edwin M. Poteat, dean of the Colgate-Rochester Divinity School; the Rev. John Walthour, chaplain of the U. S. Military Academy, West Point; the Very Rev. Charles E. Reilly, Toronto; Bishop Oldham of Albany; Dr. John M. Potter, president of Hobart College; and Dr. Daniel A. McGregor, secretary of Religious Education, National Council.

HARRISBURG

War Memorial Carillon

A 25 bell electric carillon in the tower of St. Paul's Church, Wellsboro, Pa., was recently dedicated by Bishop Heistand of Harrisburg. The carillon, the cost of which was subscribed by members of the congregation of St. Paul's, was installed as a memorial to those of the parish who gave their lives for their country in this war and in honor of all the men and women from the parish who are serving in the armed forces.

Tithing

What a harsh, uncompromising, Old Testament-y sounding word for such noble, heart-warming, and God-inspired spiritual venture or adventure, for it is both.

One who tithes is simply a Christian who has become convinced, converted, and convicted that hit-or-miss, haphazard or what-happens-to-be-left giving to Our Lord and His Holy Church is a state of pitiful spiritual limitation and is a thing to be past and gone—and that from henceforth as long as they live, they will set aside for Our Lord, His Holy Church, and all other charitable and religious causes a MINIMUM of one tenth of their GROSS income, and that they will begin from that moment to live simply on 90% of that same gross income only. In other words, in a tither's mind 10% BELONGS to God, is His share of the profits produced from the entire amount of the capital which He has loaned; your life, your talents, your efforts, PLUS His Grace and His Blessings.

Tithing is a venture, but a venture IN FAITH. We have also inferred that it is an adventure, and an adventure IN FAITH also. "Venturing" means feeling your way along. "Adventuring" means passing away out and beyond mere venturing, and leaping joyously, thrillingly into the unknown, buoyed by definite qualities of fearlessness, faith and love for the cause one has espoused.

We Varians began tithing in 1918, at the worst possible financial time in our lives. The war was just over, our business partner had just died, we had lost our little girl, and young Major Horace L. Varian, Jr. had just been born, and the post-war losses in business were starting like an avalanche! Of all times in the world to begin living on only 90% of an income! But

that is when Our Lord faced us with it, and we, loving Him devotedly, took a hard swallow and then leaped—in faith—and started to tithe at once. We have never left off one penny in all the twenty-six succeeding years. We believe that God does bless those who remember His cause, but He makes no financial contract or promise to see that you always live in luxury, nor does He promise a family a car, or two cars, in the garage. He may require you to use the street cars or even to walk, but oh, how He does bless!

We just felt that we had to break down a few personal barriers to tell you something of all this great adventure in Faith, right within the reach of all of you. You never hear it preached in the Episcopal Church, for some reason or other, yet hundreds and more each year are tithers, yet they rarely inspire others to become such. It means so very much to The Church that we felt that SOMEBODY had to talk about it, so here we are again saying things that should be told in every parish church, in every Diocese all over the land.

If just 50% of all our Episcopal people tithed, gave 10% of their income to God and His Church, JUST 50% mind you, huh, every Missionary quota would be met, and more asked for, every rector's salary raised, every parish debt liquidated, and every parish would have money in the bank. If you don't believe what we say, just ask Mr. Franklin or some other of our splendid financial experts at "281" and see what they say.

But, in the meantime, we Varians would feel mighty humbly glad if a lot more of you would join us in adventuring with God in this holy matter of giving Him His rightful share of the profits of those God-given lives of ours.

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SEMINARIES

Staff Addition at Church Divinity School of Pacific

The Rev. Charles Francis Whiston, rector of the rural parish of St. John's, Ashfield, Mass., has been appointed assistant professor at the Church Divinity School of the Pacific, and will take up his duties in August. He will teach Church History and Liturgics.

From 1930-1938 Mr. Whiston was chaplain and head of the department of philosophy at Central China College, Wuchang, China; and from 1938-1941, he was rector of St. Stephen's Church and lecturer in comparative religions and philosophy of religion at Middlebury College, Middlebury, Vt. Since 1941, he has been at Ashfield. Mr. Whiston is an expert in devotional matters, being in constant demand as a leader of retreats. His approach is based on the Swedish theologians known as the Lundensians, of whom Anders Nygren is the leader.

The Church Divinity School will have four full-time men on the staff: Dean Shires, Prof. Randolph Crump Miller, Prof. Pierson Parker, and Professor Whiston. Part-time lecturers include the Rev. Henry M. Shires, the Rev. George W. Morrel, and the Rev. Arnold S. Nash. The school shares its facilities with the Pacific School of Religion and the Starr King School for the Ministry, and St. Margaret's House makes use of all of these.

Brother Juniper Addresses Nashotah House

Brother Juniper, OSF, of St. Christopher's Mission to the Navajo, Bluff, Utah, was at Nashotah House February 6th, to address the Bishop Kemper Missionary Society. Brother Juniper, whose home parish is Trinity, Waupun, Wis., has been headquartering in that town during the past four weeks, and has made numerous visits throughout the province of the Midwest, making addresses concerning the Indian mission.

His appearance at Nashotah House was most timely, in view of the fact that St. Christopher's Mission had been the project to which the missionary society of the seminary had contributed the previous year. His lecture was illustrated with many striking motion pictures of the new mission, and of its setting in the scenic Southwest.

Berkeley Divinity School Holds Midwinter Reunion

Alumni of the Berkeley Divinity School held their annual midwinter reunion to which the Connecticut clergy were also invited, on January 25th. In spite of cold and snow a large number attended. After devotions in the chapel Chaplain (Captain) Norman P. Dare, Berkeley '26, until his enlistment rector of St. Peter's

Church, Bennington, Vt., spoke on "War Service Does to Our Churches." Chaplain Dare spoke from more than 10 years' experience with American soldiers in camp, in hospitals, on maneuvers, in the sinking of the transport *President Callahan*, and in the South Pacific. Illness contracted in the tropics has necessitated his return to this country where he is now stationed at Camp Croft, S. C. He praised the American soldier for his generous humor, ingenuity, and coolness in the face of danger, and asserted that war tends to bring out qualities already inherent in the men, rather than to produce radical changes. In the discussion that followed his address, Chaplain (Major) Lovell Graham, 3d, '21, recently returned from the European theater of war, contributed helpfully.

YMCA COUNSELLOR

The second speaker of the day was John N. Stauffer, former senior psychologist at the Pennsylvania Industrial School, Hurlingham, Pa., now director of the Hartwood YMCA counseling service, who told of the functioning of service centers in Connecticut in their contribution to the rehabilitation of returned veterans. He spoke of the three areas in which problems of rehabilitation arise—information, vocational rehabilitation, and personal adjustment—and told from intimate experience of the need for helpful counselling regard to a great variety of problems under each head.

KINGSBURY LECTURE

In the afternoon the Frederick Kingsbury Lecture, established in 1929 in memory of her brother, Frederick Job Kingsbury of New Haven, for many years a member of the board of trustees of the Berkeley Divinity School, was given before a group of alumni, clergy, and invitee guests, by Prof. Paul J. Tillich of the Union Theological Seminary, New York City. In analyzing the present situation in Europe he pointed out that the European nations face a situation in which they will occupy a quasi-colonial status, dependent economically, politically, socially upon Russia, Great Britain, and the United States.

In speaking of the future of Europe he said that the 19th-century bourgeois state in Europe was finished and that the Continent's emerging social order would find Fascist and Communist forces fighting each other for control. In discussing the relationship of the Christian Churches to the emerging social order, he spoke of the peculiar strength of the position occupied by the Church of England with respect to influencing social and political developments. It is hoped that this Kingsbury Lecture will be published.

The reunion ended with an alumni dinner after which the alumni president, the Rev. Canon Sidney W. Wallace '17, presided. Informal speeches were made, and a testimonial of loyalty signed by everyone present was drawn up to be sent to all Berkeley men in the armed forces.

DEATHS

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

William Dickinson Smith, Priest

The Rev. Dr. William Dickinson Smith, retired clergyman of the diocese of Virginia, died at his home in Winchester, Va., February 6th. The funeral service was conducted by Bishop Mason, Suffragan of Virginia, assisted by the Rev. Robert I. Nelson and the Rev. Henry G. Lane. Interment was at Berryville.

Born in Clarke County, Va., November 9, 1863, he was educated at the University of Virginia and the Virginia Theological Seminary and received the degree of Doctor of Divinity from Washington and Lee University. He was ordained deacon in 1891 and priest in 1892 by Bishop Whittle. He was married four times.

His ministry, with the exception of one year served in the diocese of Long Island and one year as chaplain in World War I, was in the dioceses of Virginia and Southern Virginia. He was assistant at St. Paul's Church, Petersburg, rector of St. Peter's Church, Norfolk, of St. George's Church, Fredericksburg, of Christ Church, Winchester, of St. Mark's Church, Richmond and of Christ Church Parish, Christchurch, Va.

Mrs. Karl M. Block

Nancy Holliday Shackelford Block, born February 23, 1887, at Orange, Va., wife of Bishop Block of California, died February 15, 1945, at St. Luke's Hospital, San Francisco, after an illness of 10 weeks. She was the daughter of Judge George Scott Shackelford and Virginia Minor Randolph. She attended Gunston Hall, Washington, D. C., and was married October 1, 1913. She is a direct descendant of Thomas Jefferson and of Pocahontas.

She leaves two brothers, Virginius Randolph Shackelford of Orange, Va., and George Scott Shackelford of Roanoke, Va.; one sister, Mrs. Frank S. Walker of Orange; a daughter, Mrs. Wayne Snowden now in Washington where her husband is stationed after two years overseas; a son, Capt. Karl Morgan Block, jr., recently returned from service as a bomber pilot in Africa, Italy, and France and who is now an instructor at Camp Laughlin, Del Rio, Tex.

FUNERAL SERVICES

Funeral services were conducted from Grace Cathedral, San Francisco, February 17th. They included a Requiem Eucharist at 8:00 A.M. celebrated by members of the clergy staff of the Cathedral; and the Burial Office read by Bishop Parsons, retired Bishop of California at 10:00 A.M. The Cathedral choir and the clergy of the diocese were in the procession. Music consisted of the hymns, *Hark, Hark, My Soul* and *For All the Saints*. The boy choir sang an anthem, *Souls of the Righteous*. Psalm XXVII was read antiphonally.

Interment is temporary at Cypress Lawn Cemetery, San Francisco.

February 25, 1945

Mrs. Henry J. Hase

Mrs. Henry J. Hase, a lifelong resident of the diocese of Milwaukee, died on February 15th at the age of 72 years. The Rev. Killian A. Stimpson conducted the burial service on February 17th.

Mrs. Hase, the former Sue Nowell, was married in 1898. She was a member of St. Mark's Church, Milwaukee, where she was active in the altar guild. Mrs. Hase was a member of the College Endowment Association and an active worker in the infants' ward at the Milwaukee Children's Hospital.

Mrs. Hase is survived by her husband; three daughters, Mrs. Hubert Barnes and Mrs. Charles D. Collins of Milwaukee, and Mrs. Linden H. Morehouse of Mamaroneck, N. Y.; a sister, Mrs. Frank Williams of Milwaukee; a brother, Charles Nowell of Milwaukee; and six grandchildren.

Mrs. John Torok

Mrs. Mary Gorsuch Torok, wife of the Rev. John Torok, died at her home in Pittsburgh, Pa., on December 25, 1944. She was a daughter of the late Mr. and Mrs. Charles C. Gorsuch of Westminster, Md., and was aged 60 years. Surviving are two daughters, Mrs. Morton Mortimer Banks, Washington, D. C., the former Baroness Catherine Tinty, and Tinka Torok, at home. A sister, Mrs. Helen Caldwell, Frostburg, also survives. Mrs. Mary Test Kimmey, Westminster, is a cousin.

Funeral services were conducted from the Church of the Ascension, Westminster, on December 28th with the rector, the Rev. Richard M. Lundberg, officiating. Interment in the family plot in the Westminster cemetery. The pallbearers were from the church: John Wood, Donald C. Sponseller, W. Dana Rudy, Robert Unger, Dr. Clyde A. Spicer, and Leeds K. Billingslea.

BOOKS

JEAN DRYSDALE, EDITOR

Sermon Survey

BEST SERMONS, 1944 SELECTION. Edited by G. Paul Butler. Ziff-Davis, 1944. Pp. 362. \$3.00.

Screening over 6,000 sermons preached within the last 18 months by a board of clergy, Jewish, Roman Catholic, and Protestant, authorities on the preaching art themselves (Rabbi David De Sola Pool, Israel Goldstein, Israel Bettan, Frs. Ignatius Smith, John F. Cronin, Gerald G. Walsh, Drs. Paul Sherer, Joseph R. Sizoo, Ralph Sockman and Jesse M. Bader), has produced a book of 52 sermons of extraordinary merit and purpose under the able editorship of Dr. G. Paul Butler. Not only is the whole field of religion, Jewish and Christian,

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covered, but sermons have been taken from prophetic voices of the contemporary scene from Europe and Asia. The martyred Kaj Munk of Denmark; Belgium's modern Mercier, Cardinal Van Roey, and our own brilliant, courageous Chinese Bishop of Kunming, Andrew Yu-Yue Tsu, among others, are included in this splendid collection.

ANGLICANS

Anglicans will find well-chosen sermons from the Presiding Bishop of the Church (his Cleveland Convention sermon), Archbishop Garbett, and Dean Montizambert, in this important anthology. A sermon apiece from some of the editors finds place in the book at the insistence of the general editor, and with good reason. Serious students of the homiletical art, and by this one thinks of scores of teachers in seminaries, students for the ministry, and clergy who are really concerned about the prophetic office, will do well to secure this volume. The book's ecumenicity includes a clever sermon on the Rosary (of all things!) by the Roman Bishop of Oklahoma City, Francis C. Kelley; a sermon on "America Today," by Dr. Coffin of Union Seminary; sermons by notable American preachers such as Edgar DeWitt Jones, Fulton J. Sheen, Wendell Field, Edwin M. Poteat, James Gordon Gilkey, Rabbi Louis Mann, Lynn Harold Hough, Rabbi Silver, Ernest Fremont the Methodist Bishop Francis McConnell, and Monsignor Ryan of Washington. Sermonic material falls under subject

headings: America Today, Christ, The Christian Life, the Christian Religion, Charity, The Church, The Church and the War, The Church and the Country, Devotional Study, Faith, History, Easter, Immortality, The Intellect, The Jewish New Year, Missions, National and International, The Orient, Patriotic and Civic Sermons, Peace, Prayer, The Social Gospel, Social Service and Vision.

It is hoped that this kind of *Best Sermons* will be an annual event.

F. H. O. BOWMAN.

For Understanding the Prayer Book

THE HEART OF THE PRAYER BOOK. By William E. Cox. Richmond, Va.: The Dietz Press, Inc. 1944. \$2.50.

This is a readable and instructive manual, designed for laymen, dealing with the American Book of 1928. On the jacket it carries a letter of commendation from the Presiding Bishop and from Dr. MacGregor, of the National Council's Department of Christian Education. A foreword, by Bishop Strider of West Virginia, further commends the book to the laity of the Church. The latter Bishop correctly notes that here is no piece of original research, but a useful compendium of information that ought to be in the consciousness of our Church's membership.

Anyone might well come from the reading of this book with a quickened appreciation of the liturgical dignity of the Book

of Common Prayer, its literary worth, and its sound Scriptural basis. He will have a heightened appreciation of the meaning and the structure of the various services, rites, and offices. He will understand that it is an incomparable treasury of devotion for both public and private worship, and that it is a sure spiritual guide for one's life in great events and crises as well as in normal course. Nevertheless one cannot but wish that, since Dr. Cox has so well set forth the "Scripturality" of the Prayer Book, he had also made clear its sacramentalism. His treatment does not sufficiently make clear that the Prayer Book also demonstrates the efficacy of those divinely appointed means of grace as concomitants of our walk in this life.

HEWITT B. VINNEDGE.

CHURCH CALENDAR

February

- 25. Second Sunday in Lent.
- 28. (Wednesday.)

March

- 1. (Thursday.)
- 4. Third Sunday in Lent.
- 11. Fourth Sunday in Lent.
- 18. Fifth (Passion) Sunday in Lent.
- 25. Palm Sunday.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.



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.

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

Church of the Advent, 20th St. & 6th Ave. N., Birmingham
Rev. John C. Turner, Rector
Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

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

St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, Rector
Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.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 & 11 a.m., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

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

Grace Church, Genesee & Elizabeth Sts., Utica
Rev. H. E. Sawyer, Rev. E. B. Pugh
Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10; Wed., 12:15; Fri., 7:30; E.P. Daily

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; Rev. Edward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.



ST. MARK'S CHURCH NEW BRITAIN, CONN.

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

St. James' Church, Danbury
Rev. Richard Millard
Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. J. Marnar, Canon
Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs., 7:30 a.m. H.C.; Fri., 12 noon Int.

LONG ISLAND—Rt. Rev. James Pernette De Wolfe, D.D., Bishop; Rt. Rev. John Inslay B. Larned, D.D., Suffragan Bishop

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. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days: 10 a.m. Choir of Men and Boys.

Trinity Church, Arlington & Schenck Aves., Brooklyn

Rev. George T. Gruman, D.D., Rector; Rev. E. W. Cromey, Assistant
Sun.: 8, 9:30 & 10:45 a.m.
At Annunciation, Glendale, L. I.: 8:30 & 10:15 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 S. Figueroa St., Los Angeles

Rev. F. Eric Bloy, D.D., Dean
 Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

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 & 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
St. Mark's Church, Texas Ave. & Cotton St., Shreveport
 Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
 Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m. Saints' Days: 10 a.m.

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

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop
Church of St. Michael and All Angels, Baltimore
 Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox
 Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MASSACHUSETTS—Rt. Rev. Henry Knox Sherman, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Flynn, Assistant
 Sun.: 8:00 & 9:00 a.m. Holy Communion; 9:45 a.m. Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

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; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop
Grace Church, Capitol Square, Madison
 Rev. John O. Patterson, Rev. E. M. Lofstrom
 Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee
 Rev. G. Clarence Lund
 Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
 Rev. W. W. S. Hohenschield
 Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

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.

NEW YORK—(Cont.)

Church of the Ascension, Fifth Ave. & 10th St., New York
 Rev. Donald B. Aldrich, D.D., Rector (on leave); Chaplains 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 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., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28
 Rev. James A. Paul, Vicar
 Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York
 Rev. Joseph S. Minnis, Vicar
 Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
 Rev. Geo. Paul T. Sargent, D.D., Rector
 Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & 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 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York
 Rev. Charles Howard Graf, Rector
 Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

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. & 53rd St., New York
 Rev. Roelif H. Brooks, S.T.D., Rector
 Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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

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

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
 Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.



TRINITY CHURCH NEWPORT, R. I.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop
St. John's Historic Church, 2600 Church Ave., Cleveland
 Rev. Arthur J. Rantz, Vicar
 Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop
Trinity Church, Cincinnati Ave. at 5th St., Tulsa
 Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde
 Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop
St. Paul's Church, Broad & Madison Sts., Chester, Pa.
 Rev. Stanley V. Wilcox, Rector
 Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
 Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
 Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
 Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop
Trinity Church, Newport
 Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
 Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket
 Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant
 Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop
Christ Church, East Ave. near Broadway, Rochester
 Rev. D. H. Gratiot, Rev. K. W. Dunkerley
 Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop
St. Paul's Church, No. Union St., Petersburg, Va.
 Rev. C. W. Sydnor, jr.
 Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop
St. Paul's Pro-Cathedral, Springfield
 Very Rev. F. William Orrick, Dean
 Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop
St. Agnes' Church, 46 Que St. N.W., Washington
 Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
 Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; 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 NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop
St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
 Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
 Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 noon Lenten preaching; Tues.: 7:30 a.m. H.C.

C H A N G E S

Appointments Accepted

Anthony, Rev. Kenneth Harding, became assistant minister of St. John's Church, and minister in charge of St. Peter's Church, Roanoke, Va., on February 11th. The Rev. Mr. Anthony, a recent graduate of the Virginia Theological Seminary, was ordained deacon February 8th by Bishop Goodwin of Virginia. Address: 813 S. Jefferson St., Roanoke 16.

Canon, Rev. Francis B., formerly of the diocese of Maine, has joined the staff of St. Mark's Church, Philadelphia, serving in St. Mary's Chapel.

Davis, Rev. Matthew W., has been appointed vicar of St. Monica's Mission, Philadelphia, in conjunction with Ascension Mission, West Chester, Pa.

Findlay, Rev. John Hall, formerly assistant of Warren County Missions, Belvidere, N. J., is now rector of St. Luke's Parish, Phillipsburg, N. J. Address: 638 South Main St., Phillipsburg.

Gray, Rev. William T., formerly rector of St. Peter's Church, Cookshire, Quebec, Canada, became rector of Christ Church, West Collingswood, N. J., February 1st. Address: 802 Grant Ave., West Collingswood.

Marmion, Rev. C. Gresham, Jr., formerly rector of St. George's Church, Port Arthur, Tex., will become rector of the Church of the Incarnation, Dallas, Tex., March 1st.

Smith, Rev. William X., formerly curate of the Church of Holy Trinity, Philadelphia, has accepted a call as rector of St. Mary's Church, Hamilton Village, Philadelphia.

Sonne, Rev. Richard L., vicar of St. John's Church, Flossmoor, Ill., will become rector of St. Stephen's Church, Longmont, Colo., March 1st. Address: 1109 Third Avenue, Longmont.

Steen, Rev. Cecil A. S., formerly rector of St. Luke's Church, Ottawa, Canada, became rector of Grace Church, Trenton, N. J., January 1st. Address: 33 Colonial Ave., Trenton.

Stone, Rev. William Owings, rector of St.

Mary's, Hampden, Baltimore, will become rector of St. John's Church, Barrington, R. I., April 4th. Address: Mathewson Road, Barrington.

Taylor, Rev. Arthur W., formerly rector of St. Andrew's Church, Canton, N. C., who retired September 3, 1943; was called back into active service January 1st to become rector of St. Francis' Church, Rutherfordton, N. C. Address: Isothermal Hotel, Rutherfordton.

Tucker, Rev. F. Bland, rector of St. John's Church, Georgetown, Washington, has accepted a call to become rector of Christ Church, Savannah, Ga.

Underhill, Rev. Gardner D., formerly rector of the Church of the Nativity, Union, S. C., became rector of Christ Church, Millville, N. J., January 1st. Address: Christ Church Rectory.

Ward, Rev. Virgil E., formerly rector of St. Luke's Church, Wamego, Kans., became vicar of St. Luke's Church, Weiser, and of St. James' Church, Payette, Idaho, February 1st. Address: 1031 West Fifth St., Weiser.

Ordinations

Deacons

Pennsylvania—**Frederick Valentine** and **William T. Warren** were ordained to the diaconate in St. Paul's Church, Chester, Pa., February 10th by Bishop Roberts of China, acting for the Bishop of Pennsylvania. They were presented by the Rev. Stanley Wilcox and the Rev. Collin Lee respectively. The Rev. Albert T. Mollegen of Virginia Theological Seminary preached the sermon. The Rev. Mr. Valentine is in charge of St. Alban's Mission, Newton Square, and of St. Peter's Mission, Brookthorpe Hills, Pa., and the Rev. Mr. Warren will be assistant at Grace Church, New York City.

Tennessee—**Robert Moreland Cooke** was ordained deacon in Christ Church, Nashville, Tenn., February 11th by Bishop Maxon of Tennessee. He was presented by the Rev. Peyton R. Williams, and the Rev. Fleming James preached the sermon. Address: St. Luke's Hall, Sewanee, Tenn.

Western Nebraska—**Mark D. McCallum** was ordained deacon January 21st by Bishop Brinkley of Nebraska in St. John's Church, Valentine, Nebr. He was presented by the Rev. Clyde E. Weiser and the Rev. Robert A. Johnson preached the sermon. The Rev. Mr. McCallum is deacon in charge of St. John's Church, Valentine.

Military Service

Holt, Chaplain William T., USNR, senior chaplain of the U. S. Naval Amphibious Transport Base, Coronado, San Diego, Calif., has been promoted to the rank of commander on August 28, 1944.

Witmer, Chaplain Frederic, of Bethel, Conn., has the new address: Als Dept. Repl. Battalion Office of the Chaplain, APO 942, c/o Postmaster, Seattle, Wash.

Navy chaplaincy appointments during January include the Rev. Messrs. **Edward Guthrie Brinkley** of West Point, Va.; **George J. Hall** of Sewassee, Tenn.; and **Robert M. Shaw** of Monessen, Pa.

Recent Army chaplaincy appointments include the Rev. **Gerardus Beckman** of New York City and the Rev. **Neil I. Gray**, formerly vicar of Holy Trinity Church, Hollidaysburg, Pa.

Army promotions: 1st lieutenant to captain the Rev. Messrs. **Gordon Hutchins, Jr.**, of Uxbridge, Mass.; **Russell O. Kirsch** of Philadelphia; **Arthur H. March** of Albany, N. Y.; **Walton W. McNeill, Jr.**, of Jackson, Wyo., and **Robert Cheney Smith** of Cambridge, Mass. Captain **Frederick A. McDonald** of Portland, Ore.

Changes of Address

Wilmer, Rev. C. B., has changed his address from Route 2, Box 1070, Tampa, Fla., to Box 1, Mirasol, P. O. Box 69, Tampa 1.

Correction

In the 1945 Annual, the Rev. **Everett B. Bunker** is listed at an incorrect street address. It should read: 1830 South Normandie Ave., Los Angeles 6.

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