

# The Living Church

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



USAAF.

**Approaching Iwo Jima**  
*Clifford P. Morehouse*

### ACOLYTES AT AN ARMY CHAPEL

Chaplain Joseph Peoples is assisted by a group of 20 acolytes in his ministrations at Greenville Army Air Field, Mississippi. Teams of two serve at the Holy Mysteries every day of the week. Twelve of the acolytes are shown with Fr. Peoples.

STATE HISTORICAL SOCIETY  
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# AXIOMS VITAL TO THE CHURCH

**“Without a ministry the Church cannot *exist*; and destitute of a *learned* as well as *pious* ministry, she cannot *flourish*.”**

So said Bishop Hobart in 1817, appealing for contributions to establish a Theological Seminary.

And it is still true that the Church's power to relate the timeless Gospel to human need depends upon the learning as well as the devotion of the ministry.

Men and women of former times founded the Church's seminaries and in part endowed them. It is for the laity *of our time* to contribute generously, that the Church may flourish.

Though the Sunday appointed for contributions to theological education has passed, the rest of the year is available for those who have not yet given.

*This advertisement is provided in the interest of all our Church seminaries by the following institutions:*

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# LETTERS

## The Ministry

TO THE EDITOR: To an ignorant layman the seriousness with which learned theologians discuss Christology is amusing and reminds him of their predecessors who debated at length the question of the number of angels that could dance on the point of a needle.

The effect of this and modern criticism on the clergy is very noticeable and may be likened to the effect on the farmer, who, during harvest, sat in his house speculating on the origin, nature, and quality of the metal in his scythe instead of going into the field and using the scythe for the purpose for which it was intended.

The revelation of what is in the minds of the clergy throws much light on a matter that has, on occasions, given me concern, i. e., why a candidate for the ministry goes to the seminary with great enthusiasm and comes out in stereotyped form—just another minister.

Quite a few years ago, in an article in THE LIVING CHURCH entitled "A Parson Answers a Bishop," the following appeared: "The ordinary man suffers a shattering blow to his idealism while yet in the seminary. He finds unconverted students, men even in the early stages of conversion, but simply packing their brains to prepare for a professional career as a lawyer might, looking for position and good salary and forgetting the genuine implications of their vocation. He finds professors, most of whom were too theoretical to stay in practical parish life, learned in some particular, kindly for the most part, quarrelling sometimes among themselves, seldom in touch with real and present day life, seldom missionaries of blame or evangelists who know the thrill and force of the Gospel at work in men's lives, seldom dealing with the students upon any but intellectual grounds. . . ."

Everyone deplors the woeful lack of candidates for the ministry. Perhaps the "careless organization, the unenthusiastic service and listless preaching, the vague feeling of unreality about it all, how little it does for those who come, and how little attraction it holds for those who do not. . . ." [An excerpt from the same article] may account for this.

EDWARD A. MOHR.

Anchorage, Ky.

### Editor's Comment:

The farmer, though he may not have to worry about the metal in his scythe,

can be grateful that somebody did! All the vigor and enthusiasm in the world could not make stone-age implements suffice to get in the kind of harvest he must produce to make a living. Besides, if he speculated a little, he might get out and buy a combine that would do the work of 20 scythes. Similarly, the intellectual equipment of the clergy must take account of every new development that has a bearing on their harvesting. The perils of the academic life are real, of course, but we'll take a chance on those perils if the alternative is Jehovah's Witnesses or the Holy Rollers, who are certainly "missionaries aflame."

### What Protestants Believe

TO THE EDITOR: A tract entitled What Protestants Believe published by the Department of Evangelism of the Federal Council of Churches has recently come to my attention. Further, this tract is being urged upon all chaplains in the armed forces for distribution.

As members of the so-called Federal Council of "Churches" we are contributing to the cost of publication and distribution of this document, in which we are not only erroneously classified by implication and the process of elimination, but which also sets forth considerable heresy, directly contrary to the teachings of the Faith as our Church holds the same.

Further than this, erroneous teaching concerning Church History, the Bible, to say nothing of the position we accord it, the downright attack on the Prayer Book, and the episcopacy is little short of an open attack on this Church. (See pages 6, 7, 8, 9.)

Of course, the Protestant Bodies have every right to set such forth as their convictions, although they should properly classify us, but what foolishness is it that has us not only paying part of the bill, but by membership in the sponsoring body endorsing such? History hardly records greater sabotage in any nation.

Those of us who are in the service have to constantly fight the ghosts of Henry VIII, the Nags Head Fable, Lack of Intention, etc. . . . which are constantly being conjured up by Roman chaplains and civilian priests in tract cases, while our Army and Navy Commission insists that we all abide by the army regulation that forbids the dissemination of any literature reflecting on the integrity or character of any denomination. Now we find that our own Church by foolish membership in a hopeless Protestant organization and by quasi-official statements from the national officers is supporting such.

Perhaps when we pull up stakes and move from the Protestant camp, our country in her army and navy organizations will then see the light and lift us from the classification we are now in through un-American processes and recognize not only our technical claims, but also the right of our Churchmen, as Americans, to be properly ministered to and of our chaplains to function as priests.

(Rev.) JOHN QUINCY MARTIN,  
Chaplain, USNR.

### Aid to Commuters

TO THE EDITOR: Many suburban parishes with a "commuter" congregation might both help to solve the problem of the downtown city church and, at the same time, stimulate the devotional life of their own people by adopting a very simple plan now

(Continued on page 28)



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## The Living Church

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

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## STRICTLY BUSINESS

THE ORDER department, says E. J. Schneller, could rush orders through a good deal faster if customers would be careful in making out the orders—that is to say, in writing plainly and giving, where possible, both author and title. If the book is not one of ours, it helps to give also, when it is known, the publisher. The order department does the best it can today, but with the enormous and continual rush every little aid helps it to function more quickly.

As an example of the difficulty EJ has from the other side, the supplier, just a few days ago he ordered 15 copies of McMaster's *That's Our Church* from Frederick Fell, the publisher. He got 15 copies of—*Better Bed Manners*. What caused this mix-up, nobody seems to be able to discover.

Mr. Schneller, by the way, had an anniversary last Monday—his forty-fourth with the firm. He started with Mr. Gorham when the store was located in the 281 building, and when Edward himself was wearing his first pair of long pants. For almost all the forty-four years EJ has been working with other publishers' stock, and he today is probably the best posted man in this field. He doesn't promise to go on for another forty-four years, but he is going to do at least another thirty!

\* \* \*

THIS COMES from a subscriber in New York City. A group of women had met for bridge, and one of them was full of her experience at a funeral the day before. A non-Churchwoman, she exclaimed: "Well, of course, the Episcopal service was used . . . you know, the one that begins, 'Dearly beloved, we are gathered here in the sight . . .'" The reader who sent this says it may be a bit irreverent but it is also too good to keep!

\* \* \*

MAC, a youngster whose antics have been discussed here before, lives in northern New York state. He was taken not long ago to Washington and while there to many of the tourist spots. The Washington Monument impressed him exceedingly, and he was particular to learn all about the reason for it. Weeks later his aunt was speaking of a man who had just died. "And did they," asked Mac, looking up from the floor where he was playing, "make a monument of him too?"

\* \* \*

CHAPLAIN William A. Wilkins writes from "way down under" to order a Bible and a Prayer Book for a student at Columbia who has neither. This, it seems to me, is "pastoral visiting" in the extreme!

Leon Mc Cauley

# The Question Box



• *What are the nine crosses for in the "new" Church flag? I have asked several people and cannot get an answer.*

The nine small crosses in the canton of the Episcopal Church flag are to represent the original nine dioceses of the American Church: Connecticut, Maryland, Pennsylvania, Massachusetts, Virginia, New York, New Jersey, South Carolina, Delaware.

• *1. I often see Roman Catholics parading the Eucharist through the streets with bands, Boy Scouts, etc., as well as the clergy. At certain times in the year in some Episcopal churches there is a similar elevation and parade of the Host around the church. Is there any difference in principle between these procedures? 2. How do you reconcile the latter with Articles XXV and XXVIII of the Articles of Religion? 3. If the Sacrament of the Altar and of Baptism are both "generally necessary to salvation," why is not the same disposition made of the water as of the wine? 4. What are "intentions"?*

1. The purpose of Anglican and Roman processions of the Blessed Sacrament is the same. In a world hostile to all idea of the supernatural they testify to our faith in God's power as a present and operating force, as witnessed by the supernatural fact of the Real Presence.

2. Article XXV, by stating that the extra-liturgical devotions before the Blessed Sacrament are "not ordained of Christ" asserts, when referred to the whole context, that these practices are not a legitimate substitute for devout and frequent Communion. Article XXVIII, using similar language, asserts that the use or approval of these practices is not necessary to one's having a correct Christian attitude toward the Blessed Sacrament. The words do not say they are forbidden. "The Sacrament of the Lord's Supper is not by Christ's ordinance" connected with any particular Sunday of the month, and such a service as Morning Prayer is "not by Christ's ordinance" at all. But still one ought to have a definite rule about going to Communion, and Matins is a good devotion.

3. Christ did not connect any special Presence of Himself with the water of Baptism, as He did with the Species of Wine. But if the question refers to the duty of reverent disposal of the water, I may say that as far as I know it is always so treated. Of course the priest does not drink it, but it is either emptied through a drain in the bottom of the Font, or is dipped out and poured upon the ground or in the piscina.

4. An intention is the object for which one is offering any act of worship to God,

but especially the Holy Eucharist. It may vary from some special need of the individual all the way up to the greater glory of God. Anything for which one may pray can become the intention with which he offers his public devotions.

• *If Confirmation is the door to Holy Communion in our Church: 1. Where does the custom come from to give Holy Communion to a Confirmation class at early Mass and have them confirmed later in the day? Why not at seven years, like Rome or wait like the Episcopal Church does? 2. Why do not our clergy always say "all confirmed persons?"*

1. The priest probably considers that the class comes under the phrase "ready and desirous to be confirmed" in the rubric on p. 299 of the Prayer Book. His action is as liturgically and theologically doubtful as that of Rome in giving Communion years before Confirmation. But he is certainly within the law, and he may have some special reason for it.

2. The only "invitations to Communion" that are lawful in the Church are those on p. 75 and on pp. 85-89. At the time these exhortations were written it was customary to notify the clergyman the day before of your intention to receive, and at no revision of the Prayer Book has there been any attempt to bring them in line with modern conditions.

• *1. What are the reasons for objection to the use of the "Benedictus qui venit"? Why was it voted against in the General Convention (1906)? 2. Where can I learn about the Reformed Episcopal Church? 3. When is it proper for a priest to wear a red cassock?*

1. Many who oppose the adoration of Our Lord in His sacramental Presence object to the *Benedictus qui venit* as anticipatory adoration. I suppose that in 1906 there were enough members of Convention who held this view, or were anxious to conciliate those who held it, to cause the motion to be lost. The vote is recorded in the *Journal* of that Convention.

2. The Reformed Episcopal Church is discussed in Manross, *History of the American Episcopal Church*, p. 268f. Also in *Everybody's Bishop*, by A. K. Fallows (Sears, 1927), a life of Bishop Fallows. The headquarters of this body are at 3232 169th St., Flushing, Long Island, N. Y.

3. Scarlet cassocks seem to have been worn by Doctors of Divinity in mediæval England, and some modern Anglicans may have revived this custom, though I have never seen it.

In some cathedral chapters the canons wear purple cassocks, and the episcopal purple is so nearly red that it is frequently so called.

THIRD SUNDAY IN LENT

## GENERAL

### CHURCHES IN EUROPE

#### Lawrence K. Whipp Disappears

Paris police have instituted a search for Lawrence K. Whipp, organist and choir-master of the American Pro-Cathedral Church of the Holy Trinity, Paris, who has disappeared.

Mr. Whipp had conducted the musical portion of the late morning service in the Cathedral on February 11th, dined at his home, and left in the afternoon to visit with a close friend. He failed to arrive and no one had seen him since, according to a letter dated February 17th from Dean F. W. Beekman of the Cathedral.

Mr. Whipp's devoted service to the Cathedral during the German occupation is well known. As layreader, organist, and choir-master he ministered to the needs of Americans still in France. Dean Beekman writes that during his own absence from France, Mr. Whipp comforted and aided the sick and those in need. He baptized the children and buried the dead. Before and after the Germans confiscated the church property and converted it into a Lutheran church for their army, he held regular Church services and cared for the Cathedral property. He saved the vestments and altar furnishings from confiscation during the occupation by distributing them among his French friends, who hid them in their homes. To prevent the hiding places becoming known, he kept no written record, but memorized the list, reciting it as a kind of litany every night.

Interned by the Germans during the occupation, he spent a year in the concentration camp at Compiègne, where he was a leader among the American internees, holding Church services, giving concerts, and organizing entertainment to bolster morale.

After liberation of Paris by the American army he began extensive repairs on the Cathedral fabric, on the windows, which had been machine-gunned by the departing enemy, and on the organ which was badly damaged.

Prayers for his safe return are being said at all services in the Cathedral, which is now an American army church.

### PHILIPPINES

#### Liberated Churchpeople

Mrs. Campbell Gray has had information from the Provost Marshall General in Washington of the rescue of the Rev. Francis Campbell Gray and family, who were interned in the Philippines. The

March 4, 1945

message stated that their physical condition was fair.

Through the War Department, the National Council has learned of the release of Raymond Abbutt, Sister Augusta, E. T. Hungerford, and Miss Gladys Spencer in the Philippines.

No details are supplied, but it was stated that all are in fair physical condition.

The following have been listed in the *New York Times* as released from internment in the Philippines: Charles B. Baker, Ada Clark, Isabelle Garnett, Nellie McKim, Grace Mears, Kathleen Irma Mears, Mary Oliva Willing, Sister Columbia, and Gladys Gertrude Spencer.

### ORTHODOX

#### Russian Orthodox Church in America Effects Reconciliation

Reconciliation of the autonomous Russian Orthodox Church in America with the Mother Church in Russia was announced as the result of discussions concluded in Moscow.

Taking part in the Moscow discussions were Patriarch Alexei; Metropolitan Benjamin, Patriarchal exarch of North America and the Aleutian Islands; and Bishop Alexis and the Very Rev. Joseph O. Dzvonychik, representing Metropolitan Theophilus, head of the American Church.

#### CONFERENCE TO MEET IN JUNE

It is expected that the agreement will be ratified at a conference of the Russian Orthodox Church in America to be convened in the United States some time in June and which will be attended by all

sections of the Church throughout the country.

One of the principal purposes of the conference will be to elect a supreme head of the American Church, who will have jurisdiction over all Russian Orthodox in America. Metropolitan Alexei, Archbishop of Yaroslav and Rostov, will come to the United States to preside at the meeting.

The American delegates in Moscow are said to have agreed fully to conditions outlined by Patriarch Alexei for complete canonical accord between the Moscow Patriarchate and the Church in America. The conditions included general acceptance of the spiritual seniority of the Patriarch of Moscow and an agreement that the churches in America will be safeguarded from any attempts "to exploit them for purposes of anti-Soviet propaganda."

It was stated by the American delegates that their Church had already decided on steps to insure that the Church would not be used for political purposes.

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### FORWARD IN SERVICE

#### Lenten Study Packets Widely Used

The study packets on the Christian Doctrine of God have been depleted completely at national headquarters and a new printing has been found necessary, Dr. C. Avery Mason announces.

This confirms one of the findings at a recent series of regional conferences of Forward in Service—that in a majority of the parishes and missions of the Church, doctrine is being studied this Lent.

Forward in Service chairmen in reporting from the dioceses indicate that the material is being used in many ways; in sermons, in parish publications, as the basis for Lenten Schools of Christian Action, and in some instances as broadcasts over local radios.

### LAYMEN

#### Washington's Birthday Corporate Communion

The problems that peace and the returning soldier will set before us demand that we make Christian believing and living heroic, declared Richardson Wright, editor-in-chief of *House and Garden* magazine and author of the popular pamphlets *Before Breakfast*, *Before*

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Lunch, and *Before the Ending of the Day*, to 150 enthusiastic men and boys of the convocation of the Bronx at the second annual corporate Communion and breakfast held on Washington's birthday.

The celebrant at the Holy Eucharist was Bishop Gilbert, Suffragan of New York. He was assisted by the Rev. F. Gray Garten, rector of St. Stephen's, Woodlawn; the Rev. Arthur V. Litchfield, rector of St. James'; and the Rev. Edward Tower Theopold, rector of Trinity and Emmanuel and dean of the convocation.

Presiding at the breakfast was George E. Heerwagen of St. Paul's Church, chairman of the executive committee of the Episcopal Laymen of the Bronx, which planned the occasion.

Eleven Bronx parishes and missions are represented on the executive committee. This group meets monthly not only to plan three annual mass activities, but also to further men's work in the individual churches of the convocation. Five chapters of the Brotherhood of St. Andrew and two men's clubs have been initiated since December, 1943. Fr. Garten is chairman of the clerical advisers to the committee.

### Massachusetts

Heavy rain over snow-blocked highways failed to deter laymen from attending the customary early service of Holy Communion, followed by breakfast and an address in 12 centers on Washington's Birthday. The centers were: Boston, Church of the Advent and Church of the Holy Spirit (Mattapan); Attleboro, All Saints'; Brockton, St. Paul's; Cambridge, Christ Church; Fall River, St. Mark's; Gloucester, St. John's; Lynn, All Saints'; Quincy, Christ Church; New Bedford, Grace; Newton Highlands, St. Paul's; Waltham, Christ Church. Area chairmen making the local arrangements were: David E. Sprague and Albert E. Everett of Auburndale; Gustave Carstein, Cambridge; Robert E. Huntley, Hanover; Arthur Stuart, Quincy; Samuel A. Campbell, Salem; Schuyler Clapp, Sharon; Frank Chace, Swansea. The Merrimas area which includes such industrial cities as Lawrence, Lowell, and Haverhill, will hold similar services and breakfasts on March 18th, a Sunday, since those engaged in war industries worked on the holiday.

### Pittsburgh

The men of the diocese of Pittsburgh manifested their real strength at the corporate Communion and breakfast held in the diocese of Pittsburgh when 559 men and boys made their communions at Trinity Cathedral at 7:30 in the morning. Bishop Pardue was the celebrant with Dean Moor, Canon Bigham, Canon Wilson, and the Archdeacon, the Rev. W. S. Thomas jr., assisting at the service. Laymen from points as far distant as 40 miles were at the Cathedral when the service opened. After the service the men went to the Fort Pitt Hotel, where they had breakfast. S. Guy Little, president of the Church Club of the diocese, asked the



WASHINGTON'S BIRTHDAY: The Corporate Communion and breakfast of the Bronx convocation (above) was part of a nationwide observance.

Bishop to introduce the speaker for the occasion—Harper Sibley, well-known not only throughout the Church, but also all over the world. He gave a vivid and fascinating picture of other communions he had attended—some in India, China, Japan, the Philippines and many other countries. He concluded his address by saying that "It is the fellowship of men, moved by the spirit of Jesus Christ, that will bring about an everlasting peace."

### Albany

Under the leadership of the diocesan Laymen's Association, Churchmen of the Albany area again observed Washington's Birthday with a corporate Communion and breakfast. The service was at St. Paul's Church and, despite the record sleet storm of the winter, 150 laymen attended. Bishop Oldham was celebrant, assisted by the Rev. George A. Taylor, rector of St. Paul's, and the Very Rev. H. S. Kennedy, dean of the Cathedral. The speaker at the breakfast was Dr. Lewis B. Franklin, vice-president and treasurer of the National Council.

David M. Allen was reelected president of the Laymen's Association. Other officers elected were: Albert E. Oliver, vice-president; Nathan Wiley, secretary-treasurer.

## RELIGIOUS ORDERS

### Brotherhood of St. Paul Buys Home in Downtown Boston

The first Mass and blessing of the chapel in the new house of the Brothers of St. Paul, in Boston, took place January 31st, within the octave of the Feast of the Conversion of St. Paul. The Rev. Whitney Hale, chaplain to the Brothers, was the celebrant and also blessed the chapel. The Rev. David Norton, jr., vicar of near-by St. Stephen's Church, says Mass every Thursday for the Brothers.

It was a happy occasion for the Brothers who have been waiting a long

time to purchase a home of their own. Located in downtown Boston, it provides a home for a number of working people who earn small salaries and seek to share the hospitality of St. Paul's House.

## ROMAN CATHOLICS

### Interfaith Cooperation Permitted Only Under Secular Auspices

A communication over the signature of the chancellor of the Roman Catholic archbishopric in Cincinnati, Msgr. John K. Mussio, and addressed to priests of the archbishopric, instructed that "Catholics should not participate in any public presentation with members of other faiths under the auspices of religion." The communication, presumably prepared at the direction of Archbishop John T. McNicholas, was thought to have reference to recent interfaith efforts in Cincinnati.

The letter follows:

"1. Catholics should not participate in conferences with those of other faiths under the auspices of religion. Debates and conferences, especially of a public character, with those who are not members of the Catholic faith are forbidden by Pontifical law. They should not be held without the permission of the Holy See. Only in case of urgency may the bishop of a diocese act. The Catholic Church teaches that only God can impose upon the world an organized religion; that Christ truly God, gave us this divinely organized religion in the Catholic Church, which is the only custodian of His teachings. Persons of other faiths or of no religious belief who do not accept the divinity of Christ and of His divinely organized religion, should know this position of the Catholic Church; otherwise they will misunderstand and misinterpret the words and actions of Catholics. The Church never wishes to conceal anything of Her teachings.

"2. It would be well for all men of good will who have sincere religious convictions, believing in a personal omnipotent God and the supremacy of the moral law

a civic and social life, to promote these two basic truths.

3. Catholics will gladly meet with citizens of all faiths in our community under the auspices of civil authority. We, as a body of Catholics, wish to make contacts with all our fellow-citizens. We are anxious to promote good will; we wholeheartedly condemn bigotry in every form, as well as every evidence of hostility shown to individuals or groups because of race, or color, or religion. In a word, we stand for the dignity of every human person which bears the impress of God, its creator.

4. Catholics should not participate in any public presentation with members of other faiths under the auspices of religion. The Catholic Church cannot give the impression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion. This attempt would give the faithful the impression that basically and essentially different religions are the same.

5. Catholics as individuals who are well informed in their faith are free to be members of a joint conference, provided there is no official recognition given to this conference by other faiths. When action is taken as a result of such a conference it must be an independent action on the part of Catholics.

6. Social and civic organizations which wish to promote the acceptance of a personal omnipotent God and the supremacy of the moral law in civic and social life can count on the cooperation of our Catholic people in a joint action."

#### NCCJ POSITION

Officials of the National Conference of Christians and Jews in New York said the statement of the Cincinnati archdiocese reaffirms the past policy of Archbishop McNicholas regarding relations between Catholics and non-Catholics of the area. The Conference program in Cincinnati, which has just been launched, will be framed, it was said, to comply with the archdiocesan policy:

It was asserted that in all major respects, Archbishop McNicholas' strictures are the planks in the National Conference structure: it is a civic organization; it is not officially sponsored by religious bodies; it is concerned with the relations of Americans in all their common concerns as citizens growing out of the moral law and the natural rights of man as stated in the Declaration of Independence and the Bill of Rights.

The Cincinnati Round Table of the NCCJ will continue to invite participation in its work of interested Protestants, Catholics and Jews, in line with the fifth point of the archdiocesan policy.

In Cincinnati, Dr. Warren C. Taylor, director of the Round Table of the National Conference of Christians and Jews, issued a statement pointing out that the National Conference is a civic, not a religious organization, does not have and does not seek official endorsement from any religious body. He also said that "about 90% of the Roman Catholic bishops across America are cooperating with the work of the National Conference."

## CMH

### Initiate Study of Spiritual Aspects of Case Work

The 25th annual meeting of the National Council of the Church Mission of Help took place in New York February 5th to 8th, with a restricted attendance well within the limits of government approval, and included conference discussions, an anniversary luncheon, essential routine business, and elections. Fourteen diocesan societies were represented. This is the Church's casework agency, which aims to combine the best skill of social work and Church.

Two actions involving long-time procedure were taken. The diocesan committees on spiritual work are asked to report to the national committee, perhaps quarterly, on their experience and method in using spiritual resources. It is felt that, as a result, useful principles and procedures can be discerned, which can be made available throughout the Church, and should be helpful in preventive work. Discussion on this was led by the Rev. Dr. Grieg S. Taber of New York, who spoke of the need of emphasizing and interpreting the doctrine, discipline, and worship of the Church, and by the Rev. Dr. Reuel L. Howe of the Virginia Theological Seminary, Alexandria, who warned the group against the dangers of "professionalism," of using technique as an end in itself. Church Mission of Help, he said, is not merely to bring a person into temporary adjustment with his human environment but into eternal adjustment with spiritual realities.

Also, acting on a resolution introduced by the Rev. Dr. Don Frank Fenn of Baltimore, the Council is asking the diocesan societies to evaluate their relationship to the Council, studying its whole structure and activity, and to forward the results of their study to the national office for review and recommendations by some outside authority in the field of social work.

The pressure of social conditions, pressure greatly increased by the war, was felt in all the discussions of the meeting. As the executive secretary, Miss Edith F. Balmford, stated, the war has intensified the same problems which Church Mission of Help has been working on for 25 years.

#### BISHOP HOBSON'S TALK

This was especially evident in the talk by Bishop Hobson of Southern Ohio, at the anniversary luncheon, when, in telling of his recent visit to England, he spoke of the assault on moral standards, provoked by abnormal conditions, long separations in families, many emotional casualties, unwholesome conditions. The only solution, he said, is to hold up the highest ideal and win men's loyalty to it, to permeate society with the vision and knowledge of the truth; the Church alone can meet their desperate needs.

Mrs. Theodore W. Case of New York rapidly reviewed the history and progress of Church Mission of Help in the past 25 years; more than 25 years, in fact, since the work was begun in 1911 by Bishop

Manning, then rector of Trinity Church, New York, the Rev. James O. Huntington, OHC, and a few others. Pennsylvania started in 1913, Newark and New Jersey in 1918, Long Island in 1919.

In the business session the Council adopted several changes in the constitution, introduced by Dr. John M. Glenn of New York, one of the oldest and best-known friends of CMH.

#### NEW NAME

The Council voted, after nearly ten years of intermittent consideration, to change the name, "National Council Church Mission of Help," and, with some suggestions, asked the executive committee to formulate a new name, to be referred to the diocesan societies for action. The new name will be for the national organization; the diocesan societies are free to continue or change their own. This action followed a whole afternoon's discussion in an open meeting, led by the Rev. John K. Mount, jr., of Baltimore.

Other subjects on which conferences were held were personnel, recruiting and scholarships, led by Kendall Emerson of New York; relationship of Church Mission of Help to other agencies in the community, led by Walter W. Pettit, head of the New York School of Social Work; publicity, led by Mrs. Bradford Locke of Princeton, N. J., and Mrs. Mary Fry of New York. Miss Ethel Van Benthuisen of Albany reported for the promotion committee.

Since the last meeting of the Council, a letter had come from the New York society, known as Youth Consultation Service, withdrawing its membership in the national organization. The Council, with a rising vote, stated that it had received the letter and would omit the name from the list of member organizations but felt such concern at the withdrawal that it would take no further action, looking toward a future reuniting of efforts.

A budget of \$17,573.75 was adopted for 1945.

#### ELECTIONS

For the annual elections, the report of the nominating committee, Mrs. John E. Woodward of South Orange, N. J., chairman, was adopted by a unanimous vote. The Very Rev. Hubert S. Wood of Garden City, N. Y., is the newly elected second vice-president. All other officers were reelected: president, the Rev. Dr. Charles W. Sheerin of Washington, D. C.; first vice-president, Mrs. Kendall Emerson, New York; third vice-president, Mr. Pettit; treasurer, Lewis R. Conklin, Ridgewood, N. J. The Rev. John K. Mount, jr., Baltimore, is a new member of the executive committee.

Among the ten members elected to the board of directors in the class of 1948, three are new: Miss Helen Olmstead, Buffalo, N. Y.; the Rev. John H. Esquirol, Southport, Conn.; and the Rev. Jonathan G. Sherman, Bellerose, Long Island, N. Y. Two elections to fill unexpired terms on the board are Miss Daphne Hughes, Newark, N. J., 1946, and the Rev. T. Jerome Hayden, Elizabeth, N. J., 1947.

## ENGLAND

### Russian Church Delegation To Visit England

Metropolitan Nicolai of Krutitsky, second-ranking prelate of the Russian Orthodox Church, has been appointed by Patriarch Alexei to head a delegation which will visit England shortly.

The Russian delegation will return the visit paid to Moscow by Dr. Cyril Forster Garbett, Archbishop of York, shortly after the election of former Patriarch Sergei in 1943. No decision has yet been made, however, as to when the delegates will leave.

### Liturgical Uniformity

By C. B. MORTLOCK

For some years past Anglo-Catholic priests in England have been striving to attain uniformity in the manner of saying Mass. More than ten years ago there seemed some possibility that the suggestion of the Rev. Humphrey Whitby, vicar of St. Mary's, London, for an "Interim Rite" might at the least receive a *nihil obstat* from the episcopate. It was strongly felt that among the hindrances which beset those who were trying to carry on the work of the Tractarians and restore to the English Church its Catholic heritage, few were greater than the diversity of manner in which the Holy Mysteries are celebrated. The faithful as they move from place to place find themselves confronted with a bewildering variety of uses, while even in their home churches a change of rector or vicar may mean a change not only of ceremonial but of rite also.

A priest saying Mass in a strange church has always to inquire beforehand exactly what he is to do. The effect of all this on the spiritual life of clergy and people is, to say the least, disturbing. To the outsider it is a symbol of division.

The Interim Rite was backed by scores of priests and gained the sympathy of many of the diocesan bishops but it was found impossible to gain unanimous episcopal assent. Its principle was exceedingly simple. It was to retain the words of 1662 but to place them in the order of the First Prayer Book of Edward the Sixth. That meant saying the Prayer of Oblation after the Prayer of Consecration, and following it immediately by the Lord's Prayer; using the prayer "Almighty and Everlasting God" as a permanent post-Communion; putting the *Gloria in Excelsis* at the beginning; placing the short Exhortation, Confession and Absolution, Comfortable Words and Prayer of Humble Access immediately before the Communion of the People.

In recent months priests in the diocese of London have made further endeavours to solve the problem presented by the fact that on the one hand, the rite of 1662 is the only canonical and legal norm and that on the other, unauthorized deviations

from it are widespread. Correspondence between the Bishop of London, now Archbishop of Canterbury, and a group of priests in his diocese is now published. The Bishop while disclaiming authority to permit deviations on his own initiative holds himself authorized to permit additions to and deviations from the order of 1662 within certain definite limits.

Following is the schedule of proposals submitted to the Bishop together with his replies:

#### SCHEDULE OF PROPOSALS SUBMITTED TO THE BISHOP OF LONDON

1. The Communion service of 1662 to be used as it stands, without additions, omissions, transpositions or substitutions, except such as are set out in proposal 3 below.

2. The whole service to be audible.

3. Provided that the above be adhered to, it should be permissible to use the following:

(a) OMISSIONS. (i.) The decalogue (when the *Kyries* are used) and the prayer for the King. (ii.) The sermon and the exhortations. (iii.) The invitation, confession, absolution, comfortable words, where it is known that there will be no Communion of the people. (iv.) The creed and the *Gloria in Excelsis* in accordance with custom. (v.) The second half of the words of administration, provided that the whole form of words is said to some in each row.

(b) ADDITIONS. (i.) The mutual salutations of priest and people in the accustomed places. (ii.) Additional collects and post-communions. (iii.) The *Benedictus qui venit* and the *Agnus Dei*. (iv.) Introits, graduals, etc. (which, however, should not be read aloud when the service is said), or hymns in their place.

(c) TRANSPOSITION. The saying aloud of the prayer of oblation (introduced by the word "Wherefore") after the prayer of consecration, followed by the Lord's Prayer, with the long ending.

#### BISHOP'S RESERVATIONS

The Bishop approves the foregoing schedule with the following exceptions or reservations which are referred to in his letter of reply:

(a) OMISSIONS. A (iii.). The Book of Common Prayer does not contemplate the possibility of a Communion service with no communion of the people, and therefore excludes a proposal dependent upon such a situation. A (iv.) The Creed and the *Gloria in Excelsis* may be omitted on any day not being a Sunday or a holy day, i.e., a red-letter day.

(b) ADDITIONS. B (ii.) The additional collects and post-communions used are subject to the discretion of the bishop.

(c) TRANSPOSITION. The transposition is allowed till further order in churches where it is the existing custom or where in fact the prayer of oblation is not said in the appointed place.

The Bishop recognizes that to conform to the proposals will cost some priests and congregations very real sacrifice. It was, however, possible to assure him that a

great many would loyally accept them for the sake of unity.

Fr. C. E. Tomkinson, vicar of All Saints, Margaret Street, one of the prime movers in the matter, remarked to me "Of course, we don't expect to carry the old-fashioned clergy with us." By that he meant, not as one might suppose, the more conservative users of the Prayer Book, but the Latinists who force the Prayer Book rite with most of the Roman rite in the Missal. It is the younger priests who are foremost in making this step.

## RUSSIA

### Russian Officials Reported Negotiating Vatican Agreement

Russian officials are reported in Rome to negotiate an agreement between the Vatican and Moscow.

It is understood conversations have already taken place between the Soviet representatives and Vatican officials, but have been temporarily suspended. The discussions, which have been conducted with the utmost secrecy, stopped before the Pope's illness, but it is believed the Pontiff indicated his willingness to resume them at a future date. The talks have been concerned principally with the fate of Roman Catholics in areas which have recently come under Soviet influence.

It can now be disclosed that Pope Pius XII began negotiations with the Soviet government 22 years ago, under orders from Pope Pius XI, when the present Pontiff was Papal Nuncio in Berlin. At that time the problem was to achieve a minimum of freedom for the Roman Catholics of Russia, then numbering 2,000,000. Conversations continued for more than a year, but ended in 1924 without result.

Immediately after becoming Pope, Pius XII sought to reopen negotiations with the Soviet Union, but the Russo-German pact, signed in September, interrupted the attempt. During the past year, however, discussions preparatory to finding a basis of agreement have been proceeding slowly in Egypt and Turkey.

The problem has become much wider than the future of Roman Catholics in Russia. The chief emphasis at present is on the future of the Balkan Romanists, since the Pope early anticipated the extension of Russian influence in Yugoslavia and other Balkan territories.

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### Patriarch Alexei Replies To American Greetings

Newly-enthroned Patriarch Alexei of the Russian Orthodox Church has replied to the good wishes cabled him by Presiding Bishop Tucker: "Thank you very much for greetings and prayers. Our God Jesus Christ will give us love."

In response to a similar message from the Federal Council of Churches, Patriarch Alexei cabled its president, Bishop



G. Bromley Oxnam: "Thank you very much for congratulations. Jesus Christ, our Lord, will bless all His children."

### Assyrians Exchange Messages With Patriarch Alexei

Messages have been exchanged between their Holinesses Mar Shimun, Patriarch of the East and of the Assyrians, and Patriarch Alexei, on the latter's recent election as Patriarch of all Russia. There are many Assyrians in Soviet Russia, particularly so in the district of Erivan. These Assyrians have been there for the last few centuries, still speak the Aramaic language, Syriac, and have preserved their ancient Church. After the last war, thousands more Assyrians took refuge in Russia, but they are mostly in Tiflis and the Moscow area. The Assyrians have been permitted to practice their faith all along, even in the worst days of the revolution.

Missionaries of the Assyrian Church, or Church of the East to use its historic title, were the first to preach Christianity in the Caucasus and other parts of Russia. Ancient Christian Aramaic inscriptions are still to be found in various parts of the country. The Aramaic language, the language spoken by Christ and His apostles, is the language used by the Assyrian Church and people to this day. A few thousand Assyrians now live in the United States, and a considerable number of these are to be found in Chicago.

## YUGOSLAVIA

### Serbian Church Delegation Hails Moscow Sobor

Soviet newspapers gave prominence to a lengthy statement issued in Belgrade by delegates of the Serbian Orthodox Church following their return from Moscow after taking part in the general council of the Russian Orthodox Church. The delegation was headed by Metropolitan Josip of Skoplje, representing Patriarch Gavrilo, who is being held prisoner in Germany.

The Serbian Churchmen were particularly interested, they said, in religious life in Moscow, and every day during their stay, visited churches, which they described as "richly appointed, full of light and provided with excellent choirs."

"These divine temples," the statement asserted, "are bearing witness to to full religious liberty and happy conditions in which the Russian Church is functioning."

## JERUSALEM

### Dr. Bloodgood Travels In Tanker Convoy

When the Rev. Dr. Francis J. Bloodgood sailed to England on his way to the Middle East recently, he traveled in a convoy of tankers, he being the only passenger on one tanker, and occupying the captain's cabin.

Dr. Bloodgood wrote stating that while on board the Swedish captain asked him to

bless the ship which he did with a special form of service which included Psalms, Intercessions, and the Collect following:

"Almighty and merciful Lord, as thou didst bless Noah in the ark, and as our Saviour Christ didst rule the sea of Galilee, grant thy special blessing upon this ship which we bless in thy name. Preserve this ship from the dangers of the sea and from the violence of the enemy; and we beseech thy grace that all who journey on this ship may truly seek to know thee more clearly, love thee more dearly, and follow thee more nearly, for thine own sake. Amen."

Dr. Bloodgood wrote: "War Tankers Emergency is a fine outfit. The naval gun crew is ably handled and General MacNaughton of the Ministry of Defense in Canada was not kidding about a certain kind of fish being on the prowl. The American and British Navy are good escorts."

## CHINA

### Servicemen's Contributions

American servicemen stationed in China are actively interested in the Church, says Arthur Allen, in a letter to the National Council.

"I have been much impressed by the active interest many of our men are taking in the Church," Mr. Allen said. "They have contributed to the work of the district here in Kunming, \$245,297 (Chinese currency) so far this year, and they try to divide their contributions equally among the various religious and relief agencies that are functioning here so that you can see the total they are contributing to the community is very great. It is not always that armies do as much for the territories they enter. Such things do a great deal to offset some of the contacts that are not so conducive to mutual good will."

## A General Intercession In Time of War and Distress

By the Rev. ARCHIBALD CAMPBELL KNOWLES

**O** GOD, who art the Author of Peace, the Lover of Concord and the Giver of all good gifts, in knowledge of whom standeth our eternal life and whose service is perfect freedom, who in Thy Holy Word hast told us to make prayers for all sorts and conditions of men, look down, we beseech Thee, with Thine Infinite Mercy and regard the petitions which we now offer unto Thee:

For the *Holy Catholic Church*, that it may lead all men into the way of peace, and to life everlasting;

For the *clergy*, that showing forth the beauty of holiness they may faithfully minister Thy Word and Sacraments and diligently seek the salvation of the souls committed to their charge;

For all *people*, that increasing in the true religion and nourished in all goodness, they may give unto Thee true and laudable service;

For all *nations*, that peace and happiness, truth and justice, religion and piety may be established for all generations;

For all *rulers*, that duly considering whose authority they bear, they may ever incline to Thy Will, walk in Thy Way and seek Thine Honor and Glory;

For our *country*, that it may be preserved from all danger, disease and peril and that the safety, honor and welfare of our people may be ordered upon the best and surest foundations;

For all *soldiers, sailors, chaplains, doctors and nurses and those who are called to any service whatsoever*, that they may be preserved from all temptations, may faithfully do their duty and may return in safety to the haven where they would be;

For all *sinner*s, that they may turn unto the Way of Righteousness and

may truly repent them of their sins;

For the *sick, the wounded and the suffering, for the halt, the maimed and the blind*, that Thou mayest show Thy mercy upon them and restore them to health or give them patience and resignation to Thy blessed Will;

For the *widows, the fatherless and the orphans, for all who are homeless, persecuted and oppressed*, for all who are in want or need, that Thou mayest relieve them according to their several necessities and raise up Thy Power to succor and defend them;

For the *dying*, that they may turn to Thee in faith, love and repentance;

For the *dead*, that they may rest in peace, and that light perpetual may shine upon them;

For all in *danger*, that they may put their sure trust and confidence in Thee and that underneath may be the Everlasting Arms;

For those in *sorrow*, that Thou mayest lift up the light of Thy countenance upon them and give them peace;

For *ourselves*, that we may do our duty in that state of life unto which it shall please Thee to call us and may ever be faithful to our Vows and Promises; and in the hour of danger bravely acquit ourselves, ever trusting in Thy grace and strength;

For all *men*, that the enemies of God being confounded, Thou mayest renew the face of the earth and bless the harvest of the world, and may speedily grant that peace and concord, law and order, holiness and righteousness, liberty and freedom may prevail among all men and reign throughout the world;

All of which we ask, according to Thy Will, through the Merits and Mediation of Jesus Christ, Our Lord and Saviour, the Prince of Peace. Amen.

## ARMED FORCES

### Lt. James Yamazaki Reported German Prisoner

An enemy broadcast from Germany brought welcome news last week to the Rev. John M. Yamazaki and Mrs. Yamazaki of Chicago that their son, Lieutenant James, who had been reported missing in action since December 21st, was a German prisoner.

Lieutenant Yamazaki's message to his wife, read: "Dearest Aki: I am well and safe. Please do not worry. Is the baby born? Thinking of you always, sweet-heart. Love, Jim."

Lieutenant Yamazaki's son was born five days after the War Department's notification that his father was missing. The baby lived only 17 days. [L.C., February 25th.]

### Chaplain of Landing Force Fleet At Leyte Preaches in Cathedral

Chaplain Richard L. Harbour, USNR, formerly rector of Christ Church, Warrensburg, Mo., preached January 14th in Grace and Holy Trinity Cathedral, Kansas City, Mo., and spoke briefly to the children of the church school. His appearance was a stirring experience to both adults and children as he had been aboard the flagship of the landing force fleet at Leyte Island in the Philippines, October 19th.

Many came to him, asking for a prayer which might be appropriate and helpful. To them Chaplain Harbour gave this prayer. "Lord, Thou hast been helpful to those who needed Thee many times in the past; help me now; for I need Thee."

Telling of his experiences, Chaplain Harbour said: "We were topside for a day and a night, and many of us were scared often as the Jap planes swung over. I know I was. We made it a practice to talk to God simply, as to a friend, without the formality of conventional prayer. Also, we found the Lord's prayer helped."

"About 400 years ago St. Theresa wrote, 'You need not go to heaven to see God. Settle yourself and He will come to you.' We need to show the world some of the ways God comes to us these troubled days. Lt. James Whittaker, who was adrift with Eddie Rickenbacker in the South Pacific, echoed the findings of St. Theresa in less elegant language when he wrote, 'We might have remained strangers had it not been for Him.'

"God is love, and He means to reveal Himself to His children. What a noisy, contentious place our world is. We need somebody to pipe it down. Many people today are crying for God to show Himself. Through their own continuous shouting, they are straining their ears to hear God's orders. God's orders have been given, but we cannot hear them until we are silent.

"God reveals Himself in humanity. We are accustomed to excuse our wrong actions with the pleas that 'that is human

nature.' Men betray the nobility of their human nature. What is the right course in life—to be sad and doubtful, or to be brave and confident?"

"Any man can see God at any time, in any place, if he wants to as surely as those three bluejackets in my room for confirmation in the Pacific saw Him. If you look alive, God may reveal Himself to you."

### Lt. Col. E. L. Nixon Appointed Corps Chaplain in Holland

Lt. Col. Eugene L. Nixon has just been appointed corps chaplain of the XVI Corps, now stationed in Holland.

Chaplain Nixon was sent to Fort Jackson, S. C., from the diocese of Albany, N. Y., with the rank of captain, when the Eighth Division was reactivated in the summer of 1940. Appointed division chaplain in February, 1943, he served with the division during its training in the states and went overseas with the Eighth in December, 1943.

Since July he has seen almost continuous action in France, Luxembourg, and Germany. He was decorated with the Bronze Star medal for meritorious achievement on the battlefields last September.

### Army Nurse Confirmed In England

The Rev. Howard V. Harper, rector of St. Paul's Church, Jackson, Mich., is about to add to his parish list the name of a young army nurse who is the first American nurse in the armed forces, so far as is known, to be confirmed in England. Lt. Dorothy McRae, who has been overseas for about a year, came from Jackson but had not affiliated with a parish before her departure. Her father, George S. McRae, became interested in the Church and entered the confirmation class being prepared by Mr. Harper for the visit of Bishop Creighton of Michigan on April 15th. Mr. McRae interested his daughter in taking a similar step, and as a result of their correspondence, Lieutenant McRae requested preparation in St. Michael's Church, Oxford, England, and will be confirmed in time to have her transfer to St. Paul's, Jackson, and be enrolled as a communicant of the parish when her father is confirmed in April.

### Navy Men in England Contribute Thank Offerings

Capt. Frank H. Lash, force chaplain of the Twelfth Fleet, tells the following stories to illustrate how two United States Naval units expressed their appreciation of religious facilities offered them while they were based in England.

Officers and men of one of the Navy's Fleet Air Wings noticed that the village church where they often attended worship services was badly in need of an organ. The one that accompanied them as they sang their Sunday devotionals was a squeaky, worn-out reed instrument that

had long outlived its usefulness. So the Americans took up a collection among themselves.

They raised funds with which to install a pipe organ for this small village parish, and when the money was counted, they found that not only did they have enough to pay for the construction of the organ, but they were able also to set aside an endowment to insure the care of the organ in the future.

The men dedicated their gift to their comrades who had lost their lives while serving at that base. The names of the fallen were inscribed on a tablet which has been affixed to the wall of the church.

United States Navy men at Dartmouth attended divine services in the beautiful chapel of the Royal Naval Academy. Their gift was a stained glass window, dedicated to the patron saint of seafarers, St. Columba.

In the words of Chaplain Lash, "these acts of friendship on the part of these stations will be remembered as long as their memorials survive."

Chaplain Lash entered the Navy in 1928. During World War I he served with the Atlantic Fleet. His wife resides in Clovis, New Mexico.

### Proper Procedure In Writing Chaplains

Persons who write to army chaplains seeking information about soldiers should address their inquiries to "The Chaplain" of an organization rather than to a particular chaplain by name, Maj. Gen. William R. Arnold, chief of chaplains, explained.

Such procedure, he explained, will expedite getting the desired information, for specific chaplains frequently are transferred and letters addressed to one of them by name must be forwarded.

On the other hand, letters addressed simply to "The Chaplain" of this or that army or navy group, General Arnold said, will be dispatched quickly to the chaplain serving nearest the soldier. The letters it senders wish, may be designated for the attention of the Protestant, Catholic or Jewish chaplain.

### Editor's Comment:

Churchpeople will undoubtedly prefer to address such communications to "Episcopal Chaplain."

## HOME FRONT

### Religious Group Asks ODT To Lift Ban On Meetings

A committee representing at least 350—and possibly 500—summer camps, Bible conferences, and religious conclaves, has requested the Office of Defense Transportation either to lift its ban on these meetings or "else close down resort hotels."

The committee, headed by Dr. J. Elwin Wright, of Boston, executive secretary of the National Association of Evangelicals,

held a conference with Richard H. Claire, secretary of the ODT's War Transportation Committee, but the results will not be known until statistics have been considered and studied by ODT.

Dr. Wright said after the conference that he had pointed out at least a half million persons—"possibly many more"—

all of them interested in religious instruction, attended summer camps, religious conclaves, and Bible conferences throughout the nation each summer.

He said he had stressed that most of these people attend camps near their homes and that the strain on transportation facilities was "not nearly so great as

the strain caused by people going to resort hotels—at the beaches or in the mountains.

"We also pointed out that most Bible conferences and vacation camps sponsored by religious groups are for two purposes—rest and recreation as well as religious instruction," Dr. Wright said.

EVERYDAY RELIGION

The Ten Commandments

III and VIII. The Right to Property

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

THE RIGHT to life and to the family involve the right to the necessities of life, that is, to property. Man cannot have life without food. Shelter and clothing become necessities early in man's rise above the mere animal. We cannot have these things without the necessary implements, or without access to the places and freedom to go through the processes, by which they are obtained. A righteous society must therefore be concerned with something more than the mere securing that these things are not taken from their present owners. It must look beyond this to the rights of all men. It must not rest content till it has secured against all hostile persons or forces the ways in which life's necessities may be obtained by all who will make the necessary effort. Thou shalt not steal.

Direct theft is only a minor way in which this Commandment is broken. Cheating, loafing, over-charging, under-paying, carelessness, contract-breaking, are all thefts. Hoarding, wasting, market-rigging, tax-dodging, suppression of improvements in processes or goods, gambling with the necessities of life, are larger forms of robbery. The idle play-boy and the man who, because he has never learned to serve, continues at his business, accumulating what he can never use, are sinners against the positive side of this Commandment, as are the man who fails to vote, or to subscribe to movements for the public welfare, or refuses a helping hand to his friend or neighbor.

We may not think that this Commandment is satisfied by ensuring to each man food, clothes, house, and job. The way must be open for him to the enjoyment and enrichment of life. He is entitled to beauty as well as utility, comfort as well as shelter, a future as well as an occupation. We must so organize community life that if a man does not improve his situation the fault is solely his own.

Man is entitled to a just compensation for his work or his goods, or as purchaser he is entitled to a just amount of work or goods for his payment. If property is loaned or rented

to him, either for his personal use or in his employment, he must take due care of it, keep it no longer than he needs it, and return it in the condition in which he received it. One must lend, sell, or rent property in a condition fit for use, and stand ready to compensate if it is returned in a better condition than it left him.

If a man by his skill and diligence acquires more than subsistence, the surplus is still his to dispose of according to his conscience. Up to the point where comfort passes over into self-indulgence he may use it to improve the condition of himself and family. If there is no provision or an inadequate one for the continuance to him in old age or disability of the means of life, he should insure, invest, or save. Thrift is a virtue until this end is attained, but not beyond. The means of life must not be hoarded, but be used for life. What I cannot reasonably consume, I must use in some way that promotes the general welfare. I should so design my life that at last, released from the necessity of self-support, I can stand aside and allow another to attain the same position, devoting myself, not to golf but to trusteeships, charitable management and work, political or diplomatic service, or similar occupations of public service.

No particular form of political or social organization is necessary to the fulfilment of this Commandment. When it becomes the working basis of a majority of men's lives it will be found that whatever system is then in force will produce the necessary results. And conformity to these principles is the sole condition to the permanency of any system. Any desire for justice which leaves out of its scope any section of society or any part of the world will ultimately fall under the pressure of those so neglected. Man must be fed; he also must be free. On the passive side this is the word of honesty; on the active, of justice.

From this we see the connection between the Third and Eighth Commandments. Honesty and justice are to be exercised toward God. These virtues are expressions of the right to property, and the property of God is

His Name. In the Old Testament Hebrew mind the Name and the thing it names are identical. So God's having a Name is the assurance to them of His being real. The Name is His reality.

To understand this Word we must translate it literally: "Thou shalt not lift up the name of the Lord thy God unto emptiness." God's reality is relative to nothing but Himself, but everything else is real only with that amount of reality He wills to give it. They are true only in so far as they express Him, and with this truth man cannot play fast and loose. The oath, which calls all Truth to witness can only be given to the truth, and so the Commandment forbids perjury. But it also forbids ordinary lying, not only because God is really always present and so witnesses my statement whether I invoke His Presence or not, but also because a false statement about anything is an attempt to annihilate that reality which it has from the name or nature of God. All statements must be true, all promises and agreements kept.

There is another aspect in which men take the Name of God unto emptiness: debasing the oath. Using God's Name to support my trivialities destroys my sense of His Greatness. Using the Name which sums all reality and goodness to support my rage is just like calling Him to witness to my lie, and attempts to make God a sharer in my sin.

As the first two Commandments forbid my treating any of His creatures as if it were God, so the Third forbids my treating Him as if He were one of His creatures. Thus the Commandment broadens out into a warning not to use God as an instrument for the accomplishment of my selfish desires. I may rightly ask God to give me my "daily bread" only because I have prayed, "Thy kingdom come; Thy will be done"; my purposes and aims must be bent to the accomplishment of His will. We know that God wills life and joy for His creatures, and that He freely responds to our cries for help. But the Third Word requires us constantly to relate our desires for life and joy and help to the totality of His nature and His vast plan of salvation.

# Judgment at the House of God

## Thoughts of an Army Chaplain - Part I

By Major Albert J. Dubois

Chaplain, USA

*"For the time is come that judgment must begin at the house of God" (1 St. Peter 4: 17).*

THESE are times for searching self-examination in all avenues of human conduct and activity, and, for those who love the Church, there is the necessity for a careful analysis of practices and methods as we see the fruit of past effort. These "Thoughts of an Army Chaplain" have been in my mind for nearly three years, but I have wanted to be sure before writing them for others to read. It seemed best to take time to compare experiences with other chaplains; I was determined to wait until my own service was sufficiently varied in terms of assignment, location, and contact with other chaplains to give a firm basis for general conclusions. The preparation of a significant "statement" by a large number of our Army and Navy chaplains at this time encourages me to feel that my own experiences have not been isolated incidents. The words used by those who framed that "statement" express in large part the thoughts that have been in my own mind and they summarize the substance of this present article when they say:

"We are appalled at the indifference of the great majority of the American people to Christ and at the ignorance of Christianity's basic teachings about God and man as these are revealed in the men and women to whom we minister. *The Church seems generally not to have won the allegiance of youth* (italics mine). We are filled with faith in the Episcopal Church and firmly believe its religion to be one of spiritual power, nevertheless, we are convinced that we, and our brethren of the clergy, have been woefully inadequate in spiritual leadership, not only in war time, but in peace time too. We are alarmed at the degree to which the young men and women of our Church, as we meet them in the Armed Forces, are uninstructed in the Faith and unaware of its devotional, moral and social implications. For this deplorable condition we believe that we of the clergy are largely responsible."

During the First World War the late Bishop Anderson of Chicago is quoted as saying that "war makes for few conversions." This may have been true then; it has been largely true thus far in the course of this war, but I do not think it need be so. I am convinced that large numbers of men and women are looking for a solid ground of faith and seeking a way of expression for their religious feelings. Not a few are reaching out for God in the midst of turmoil and in the confusion of battle. Others are finding Him in the days of waiting for action, which are usually days of anxiety, and those at home find Him in the loneliness of watching and hoping. I feel certain that the

"fields are ripe to the harvest" but there is all too little evidence that, as a Church, we are either ready or inclined to use the opportunity or measure up to the responsibility. I write "as a Church" because I am more and more convinced that we of the Episcopal Church have a special contribution to make and are in a position to give telling leadership to those who seek the true and living way.

### EXAMINATION

Our Church watchword is "Forward in Service," but there can be no real progress, no real going forward to serve, without a searching examination of our work as we find it at the present. There must be careful analysis of methods,

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¶ *There is great unrest among those of our clergy who are chaplains, as they see the weaknesses and failings of the Episcopal Church during the period between wars. About 20% of the chaplains signed their names to the statement on page 13; and in the accompanying article, Chaplain Dubois describes the experience which led him to associate himself with the statement.*

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repentance for past failures and a willingness to face the problems of the future with an open mind. It is right that the Church should be thinking of plans for welcoming and adjusting the returning service men, but at the present it may be far easier to place all our emphasis on these plans than to face our manifold failures to serve in the present or to consider our remote failure in not preparing adequately our veterans for the service they are now rendering and the strains they are now enduring.

A Navy doctor writes: "The Church has failed at home and will find it difficult to salvage much at the expense of war." The recognition of failure on the part of those who love the Church should provide the foundation for wise planning as we dare to dream of going out to win the future for God and for His kingdom, and as we rise to meet and use present day opportunities. The time has truly come that "judgment must begin at the house of God." Viewed from the chaplain's vantage point, this present experience through which we are passing has been, and is, a great testing and a great judgment of all the work and activity of pre-war days.

In all too many ways the Church we love has failed in the testing and this conclusion would seem to be supported amply by the testimony of other chaplains with

whom I have had the privilege of comparing experiences. I have found that the days of service as a chaplain are the happiest and the most profitable of my ministry thus far and I am sure that most chaplains would say the same. It is a great privilege to be sent in the name of Christ to minister to men of all faiths—and of none—as they sacrifice and endure in the name of patriotism and for the benefit of those they love. There is abundant joy in every day's work as counselor, friend, and leader in spiritual things among the men and women who are so nobly serving our country in these troubled times. But when a chaplain turns from his first responsibility, for the spiritual and moral welfare of all the men of his unit, to his special responsibility to the Church that has sent him into the service and for the men who belong to that Church, he finds less cause for joy.

### THE CATHOLIC LIFE

While I was in the States, I happened to be at a clergy meeting where a priest remarked that "the Episcopal Church has a tremendous opportunity in these days." A wise bishop of the Church, who was present, replied that "the Episcopal Church has been having great opportunities for 100 years and has been largely missing them." One illustration of what is meant by saying that we have a great opportunity in the present is seen in a recent letter from Clarence Kidde, a pastor of the Congregational Church, serving as an army chaplain in the Pacific area. He writes in *Christianity and Crisis*:

"The mystical element in spirituality is nurtured in life close to the sea, sky, and soil. And with the return of the mystical emphasis comes a reappraisal of the ministry of priesthood and classic symbols. Again, the growing conviction that sin is not just stupidity, but is of the soil of the earth and therefore inescapable, makes for dependence of cleansing upon the miracle of sacramental religion in Orthodox Christianity. This sinlike dirt in the air envelops us. The soldier is never far from the atmosphere of vulgarity. He is trained for mass murder, he may experience the sights and stench of carnage and there is ever the boredom which is the devil's shop. Denials of sexual gratification sharpen the tendencies toward the salacious. When one is surrounded by the suggestive in speech and song there is no escape except in the sacraments administered by a priest. Rational expository sermons make no sense to a soldier seeking some kind of relief in religion. The sermon is the way of abstractions which pall the tired mind. What helps? *Only those things one can see, hear and touch* . . . old prayers of penitence, endlessly repeated, confession, the Apostles' Creed, kneeling for the elements of wafer and wine, the sight of a robed priest moving about an altar adorned with candles that

soften and quiet the place, creating a sense of expectation and there stands the Cross, symbol carrying a clue to the comprehension of suffering. So the chaplain's work and environment carries him toward the priestly function of his ministry. In the army, revivals in religion are neither expected nor attempted. Under the circumstances there is neither time nor the inclination. Classes or discussion groups in analysis of social questions are not desired by those primarily concerned with prosecuting the war nor wanted by those who do the work of the training and the fighting."

This, from a Congregational pastor, points the way to a return to the very foundation principles upon which our common prayer is built,—the dependence of man on the sacramental help that comes from God; the need of salvation from outside ourselves; the need for sermons that *teach* and that are primarily concerned with making worship a living and a vital experience; a return to the altar, the mystical and the symbolic. Chaplain Kidde's testimony is by no means an isolated experience. I have heard the same and I have noted the trend many times.

A chaplain of the Methodist Church, after a long tour of duty in the South Pacific, told me that he now "offered Communion at every service" because he had found it was the one thing men wanted. My own observation of men in overseas fighting units is that there is definitely an increased desire for frequent Communion and I have noted that my Protestant colleagues are finding that in ministry to men overseas, offering opportunities for Holy Communion at least weekly—and often daily—is the best spiritual ministrations. Protestantism is rediscovering the importance of Holy Communion and placing the service back in its rightful position at the center of worship. I have noted with great interest the increasing numbers of Protestant men, who although not ready to join the Roman Church, will habitually attend Roman Masses in the army rather than the General Protestant Services because there they find the mystical, the symbolic—an action. Such men, I have found, are happy to find and accept Catholicism as it lives in the Episcopal Church if that Catholicism is clearly and convincingly set forth.

God is giving us another great opportunity and we must not fail Him. What weaknesses stand out most clearly as chaplains view them on the testing ground of the present? What are the most apparent factors that account for our losing the present opportunity to serve God as we have lost so many others?

#### AN UNINSTRUCTED LAITY

First and most important is what Chaplain C. W. Nelson, USNR, calls "the low state of the Church pedagogically at home" (*New Start*, June, 1944). The pathetic weakness of much of our religious education is now most glaringly apparent. As set forth in the "statement" of the chaplains, quoted above: "We are alarmed at the degree to which the young men and women of our Church, as we meet them in the armed forces, are uninstructed in the Faith and unaware of its devotional, moral and social implications." We can clearly see the meager result of too much preaching that imparted no

## Statement Signed by 100 Chaplains

WE THE undersigned, priests of the Episcopal Church, acting as chaplains in the armed forces, are appalled at the indifference of a great majority of the American people to Christ and at their ignorance of Christianity's basic teachings about God and man, as these are revealed in the men and women to whom we minister. The Churches generally seem not to have won the allegiance of youth.

We are alarmed at the degree to which the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral and social implications. For this deplorable situation, we believe that we of the clergy are largely responsible.

We are determined, God helping us, to become better priests and to devote ourselves more faithfully than hitherto

to a God recollecting, God centered and spiritually disciplined ministry, and to the conforming of our own lives more fully to the simple pattern of our Lord's life.

We are resolved to preach and teach without fear the whole implication of the moral teachings of Jesus in terms of the social, economic, political picture of the moment, as God gives us wisdom to discover and understand. . . .

We promise ourselves to do all in our power to bring about such reorganization of the Church as a whole, and of our respective dioceses, as will make the central objective an imparting to our people of definite knowledge of what Christianity is and of what in action the truths of the gospel are, with recognition that the chief function of the Church today is not only to nurture the faithful but also to convert a pagan and indifferent multitude.

sound instruction. We take it too much for granted that our people understand the great gospel truths and we take it too much for granted that they understand the meaning of worship and of the forms of worship in which we lead them. Actually we have been pathetically weak in instruction and, for the most part, our people have very little grasp of the real truth about God, themselves, or their Church. Almost none of the men and women with whom I have been privileged to work have even the faintest idea of the centrality of worship in life. Public worship and Holy Communion are all too often regarded as *extras and luxuries that can be disregarded without in any way affecting one's status as a Christian.*

Too many of our people conduct themselves as if the end of all things was to have been once confirmed in the Episcopal Church and that would suffice. We have too little emphasized the dependence of man upon God and we have turned out too many people who are more like the Pharisee than the Publican—members of the Episcopal Church who look around and say, "Thank God I am not as other men are." It has all contributed to that smug complacency that makes so many Episcopalians readily and proudly admit that they are Churchmen but makes them just as readily admit that "they don't go to Church much." Nor do they, for the most part, feel any sense of having missed anything or done wrong by thus staying away. I have been told by so many soldiers that "they love the Episcopal service, but they do not go to Church much." We have allowed our people to drift on with too much sentimentalism and too little grasp of the real link between worship and life and of the importance of the touch of Jesus in Holy Communion. Small wonder that judgment must now come to the house of God! We are reaping the harvest of too much worship that has failed to bring men close to God and that has failed to bring them to know Him as Saviour. We are harvesting as we have sown.

Long ago it was written, "Apart from me ye can do nothing," but we have tried to build strong spiritual lives apart from, and often with complete disregard of the Lord's commandment: "Do this in remembrance of Me." We have brought men before the bishop to promise to follow Jesus as Lord and Saviour and we have not taught them nor encouraged them to fulfill that vow in obeying His commandment for the worship of God and the nurturing of our own souls. We have brought too many to feel that worship is more a matter of man's choosing than of obedience to the Christ to whom they have sworn allegiance. We have disobeyed the Lord we claim to serve by allowing our people to relegate Holy Communion to the outer circumference of their spiritual lives and in this we the clergy have most certainly disregarded the Book of Common Prayer which clearly places it at the center.

By and large our men in the service have very little appreciation of the meaning and power of Holy Communion for them and for the world. One soldier summed up the attitude of many with whom I have worked when he said that he had not been at Holy Communion much because it was the early morning service in his parish and, as far as he knew, "only a few old women" ever attended! Not alone by lack of teaching, but by implication and example, too many of our parishes make the Lord's Own Service seem unimportant by relegating it to an early and inconvenient hour, making it occasional instead of central in parish life and by substituting something else for the worship services of children in the years when they should be growing to love and understand the treasure Jesus gave us in the privilege of Holy Communion.

To those of us who can see what Communion means to men in these crucial times, there is little encouragement in the recent announcement of the Episcopal Evangelical Fellowship to the effect that Holy Communion and Morning Prayer—the New Covenant and the Old Testa-

ment—are interchangeable as the "principal service of the day" for the Christian observance of Sunday. Jesus established the Holy Communion and gave us the Breaking of Bread "because He knew what was in man," and we have been too long trying to say that *man's prayer, praise, and preaching* can do just as much for the salvation of souls and are just as important as the Body and Blood of Our Lord Jesus Christ. A parish priest, working in one of our great Naval centers, wrote me recently of the great need for teaching the Catholic Faith of the Episcopal Church as he could see it from his contact with men, and he added: "In Germany it was the washed out Liberal Protestants who quickly gave way to the ideal of 'German Christianity.'" A similar type of "American Christianity" could be used for the same purpose. It makes us fearful to see such avowed purposes as those of the Episcopal Evangelical Fellowship, because it does not fit with what we are learning of the needs and desires of the men we serve.

The young men of our Church are almost totally lacking in any understanding of the meaning of "Common Prayer" and hence very few are willing to be put to any inconvenience for the sake of attending worship. All of us, I am sure, have had the sad experience of arranging for field services of Holy Communion where we knew numbers of Churchmen were in the immediate vicinity but have had to fold up our vestments and put them away when *not a single man would respond*. Many times I have been embarrassed by having Protestants or Roman Catholics come to such a service and no Episcopalians would appear. Our people excuse themselves with the old trite saying that Roman Catholics go to Mass because of "fear" which is in army slang just so much "eye-wash." Roman Catholics and certain Protestants—notably Lutherans and Baptists—have been taught to value public worship *and to expect some good from it*, have a pride in their Church based on understanding and have had good habits of participation in worship built into their lives. It stands them in good stead now and our failure to teach along such lines in Sunday school and confirmation preparations and in sermon instructions is telling in the lives of the young manhood and womanhood of our Church.

Almost none of our men have any real convictions about the faith they profess in the Creed in "the life everlasting." The ideas of the majority, even of many who attend services quite regularly, are summarized by the words of a soldier who said: "Frankly, Father, this is the only world I know."

#### MINISTRY TO THE SICK

We have almost completely omitted any teaching on the mighty subject of the ministry of the Church to the sick. In the three years of service I have ministered to many soldier-Churchmen in illnesses of one sort or another. In many cases I have brought them to a desire for the sacraments, but on March 1, 1944, after almost three years of work as a chaplain, I wrote in my notes "on this day Cpl. — asked for his Communion in the hospital. The first time any Churchman has ever asked

for the sacraments in serious illness since I entered the service!" Even in terms of our ministry to men who are battle casualties, there is an awkwardness and embarrassment on the part of most of them at any suggestion of spiritual ministrations such as Holy Communion, Unction, Laying On of Hands—or even prayer! Yet all these treasures are enshrined in the Prayer Book. We have not been fair to our men nor faithful to our ordination vows in sending them forth into this turmoil and bloodshed without any anticipation of spiritual help in illness or support at the hour of death.

#### CHURCH HISTORY

The almost unbelievable ignorance on the part of Churchmen of the historical background of their Church is indeed another source of anxiety. Many of them quite believe that Henry VIII *did* establish the Episcopal Church! They have heard it so often and have never heard much to counteract it. Few of them are able to explain the truth concerning the historical background of their Church, and they are continually being confronted with the Henry VIII argument. This is especially true in Army life where there are the inevitable "bull sessions" about religion and where the Episcopalian—if he speaks out at all—is almost certain to be taunted by the fact that he is a follower of Henry VIII. I know this to be true because numbers of my men have told me of the experience and have come to me to get some sort of an answer. Too many people outside of our Church are far better equipped with misinformation about us while our own have pathetically little real information. I have widely distributed the Holy Cross tract on *Henry VIII and the Anglican Church* and have found that the men receive it eagerly. Uncertainty about the historical background of their Church leads to a lack of pride in the Church.

Lack of pride in the Church and lack of appreciation for the unusual and critically important position which we occupy in Christendom today contribute to all the difficulties that we chaplains encounter in terms of getting our men to register on official forms as Episcopalians. Some time ago our Army and Navy Commission was successful in gaining recognition for us in terms of a change in army regulations which altered the old system of classification. Previously, men had been classified as Protestant, Catholic, or Jew. On December 19, 1942, this was changed and army regulations stated that the "term 'Protestant' will be used only when a man claims no specific denomination." This should have been a great help to us in locating our men, but in actual practice,

few of our men were interested in changing their records. Most of them were not aware of the privilege. It was noted in the Church press at the time and this was a place where the parish priest could have passed the word on to his own men in service.

It is truly too late to do for these men what should have been done long ago in Sunday schools, confirmation classes, teaching sermons, and pastoral effort, but if we love the Church and care for her, we can profit by the testing of the present, by the "Judgment at the house of God," and thus shall we be able to do more than talk about going "Forward." Thus may we at long last rise to the place of privileged leadership to which, I believe, God calls us. "Unto whomsoever much is given, of him shall much be required." If we would profit by the evidence of this first great weakness so apparent to those of us in the services, we must reexamine our whole system of religious education in Sunday schools, confirmation classes, and sermons with the deep determination to teach our people *duty* instead of *inclination* and to instruct them in the Faith of the Holy Catholic Church of Our Lord and Saviour Jesus Christ as it has come to us in the *Prayer Book*.

The greatest "Forward" step which we could make as a Church would be that of dedication of a whole year to *teaching sermons* on the Prayer Book—section by section. A needed "Forward" step is certainly a much more careful instruction of our people in Church history and in terms of the meaning and power of the Seven Sacraments as set forth in the *Prayer Book*.

One chaplain wrote me the other day about the wonderful things taking place in his work at army hospitals in connection with the use of Holy Unction. I can bear witness to the same in my own experience. I wonder how many of us have really instructed our parishes in terms of the power of this sacrament? Here is material for a whole series of sermon instructions. This same chaplain writes from a rich and varied experience: "This I have learned. Men wish to make their confessions—or at least tell a Man of God, either a priest or minister—(1) that they killed men; (2) that they lost their heads and were impure; (3) that they drank to excess, etc. If the men can confidently get rid of this neurosis their recovery will be quickened and their return to normal life hastened." This is certainly true of our ministry to men who have been in combat.

I wonder how many of the clergy will be willing to prepare themselves for this part of their ministry to returning servicemen, and how many will prepare their parishes for such increased use of the sacrament of penance as might scandalize some members at present? Sometimes I have thought I have overdone the matter of sermons of instruction in the parishes I have served but I have learned in this life that such is what men long for—definite ground on which to place their feet. Every sermon should be linked to some aspect of worship and especially to some part of the Holy Communion to make it *live* in men's experiences.

(To be continued)

#### CHURCH CALENDAR

##### March

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.

# The Hidden Christ

By Edna G. Robins

**A**FTER our blessed Lord had performed the miracle of feeding the multitude with the five loaves and the two small fishes, His disciples wished to make Him a king by force. Jesus could understand their patriotic desire to restore again the kingdom of Israel; at the same time He was saddened because they could not realize that His kingdom was not of this world. To escape their importunities He withdrew from them into the hills where He might be alone to pray.

Again and again during His earthly ministry we find our Lord retiring to the wilderness or to some other quiet spot apart from the world, apart from the ways of busy, heedless men. Sometimes He would take with Him His three most devoted friends, Peter and James and John. On the mount of the Transfiguration and in the Garden of Gethsemane He called them to follow Him, offering them a share in His glory and in His suffering. To us, also who love Him, Jesus calls quietly yet persistently that we, too, should come apart and seek Him in the stillness and share His hidden life. As we reverently study the life of our Lord we find in His many periods of retirement abundant evidences of His condescending love for us.

In order to accomplish the Father's purpose for the redemption of the world, Jesus descends from His heavenly home to the silent darkness of the Virgin's womb. By His patience and humility the work of God is being accomplished although the Saviour is hidden from the sight of men. Through His childhood and youth Jesus lived quietly in the home in Nazareth, obedient to His foster-father, helping and supporting His gentle mother. He who had known the glorious majesty of the eternal Father did not hesitate to subject Himself to the rule of the grave, austere Joseph. Through all those years of growth to manhood He spent a hidden life in the obscure village home, not rebelling against the obscurity, not impatient of parental restraint, becoming stronger day by day in spiritual power.

At last the time arrives when the cry of John the Baptist is heard and crowds gather from up and down the countryside to listen to this rugged prophet and to be baptized by him. With them goes the Carpenter of Nazareth. Immediately after His baptism Jesus retires to the wilderness to fast and pray. Returning after many days "in the power of the Spirit" He begins His active ministry.

There are many references in the Gospels to our Lord's hidden life of prayer. Again and again, when the press of people is too great or when His enemies seek to destroy Him before the time appointed, Jesus withdraws Himself "into a desert place apart" or "into a high mountain," seeking in prayer the strength to do the Father's will. When He reaches Jerusalem and the hour of His Passion draws nearer, He occasionally seeks a refuge in

the quiet home at Bethany or on the Mount of Olives. Nor did our Lord's hidden life end with His crucifixion. For a few short hours He is concealed from His sorrowing disciples in the garden tomb before He returns to them in His glorious resurrection.

We notice as we read the story of our Lord's life that, although Jesus sought retirement He could not remain for very long at a time in solitude. His apostles sought Him out that He might explain to them privately the meaning of His parables. The crowds streamed out over the hilly footpaths carrying with them their sick kinsfolk seeking His healing touch. And in His compassion the Saviour did not deny Himself to those who sought His help.

Today our Lord is just as willing to show His loving kindness to those who seek Him out in His retirement. Under the simplicity of the Blessed Sacrament Jesus conceals Himself from the worldly and indifferent but reveals Himself to the trusting, loyal hearts that seek Him at the altar. In the tabernacle the Presence of God is not noticed by the faithless crowds, but those who love their Lord seek Him where the sanctuary lamp is burning. Perhaps most wonderful of all, He condescends to dwell in the hearts of His children as often as they receive Him in the Holy Communion.

It was necessary for Jesus during His earthly life to have those quiet times of prayer apart from the world in order that He might keep ever before Him the Father's purpose, in order that He might have the courage and patience to face His persecutors. We who seek to follow our blessed Lord in the way of the cross also need periods of withdrawal that we may

be enabled to resist the world and the devil and face our daily trials with Christian fortitude. And because of our Lord's wonderful humility we do not need to go apart to a desert place to find our Lord. We are able even in the midst of pressing duties to seek Him in the quiet of our own hearts where He is pleased to dwell.

We must remember, however, when we are apart with our Lord before the tabernacle or when we embrace His divine life in the quiet of an early morning Communion, that we must not seek our Lord for our own selfish joy. After His hidden life in the Virgin's womb, Jesus was presented to the shepherds to their joy and wonder and to the Magi for their adoration. After He had retired to the wilderness following His baptism, He began His public ministry. When He had been in a quiet place apart for prayer, He returned to instruct His disciples and to perform His kindly miracles of healing. From the calm of Bethany and the peace of the Mount of Olives He went forth to bear His cross. So when we find our Lord at the altar, it is in the form of Food for our journey that will give us the strength to bear our cross. When we kneel before the tabernacle it is not for our own delight that we are led apart but that we may learn of our Lord humility and self-effacement. As we remember in the midst of life's confusion the tranquil Presence of Christ in our hearts, it is that we may lose our lives that they may be transformed by His radiant love. So will lives truly be hidden in Christ, for we will die to self and live only for Him, longing for the day when we shall no longer seek our Lord under the veil of the Sacraments but behold Him in His beauty, our divine Saviour and King.

## FOR MY SONS

**N**OW sail you forth, my ships, into the night;  
As black a night, perhaps, as man has known,  
Though concentrated in his masthead light  
Are beams from all the lights that ever shone.

I have broken a bottle of tears against each keel,  
And of my heart your two bright flags are made;  
Now slit the waiting water with your steel,  
With fresh design now cut the crouching shade.

Of storms you did not raise, now meet the shock,  
Though you were planned for sailing smoother seas;  
Obey the rudder that you cheat the rock,  
Although the rudder's discipline may not please  
Your plunging prows. With sextant-guided wheel  
Summon all seas to serve your Captain's will.

DOROTHY LEE RICHARDSON.

“Except the Lord Build the House . . .”

THERE has been a moral cost to this war which as yet is only dimly realized. The sickening horrors of Nazi and Japanese rule are familiar to all of us, but the United Nations have also incurred grave moral liabilities. Most frightful of these, we believe, was the semi-starvation of the children of Western Europe brought about by British refusal to permit the passage of essential foods through the blockade. If anyone thinks that the Germans are being defeated by a food blockade, let him look at today's newspapers! Furthermore, both Houses of Congress gave the stamp of approval to a plan whereby Europe's children could be fed under international supervision designed to prevent the diversion of food to Germany; and the late Archbishop of Canterbury, a Christian realist if there ever was one, spoke out repeatedly against the starvation policy.

Yet there were not wanting ecclesiastical “realists” who blindly supported this vicious policy in the name of Christianity, and signed public statements setting forth “Christian” arguments for the starvation of our allies' children.

That crime is past now. Western Europe is partly liberated, partly a battlefield where such operations are impossible. The physical cost will begin to be evident after the war when in comparison with the undernourished and enfeebled populations on their western borders, healthy Germans will appear to be the supermen they claim to be. We speak of it now only as an example of the casual wickedness of wartime standards, and as an example of the way in which religion, which should be the conscience of the State, yields to wartime pressures and is made an instrument for perverting conscience.

The same trend of thought has taken new refreshment from the findings of the Cleveland Conference on a Just and Durable Peace. There was at Cleveland a tension between the “perfectionists” and the “realists,” and, in a sense, the “realists” won. That is, overwhelming approval was accorded to the proposition that Dumbarton Oaks (and presumably other imperfect and partial measures toward world order) should be supported. Few indeed are those who would deny

that the conference chose rightly. If no beginning toward world order is made, there will be no world order.

But there is a note of what can only be called fatuous optimism about some of the so-called “Christian realism” of the present time. It is the realism of Amaziah, the high priest at Bethel, who told Amos to go home and stop stirring up the king's city with his demand for justice and his warnings of the imminence of the Assyrian invasion. It is the realism of the Judeans who told Isaiah: “Prophesy not unto us right things, speak unto us smooth things, prophesy deceits, get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.”

This kind of thinking does not really find support in the findings of the Cleveland Conference. In discussing the relation between principle and action, the conference message made it very clear that “If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them.” The carefully worded, and reworded, statement on the Dumbarton Oaks proposals reads, “We support the Dumbarton Oaks proposals as an important *step in the direction of world cooperation*, but, because *we do not approve of them in their entirety* as they now stand, we *urge* the following measures for their *improvement*. . .” (Italics ours.)

Christians ought to have sufficient spiritual resources to be both “perfectionists” and “realists”; to face unflinchingly the fact that the Dumbarton Oaks proposals, while infinitely better than nothing, have only a little more chance of preventing war and rather less chance of preventing injustice than the old League of Nations covenant; to recognize the fact that the seeds of future war are busily being sown in a hundred decisions and policies of the present time, one notable example being the malnutrition of Europe's children. They should be able to recognize that the Yalta conference made what might be the right decision about the Polish eastern border for the wrong reason; indeed, that all territorial adjustments are, and must be, arbitrary and unreasonable to, some of the people concerned, because they are based on the concept of absolute national sovereignty. How can it be just to give a Pole the choice of being a Russian or expulsion from his home? How could it be just to give a Russian the choice of being a Pole or expulsion from his home? On established nationalistic principles, the right of eminent domain might be invoked for a population transfer within the nation; but here, it is an alien nation's right which is being invoked. Physically the world is one. Ideologically, it is a congeries of broken fragments.

The nations are not scrambling to do the will of God. The United States and Britain can claim no moral superiority to the USSR in this respect. And the burden of all prophecy is as applicable to the present time as it was to Israel in Old Testament times: “Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.” The Church is not a propaganda agency for the government; her pronouncements, speaking the truth in love, must aim at ever greater realization in this lost and bewildered world of the will of God. Sometimes, as in

(Continued on page 18)

The Collect

Fourth Sunday in Lent

March 11th

IF OUR good deeds were graded in plus values and our bad deeds in minus, would the total be above or below zero? There is no great value in good done without intention. When we leave undone what we ought to have done there is more to subtract from the total. Wrong things thoughtlessly done take off, while wrong willfully done takes off more. All this gives point to today's Collect as we admit that our score is low, that for our evil deeds we deserve to be punished. But God does not keep score that way. His grace, His help, is extended to us and by His mercy our score can be wiped clean by penitence. It is not what we have done that counts with God but what we are honestly trying to *be*. On this Mid-Lent Sunday let us renew our Lenten Rule and set ourselves to merit God's grace that we may be relieved of our deserved punishment.





*Approaching Iwo Jima.*

**DEAR FAMILY:** This is Sunday. At least, out here in the Western Pacific it is Sunday, February 18, 1945. Back in the United States it is Saturday, February 17th. But to the thousands of Marines in this convoy, who will land tomorrow on a hostile little island virtually in Tokyo's front yard, it is neither Saturday nor Sunday, but "Dog minus One," the day before D-Day.

Iwo Jima is not just another Pacific island. It is the first part of the Japanese Empire itself (as distinguished from occupied and mandated areas) to be attacked by Allied ground forces. Only 660 miles from Tokyo, it is the key bastion to the enemy's strong inner defense ring.

The target itself is an island only five miles long and two and one-half miles at its greatest width, yet it is one of the most heavily fortified spots in the world. In American hands, Iwo Jima will be a constant threat to every square inch of Japan. From its airfields fighters as well as bombers can attack Tokyo, Nagoya, Kobe, and other centers of industrial activity, and can raid Japanese air and naval bases. Vital supply lines between the Empire and its conquered overseas dependencies will be menaced. Oil from the East Indies, and reinforcements to Jap-held islands in the Pacific will alike have to run the gauntlet, subject to the constant threat of attack from American-held Iwo. And if the power of the United States, with its great and ever-growing naval and air strength, can take this island fortress at Japan's front gate, where may we not strike next? The enemy is well aware of these things, and will doubtless use every ounce of his strength to hold this vital island at any cost.

\* \* \*

Already Iwo Jima has received a tremendous pounding from the air and from the sea. For over two months it has been visited daily by our bombers, unloading on its nine square miles more tons of heavy bombs than have ever been dropped on any spot of comparable size in that period of time. For three days the Navy has been bombarding it with increasing crescendo, hitting it with heavy gunfire from battleships, cruisers, and destroyers, strafing its beaches from carrier-based planes, and plastering it with rockets from gunboats close inshore. Minesweepers have been performing their dangerous task of clearing the approaches of obstacles, both natural and man-made.

From airfields scattered over thousands of miles of land and sea, in the west and south Pacific and even in China, American planes have gone forth to batter and neutralize every enemy airfield and naval base that might be a focus of opposition to our landing.

Yet all this vast coordinated exercise of sea and air power is but preliminary, the setting of the stage. It is still the trained, hardened, determined man with the rifle in whose hands the decision rests.

Tomorrow, at the time designated as H-hour, the curtain will rise. Grim and determined, thousands of Marines will storm ashore. They know from bitter experience—from Guadalcanal through Tarawa and Saipan to Peleliu—that the island, which may seem dead while it is undergoing the preliminary shelling and bombing, will come to life as soon as the landing craft near the shore; and from then on it will be a deadly struggle until the last Jap on the island is eliminated.

\* \* \*

On this transport, and on the other ships in this convoy, last minute preparations are being made. Gone is the lazy holiday air

that characterized the earlier days of our journey. No longer do officers and enlisted men pass the time with card games, reading, or lying in the sun. They have more important things to do.

Some are writing letters to mothers, wives, or sweethearts. Many are cleaning their firearms, making sure they are in perfect condition, fondling them almost lovingly; for when chips are down and the landing craft leave the line of departure, a Marine's best friend is his rifle.

Still others are sharpening their knives. It is a wicked instrument, that "knife, fighting and utility," with its ten-inch blade engraved with the initials USMC where it joins the haft. You can use it for many things, and it will not fail you. You can plunge it into a Jap when he leaps out of the midnight black into your foxhole. You can pare your nails with it. You can use it to open a can of the pork-and-egg paste that comes in the breakfast K-ration, and to spread that paste on the protein-crammed crackers that we call dog biscuits, but at which dogs wrinkle their noses. . . . It may be necessary to use it for any or all of those purposes within the next 24 hours. A good knife is a Marine's second-best friend.

\* \* \*

Spiritual preparations have not been neglected. Both Protestants and Roman Catholics have been holding daily services, and there were Jewish ones on several occasions. This morning nearly all the Marines attended either Chaplain C. E. Bauman's Mass, or the Protestant service at which Col. A. A. Gladden of Long Beach, Calif., read the lesson.

Under the able direction of 2nd Lt. C. P. Zurlinden, Marine public relations officer, of Dayton, Ohio, a field recording was made of the important parts of these two services. It is hoped that this may be made available through the Marine Corps Division of Public Relations at Washington for broadcast in the United States, so you may be able to hear it over your favorite radio station.

The growth of the Protestant daily service is worth at least a passing note. Begun by a Marine officer, Capt. Cyril Millbrath, of Duluth, Minn., early in the voyage with five men, it has developed into a regular service with 50 or 60 men in attendance. At first the little group met, toward sunset, on the crowded forward deck—just a knot of worshippers surrounded by hundreds of indifferent men talking, playing games, jostling their elbows. Heedless of the noise and confusion about them, the little group sang hymns, memorized and discussed Bible verses, and took turns at offering extempore prayer. Out of this group, and the interest it aroused, developed a regularly scheduled though still informal service, held at 4 each afternoon in a place set apart for it on the ship's fantail. There is no doubt that this simple, evangelistic service has meant a great deal to many of the men, some of whom had not attended church for years.

\* \* \*

Chaplain Bauman, formerly pastor of the Mother of Consolation parish in Chestnut Hills, Philadelphia, was worried. We were standing together at the rail, the night of Shrove Tuesday, watching the dim shapes of the other blacked-out ships, silent and grim beneath the splendor of the star-studded sky. "Tomorrow is Ash Wednesday," he said, "and I have no proper ashes for my men." He had hoped to go ashore at one of our re-fueling ports, to obtain palm branches to burn and bless, but had not had the opportunity to do so. After a pause, I was about to make some commonplace remark, but the padre's thoughts had moved along more serious lines. "By this time next week," he said softly, "many of these boys will themselves have returned to ashes."

\* \* \*

The Marines are ready. When the word is passed tomorrow morning they will go over the side, down the cargo net into their seagoing tractors and their landing boats, and set out for the forbidding, hostile shore. . . . May God go with them.

CLIFFORD P. MOREHOUSE.

(Continued from page 16)

the very early days of the Church, and in our Lord's earthly lifetime, this means that the Church must avoid entry into the political arena; and the powerful influence of that precedent has sometimes given rise to a quietism which, in other times, is an evasion of responsibility.

For the Church to retreat from criticism of political affairs would be such an evasion today, because Christians, in public utterance and through the ballot box, have the means and the opportunity to exercise political responsibility. And the choice is seldom, if ever, between absolute right and absolute wrong. To this extent, we believe the "realists" are in the right. But this does not mean that the Church should shout down the voice of prophecy, and pretend that everything is for the best in the best of all possible worlds. There is much that is dreadfully wrong. Victory in the war, success in setting up an international organization—these things are only opportunities for the world to begin to repent and move forward, step by step, toward the consummation on earth of that will in which, and in which only, is our peace.

So, we hope that our ecclesiastical statesmen will remember that "perfectionism" is not only a part of authentic Christianity, but a part of true political realism. Unless they keep the goal clearly in view, unless they frankly and penitently admit that the imperfect and partial is imperfect and partial, their voices will not be the voices of Christianity but of political opportunism masquerading under the mantle of Christianity. The Episcopal Church in particular, because of its prevailing temper, is all too likely to feel at ease in moral compromise, all too ready to dull its conscience with the pleasant thought that the United Nations are doing as well as can be expected. The Kingdom of God presses upon the world, crushing and discarding everything that is imperfect and partial, setting up the standards of God's righteousness as the only hope, the only sure abiding-place for mankind. Can a cynical, temporizing ecclesiasticism have any part in establishing the Kingdom? And, if not, what use is it to God? What use is it to anybody?

### "Spiritual Mobilization"

JUST to keep the record straight, we should like to state that the advertisement of any organization, product, or institution in *THE LIVING CHURCH* does not necessarily imply editorial approval. To the best of our ability, we assure ourselves of the soundness and integrity of the persons or firms advertising and the truthfulness of the representations made in the advertisements. There, however, our responsibility ends, and the readers themselves must make up their own minds as to whether the advertisement meets their need.

By a natural process of attraction and repulsion, advertisers who have something of interest to *THE LIVING CHURCH FAMILY* continue to advertise, while those who get insufficient results drop off. For us to interfere on an editorial basis with this process would have a dubious value for the *FAMILY*—and it must be kept in mind that each advertisement makes it financially possible for us to supply the *FAMILY* with a roughly equivalent amount of additional reading matter.

We are moved to these remarks by the advertisement for *Spiritual Mobilization* which we publish this week. The "rugged individualism" which it seems to advocate is espoused by no important political party today as Mr. Dewey clearly pointed out in his campaign addresses. Its relation to the Christian understanding of God, man, and society is, to say

the least, questionable. However, the sponsors of the campaign are upright and honest men and, it seems to us, have a right to freedom of speech in our advertising columns.

### *Secular Auspices, Secularist Results*

WE PUBLISH in this week's news columns a statement of the Roman Catholic archbishopric in Cincinnati which reaffirms the general Roman Catholic policy with regard to interfaith coöperation—both negatively, as to what kinds of coöperation are not permissible, and positively, as to what kinds are permissible and desirable.

Essentially, the policy may be summed up as forbidding coöperation under distinctively religious auspices and approving coöperation under governmental, social, or civic auspices to promote the "acceptance of a personal omnipotent God and the supremacy of the moral law." The policy is avowedly designed to avoid giving support to the idea that the Roman Church is the same in origin, nature, or authority as other Churches.

Any religious body, including the Roman, has the right to set its own basis for coöperation with others. But we wonder if the practical effect of this particular policy may not be harmful to the cause of religion itself. If Romanists, Anglicans, Protestants, and Jews are permitted to work together only under purely secular auspices, the result is all too likely to be secular in tone and influence. Instead of finding the reason for brotherhood in the divine revelation, they must commend brotherhood as something which will enhance the power and efficiency of the State. Instead of giving devotion to God and His laws as a response to His outpouring of love, they commend God and His laws as useful instruments of public order and welfare. This is not an abstract forecast of what might happen but a sober report of what happens again and again when interfaith coöperation is deprived of its religious grounding.

If religion is made a civic function, it is not surprising that God is subordinated to the United States and the Bible subordinated to the Declaration of Independence and the Constitution. "Above all our religious differences," a typical interfaith statement might read, "above race, color, and creed, stands our common loyalty to the USA."

Our nation is on the whole an effective instrument for the accomplishment of God's purposes, and a glorious creation which commands our love and respect and devotion. But neither our nation nor all humanity can rightly be made a higher loyalty than religion. For even at its lowest rating religion represents our highest concepts of truth and righteousness, our dedication to the Source of being from whom all truth and righteousness flow. To the Christian it means even more; it means the self-revelation of that Source of being. His vast concern for the redemption of His creatures which brought Him down to earth to raise them up to Him.

The Roman Catholics believe that they have the only right understanding of this process, and that their Church is uniquely the mediator of the divine life, the extension of the Incarnation. Even if this claim were true (although we believe both history and theology testify against it in this exclusive form), it does not necessarily follow that this fact would prevent any coöperation with humanly-founded religious bodies or with that divinely founded Jewish Church which nurtured our Lord. To the extent that these bodies reach out toward God, they offer a deeper foundation for coöperation than the purely secular or civic. To the extent that they

promote belief in and worship of God and obedience to His moral law as a religious activity—*i.e.*, for God's own sake—rather than as a secular activity, they are building for the Kingdom of God rather than for the earth, earthy. It is, after all, the ultimate blasphemy to use God merely as a tool for our own self-centered purposes.

Secularism is too widely spread to be ignored as a danger. We have heard Roman Catholic speakers on interfaith programs—in fact only a week or two ago we rejected a manuscript by one of them—who ardently advocated the secularist idea that religious truth really doesn't matter, and that what does matter is cooperation for the common good. To be sure, they misrepresented the teaching of their Church; but the situation in which they were placed well-nigh required them to do so. For weren't all the people at the meeting "ignoring race, color, or creed" for the sake of promoting brotherhood in the spirit of patriotism?

The National Conference of Christians and Jews cannot, of course, be blamed for adhering to the only level of cooperation which is permitted to its Roman Catholic supporters. If a more God-centered level were possible, its leadership would, we are sure, be delighted to move forward promptly to that level.

If belief matters, if God's revelation matters, those who hold beliefs and seek to understand and teach God's revelation would be better advised to work together directly wherever they can rather than under auspices which tend to discredit both belief and revelation. Only thus is there any hope for the ultimate overcoming of divergences in belief; only thus can the deep seriousness and importance of these divergences be adequately stated, with thanks to God that in spite of the divergences there are matters on which we can work together. Instead of taking for a moment the Roman viewpoint, only thus could "Protestant bodies" be brought to understand fully the basis of the Roman Catholics' claim that their Church is different in origin, nature, and authority.

### Liberal Intentions

IN OUR issue of January 28th, we carried a news item about the formation of a Committee for Equal Justice for Mrs. Recy Taylor, a Colored woman of Abbeville, Ala. Mrs. Taylor, according to the committee's news release, had been kidnapped and attacked by white "hoodlums," but the grand jury had failed to return an indictment against her assailants although it was asserted that at least one of them had confessed.

At least six well-known Churchpeople had lent their names as sponsors to the committee, none of them Alabamians. There were a few Alabamians on the list, but it was chiefly made up of people from outside the state. There was a notable scarcity of people who had had any direct contact with the case.

A Church magazine has considerable difficulty discussing a case of this sort. Our Alabama correspondent, the Rev. L. Ralph Madson, has sent us a report, and we have received information from other sources. It all adds up to this: Nobody who knew all the facts in the case, as the grand jury did, would honestly return an indictment for rape, no matter whether the principals involved were Colored or White. Though the main outlines of the facts cited by the committee were true, there were some additional facts which radically alter the picture. It becomes a picture, not so much of personal crime as of deep and festering social problems.

Perhaps the Committee for Equal Justice for Mrs. Recy Taylor served a good purpose. At least it, with other interested groups, prevailed upon the governor to investigate the case thoroughly, and led to a new grand jury hearing in which John O. Harris, chief of the criminal division of the attorney general's office, took part. It led to a charge to the grand jury by the county judge that the jurors give "equal justice before the law" to all persons "whether high or low, rich or poor, regardless of social station, white or black." Nevertheless, we feel that it was unfair and reprehensible for a group that had such slight contact with the case to rush forward with charges of race prejudice. The first requirement which anybody who gets into print should set himself is to know what he is talking about. It is apparent that the sponsors of this committee did not know some very important facts. They themselves supply a good example of race prejudice, albeit in reverse. They judged the case on racial lines and concluded without adequate investigation that Abbeville was "typical of those parts of the South where 'no Negro has any rights a white man is bound to respect.'"

The moral? Northerners, and liberal-minded people everywhere, would be well advised to remember that the people on the spot are likely to know what they are doing, and that in almost any Southern community there are plenty of people to be found who believe in "equal justice before the law." Outsiders should, as a rule, try to give help to local efforts rather than rush in to interfere. If, in a particular case, there is apparently a need for action from outside, those who come in from outside have a special duty to find out all the things that local people know. Liberal intentions are no substitute for knowledge and understanding.

### Working Backwards

THE HOUSE of Bishops has broad powers in the missionary episcopate, which it has exercised lately by the wise step of creating missionary coadjutors. We think that this set-up works well; but recent experience shows that the House ought to adopt for itself rules comparable to those of the canons for the election of diocesan coadjutors. Particularly, we believe that *before the election*, a definite assignment of jurisdiction should be made and in consultation with the National Council, a definite salary should be set. Only by clearing these matters up at the very beginning can unfortunate conflicts and misunderstandings be avoided.

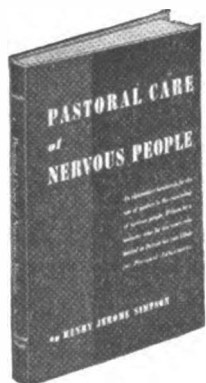
We have received no indication that the recent elections have led to any unfortunate repercussions, except that rather painful debate in the National Council reported in our issue of February 18th. But, if things continue to be done backwards, the Church is likely to back into something!

### CHRISTUS

**K**NEELING alone in the dim-lit church,  
Where I went for a silent prayer,  
I seemed to feel the risen Christ  
Standing beside me there.  
His hands I felt on my tired brow,  
His voice calmed all my fear,  
As I heard Him say in His gentle way,  
"Fear not, for I am here."

MARGARET D. BREWER.

# PASTORAL CARE



By THE REVEREND HENRY J. SIMPSON, Rector  
St. Peter's Episcopal Church, Detroit, Michigan

An Introduction to a Technique Which Brings the Help of  
Both Religion and Psychiatry to the Aid of Nervous People

CONTENTS: The Plight of the Psychoneurotic; Procedure for a Pastor; The Personality as a Whole in Disorder; The Right Life; The Wrong Life; The Beginnings of Nervousness in Childhood; General Nervousness; Tension and Irritable Weakness States; Anxiety States and Disorders of Anticipation; Dissociative Dismnesia; Substitutive Phenomena; Hypochondriasis; Obsessive-Compulsive-Ruminative Tension States; Special Psychoneurotic Conditions; Special Therapeutic Procedures; Index.

## This Means of Grace

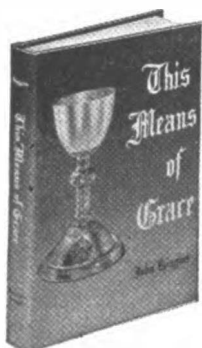
By

JOHN S. HIGGINS

"This Means of Grace is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion. It goes forth with the prayer that many will find new meanings in the lines and between the lines of our incomparable Liturgy, now tested by English-speaking peoples for almost four centuries." These are the words of the author and they express adequately what this book is about. The better we

understand the service of the Holy Communion the better Christians we shall be. Clergymen will find this book a fine teaching medium on the Holy Communion.

Price, \$2.00



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14 East 41st Street New York 17, N. Y.

## And Was Crucified

Meditations for Good Friday on the  
Seven Last Words

By FRANK DAMROSCH, JR., Rector  
St. Paul's Church, Doylestown, Pennsylvania

For the Clergy these meditations will be a real *find* for preaching purposes. For the Laity, these meditations are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

In the Introduction the author says: "If we try to empty ourselves of all self-centeredness, if we concentrate all our will, all our feeling upon loving the Jesus whose sufferings we are beholding, as we hear the Seven Words there may well come to each of us some special blessing, some particular message, which will seem as though it were spoken especially for us. And in truth it is."

Price, \$1.50

## The Sign of the Cross

By R. S. K. SEELEY, D.D.

Dean of Ontario, Provost of Trinity College

DEDICATED TO THE MEMBERS OF THE ROYAL AIR FORCE. This is the Canadian Lenten Book for 1945. The Foreword is by The Most Rev. Derwin T. Owen, D.D., Primate of All Canada.

The purpose of the book is "to bring the cross out of the realm of theoretical doctrine and make it a living experience for individuals. If we can grasp the great principle of life which Jesus followed out even in His death, and if we can plan our lives in accordance with that principle, then we shall grasp the adventure of Christian living and find in it something that calls out all our noblest qualities and that satisfies our highest ideals."

Some of the chapter topics: The Cross and My Neighbor; The Cross and Myself; The Cross and The World Order.

Price, \$1.50

# NERVOUS PEOPLE

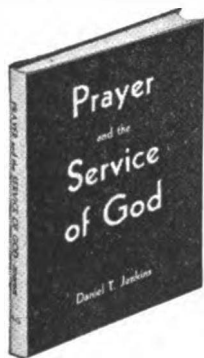
WHEN THIS WAR is over and millions now in service return home, there is bound to be an almost insurmountable problem of personal adjustment—the returning man in uniform, the returning woman in uniform, the families themselves. Even now thousands of service men are being released and many clergymen have already experienced pastoral work of a special nature.

The author has written this book for teachers, social service workers, business executives and, of course, the clergy. It is a book which is sorely needed—a book backed

by practical and clinical experience—a book which is both a treatise on, and a guide to, the care of nervous people.

Questions concerning mental habits, emotional life, home training, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the Pastor is in a unique position to deal with people in need of care along these lines.

Price, \$2.25



## Prayer and the Service of God

By DANIEL T. JENKINS

A modern book which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress and uncertainty of this grim and confused twentieth century.

CHAPTER TOPICS ARE: Why do we find Prayer so Difficult Today?; The Dimension in Which Prayer Exists; Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible; Prayer and the Church; Does it Matter Whether We Say Our Prayers?

“... people have increasingly lost touch with the real world where prayer matters and with it have lost that unity of personality, that spiritual integration, which is the mark of true manhood.”—*Daniel Jenkins.*

Price, \$1.50

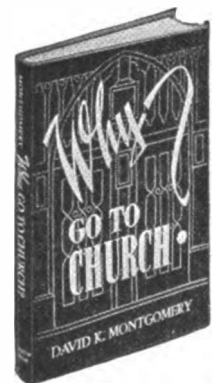
## Why Go To Church?

By

DAVID K. MONTGOMERY

Rector St. Peter's Church,  
Morristown, N. J.

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. “To worship means to give the best you have, and the best you are, to the best you know.”



“Many people,” says the author, “lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives.” You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

Price, \$2.25

## Some More Bread and Butter Talk

We are interspersing this little down-to-business space just here and now, for at this time of the year certain things need to be said—and done—if you are to celebrate Easter-tide in your parish in your accustomed manner. Look you, then, to your needs of the following, and anything else they suggest, and reach for your handy and faithful typewriter, for only the kings and princes of The Church have secretaries these days. (Even our own parish church here needs one. Know anybody?) So, think of:

Silverware	Litany Books
Brassware	Incense
Cruets	Memorials
Candles	Church Woodwork
Service Folders and	Crucifixes
Offering Envelopes	Church Art
Altar Service Books	Paschal Candles
Lectern Bibles	Candlesticks

and anything else you may think of. We probably have almost anything you need except vestments.

But do write in soon. Between now and Easter, we'll both accumulate and lose some more gray hairs, as it is.

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## Old Age Policy Pays Up to \$100 a Month!

Needed Protection, Ages 65 to 85,

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It pays up to \$500 if killed, up to \$100 a month for disability, new surgical benefits, up to \$100 a month for hospital care and other benefits that so many older people have wanted.

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Postal pays claims promptly; more than one quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

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## How to Do Window-Shopping and Street-Gazing as a Means of Meditation

WE ARE told that St. Francis was constantly lifted up to God by the things about him. Whenever he caught a glimpse of birds or beasts, he at once thought of them as God's creatures. Whenever he gazed upon the world about him and the people in it, he at once recognized God in all things. Can we in our own way practice something of this?

Whenever we are in the country, we have an opportunity to see God's world with a clearer insight. We can recognize the beauties of the sunset and the full glory of the stars at night. Most of us have had some vision of beauty in nature which has made us feel close to God. But most of us are not often in the country. We live our lives in cities or towns, and the sights ordinarily before our eyes are buildings and store windows—the creation of men, not of God. But man himself is the supreme creation of God. And God has constructed human nature in such a way that man is unable to do anything except for the purpose of getting something which he considers good or worth while. Now God Himself is alone the supremely worth while. And thus man is always, even if unknowingly, seeking for God, the highest good.

And the store windows? Well, let us look at them. During the pre-Christmas season there are not a few with charming representations of the manger at Bethlehem. When we have such obvious helps, there should be no difficulty in lifting up our thoughts to God. Even the completely secular reminders of Christmas should serve to center the thought of a Christian on the central truth of our religion, the coming of God to man.

In the pre-Easter season, a similar opportunity is given us. Of course we usually look in vain for any Christian symbol in store windows preparatory to this great feast. We see instead chickens, rabbits, flowers and new hats. But again these things can remind us of the great feast of the Resurrection. The pagan symbols bear their testimony to man's desire for life. This desire could only be truly satisfied after the coming of the Christ, and His death and glorious resurrection. The pagan searches for a satisfaction which the Christian knows is to be found only in Christ. There is often something pitiful about that pagan searching if we see aright. It is a call to us Christians to be more articulate about our faith.

Other seasonal decorations also call Christian reflections to our minds. Do witches, black cats and jack-o'-lanterns of Hallowe'en remind us of the triumphs of the Saints? They should, because they are a result of the medieval Catholic's belief that the prayers

of the dead offered on All Souls' Day not only bring peace to the spirits of the holy Dead, but also stir up a great restlessness among the spirits of evil.

Thanksgiving has obvious religious thoughts tied up with its decorations. To the Catholic, the prayer, *Give us this day our daily bread*, always brings thoughts of the daily Eucharist. For Christ said that man should not try to live by mere earthly bread. There is daily Bread from Heaven.

And what of those popular holidays (that is, holy days) named after St. Valentine and St. Patrick? A Saint is a Christian hero.

But when the stores are simply displaying goods without any "season" being stressed, we can at least recognize things for man's bodily needs spread forth before us. These things are God's gift in origin and in His sustaining and empowering of the workers who perfected them. They are also a sign of our dependence one upon another. Many different people had a share in the products we buy. We can not think solely of ourselves; we are part of society, and of that Divine Society, the Church.

Then there are the buildings. There is real beauty in many city buildings, and beauty wherever it is can serve to draw us to God. Only the Spirit of God in man could envision such creations, and then create them. But suppose we happen to be in the midst of buildings which are ugly and squalid. We can at least reflect on what has caused man to lose his desire for decency and permit such things to be. And the important thing is the people who live or work in them. There is something of heaven in their unquenchable aspiration and struggle.

At the present time we see in the windows of countless homes of all kinds, service flags with one or more stars. They are the mute testimony that someone has gone from that home to serve our country in the armed forces. When we see them do we make the sight an occasion of prayer for them?

The service flag is simply a visible sign of one part of the human life which goes on in all homes. As we look at homes we must needs think of the hopes and fears, the aspirations and sometimes the despair, of those who dwell there. Our Lord yearns over all of the souls of men, however "unattractive" they may seem. Do we on our part yearn to bring them to Him? Perhaps we can do nothing but pray that they may be brought closer to Him. But we can at least do that. And by doing it, we shall come into a share of that spirit of the Blessed Francis which made him so lovable and so Christlike.

Reprinted from *The Little Chronicle*.

ALABAMA

St. John's, Montgomery, Aids  
in Tornado Relief Work

St. John's Church, Montgomery, Ala., figured actively in relief work after the recent tornado which struck Montgomery, killing 26 people and destroying over 300 homes with thousands of dollars of property damage.

The vestry of St. John's was in session the night of the tornado, and received a request from the local Civilian Defense organization to use the parish house as a receiving hospital. Two vestrymen immediately lighted a fire in the furnace, to heat the parish house; other vestrymen stayed on the scene with the rector, the Rev. James W. Brettman; cots were placed in the parish house to receive the injured, and the next day the kitchen was used as a canteen kitchen for making coffee and sandwiches. Over 200 Negroes were given food and shelter.

At present the parish house is piled high with clothing, as a distribution center for the families affected by the tornado, women of the parish joining with the American Red Cross in carrying on the work.

TENNESSEE

Admit First "County Parish"

A noteworthy action of the 113th convention of Tennessee in January was the admission of the first "county parish" in the history of the diocese. The three missions in Tipton county, St. Matthew's at Covington, the county seat; Trinity at Mason, a small town; and Ravenscroft Chapel near Brighton, in a strictly rural community, under the leadership since 1937 of the Rev. Paul Earle Sloan, have been consistently year by year assuming a larger portion of support, until this year, by uniting their resources, they were able to come to convention asking for recognition as a self-supporting parish consisting of the three congregations. Canons were amended to give specific authority for such organization, and "Quintard Memorial Parish of Tipton County" was received into union with the convention.

The name was suggested by the fact that at the smallest of the three congregations, Ravenscroft (named for the first bishop of North Carolina), Dr. Quintard, a Connecticut physician who had moved to Memphis in the early part of the 19th century, took up residence while studying for Orders under Bishop Otey, to become later rector of parishes in Memphis and Nashville, and the second bishop of Tennessee.

The new parish had its first congregational meeting on February 18th and elected a vestry of members representing all the units, which in turn duly and canonically elected Mr. Sloan as the first rector. He was instituted by Bishop Maxon on Sunday, February 25th.

Another amendment to the canons officially authorizes grouping of congrega-

tions within an area for unified administration, as under the "Chattanooga Plan" which has been informally in operation for several years and has been watched with considerable interest by Churchmen elsewhere. The authorization is permissive only and is subject to approval by both the Bishop and the Bishop and Council for any given area.

Other business of the convention was largely routine. The treasurer reported apportionment acceptances for 1944 less than one-third of 1% unpaid. Acceptances for 1945 total nearly 20% more than for 1944. Three churches were freed of debt and consecrated in 1944; one new rectory was bought and one built, and another is being erected. One old church is expected to be rebuilt and two new ones erected as soon as restrictions on materials are relaxed.

Officials generally were reelected. J. Seddon Allen of Memphis succeeds J. M. Patten, whose health caused him to decline reelection, on the standing committee. New members of the Bishop and Council are the Rev. Messrs. R. R. Beasley, P. R. Williams, and T. N. Barth; Messrs. W. B. Hager and E. D. Schumacher.

OLYMPIA

Diocese Reports Progress

A most encouraging report of the growth and progress of the Church in the diocese of Olympia was given at the opening of the 35th annual convention which was held in Trinity parish church, Seattle, February 11th and 12th. Bishop Huston called attention especially to the comparative figures for 1943 and 1944 of baptisms, church school enrolment, and confirmations all of which showed a large increase. The confirmation record of 800 exceeded by 132 the highest of all previous records which was 668 in 1938. There were 1,025 baptisms, compared with 863 of the previous year, and 4,392 church school enrolment compared with 3,808 for 1943.

The Bishop spoke specifically of three matters which were given consideration at the recent meeting of the House of Bishops; the urgent necessity on the part of all Christian people to study and to familiarize themselves with the Dumbarton Oaks Proposals; the Reconstruction and Advance Fund made necessary by the damage and dislocation wrought by the war; the Church's obligation to the returning servicemen. Touching on the latter, the Bishop said, "Now if any of us thinks that any of these men or women are going to be content, after the war, to try to eke out an existence by selling Wenatchee apples on cold street corners in Chicago or New York, then it is high time we were readjusting our sights to those of the stark realities of human nature."

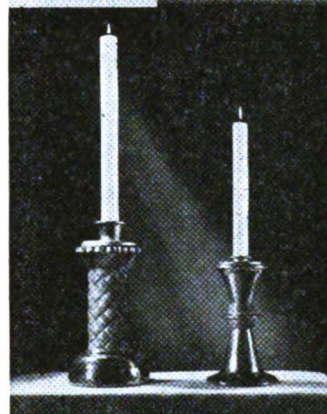
St. Stephen's Church, Seattle, was admitted as a parish and three missions which were organized within the past year were admitted into union with convention—St. Thomas', Overlake; St. Barnabas', Bainbridge Island; and the Church of the Holy Spirit, Vashon Island.

A resolution was passed recommending that loyal Americans of Japanese ancestry

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## DIOCESAN

be permitted to return to their homes in harmony with the action taken by the Western Defense Command of the Federal Japanese Relocation authorities and that members of the convention pledge themselves to cooperate in their integration back into the community.

Two resolutions were passed urging that the present state liquor laws be maintained inviolate.

Guest speakers at the annual banquet were Deaconess Elsie Riebe and the Rev. A. Ronald Merrix.

**ELECTIONS:** Standing committee, Rev. Messrs. W. G. Horn, E. B. Christie, L. J. Bailey, E. C. Schmeiser; Messrs. I. L. Hyland, N. B. Guthrie, J. E. Macpherson, S. H. Sheffelman. Three-year terms on diocesan council, Rev. Messrs. D. V. Gray, F. J. G. Kepler; Messrs. J. E. Macpherson, R. Brown. Registrar and historiographer, Rev. T. E. Jessett. Member of the diocese of Olympia, Inc., N. H. Gellert. Trustee of the Episcopal Church in Western Washington, Rev. R. D. Holmes. Re-elected as treasurer of the diocese of Olympia, Inc., T. F. Glead. Appointments of the Bishop, confirmed by convention: Chancellor, Hon. I. L. Hyland; examining chaplains, Rev. Messrs. H. E. Goven, D.D., E. B. Christie, L. J. Bailey, F. A. Schilling, Ph.D.; rural deans, Northern, Rev. T. E. Jessett; Southern, Rev. C. E. Cotton.

### "Beginning With Me"

The annual meeting of the Churchwomen in the diocese of Olympia was held the day after the diocesan convention, on February 13th. Nearly 250 women attended and they were unanimous in declaring this one of the finest, most enthusiastic conventions ever held.

The theme of the convention was "Beginning With Me" taken from the prayer of the humble Chinese, "Lord, revive Thy Church, beginning with me." From the worship service in the morning which was led by one of the young women on the board, Mrs. A. H. Adams, to the closing dedication service in Trinity parish church, conducted by the rector of the parish, the Rev. John P. Craine, the words "beginning with me" occurred again and again. Even the reports of the different committees and department heads were given through the medium of an original skit entitled, "Beginning With Me."

Mrs. Elmer B. Christie is the diocesan president of the Churchwomen of Olympia. Two officers were elected at this meeting, Mrs. Clarence D. Lodey, recording secretary, and Miss Beatrice Turrill, second vice president.

### NEW YORK

**Bishop of Moosenee Preaches  
In Cathedral**

Bishop Renison of Moosenee in the Province of Ontario, of the Church of England in Canada, drew a large congregation and thrilled his listeners when he preached in the Cathedral of St. John the Divine, New York City, on Sunday at Evensong on February 18th. The Bishop gave a memorable description of the bombing of Coventry Cathedral and of the impression made upon him as he stood in the ruined nave on a recent visit to England. He mentioned the altar cross, made of one of the ancient carved oak beams of

the roof—fashioned from an oak tree already old when Christianity first came to Great Britain. The life of man the Bishop compared to the life of the tree, strong, taking one shape and then another, always truest to itself when truest to the design of the Creator.

### Mrs. Dickey Elected To City Mission Board

Mrs. William C. Dickey has been elected a member of the board of managers of the City Mission Society of New York. The Rev. William E. Sprenger, director of the Society, made the announcement with satisfaction. Mrs. Dickey is a member of the Church of St. Mary the Virgin, and president of the New York Altar Guild. She is also president of the Midnight Mission and one of the vice presidents of the diocesan Woman's Auxiliary. All the organizations contribute substantially to the City Mission Society.

### FLORIDA

#### Joint Session of Annual Council And Woman's Auxiliary

Meeting in joint session, the 102d annual council of the diocese of Florida and the 55th convocation of the Woman's Auxiliary heard the Rev. Edward C. Mullen, former missionary to the Philippine Islands, speak in historic Christ Church, Pensacola, on the evening of January 24th.

"The Malaysians have their own culture," stated Mr. Mullen. "We do not study their history and know nothing of their past greatness of which they are proud. In the Philippines they had a university granting degrees 40 years before Harvard was founded, when our forefathers were fighting Indians."

He said that the work of missionary hospitals was now returning great dividends in saving the lives of our men in the service. "The Manila Episcopal Hospital has turned out 400 graduate nurses who now are serving our men as well as Filipinos," he asserted, in predicting that there will be an upsurge of missionary spirit when the troops return.

The council was opened formally on January 25th with a service of Holy Communion, when Bishop Juhan addressed the joint session, stressing the need of a spiritual groundwork on which "the new world can be built."

Among the highlights of the council was the report of the Ven. V. G. Lower, archdeacon of the Western Convocation in which he condemned the Florida school salary system. He claimed that in his own county some teachers after withholding tax and pension reductions were receiving only \$35 a month. "There is an appalling need," he stated, "and the Church should raise its voice in protest."

A new canon was added providing mission and missionary status for student centers and student chaplains.

In answer to the claim that there were large areas in the diocese where no mission



onary work was going on, the Bishop appointed a committee to review the situation and to bring in specific recommendations at the next annual meeting of the council.

The Woman's Auxiliary held a panel discussion on "Christian Responsibility to Returning Service Men," with the chief figure in this discussion, Mrs. Harold E. Woodward, New York field consultant for the Girls' Friendly Society.

Bishop Walker of Atlanta, who addressed the group at the diocesan banquet January 25th, made a plea for greater understanding about the war and the things for which we are fighting.

**ALASKA**

**Rev. W. Robert Webb**  
**Serves Legislature**

The Rev. W. Robert Webb, rector of the Church of the Holy Trinity, Juneau, Alaska, has been elected chaplain of the House of Representatives of the 17th Territorial Legislature.

Another recent responsibility assumed by Mr. Webb was his acceptance of the chairmanship of the local Red Cross War Fund Drive for his territory which comprises about a third of southeastern Alaska.

Mr. Webb went to Alaska last fall. He had been assistant at Christ Church, Nashville, Tenn., during his diaconate. He was ordained last June.

**MASSACHUSETTS**

**Prisoner Rehabilitation**

A letter showing that the "forgotten men" of civilian life, the prisoners in our many federal and state prisons, can play a positive and responsible role in organized social life has been brought to the attention of the Rev. Howard P. Kellett, executive secretary of the Department of Social Service of the diocese of Massachusetts. The letter, which was written by an ex-convict who is now a sergeant with the First Army in Germany, reads:

"I have covered a great deal of ground since my last letter to you, and seen a great deal in a short space of time. I thought I was in some tough situations before but upon going into battle here I realized that the past was a bed of roses and happiness. I've had the grace of God with me during the many attacks in which I've participated, and only suffered minor cuts from shrapnel. However, last week I had a close call when I tried to coax three 'Jerries' from a hole by voice instead of via a grenade. Needless slaughter is abhorrent still. I had already taken three prisoners, and so I thought I'd get the other three by vocal persuasion. A point blank shot in the abdomen was the result, but the bullet hit my cartridge belt, snapped the buckle, tore through my raincoat and jacket, broke my trouser belt and the nose of the bullet just pierced the epidermis of my abdomen. I was scared at first but got back into the fight a little later and managed to get three more

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'Jerries' and some pistols from a pillbox. But now I'm going back to Belgium for a couple of weeks' rest.  
"I'm well and have done my job as was expected. My captain gave me a personal introduction to the regimental commander and lauded my work in the field—and I've been boosted from private to platoon sergeant, so I guess that my newborn son can hold his head up in that respect. Yes, I had a cablegram the other day telling me I was a daddy. And you see that God has given many blessings to me—for I am grateful. I've prayed more penance in the two months I've been in Germany than I've said in 34 years. And it is here that a man is brought face to face with his soul.

"Well, give my regards to my friends and tell them of my parenthood. Sorry I can't pass cigars—I'll bring some back from Berlin. You would look askance at the big German pistol I pack—taken legitimately in battle!"

**WASHINGTON**

**Dedicate Memorial Chapel**

The ZeBarney Thorne Phillips Memorial Chapel was dedicated at the Church of the Epiphany in downtown Washington, February 11th at a service conducted by the rector, the Rev. Charles W. Sheerin, assisted by the Rev. Harry Lee Doll, rector of St. Paul's Church, Baltimore, and the Rev. Hunter M. Lewis, and the Rev. Francis Yarnall, of the Epiphany staff. Former assistants and candidates for the ministry under Dr. Phillips' rectorship were in the chancel and a long procession of diocesan clergy were seated in the nave.

Dr. Phillips, who died in 1942, was rector of Epiphany for 18 years and was president of the House of Deputies of the General Convention for five terms. He was also chaplain of the United States Senate. The funds for the chapel were subscribed by former parishioners as well as General Convention deputies and senators.

Designed by John W. Stenhouse, the chapel is in the north transept of the church and is especially appropriate for small services and as a place of meditation. Three memorial windows symbolize three phases of Dr. Phillips' life. The altar of Alabama limestone has an especially designed super frontal made from a cope bought by Dr. Phillips on a trip to Russia.

**MARYLAND**

**Memorial Service for Late Archbishop of Canterbury**

A Service of Commemoration and Thanksgiving for the life and work of the late Archbishop Temple was held January 21st in Old St. Paul's Church, Baltimore.

In his address, the Rev. Charles W. Lowry, rector of All Saints' Church, Chevy Chase, Md., gave a summary of

the colorful career of the late Archbishop. Representatives were present from the British diplomatic service, the British consular service, the British naval army detachment, as well as the members of the standing committee and executive council of the diocese of Maryland, and the Council of Churches and Christian Education of Maryland and Delaware. The service closed with the singing of the "Star Spangled Banner" and "God Save the King," after which Bishop Powell gave his blessing.

**MICHIGAN**

**Institute for Detroit  
Church School Teachers**

"The Church School Today for Christian World Tomorrow" is the theme of a four-session institute for Church school teachers of churches in the East Side Detroit Convocation of the diocese of Michigan, being held on the first four Monday evenings in Lent at St. Columba's Church, Detroit. All sessions will be held in the church rather than the parish house and at each session there will be two class periods, from 8:00 to 8:50 and from 9:00 to 9:50 respectively.

The institute is being sponsored by the Religious Education Division of the diocese of Michigan, with the Rev. Richard U. Smith, diocesan director of Religious Education, in charge. Speakers during the first period include the Rev. G. Paul Muselman of St. Alban's, Highland Park February 19th; the Rev. Ernest E. Pipe of St. Matthias', Detroit, February 26th the Rev. Berton S. Levering of All Saints Church, Detroit, March 5th; and Bishop Creighton, March 12th. The faculty to the second period for all sessions include Mrs. George Nicholson of Grosse Pointe and Miss Nellie H. McAuley, Mrs. C. H. Berg and Harold Hammond of Detroit parishes. In the classes during the second period, the instruction and discussion will center around story-telling, teaching methods, pupil-activity, worship, and parent-teacher-pupil cooperation. The superintendents' class being led by Mr. Smith discusses administrative and promotional matters.

The parishes and missions in the East Side Detroit Convocation include Christ Church Chapel, Grosse Pointe Farms; Trinity Chapel, St. Clair Shores; Grace Church, Mount Clemens; and the following Detroit parishes: Church of the Epiphany, Church of the Messiah, Church of Our Saviour, St. Columba's, St. Mark's, St. Mary's, and St. Philip's and St. Stephen's.

**CONNECTICUT**

**Excellent Start**

In two months \$11,706 is not a bad beginning as a fund for returning servicemen and postwar repairs in a parish whose annual budget is around \$8,000. St. Paul's, Norwalk, Conn., has chalked up this amount in War Bonds, cash, and pledges since mid-November and is still

working vigorously to reach its goal of 25,000.

The parish has maintained close touch with its 148 servicemen and women, following them with "round robins," personal letters, Christmas boxes, and other remembrances, all around the world. The prayer shrine in the church is much used and a "prayer sponsor" is attached to

every person in uniform. Notices are sent to the sponsors, the service people, and the next-of-kin of the day when each man is remembered in the parish church.

Both the rector and many leaders in the parish have felt the necessity of looking ahead. Careful study and investigation have revealed that however fully government and Red Cross provide for veterans'

## An Incident in the Life of a Chaplain

By Chaplain WILLIAM T. HOLT, USNR

IT IS remarkable how people arrive at great conclusions about God and their relations to God. This observation comes after thinking about the experience of a Marine, a young lad who had been through the first fighting on Guadalcanal. We were bringing him and other survivors back home. On our ship we had a good library and on each voyage the chaplain obtained several men to be clerks to check out and check in books and do other library work. The lad mentioned was detailed to this duty and that is how I came to know him well enough to ask him what prayers a man says when he is face to face with calamity or death. Of course I very soon realized that he was a devout Christian who did pray.

In order to understand the answer we must see the situation in which he was placed. The Japs were making the nights and days terrible for our men. At that time our men were inexperienced in tropical warfare, and the training given them was not as thorough as it is now. On one particular night the Jap ships off shore were shelling, and another group on shore were trying to make an advance on our positions. The lad, I forget his name—it doesn't matter anyway—was in a foxhole. Near him a shell had exploded and covered some men in a trench. Several were smothered to death. In another foxhole a lad who had lost his nerve was screaming. The lad told me:

"First of all I prayed, 'O Lord, my Heavenly Father, if it be Thy will grant that I may live to see my loved ones again. Grant that I may get back to the peace and safety of home again.' Then it came to me, what a shame it is that it should be necessary for us to be fighting like this. Why did the Japs and the Nazis have to plunge the world into war? So I prayed as I heard machine gun fire up ahead, 'O God, do something to human nature; change the hearts of the Japs, and change our hearts. Pour out Thy spirit, O Heavenly Father, on all the world so that people won't be aggressors and other people won't have to defend themselves like this. Change us all, O Saviour of men; we need changing as well as the Japs.'

"Then I yelled to the man who had been screaming that I was coming over to his foxhole. That seemed to encourage him, but he was still shaking. My feeling of fear and dread had passed.

I was calm and perfectly resigned to whatever might happen. Suddenly the realization came to me; I am actually experiencing the peace of God which passeth all understanding, and it really does keep a man's heart and mind in the knowledge and love of God. Then I began to pray, 'O Heavenly Father, Almighty God, if in Thy providence I should get home to my loved ones again, grant that I might spend the rest of my life bearing witness to the presence of Thy blessed Son, our Lord, with people; the wonders of His salvation, and His power to give us peace. And grant that I may do something to help make Thy kingdom to come, Thy will to be done, to change human nature so that people won't make war any more.'

"From then on I had a feeling of cheerfulness and release, like a load had been lifted from my mind. So one thing followed another and here I am heading back for home. And won't the folks at the church I used to belong to be surprised to see me? Before I left I was a proper once-in-a-whiler. I didn't realize what it was all about. But now! I'm going to church and I'm going to tell our preacher and everybody else that from now on my main idea is service to our Blessed Lord and Saviour in His Church.

"No job will be too small or too large for me to take. I'll work on the church grounds, sing in the choir, preach if they'll let me, do what I can to help out and in that way I'll make my witness to our Lord Jesus Christ's saving grace. It seems as if God is testing each one of us to find out the ones who respond to His influence.

"When my leave is up I'll return to my outfit and make the best use of my service I can. If I go to combat duty again that will be all right too, because I remember what St. Paul said about being a good soldier of Jesus Christ, and that is what I mean to be."

Some men have gone through terrible experiences and have arrived at great conclusions, and some men have not. Yes, and there are people who arrive at great conclusions without ever having been through any terrible experience. So I say, it is remarkable. Some men, I find, know some truth about God, which of course is of some value; but it is much more, as this lad did, to arrive at a great conclusion about one's relation to God.

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needs, many gaps will remain where the parish can and should be prepared to lend a hand.  
 One discharged veteran said, "Just knowing that there is a fund at St. Paul's will be enough to give many of us the sense of security we so desperately need, even if we never have to apply."  
 An intensive drive was held during November, the emphasis being put on the purchase of War Bonds to be given to the fund, gearing in the appeal with the Sixth War Loan Drive. The objective is \$15,000

for veterans and \$10,000 for postwar repairs and improvements in the church.  
 The committee feels certain that a large proportion of the money used in a veterans' program will eventually return to the fund, although it is not to be the policy to make "loans as such." Consequently tentative plans have been drawn up for erection at some future date of a much needed, simple parish building to combine a rough recreation hall, a comfortable guild and vestry room and living quarters for the sexton.

**LETTERS**

*(Continued from page 3)*  
 in operation in our case. I have asked to be put on the mailing list of one or two New York churches in the business district and announce their weekday services to my own congregation, urging their attendance. Few communicants are zealous enough to observe Saints' Days in their own parish when they must catch trains leaving before or shortly after eight, but might take time out at noon for the purpose.

(Rev.) R. B. GRIBBON.  
 Plainfield, N. J.

**Against EEF Statement**

**TO THE EDITOR:** One can't help having a slight feeling of nausea at the two letters in L.C. of February 4th.

The statement attributed to Dr. McGregor and the resolution of the Episcopal Evangelical Fellowship are about as contrary to the plain and evident position of the Church as any statement could be.

Someone shows a lack of the "sound learning" which should be the handmaiden of "true religion," and apparently there is no authority which thinks that such statements should either be kept from publication or cut off at the source.

The Holy Scriptures, ancient authors, and the whole history of the Church would seem to show that Dr. McGregor is wrong; and the Church's rubric *re* admission to the Holy Communion will clearly demonstrate the weakness of the EEF.

How can the Church fulfil her mission as the body of Christ if such follies are allowed dissemination?

(Rev.) G. B. ARMSTRONG.  
 Sunbury, Pa.

**Fox-hole Religion**

**TO THE EDITOR:** First of all, I wish to say that I am very happy that my LIVING CHURCH is now reaching me regularly after a period of about two and a half months, during which time we were moving about a good deal. I am glad to have it coming in again. It is like renewing acquaintance with an old friend.

Secondly, I want to comment on an article which I read recently in the October 22d (not so recent) copy of THE LIVING CHURCH. It is entitled "Back Home Again, a Demobilized Serviceman Looks at the Church." It was written by Richard Doty. What I have to say in regard to this article is expressed after three months of service with a combat division in the line in Belgium. This period of time includes the recent German counter-offensive in which this division saw a good deal of action.

As Mr. Doty points out, and as many other articles in the religious and secular press imply: "There has been a good deal of pub-

licity given to a rediscovery of religion, of sort, by men in fox holes or in life rafts. By this stage of the war, however, a reaction seems to have set in; many of us realize that this return is more or less transitory in nature, if there is any return at all." I confess that this attitude of discounting fox hole life raft religion seems to be popular now but I believe that I have evidence that there is much good and fundamental benefit in such experiences.

In the past few weeks I have conducted services and talked with men in fox holes at gun positions and in shelled houses and barns. I have known most of them for most a year. Few of them were regular in their attendance at church services in general, and few of them had shown any particular interest in religion. During these past weeks these men have been up against the enemy. They have met the enemy in hand-to-hand fighting; they faced wave after wave of tanks and assault troops; they spent nights and days under heavy shell fire when so many shells landed within several feet of their dugouts or fox holes; they continued medical treatment to the wounded and dying in houses and barns which were gradually being reduced to wreckage by shells; they escaped capture by the enemy by hiding in the bitter cold and snow of the forest at daylight, and in the night making their way past enemy patrols to our own lines. Such experiences does not permit me to mention the scores of other experiences our men went through. The men of every other combat outfit had had similar and tougher situations to battle and endure, but they did it.

After the break-through had been had these same men mentioned above came to their chaplain singly and in groups and told the most remarkable stories of faith and of new found religion. A few months ago, before they went into the combat zone with this division I would have been as skeptical as Mr. Doty and many others, but after being with the men and witnessing their new faith, I am certain that there is a great deal of good fox hole religion.

No doubt there are some men who, at such times, turn to God "as a selfish skin-saving device," as Mr. Doty states, but I object strenuously to his conclusion that most of the time this is true. Rather, I believe that many of these men for the first time in their lives felt a definite need for the help of God, and that they found Him out there, ready to help them, and ready to receive them. This was neither selfish nor skin-saving, but rather that God vouchsafed them a vision of His presence and of His love for them. Such a vision is not, and will not be quickly forgotten.

Mr. Doty states: "The first aspect all of us would like to see develop—a return to religion, manifest by outward and visible signs such as consistent growth in church attendance." I can't answer this for the po-

...period, but I can say that since the experience set forth above our attendance at old services has increased more than 500%. Many of our battery commanders insist (to the chaplain's delight) that services be held every installation where the men are: gun positions, fox holes, dugouts, etc., and the men are as insistent in attending. This is a result, in most cases, of fox hole religion, and it is lasting and all indications are that it will last.

Perhaps I appear to be over-optimistic in what I have said. I don't intend to convey the impression that each and every one of our combat soldiers is a religious convert, and that when he returns home he will throw himself enthusiastically into the program of the church. But I do say that so-called fox hole religion is making a real and lasting impression on many men, and that it is my belief that in many cases it is not transitory, but lasting.

The things that I have said above I have discovered and talked over with many men, and they concur in it. This is not the sentiment of just one over-enthusiastic chaplain. These men have been up against the flame of the first time. I believe that many veteran chaplains who have been with combat troops will bear me out in what I say. I have no quarrel with Mr. Doty, but I feel that he has seen a different side of the picture from mine.

In these past weeks I have been reminded constantly of the question that was asked Peter by the crowds on Pentecost: "Men and brethren, what shall we do?" I have tried to

answer this question as well as I know how, as Peter did. This may be a question which will be asked our Church many times when the men come home.

(Chaplain) WALTER W. McNEIL, JR.,  
Capt. 99th Div. Arty.

**Correction**

THE LIVING CHURCH issue of January January 21st incorrectly stated that Bishop Oldham preached his sermon, A Tribute to William Temple, in Westminster Abbey, instead of in St. Paul's Cathedral, London, as is correct.

**EDUCATIONAL**

**SECONDARY SCHOOLS**

**Rev. N. M. Feringa to Become Headmaster of Watkinson School**

The Rev. Nicholas M. Feringa has accepted the position of headmaster of the Watkinson School, Hartford, Conn., and the Rev. Charles Geerts will become the assistant headmaster. Both men were at the Chapel of the Incarnation, New York City, before going to St. Peter's School, Peekskill, N. Y., in the fall of 1943.

The Watkinson School was established in 1857 and has recently been reorganized entirely. It is an endowed school, designed to give all the advantages of a fine secondary boarding school to boys of moderate means. The tuition rate will be \$30 per month and admission limited to those who can not afford to pay higher rates. Where room permits some other might be taken, but at a higher rate.

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**CONFERENCES**

**Kanuga Schedule**

The Board of Managers of the Kanuga Conferences, Hendersonville, N. C., met in Columbia, S. C., the early part of February, and, with the assurance that such Church conferences would be allowed this summer, arranged the schedule for 1945:

Laymen's Conferences, June 1st to 4th; Retreat for Women, June 4th to 7th; Woman's Auxiliary Convention, diocese of Western North Carolina, June 7th and 8th; Midget Camp (girls), June 8th to 21st; Junior Conference, June 9th to 22d; Cub Camp (boys), June 22d to July 5th; Young People's Conference, June 23d to July 6th; Adult Conference, July 7th to 21st; College Conference, July 7th to 21st; Clergy School, July 9th to 21st; Provincial Youth Meeting, July 21st to 28th; Guest Period, July 22d to September 1st; Boys' Camp, July 28th to August 25th.

Information for any or all periods may be obtained by writing to the supervisor, the Rev. John A. Pinckney, P. O. Box 308, Clemson, S. C.

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# DEATHS

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

## George E. Edgar, Priest

The Rev. George E. Edgar, retired, died at his home in Doylestown, Pa., on February 19th after a long illness. His age was 84. Born in Ireland, and educated at St. Aidan's College, Birkenhead, England, he became assistant rector of St. George's, Toronto, Canada, soon after his ordination to the priesthood in 1889. Among the churches he served in the United States are Grace Church, Copenhagen, N. Y., and Holy Trinity parish, Greensboro, Md. He leaves a widow and four children.

## Mrs. Hugh Campbell

Mrs. Marie S. Campbell of Ralph, Mich., died after a stroke on February 14th at St. Francis Hospital, Escanaba. She is survived by her three children, Mrs. L. F. West, Mrs. E. Dahlstrom, and Archie. There are also three grandchildren and three sisters and one brother who survive her. Her husband, Hugh Campbell, died eight years ago. Burial services were held in St. Stephen's Church, Escanaba, with Bishop Page, the Rev. Messrs. J. G. Ward and G. C. Weiser officiating. Burial was in Lakeview Cemetery.

Known throughout the north country as the "Angel of the North," Mrs. Campbell had devoted her life to serving people of her community. Coming there as a bride when Ralph was but a frontier lumber town in 1900, she soon won her place in the hearts of all. She was nurse to them when they were hurt, often rendering the first aid that made the difference between life and death. Her home was the nearest thing to a hospital the community had with many a child born in it. She was spiritual advisor as well as physical helper. She conducted a Sunday school for the children of the community for miles around. When an aged widower left her his cabin for taking care of him in his last illness, with the help of her husband, she transformed it into a church which Bishop Harris dedicated as St. Mary's missions. She was postmistress, secretary of the School Board, local Red Cross representative, and general community advisor.

## Mrs. Hollis S. Smith

Mrs. Anne Piper Smith, wife of the Rev. Hollis S. Smith, former missionary

in China, and now rector of St. John Church, Somerville, N. J., died on February 21st. She had been in China from 1922 until the war forced her to depart and had been closely in touch with her husband's work among refugees, both civilian and those of the missionary staff. They had been stationed at Changshu (Zangzok).

Mrs. Smith was a graduate of Brooklyn Heights Seminary and the New York Training School for Deaconesses.

Surviving, besides her husband are her father, Alexander R. Piper; a son, Hollis S. Smith jr.; a daughter, Marjorie Lynn Smith; three sisters, Mrs. Frank Oate, Mrs. Herman Siefke, and Mrs. Philip Reynolds, and a brother, Alexander R. Piper jr.

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# CHANGES

## Appointments Accepted

**Ally.** Rev. Condit N., rector of St. Paul's Church, Watertown, N. Y., will become rector of St. Luke Church, Binghamton, N. Y., on April 16th. Address: 21 Vermont Ave., Binghamton.

**Ally.** Rev. E. Murray, formerly rector of St. James' Church, Berlin, N. H., became minister in charge of St. Anne's Church, Revere, and St. Paul's Church, Beachmont, Mass., on January 7th. Address: 22 School St., Revere.

**Ally.** Rev. Arthur Stevens, formerly assistant rector of St. James' Church, New York City, is now rector of Trinity Church, Houston, Tex. Address: 1015 Holman St., Houston 4.

**Ally.** Rev. Lloyd E., of Nashotah House, has accepted a call to become rector of Christ Church, Waukesha, Wis. He will continue as instructor in church music and in charge of the library at Nashotah House during the spring term. Address: 510 Delavan, Wis.

## Ordinations

### Deacons

**Central New York**—Samuel Norman McCain was ordained deacon by Bishop Peabody of Central New York in St. Paul's Church, Syracuse, N. Y., February 20th. The Rev. Mr. McCain will be on duty early in March as deacon in charge of St. Peter's Church, Copenhagen, N. Y.

**South Carolina**—William Livingston Martin was ordained deacon in All Saints' Church, Waccamaw, S. C., on February 12th by Bishop Peabody of South Carolina. He was presented by the Rev. H. D. Bull, and Bishop Thomas, rector of South Carolina, preached the sermon. The Rev. Mr. Martin is deacon in charge of St. Peter's Church of the Holy Apostles, Barnwell; the Church of the Holy Communion, Allendale; the Church of the Heavenly Rest, Estill; and St. Alban's, Black-

ville; all of South Carolina. Address: Barnwell, S. C.

**Tennessee**—William Evan Sanders and Thomas Highley Morris jr., were ordained to the diaconate February 18th in the Church of the Advent, Nashville, Tenn., by Bishop Maxon of Tennessee. They were presented by the Rev. Prentice A. Pugh and the Rev. Royden K. Yerkes preached the sermon. The Rev. Mr. Sanders is assistant in St. Paul's parish, Chattanooga, Tenn. Address: 305 W. 7th St., Chattanooga 2. The Rev. Mr. Morris is assistant of Holy Trinity Church, St. James' parish, New York. Address: 316 E. 88th St., New York 28.

### Priests

**Atlanta**—The Rev. James Pratt Lincoln was ordained priest February 16th in Emmanuel Church, Athens, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. Fred T. Kyle jr., and the Rev. David Cady Wright jr. preached the sermon. The Rev. Mr. Lincoln is priest in charge of missions at Toccoa, Clarkesville, Tallulah Falls, Alto, and Mount Airy, Ga. Address: Toccoa.

The Rev. John Breckenridge Hunt jr. was ordained priest February 25th in St. James' Church, Cedartown, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. J. Milton Richardson and the Rev. Karl Reiland preached the sermon. The Rev. Mr. Hunt is priest in charge of St. James', Cedartown; and St. Margaret's, Carrollton, Ga. Address: Cedartown.

### Deposition

**Bartrop, Frederic Fox**, was deposed from the ministry at his own request January 23, 1945, by Bishop Sherrill of Massachusetts in the Diocesan House Chapel, Boston, in accordance with the provisions of Canon 52, Section 8, and Canon 68, Section D.

## Degrees Conferred

The Rt. Rev. J. Thomas Heistand, Bishop of Harrisburg, was awarded the honorary degree of Doctor of Sacred Theology on January 17th by the General Theological Seminary.

## Marriages

**Richardson, Rev. Cyril C.**, married Miss Louise B. Shattuck on February 18th in the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y. The Rev. Dr. Richardson is associate professor of Church History at Union Theological Seminary, New York City. Address: 89 Park Ave., Saranac Lake.

**Torrey, Rev. Robert J.**, was married to Miss Barbara Ann Neuman on February 6th in Garden City, New York. The Rev. Mr. Torrey is in charge of the Church of the Messiah, Central Islip, N. Y.

**Womack, Rev. John Lee**, was married to Miss Beverly Bruce Gordon on December 6th at St. James Church, Baton Rouge, La. Bishop Jackson performed the marriage, assisted by the Rev. Philip P. Werlein. Since the first of this year he and Mrs. Womack have been living in Jackson, where he is chaplain at the State Hospital for the insane.

## Diocesan Positions

The Hon. Kennard Underwood of St. Peter's Church, Auburn, N. Y., has accepted appointment by Bishop Peabody of Central New York, as chancellor of the diocese. Son of a former chancellor, the late Hon. George Underwood, who served from 1919 until his death in 1921, Judge Underwood, who is county judge of Cayuga County, succeeds the late Frederick M. Boyer of Watertown, N. Y.

# 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 use the slogan to work in your own personal world. Use it on your friends.

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

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

Church of the Advent, 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, Bishop 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 a.m., 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



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

**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.

**CONNECTICUT**—Rt. Rev. Frederick Grandy 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. Marner, 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 Pernetta DeWolfe, D.D., Bishop; Rt. Rev. John Inasley B. Larned, D.D., Suffragan Bishop

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

Very 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. Saluta's 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

**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. Hohenschild  
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 5 p.m.

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

## NEW YORK—(Cont.)

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. Paull 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

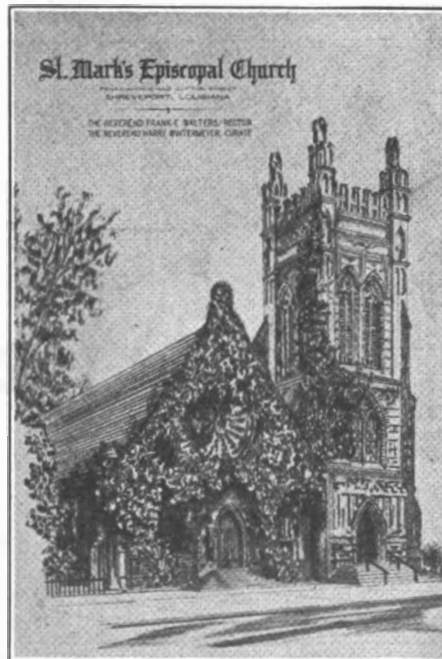
St. James' Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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. 5th 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. Ruelif 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.: Communion 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4



ST. MARK'S CHURCH SHREVEPORT, LA.

## NEW YORK—(Cont.)

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

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

**OKLAHOMA**—Rt. Rev. Thomas Casady, D.D., Bishop  
Trinity Church, Cincinnati Ave. at 5th St., Tulsa  
Rev. E. H. Eckel, Rector; Rev. J. E. Crowder, Rev. E. C. Hyde  
Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (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 Healy, 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. Filer, Th.B., Asst. Rector  
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10 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 Saturdays, 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 DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville G. Lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport  
Rev. L. L. Scalle, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. Dudley Rapp, associate minister  
Sun.: 8, 11 a.m.; 7:30 p.m.; Church School Matins at 9:30 a.m.; Wed.: 11 Special Prayers the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket  
Rev. Harold L. Hutton, Rector; Rev. Leon 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.; Saluta's Days: 10 a.m. H.C. Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

**ROCHESTER**—Rt. Rev. Bartel H. Reinheiser, 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.: 12:12:30 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  
Rev. C. W. Sydnor, jr.  
Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs. 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; 8:30 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 Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 5 p.m. Y.P.F.; 8:30 E.P.; 1st Sun. of month, H.C. also at 8:30 Thurs. 7:30, 11 H.C.

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Weiles, M.A., Dean  
Canon A. Jessup, D.D.; Rev. Robert E. Healy  
Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 p.m. Lenten preaching; Tues. 7:30 a.m. H.C.