

The Living Church



Press Association

Alleluia! Alleluia! Alleluia!

St. Thomas' Choir Boys, New York, Rehearsing for Easter Services.

New Guinea Chapel Construction

TO THE EDITOR: I have received a clipping from one of my men still in the South West Pacific from your issue of October 22, 1944. As my own copies failed to reach me during my evacuation I had failed to see it sooner.

The subject was a group of pictures of a chapel "Somewhere in New Guinea" together with Chaplain William J. Wyckoff. The legend went on to say that the chapel was built in part by native troops. Just to get the record straight the chapel was built entirely by the men of Co. B, 106th Engr. (C) Bn., of the 31st Inf. Div.

I know because it was my chapel. It was finished for services on Easter of last year, and of course at that time furnished completely—benches with backs, altar and tabernacle, dossal of red parachute silk, pulpit, prayer desks, and even including a bell cast for us by a neighboring Naval Repair Ship, to call the men to worship. Celebrations of the Holy Communion in accordance with our Rite were held therein until we left that area.

When we left not knowing who would succeed us we gave the interior furnishings to a near-by base unit that seemed permanently installed there. The bell and altar went on with us and when I left were in use in another little chapel somewhere in the Dutch East Indies.

This is a small matter but I should like for the men who did the work on the building, and it is a very nice one, to get credit for their enthusiastic work.

(Chaplain) HENRY I. LOUITT.

Thanksgiving

TO THE EDITOR: In the midst of this miserable and naughty world, where all too often human nature is more natural than human, and democratic processes are the means of competition between pressure groups and selfish interests, and where the spirit of partisan politics has been known to invade even Church councils, the recent special convention of the diocese of South Florida, for the election of a Suffragan

Bishop, was a refreshing and encouraging occasion. It seems to me that the manner in which the business of the convention was done and the spirit which pervaded it may well prove of interest and possibly of encouragement to others than ourselves.

First of all, the attendance was significant. 76 of the 82 parishes and organized missions of the diocese were represented, most of them by a complete delegation. This was the third convention of the diocese in ten months and it was expected until recently that the regular annual convention would be held as usual in April. Furthermore, this is the busiest season of the year both for clergy and laymen in Florida, and travel is more than usually difficult. The fact that in spite of all this, the attendance on February 7th exceeded all previous records, is eloquent witness to the interest in and sense of responsibility for the work of the Church which obtains in this diocese, and the seriousness with which our people regarded the purpose for which the convention was called. It is further evidence if such were needed of the sound and healthy state of our diocesan life. And this is a tribute both to the diocese and its leadership.

Noteworthy, too, was the spirit which characterized the convention from the Eucharist which opened it to the last ballot. Although five men were nominated and there had been beforehand plenty of discussion and argument about the relative merit of each, the evident prevailing purpose was not the election of a favorite candidate but the choice of the man best fitted for the high office to which he would be called. Especially

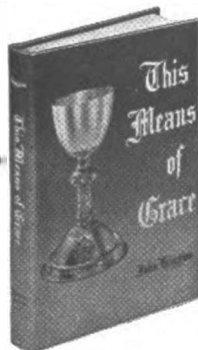
The Living Church

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This Means of Grace

By John Higgins

“THE FACT that the service of Holy Communion is winning its way back to a central place in Protestant churches lays a peculiar obligation on Anglicans thus to interpret the services of the Book of Common Prayer, since it is from that book that Protestants draw most heavily in their endeavor to impart liturgical form to their public worship.

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ratifying was the entire absence of any provision on the basis of Churchmanship or unity. There are to be sure differences of emphasis, points of view, and convictions among us but there is a widespread realization that such matters are secondary and relatively unimportant, and a consciousness of a larger unity much more significant and fundamental, which includes us all and binds our allegiance. It is the Church and its faith that matter; and both are greater than any one individual or group can comprehend or express. The unity for which this Church stands is not a matter of "toleration" of the sort manifested by two strange cats on opposite ends of a fence; nor of compromise—which someone has said means merely to combine the errors of both extremes; but of charity and understanding. I suppose nothing more clearly reveals what a diocese is really like than the election of a bishop; and the unity, sanity, and comprehensiveness evidenced in the election of February 7th are reasons for thanksgiving.

(Rev.) W. KEITH CHIDESTER.

Winter Park, Fla.

Ripe Old Age

TO THE EDITOR: In looking over the Table of "The Succession of American Bishops" in the 1945 ANNUAL, I was surprised to find that Bishop Seabury died Feb. 25, 1896." As the date of his birth is given as "Nov. 30, 1729," he certainly lived to a RIPE OLD AGE. He was consecrated Nov. 4, 1784, so he was bishop 111 years.

(Rev.) WILLIAM H. STONE.

Wenonah, N. J.

Editor's Comment:

Apparently the days of the patriarchs are more recent than we thought! The correct date, of course, is 1796.

A Good Yarn

TO THE EDITOR: Your story, "A Good Yarn," issue of March 18th. Fr. Alley is right up my street. He's a knit-wit, but a pearl of great price.

THOMAS A. SCOTT.

Roanoke, Va.

Overlooked Charges

TO THE EDITOR: In answering Chaplain Farwell's charge [L.C., December 1945] concerning the appeasement policy of his magazine towards Rome you carefully overlooked his other charge that THE LIVING CHURCH is a "mere shadow of what it was four years ago."

I have heard many people say just that. It has become dull and hardly worth purchasing, whereupon at one time it was the best Episcopal magazine published. Its spirit seems to have died. Maybe it needs a good housecleaning.

WILLIAM J. FITZPATRICK, JR.,
Chief Quartermaster, USNR.

Overseas.

Forms of Address

TO THE EDITOR: With reference to the article headed, "Missionaries" on page 6 of your Passion Sunday issue, mention was made of my serving as priest-in-charge of St. John's, Girard, which is correct. No mention was made of my principle cure—St. Andrew's, Fort Scott, where I have been rector since 1941. Would you be so kind as to note this?

As a former newspaperman and as a priest I am interested in correct terminology. I have always thought your policy, as set

forth in the footnote to "The Question Box", a gracious and considerate one, and have wished that it might be more general, in view of the existing schools of thought and personal preferences. It does present difficulties though, does it not, when in the same article one feels called upon to apply "Father" to one priest, and "Mister" to another?

No priest has the right to object to any form of respectful address, in my opinion, even "Reverend," which I loathe, but just for your own information I was not aware of a decided preference for "Mister." Many better priests than I prefer to be called, "Mister," but I have always loved to be called "Father," because it suggests the sort of relationship to which I continually aspire.

Thank you for the continued enjoyment and profit I derive from THE LIVING CHURCH.
(Rev.) JOHN R. CHISHOLM.

Fort Scott, Kans.

Who Are We?

TO THE EDITOR: In THE LIVING CHURCH of March 4th I was interested in Chaplain Martin's letter, "What Protestants Believe." What Churches believe is a very delicate subject. Since I was born and reared in a very fervent Evangelical denomination perhaps I could tell him, but what I am really interested in just now is the status of the Episcopal Church.

After about 15 years in a Calvinist Church I finally cast anchor in the Episcopal Church. I supposed I had found a haven of peace, but not so. One "side" of us is greatly concerned about the all-absorbing question "Are we a part of the one Holy, Catholic and Apostolic Church?", the other or the Protestant side of our Church is afraid of too much Catholicism of any sort or order.

Which are we? Catholic or Protestant? Frankly I don't know and no one ever will know as long as we remain what a friend of mine calls the Episcopal Church, namely a "mongrel church."

A mongrel church! I hear some pious sister exclaim, Not so fast, my good friend, it is possible your friend is right. No person or nation or church can be two things at the same time. This sitting on the fence is getting us nowhere and there fast. We must, sooner or later, climb aboard one band wagon or the other.

So far as I know we are the only Church in Christendom which is not decidedly on one side or the other. If are to be Catholic, let us be so and stop this "pussy-footing." None of the other branches of the Catholic Church lay any claim to Protestantism in any form. If we are Catholic let us do the same.

Or on the other hand, no Protestant Church claims to be Catholic. They would feel insulted if they were called such. In most cases the term Catholicism is odious to them. Now if we want to be Protestant, let us shake off all this Catholicism, and really be the Protestant Episcopal Church.

But for heaven's sake let us decide. What are we? Which are we? *Who are we?*

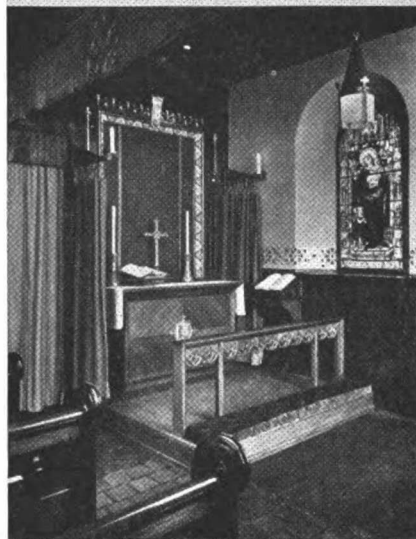
GEORGE H. PECK,
Vestryman.

Bayonne, N. J.

Editor's Comment:

Is there anyone left who feels that the Episcopal Church has a God-given task of reconciling the positive elements of both Catholicism and Protestantism? And that to fail this task would be apostasy? And that to succeed in it requires forbearance, mutual trust, and love on the part of all parties? Or are we all extremists of one kind or another?

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STRICTLY BUSINESS

IN JOPLIN, Mo., a priest recently preached on THE LIVING CHURCH, reviewing the current issue and pointing out to the people "what they were missing in the way of news of world affairs in addition to that of the Church throughout the world." As a result he got four subscriptions and a promise of more. Every Saturday he tears off the front page of the current issue and puts it on the bulletin board. "How is that for promotion?" he asks. Splendid, say we of the LC staff!

* * *

THE 72ND STREET crosstown bus in Manhattan carries a carcard advertising weekday and Sunday services at St. Thomas Chapel on 60th Street between Second and Third avenues. This is the first time I've noticed such carcards. I wonder if churches in other cities are using them?

* * *

A PRIEST is having trouble teaching his four-year-old son not to swear. "Whenever you feel the urge," he pointed out recently, and wearily, "you could say fiddlesticks." The youngster stamped his foot: "Dammmit, I will not say fiddlesticks!"

* * *

LAST WEEK Mrs. Zammett showed a customer both the King James and the American Standard versions of the Bible. "Oh, I wouldn't think of using the American Standard," the customer said vehemently. "If the King James Version was good enough for St. Paul it's good enough for me!"

* * *

THE LC, like the loaves and fishes, says Mrs. A. L. Smart of Worcester, Mass., feeds so many! "A friend gives me his copy. I lend it around our church. A lay reader, Sunday school teacher, a high school teacher—these are only three of many. When it comes back to me it goes to a church boy in Panama. When he and his home-church-sick buddies are through with it, there isn't much left—except the pleasure it has brought and the seeds it has sown."

* * *

A THIEF, fleeing the scene of a jewelry store robbery in Brooklyn, rushed into Christ Church when the Rev. John H. Fitzgerald was celebrating. The 30 persons at the weekday Communion rose in alarm as the thief fled down the aisle and out the side entrance. He was seized by a patrolman a block away. The Communion service went on.

Leon McConery

The Question Box



● *What is the correct position of the pulpit and lectern in relation to the altar?*

I should say that there is not any liturgically correct position, except that in parish churches they should be in the body of the church, but near the choir. In cathedral and collegiate churches they are frequently in the choir.

The only rule is that the pulpit should stand in the best acoustical position, but not in the center of the building, where it would hide the altar. Sometimes this requires it to be placed far down the nave. Some authorities regard the priest as a preacher of the Gospel, and therefore prefer the pulpit on the liturgical north side (left as you face the chancel). Others prefer the south side, on the theory that the preacher in church is proclaiming Christian perfection to those who already have the Gospel, the preachers of the Gospel being the whole body of the faithful, not merely the ordained clergy. Personally, I prefer this position, but have only once been able to use it, practical considerations being more important in the other cases.

The lectern should be in the second-best acoustical position, and on the opposite side. It is convenient to have it so near the choir that the reader need not leave the chancel to read from it, but this is not necessary if some other position is acoustically better.

● *What are the traditional individual symbols of the Seven Sacraments if represented in wood-carving?*

The best symbol of Baptism is the triangle formed of three fishes; Holy Communion, the chalice with a host above it; Confirmation, the dove of the Holy Ghost, or the seven flames; Orders, a Bible supporting a chalice and host and a stole; Matrimony, two joined hands with the IHS above them; Penance, two keys crossed, with or without a scourge; Unction, the dove with an olive branch. There are many symbols of the Holy Eucharist, fewer of the other sacraments, but these listed will be found best for use in wood-carving.

● *What should members of the congregation do with the palms distributed on Palm Sunday?*

They should hold them in their hands during the procession following the distribution of the palms, and during the Holy Gospel. If the Passion is sung separately, they should hold them during it as well as the Gospel.

After service the palms should be taken home and placed in the principal rooms

and sleeping rooms, in some appropriate place. They should be destroyed by burning shortly before the next Palm Sunday. I usually tell my people to burn them on Ash Wednesday, but that is just because that seems a convenient date. Those in the church buildings should be burned on that date to provide ashes for blessing and distribution, if it is the custom of the parish.

● *Is it proper for a priest to invite all Christians of any faith to partake of Communion?*

The intention of the Church is clearly set forth in the second rubric which stands at the end of the Order of Confirmation on page 299 of the Book of Common Prayer. It reads "and there shall be none admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." It is not therefore proper for a priest to invite all Christians to partake of Communion. It is sometimes argued that this attitude is exclusive and unChristian. The Church excludes no one. It will present for Confirmation all sorts and conditions of men. It does require from those who seek the benefit of its most precious gift two things. First that they understand what the Church believes about its faith and practice; and secondly that they assume by sacred vow the obligations inherent in any precious privilege. Therefore just as a college considers it right to admit to the fellowship of the learned only those who are prepared, and as the gift of citizenship can be given only to those who wish to assume the obligation of citizenship, so also the Church can give its gifts only to those who want them enough to do something about them.

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EASTER DAY

GENERAL

EPISCOPATE

Bishop of Kansas to Be in Charge of North Texas

The Presiding Bishop has appointed Bishop Fenner of Kansas, to represent him in charge of the missionary district of North Texas.

Bishop E. Cecil Seaman, former Bishop, has retired, and the Rev. T. W. Summers, elected to the office, declined his election. Bishop Fenner will continue in charge until another election is held by the House of Bishops.

Dr. Aldrich Will Be Consecrated May 4th

The Rev. Dr. Donald B. Aldrich, Bishop-Coadjutor-elect of the diocese of Michigan, will be consecrated in St. Paul's Cathedral, Detroit, on May 4th. Sufficient consents from bishops and standing committees of the Church to the consecration of Dr. Aldrich have been secured, and an official announcement to the diocese of Michigan was made to this effect by Bishop Creighton late in March.

The program for the consecration has not as yet been definitely arranged.

THE PEACE

Joint Call to Prayer For United Nations Conference

Leaders of 28 Christian Churches and six interdenominational agencies have issued a joint call for a special Day of Prayer for the success of the United Nations Conference at San Francisco. The appeal designated Sunday, April 22d, and Wednesday, April 25th, the day the conference opens, as the occasion for united intercession.

To secure a world-wide concert of prayer, a similar appeal has been cabled to church bodies in Europe, Asia, Africa, and South America through the World Council of Churches and the International Missionary Council.

WARNING

The message, released through the Federal Council of Churches, warned that failure of the United Nations Conference would "mark a long step toward a third world war," stressed the concern of the Church leaders for the outcome of the deliberations, and expressed belief that

success of the conference can offer "reasonable hope for the development of a just and durable peace."

Other signers included Bishop G. Bromley Oxnam of New York, president of the Federal Council; Cmdr. Harold Stassen, president of the International Council of Religious Education; Mrs. Harper Sibley of Rochester, president of the United Council of Church Women.

Bishop Kirchhoffer's Prayer For San Francisco Conference

The following prayer has been authorized for use by all clergy in his diocese by Bishop Kirchhoffer of Indianapolis, in connection with the coming conference of the United Nations in San Francisco:

Let us pray for the coming conference of the United Nations in San Francisco.

Almighty God, Ruler of the nations, and Father of all mankind, we raise to Thee our fears and hopes for the world that is yet to be. By the power of Thy Holy Spirit enlighten the minds, stir into action the wills, and inspire the voice of Thy people everywhere that they may know and make known the things that belong to their peace. Open the ears and cleanse the hearts of those to whom authority is given, that they may hear the cry of Thy people, and casting out all fear, self-seeking, pride and prejudice, may lay upon the sure foundation of obedience to Thy laws and justice to Thy children everywhere, a peace which cannot be broken. We ask it in the name of the Prince of Peace, our only Saviour Jesus Christ. *Amen.*

John Foster Dulles Speaks To United Nations Forum

John Foster Dulles, discussing the "Peaceful Settlement of International Disputes" before the United Nations Forum on March 26th in Washington, said that the world charter which would come out of San Francisco would not guarantee peaceful settlement. It would, he said, keep the nations around a table for consultation and launch them onto specific projects for the general good and thereby develop greater fellowship. That, he said, was the beginning of world order, but only the beginning.

We shall have to wait upon the further development of international law before we have "streamlined, modern, instrumentalities" like courts and policemen which can surely keep the peace, he asserted.

"These may come later on," he added. "In the meantime conflicts of interests will

still be settled primarily by power. We can hope that the power will be potential power and not actually applied power. That depends above all on the wisdom, self-restraint, and unity of the peoples and leaders of Great Britain, Soviet Russia and the United States.

"Any order which depends on individuals rather than principles and institutions is a precarious order. Therefore San Francisco must be looked to not as stopping point but as a starting point."

Mr. Dulles, prominent international lawyer and chairman of the Commission on a Just and Durable Peace, told his audience in Constitution Hall that there does not exist sufficient association among the nations and sufficient trust and confidence to set up any formal machinery for creating law at the present time. He said that the Dumbarton Oaks proposals provide a world court to decide justiciable disputes and military contingents to deter those who would resort to force to settle disputes, but pointed out that courts and policemen are relatively impotent until there is an adequate body of international law. It does not exist today.

CONTINUOUS CONSULTATION

The problem can be realistically approached, Mr. Dulles declared, only by the process of bringing the representatives of the nation together for continuous consultation about matters of common concern and creating functional agencies whereby the nations in association do creative tasks which will inspire them with increasing trust and confidence in each other.

Through the Kellogg-Briand pact the nations agreed to renounce war as an instrument of national policy and while it gave rise to great jubilation it probably was a positive detriment because it created a sense of security that proved illusory, in Mr. Dulles' opinion.

"This time it is of the utmost importance that we be realistic," he commented. "We must see the Dumbarton Oaks proposals for what they are—a good start. They can be nothing more. Peoples do not, at a single step, pass from a condition of anarchy to a condition of perfect order."

Mr. Dulles described the provision for a Council designed to function continuously as the most important single aspect of the Dumbarton Oaks Plan:

"It is through talking things over that people gradually develop a common approach and common understanding of what is proper conduct. These talks of the Security Council and the reasoned conclusions to which the Security Council may

come should build up custom or common law."

The second great feature, Mr. Dulles said, is the authority given to the assembly to create great economic and social agencies, to seek solution of such problems as international finance and monetary exchange considered at Bretton Woods; promote autonomy of subject peoples and limitation of armament; revision of treaties and prior international decisions which may turn out to be unjust and unnecessarily repressive of human aspirations. He warned that the possibilities of the world organization along these lines may be ignored because many seem to think that the organization is essentially one to preserve the *status quo*.

Mr. Dulles said that it is important to avoid the conclusion that because the Dumbarton Oaks proposals include a court and something corresponding to a policeman that all is well and future settlement of disputes assured.

During the past 50 years there has been no lack of tribunals to settle disputes between nations, but they were unable to deal with the strains which have made war a recurrent and almost constant phenomenon during the period.

"The causes of those wars were not 'justiciable'" the international lawyer pointed out. "Therefore, until we can find some way of enlarging the body of international law so that it deals with the serious controversies which lead to war there is no reason to believe that the world court under the Dumbarton Oaks proposals will be any part in peacefully settling international disputes than the same court did during the last 25 years, or as the Permanent Court of Arbitration did during the past 45 years."

Turning to the role of policemen, Mr. Dulles said policemen are futile without laws and the Dumbarton Oaks plan for using military contingents is very ineffective because they are not harnessed to law.

"We do not put a man in a blue uniform and give him a badge and a revolver and tell him to go out and shoot anyone he feels like. That would not maintain peace and order. On the contrary, that would be a menace. Without law he would not know when and how to act. The conclusion is inescapable that the Dumbarton Oaks plan for a court and a policeman, while good as far as it goes, does not go very far. It cannot go far because of the absence of law. . . .

"The fact that we cannot yet have a perfect world structure does not, however, mean that we should do nothing. On the contrary, it means that the nations should get started working together in ways that can promote association and dissipate the present distrust. Dumbarton Oaks is a forward step because it starts that process."

FEDERAL COUNCIL

Mr. Fagley Joins Staff

Richard M. Fagley, educational secretary of the Church Peace Union for the past seven years, has resigned to become an associate secretary of the Commission

on a Just and Durable Peace of the Federal Council, it was announced at Union headquarters in New York.

Mr. Fagley succeeds Dr. Luman J. Shafer, who recently returned to his post as secretary of the Board of Foreign Missions of the Reformed Church after serving with the Commission for more than a year.

While with the Church Peace Union, Mr. Fagley helped to draft the tri-faith Pattern for Peace, issued in October of 1943 by prominent Protestants, Catholics, and Jews.

Asks Government

Maintenance of C.O.'s

Government maintenance of conscientious objectors assigned to Civilian Public Service has been urged by the executive committee of the Federal Council of Churches which approved a statement prepared by its Committee on the Conscientious Objectors.

At the present time, all but three of some 30 CPS camps in the country are maintained by Church bodies, notably the Friends, Brethren, and Mennonites, at an estimated annual cost of \$1,500,000.

The committee asked that earnings of C.O.'s, now held in a frozen fund of the United States Treasury, be made available for the relief of their dependents, and that "just compensation" be provided when men are killed or injured in executing the duties to which they are assigned.

It also suggested that, in order to utilize the work of C.O.'s to the "maximum social advantage," religious and social welfare organizations should have access to the services of qualified CPS assignees who may seek work with these agencies.

The committee further urged that C.O.'s be permitted to engage in programs of relief and rehabilitation abroad, and that the parole of imprisoned objectors be facilitated "under the procedures provided by law so that the nation may profit from their socially useful work."

Paying tribute to those C.O.'s who are "serving with honor and often with heroism under fire in the armed forces," the committee expressed its accord with the purpose of the War Department "that these men who have served honorably in the armed forces shall not be discriminated against in matters of discharge and the benefits embodied in the G.I. Bill of Rights."

WOMAN'S AUXILIARY

Mrs. Clinton Quin to Be Presiding Officer

Mrs. Clinton S. Quin of Houston, Texas, who, as previously announced, declined her election as presiding officer for the 1946 Triennial Meeting of the women of the Church and was asked to reconsider, has now accepted. Mrs. Quin served two terms on the national executive board of the Woman's Auxiliary, 1937-1943, and was its chairman for a year. Attendance at Triennial Meetings has made her

oroughly familiar with their procedure, and she has been a leader in her diocese and province. Her husband is Bishop of Texas.

The Triennial of 1943 asked a nominating committee to receive names for presiding officer and an assistant, and asked the Auxiliary's executive board to elect, which it did at its meeting last February. The election takes place long in advance of the meeting in order that the officers may be in close touch with the program as it is being planned. The assistant presiding officer, as previously announced, is Mr. Roger L. Kingsland, of Fairmont, W. Va. the present chairman of the executive board.

YOUNG PEOPLE

World Student Christian Group To Meet in New York

Executive committee members of the World Student Christian Federation from Holland, England, New Zealand, Canada, India, China, and possibly Belgium and France will meet in New York in May to map postwar reconstruction plans of the federation. It will be the first session the committee has been able to hold in six years.

Dr. W. A. Visser 't Hooft of Geneva, Switzerland, chairman of the federation will preside at the meeting.

Among the main problems to be considered will be those of student relief, aid for national student Christian movement and restoration of friendly relations with German and Japanese students after the war.

SAVE THE CHILDREN

Merger With Temporary Council For Europe's Children

Through its chairman, Dr. Howard E. Kershner, the Temporary Council for Europe's Children announces the merger of that organization with the Save the Children Federation, child service agency conducting both domestic and overseas programs, with national headquarters at 1 Madison Avenue, New York. A majority of the members of the Council have signified their willingness to serve with the board of directors, the corporation, or committees of the Federation. Dr. Kershner is chairman of the Federation's overseas committee.

The Council, organized in 1943, brought together leaders in public affairs, labor, business, education, religion and the various professions in an educational campaign to save Europe's children by sending food through the blockade.

"Now that most of Europe is liberated," Dr. Kershner said in his announcement, "the Temporary Council feels that its work is finished. Its members believe that they can be most useful in the postwar period through the Save the Children Federation, now in its 13th year of continuous service to children in the southern Mediterranean and with an expanding program twice to the children of Europe."

PHILIPPINES

Diocese in Ruins

By the Rev. CLIFFORD E. BARRY NOBES

Do you remember the pictures of the wreckage of Coventry? Try to imagine hills of concrete rubble, with a few square yards of recognizable walls standing here and there. Litter the rubble with shell cases, with hundreds of unexploded 75 mm. shells, with cartridge belts and with other debris of war. Scatter a few very dead Japanese soldiers over the ruins. Bury dozens more under the concrete fragments. Be sure to trim off all the branches of the bushes and trees in the outer compound and sear the stumps which remain. Then you will have a mental image of what remains of the compound of the Cathedral of St. Mary and St. John, Manila.

When the Japanese withdrew from the north side of the city to the Walled City and the districts south of the Pasig, they entrenched themselves in every concrete building they could find. They breached the walls of the buildings to push out the snouts of their field guns and mortars. And block by block, house by house, room by room, the American forces of liberation had to shell the Japanese from their positions. Even after a building was completely ruined, it remained a menace to our forces for the Japanese snipers burrowed into the wreckage and shot at our men as they patrolled the apparently subjugated areas.

It was unfortunate that our Church had such sturdy buildings on its main Manila compound. The old Columbia Club, established by Bishop Brent, and in later years leased to the YWCA, is gone, simply nonexistent. Bishopsted remains as a shell of a building. The magnificent church house, built during Bishop Mosher's incumbency, is totally ruined. All that stands of the Cathedral proper is a few square yards of the nave walls, the skeleton of the crossing and a heap of stinking rubble. The Americans are trying as quickly as possible to clean out the corpses, but so deep is the debris and so many were the soldiers caught in the terrific cannonading, that it is a gigantic task. Yesterday when I inspected the property of the church on the south side of town I saw Filipino laborers heaping the dead onto large army trucks for transportation to the crematorium. It will require many such trucks to carry away the remains of the fanatical Japanese garrison. The rectory, behind the Bishop's house, leaves no sign of its former existence. It was levelled by gunfire and mines and then the wooden wreckage was consumed in flames. The former House of the Holy Child, lately used as a mission residence, received a direct hit through the roof, which exploded and gutted the interior. The house is the only one of the mission buildings on that side of town which might possibly be rebuilt. All the others must be written off as complete losses.

On the north side of the river the fight-

ing was less savage. But in their endeavor to hold back the advancing Americans the Japanese set fire to several square miles of buildings. In the resultant inferno both of our Chinese congregations lost their churches. The newly built Chinese school compound, near St. Luke's Hospital compound, was untouched by war, but the Japanese had destroyed the newest building, a school and dormitory, during their occupancy of Manila. The Japanese confiscated St. Luke's compound in the early days of the war and turned the hospital into a hospital for Nipponese civilians. That was a stroke of good fortune for us, for the property is intact. No repairs have been made, however, and the whole building is in a sad state of disrepair. The beautiful chapel on the compound will perhaps have the distinction of being the only Episcopal church in the Islands to survive the war.

There are still some of our buildings standing in the Igorot country, but the war has moved north, and the Japanese garrison is sure to use strong buildings wherever they find them in the same way as they did down here. We know that All Saints' Mission compound, in Bontoc, Mountain Province, has been regional headquarters for the Japanese since 1942. We know too that the rectory has been practically demolished by the Japanese already. Whether the concrete church and girls' dormitory will escape the artillery and aerial attacks sure to come is dubious. Everything on our compounds in several of the outstations, Alab and Tukuran especially, has been levelled to the ground already. This destruction is due partially to the Japanese garrisons there and partially to the Igorots, who looted materials from the buildings for their own use. When the Japanese reached Balbalasang in 1942, they set the torch to most of the mission buildings there, leaving only the church itself. Of Sagada and Besao we know nothing, but we fear the worst, for we know that guerrilla activity has been constant there, and we know that the Japanese will use their field guns against them. If the buildings are not ruined by the enemy, then they will be used by them and ruined by our own shellfire. Mindanao has been cloaked in silence, so far as we are concerned, so we know nothing for certain of what has happened to the Zamboanga and Upi compounds, but again, none of us entertain any hopes of ever seeing the buildings intact again. In 1944 we heard that all the buildings in the Zamboanga compound, with the exception of the hospital, had been razed to make place for a Japanese airfield. Since that time the city has been the target of constant air raids, so perhaps by now the hospital has been levelled, too.

HOME FRONT

Churches Not On Priority List for Surplus Property

Church-supported colleges and other non-profit educational institutions are on the priority list to get surplus property,

but churches have not yet been included among the groups that do get priorities, the Surplus Property Board has announced.

In a press release, the SPB pointed out that "time priorities shall be given to states, local governments, tax-supported and non-profit institutions for the purchase of surplus property," but inquiry revealed that churches were not included in the "non-profit" institutions category.

"As is known, this question of priorities on purchase of surplus property is one of the most important now under consideration by the board," a spokesman said. "We can say that churches are being considered for a place on the priority list, but nothing definite can be given out now."

Policy on Permits For Religious Meetings

The policy of the War Committee on Conventions on Church meetings and religious gatherings has been stated in a letter from the Committee to the Federal Council of Churches.

No permit is required for the holding of any meeting for religious worship or for ecclesiastical ceremony, the committee stated. No permit is required for any conference or meeting attended by not more than 50 persons from beyond the local commuting zone, or, in the case of rural communities, beyond the normal trading area of the locality in which the meeting is held.

The committee said application must be made for permission to hold other types of church meetings and that it will act on such applications in accordance with the following principles:

If an application is filed for permission to hold a Church legislative meeting, the policy of the committee is to grant a permit with the understanding that attendance must be held to the minimum number necessary for the group properly to function. The committee defines a Church legislative meeting as one called to transact business essential to the continuance or survival of the church organization. Among distinguishing characteristics of such meetings are:

1. The fiscal operation and control of church properties;
2. The amendment of canonical laws;
3. The election of a bishop, moderator or other chief executive officer of the church in the district, synod, diocese, presbytery, etc.;
4. The selection or examination of candidates for ordination;
5. The assignment of pastors; and
6. The allocation of funds.

Meetings of auxiliary groups such as women's organizations, youth groups and missionary societies held concurrently with a church legislative conference require separate application for a permit. Meetings of communions that have no central governing body are not eligible for permits as church legislative meetings.

Permits are required for meetings of diocesan societies, organizations of lay-

men, and for ministers' conferences, youth group meetings and various other church auxiliary bodies. The policy of the committee is to deny such permits.

Special courses of instruction for ministers or laymen require a permit unless they are part of the regular normal curriculum of the educational institution in which they are held.

Church camps and summer assemblies following the normal vacation pattern do not require a permit. But any convention or meeting held at a camp or summer assembly ground does require a permit.

Cathedral Plans Memorial Chapel For Servicemen

Trinity Cathedral, Phoenix, Ariz., will set apart the Easter Offering as a building fund for a Memorial Chapel to be dedicated in memory of Trinity men and women who have made the supreme sacrifice, and as a tribute to all those who have entered the service from the Cathedral. The Honor Roll now totals 350 from a parish which has about 1200 communicants.

All funds received will be invested in War Bonds, and held until building is possible. The chapel is planned for the west side of the present Cathedral structure, and will open in to it. The late Ralph Adams Cram, frequently a winter visitor to Phoenix, presented the Cathedral with a sketch of the proposed chapel in 1938.

The chapel will also provide an additional seating space; and a special place for weddings, funerals, weekday and early services, on the many occasions where the large Cathedral detracts from the element of worship for a small congregation.

No organized solicitational campaign is planned, but rather the gifts will be entirely free will, through the Easter offering. It is expected that the cost will be about \$25,000.

For Recuperating Servicemen

Many thousands of the nation's fighting forces and ex-servicemen are finding rest, recuperation and hospital care in Asheville, N. C., and its immediate neighborhood. The United States Government Hospital at Oteen, known as "The Veterans' Administration Facility," five miles from the city, was founded during World War I, and its plant recently enlarged, to accommodate 1,300 patients. The Moore General Hospital at Swannanoa, United States Government hospital, a few miles further east, was built for this war, having a capacity for 2,000. The Naval Convalescent Hospital, using the large Kenilworth Inn, suburban to Asheville, and opened in May, 1943, gives care to sailors and marines sent from other Naval hospitals. Four thousand patients have been treated here.

Within the past two years, four large hotels at Asheville, the former Asheville College buildings and other city buildings have been requisitioned by the Army

Ground and Service Redistribution Office, bringing relaxation to war-returnees, sent here to wait for further assignments. The government provides all kinds of recreation for these, both out and indoors. The city also attracts numbers of servicemen weekends from the N. C. and S. C. army and air camps.

The Church in Asheville immediately came to the front in offering the help and the influence of the Christian religion to these many thousand visitors. At Trinity Church, whose rector is the Rev. George Floyd Rogers, the community service lounge is open every afternoon and night and provides recreation, suppers, entertainments, dances and even overnight lodging. Junior and senior hostesses help provide entertainment and contribute financially toward this work. Women of the several Protestant churches of the city and of All Souls', Biltmore, have also cooperated as hostesses. As many as 8,000 men and women have registered at the lounge since it opened in October, 1943. The Roman Catholic church, Jewish synagogue, the YMCA and YWCA also have service lounges in Asheville.

Notable work has been done by Lt. Col. Morgan Asheley, for the past two and a half years, post chaplain at the General Hospital at Swannanoa. The hospital chapel has been used for church services, properly fitted at times of service, with Holy Communion celebrated each Sunday at 7:00 A.M. and a service of general character for all patients at 10:15. The Reserved Sacrament has been taken to patients at times. One daily duty of the chaplain is in meeting the trains that bring in the numbers of war-casualties. Chaplain Asheley is retiring May 1st from the army and has resigned from his position at the hospital. He hopes to return to parochial life and was rector at Trinity Church, Rutland, Vt., for 23 years before entering army service.

At the government hospital at Oteen,

the Western North Carolina diocese provides a chaplain, the Rev. J. H. Rhys, priest in charge of St. James' Church, Black Mountain. His first care at the hospital is for the patients and those of the staff belonging to the Church although ministering on his rounds to one and all. There are two post chaplains, a Roman Catholic and a Baptist. Fr. Rhys provides the Holy Eucharist twice each month in different wards, and at the Red Cross Hospital on the Church's chief feasts. Once each month the Sacrament is taken to bed-ridden patients. Tracts are distributed. Fr. Rhys also visits at the Western N. Carolina Sanatorium, of 300 tubercular patients near Black Mountain. There the Sacrament is taken each month to Church communicants.

Besides Trinity, the mother church in Asheville, there are of the Episcopal Church, St. Faith, St. Mary's Church, the Rev. A. W. Farnum, rector; the Church of the Redeemer, Craggy Road, the Rev. D. J. Stroup, priest in charge; and All Souls' Church, Biltmore, the Rev. T. N. Northrup, rector.

That Ensign and Divine Service

By Chaplain WILLIAM T. HOLT, USN

Alan Mayer, Ensign, USN, Naval Academy graduate, class of 1945, conducts Divine Service on his ship, which cannot be named here. The ship does not rate a chaplain, and Ensign Mayer never conducted Divine Services before but he thought some one should and that he could do so.

Now the big item is not that an ensign conducts Divine Service. The writer has known of ensigns and others of other ranks and ranks doing the same. It is a great thing for an officer or enlisted man to do. At the Amphibious Training Base, Coronado, Calif., we have worked out a "Religious Kit" for this very purpose. It was to get one of these kits, and also much information on how to conduct Divine Service, that led Ensign Mayer to come to the chaplain's office.

The big item came out in the course of our conversation. Ensign Mayer is a Jew. In the Naval Academy he had a very definite religious experience. He was converted to Christianity but he came with a desire to "worship the Lord in the beauty of Holiness." Those are not his words but it expresses, I think, what he felt at the time.

Ensign Mayer said he was scared, very scared, when he held the first service. He still feels jumpy when the launching horn comes to begin a Service. The fact that he, being a Jew, holds Divine Service for Christians does not trouble him. There is the Old Testament and much in the New Testament he can use; as for example the parables. And as for the prayers, he can use expressions from, and indeed the spirit of, the Psalms. He said he gave a talk on the parable of the two men who went to the temple to pray, the one a Pharisee and the other a Publican.

I hope to hear from Ensign Mayer some time or other to learn how he is "making it."

EVEN AS MARY

I COULD not rest Good Friday,
(Nor Mary Magdelene) —
I lived the hours she lived
That day,
I saw as she had seen—

All the following Sabbath,
Spices I too prepared,
Mixed tears with myrrh and aloes—
I fared as Mary fared—

I rose with joy on Easter,
Filled with a ringing chord—
Knowing that in the garden
Mary had met her Lord.

LUCY A. K. ADEE.

HINA

Fr. Walter Morse's Ton of Drugs Arrives

Fr. Walter P. Morse, SSJE, has completed the task he set for himself, the journey from New York to China, with a shipment of more than a ton of drugs. Writes Fr. Morse: "All my things got rough safely, not a pill lost, not a bottle broken, and all free of charge all the way from America to this little town (Patung) in the Yangtze gorges. I have at last arrived, after months and months of delays, at the very place I said I was going to when I left America. And arrived with a full ton of medical relief supplies!

"I left New York with about 1,300 pounds of medicines. At Port Elizabeth I met the second *Gripsholm*, also acquired more drugs. At Durban I stayed a month, visiting at a national hospital and advising dysentery and acquired about 500 pounds more of medical supplies, all free. Then to Bombay where I stayed with our S.J.E. Fathers for three weeks while I tried to wangle free transportation for drugs across India. Finally succeeded. In Calcutta stayed six weeks trying to get drugs into China free—succeeded—that is, was 'promised' so went on to Kunming. Here trouble began. The promisers found at they couldn't do it so easily.

WAITING

"Then there came months (ten of them) of various and desperate efforts on my part with persons at a great distance. When it was I almost gave up hope of succeeding. Meanwhile I got busy earning my living to obviate taking a dole, and with what free time I had I begged medicines, not from Church sources, and did that relief I could among Chinese soldiers and other poor on the streets.

"Finally the drugs arrived, and I wrote Bishop Gilman what he wanted me to do. He had no special plan, so I felt free to proceed to the destination I had chosen at the first. The United States Army transported my goods to Chungking and I followed by way of Tsing Chen, and the Middle School for which I brought a truck from Kunming. Then to Chungking here I spent three more miserable weeks: another transportation wangle to get a Chinese shipping company to take my things down here. Finally succeeded and without notice was told to pile myself and boxes on a boat and proceed. And here I am, with life just beginning I feel!

"I came here literally not knowing how I was to manage and not knowing a soul in the place, arrived at night, had to get my cargo off the boat that night, safely stored and all the rest of it. It only shows what an incredible country China is that I accomplished all that in the dark, and was able to turn in for a night's rest in an inn by 9:00 P.M. Next morning I literally found a home in the post office—the very bosom of the post office staff. It's foolish to try to praise China; it passes everything we can say or imagine. How I live in the post office (so I must

write letters!) stuck like the rest of this town on the steep side of the gorge, looking down from my window unto our dear Yangtze River with the opposite cliff going up almost out of sight.

"Do you know, I am the *first* one back into the Hankow diocese? There is plenty for me to do here among the soldiers and from here I can visit other towns for the relief."

In First Convoy Over Ledo Road to Chungking

After arriving in Chungking, China, with the first convoy over the newly-opened Ledo (or Stilwell) Road, Edmund L. Souder jr., Blue Network war correspondent, wrote about his experiences and about Churchpeople he had seen, to his father, the Rev. Edmund L. Souder, rector of St. Mary's and St. Mark's Churches, Honolulu. The following are excerpts from his letter:

"... The trip up the Burma Road was certainly an interesting experience, especially since it was made in company with the first convoy over the newly-opened Ledo (or Stilwell) Road. Reviewing the trip briefly, I left Calcutta by plane early on January 23d, hoping to join the convoy before it left Myitkyina. Arriving there, I found I had missed it by four hours, so hopped another plane and caught the convoy in Bhamo that night. Next day we continued on to Namhkam, at which point we were held up four days due to the fact that the Japs still held the stretch of road from Namhkam to Wanting (China), about 40 miles. During the four days in Namhkam, I got to know "the Burma Surgeon," Dr. Seagrave, just returning to his blown-up hospital two and a half years after being driven out. I attended a large feast the natives put on to welcome him back—a feast which included many colorful Burmese dances and songs. I saw the actual workings of the hospital—and witnessed two sickening operations: one on a Jap, the other on a Chinese soldier.

"Finally, the following Sunday the last of the Japs were cleared out of Mong Yu, the junction of the Ledo and Burma Roads up ahead, and the convoy rolled on to China, with interesting welcoming ceremonies at Wanting. . . .

"TIN HAO"

"The China portion of the Burma Road certainly offers some breath-taking views of terraced mountain-sides, with sheer drops of four thousand feet from the twisting road to the gorges below. Wherever we went we were given an enthusiastic welcome by the Chinese: lots of smiles, and upraised thumbs and "Tin Hao's" (very good!) and feasts.

"When we reached Yunnanyi, two days prior to the convoy's arrival in Kunming, I decided to leave the convoy, fly on ahead to Kunming, get some clothes to replace those stolen and prepare my scripts for broadcasting as soon as the convoy was in.

"The two-day stay in Kunming, therefore, was pretty much of a rush. I did

manage to attend Mass on Sunday morning at St. John's and to see Fr. Wood, Bishop Gilman, Gilbert Baker and Patty Sherman (Baker), Miss Monteiro, and Mrs. Allen. Also, down in Tali, I ran into Mr. and Mrs. John Coe, who are working at Hua Chung University in Sichow. It was a hurried visit, but I at least got to say hello to all these people, who, one and all wanted to be remembered to you. Fr. Wood is going to Sichow to work now.

CELEBRATION

"As soon as Mass was over I bummed a ride to a point outside Kunming where the convoy was bivouacked for the night, and from which point they were due to roll into Kunming later that morning. I wanted to be able to say I rode into Kunming with the first convoy—and I can say it! As we came in, there were speeches and bands and flags and firecrackers! Then at once I rushed to the air-field, and bummed a ride in General —'s private plane for Chungking. That night I got off two broadcasts on the convoy, both of which were used back home, according to a wire from the Blue Network.

"So far I've made calls on Dr. Holly Tong and Dr. Wang Shih-Chie, minister of Information, Ambassador Hurley and General Wedemeyer. There've been press conferences . . . and I am gradually learning my way to the OWI, the state department, army headquarters, etc. Since every place you go in Chungking, you have to go on your own two feet, all of it up and down steep hills and steps, getting around consumes time! It will take a little time to get acclimated!"

CUBA

Diverse Activity

On St. Matthias' Day, Bishop Blankingship quietly celebrated the sixth anniversary of his consecration as Bishop of the missionary district of Cuba in a morning service with a group of the clergy at St. Paul's Church, Camagüey, and afterwards conferred with them about the various problems and opportunities of the work, several far reaching decisions having been arrived at.

On the afternoon of the same day, February 24th, the Bishop went to Vertientes with Archdeacon Townsend for the marriage of the Rev. José Agustín González, rector of Vertientes, which took place at the Iglesia de San Juan Evangelista. The bride was Señorita Graciela Milián, a member of the congregation and a native of Lajas in the Province of Santa Clara. The Rev. and Mrs. González went to Havana and Cárdenas on their honeymoon.

Archdeacon Barrios has been appointed a member of the Cathedral Chapter, which is the first time that the Church of Cuba has had a Cuban on the Cathedral Chapter. The Cathedral has been used mostly by the American and British and British West Indian congregations but at the early service in Spanish an increasing number of Cubans are attending.

Anglicanism in Prison

By the Rev. Clifford E. Barry Nobes

A WARTIME civilian internment camp in a colonial area, because of the circumstances of the time and area, should be a microcosm. Camp Holmes, Baguio, was just that. In this camp established by the Japanese military authorities for the civilians of the Baguio district, miners from the rich gold fields of Baguio rubbed elbows with businessmen, teachers and other professional men shared space with missionaries. The number of missionaries in the camp was out of all proportion to the number one would normally expect to find in any given district. This was due to the fact that in 1940, the Peking Language School, which trains missionaries of every faith for work in China, had moved to Baguio. When the war broke out, all of these transients as well as the regular resident missionaries of northern Luzon were interned at Camp Holmes.

In December, 1941, the Japanese rounded up all the enemy aliens in the Baguio vicinity, including our resident Baguio workers and the staff of Brent School. However, the vast majority of our Anglican workers lived in the Mountain Province far north of Baguio, and the province was not subjugated until the middle of 1942, so until then there were but few Anglicans in the camp. In May, 1942, the Japanese infantry had reached the Bontoc subprovince and the staff members of the missions at Bontoc, Sagada and Besao were temporarily interned on the Bontoc compound. In June all these were transferred to Camp Holmes in Trinidad valley. This was formerly the home of a company of Filipino constabulary. The Balbalasang staff members had fled before the advance of the Japanese and successfully hidden out in the hills of northern Luzon until April, 1943, when they were captured by the Japanese and brought into Camp Holmes. This gathering of our missionaries meant that there were some 40 to 50 Anglican missionaries and their families imprisoned in the northern camp. In all, there were about 80 Churchpeople, roughly about 16% of the total camp population, in this camp.

Forty-nine of the 80 people acknowledged the American Episcopal Church as their official connection to Anglicanism, and the remaining 31 owed allegiance to the Church of England, either directly or through one of the daughter Churches in the colonies and dominions. Geographically, our flock came from far distant places. One young miner came from Dawson City, Yukon Territory, just a few miles from the Arctic Circle; another Britisher was from Singapore, a scant degree above the Equator; five more were from Australia, and one was a New Zealander. The Philippine missionaries formed the nucleus of the group, so it is not surprising that missionary work continued in camp and several adults were attracted to our communion while interned there.

The Rt. Rev. Robert Franklin Wilner, Suffragan Bishop of the Philippines, was head of the group until his transfer to the Manila Camp at Santo Tomas University late in 1943. Bishop Wilner visited the northern stations after the outbreak of war in December, 1941, and found that the rapid advance of the Japanese from Lingayan Gulf through the central plain had cut off his road back to Manila. The Bishop made the best of it by remaining with us in Bontoc until we were all interned together.

RELIGIOUS SERVICES

Just before the arrival of the Anglican missionaries in Camp Holmes, permission was granted by the Japanese authorities for public religious services to be held. During the first six months of the camp's existence, the Japanese, not yet knowing how docile American civilian prisoners were, had feared to allow large gatherings in the camp. When they saw that we were all prepared to sit down and wait for General MacArthur to get us out of prison in the proper fashion, they relaxed their former regulations, so from the outset of our internment we were permitted to hold our own services. We started by holding Holy Communion services every Sunday. In November we applied for permission to have a daily service, and the request was granted. It was at this time that all the American Roman Catholic priests, lay Brothers, and Sisters in Baguio were interned. We all felt sure that this meant that the American forces of liberation were knocking at the Philippines' front door. We were allowed only heavily censored Japanese news, so it was quite the thing to read into every little act some hopeful news. Later, when the Romans were transferred to Manila and released there we were equally certain that the Japanese were courting the good will of international Catholicism because of an imminent invasion.

The only available place for Eucharistic celebrations was at one end of a mess hall. We and the Romans shared the single altar we constructed and pooled our altar linens, hangings, and other ecclesiastical paraphernalia. Our Sisters of St. Anne, and St. Mary, and the Roman Sisters from Maryknoll made up the altar guild. The limited amount of time between daylight and breakfast made it necessary for us to cooperate closely with the Romans in arranging the services. Whenever possible, we and they used the same calendar so as to minimize confusion, but whenever there was a conflict in the Ordo, calling for one color for our service and another for theirs, the Sisters of all three Orders bustled about between the two celebrations redressing the altar for the second celebration.

This same spirit of cooperation manifested itself at Christmas time, when members of both congregations scoured the nearby hillsides for holly, pine and

branches, and appropriate greenery for the decoration of the chapel. By the holiday season we had moved to a new chapel. We had transferred a large unused gopur to a central site in camp and set it up for use as a grade school building and a chapel.

From time to time various of the clergy held baptismal services, receiving in all nine children and one adult into the flock. Bishop Wilner's presence made it possible for us to present Confirmation classes to him on two different occasions. At one of these services, a grandmother and her granddaughter were confirmed. The first death in camp was that of an Australian communicant, the son of a priest. We conducted that funeral service and several of the others later on. To meet the need for instructions and exhortations, we inaugurated a weekly sung Evensong with sermon. This service proved to be the most popular in a camp where the multiplicity of sects resulted in numerous services of public worship.

While we were thus able to carry on our own devotional life and bring some comfort to a handful of our fellow prisoners, we were chafing under the thought that the work for which we had come to the islands was being done by a skeleton staff of Filipinos. The Igorot work which had been done by eight priests was now being carried on, under much more inconvenient transportation conditions, by two newly ordained priests, one deacon, and half a dozen partially trained candidates for Holy Orders. But they did their work faithfully and God supported them strongly. We had material evidence of the loyalty of our people on more than one occasion. From time to time we would receive aid in the form of money, clothing, or food, donated by our native congregations at a time when scarcity stalked the land. Prices advanced as much as 10,000%, but right up until the end donations continued to come in.

All the camp work was performed by the internees, without much regard being paid to previous experience, so our missionaries had their camp tasks to carry out. The Bishop at various times was a gardener, a kitchen assistant, and a clerk in the camp store. The rest of the clergy at various times filled the following tasks: dishwasher, cook, policeman, gardener, school teacher, grounds keeper, garbage man, woodsman, woods splitter, fish cleaner, rice cleaner and official looter (in order to get essential community supplies all the houses in the neighborhood were systematically looted). The Sisters and the wives of the missionaries worked at food preparation and school teaching.

In December, 1944, the Japanese moved the entire camp personnel to old Bilibid prison in Manila. The new camp was indescribably filthy and unsanitary. The building allotted to our 500 internees had formerly been a prison hospital, but had been condemned as unfit for human habi-

tion before the war. Since the war had started the Japanese had used it to house military prisoners, and the yard was lined with wooden crosses, grim reminders of the brutality and callousness of the Japanese in their treatment of prisoners.

We set to work as best we could and soon had the place in fairly sanitary condition. One of our first tasks was to pick a quiet cell in an isolated cell block and furnish that as a chapel. Daily services were held, as in Camp Holmes, but we must admit that as the Americans came

closer to Manila and airplanes came more and more frequently, the attention of our congregation was more often on the skies themselves than on Him whom we believe to be behind the skies. On the evening of February 3d, the Americans entered Manila. When the Battle of Manila was over, we were still in Bilibid, with no other place to go. Our church compound on the other side of the town had been totally destroyed by shellfire.

It has been a long three years. No one in his right mind would call it enjoyable

. . . any fraction of it. But it might have been much worse. We were permitted to have tangible evidence of God with us, and had that not been allowed, we most certainly would not have come through as well as we did. We all of us want now to see what the war has done to our home stations, but we know that we are not physically or spiritually fit to resume the work just yet, and so we anxiously await repatriation so that we may get home soon and be ready to return once again to our chosen work.

EVERYDAY RELIGION

The Ten Commandments

The Law of Love and the Resurrection

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

JUST as the Resurrection altered and gave new possibilities of action to the Lord's body, so it gives new direction and force to His moral teaching. Like so many other sayings, the Summary of the Law had an anticipatory character, not to enter into its full meaning until His victory over death had made life the important thing, and action its manifestation. It is in the light of this that the morality which we have been considering as expressed by the Ten Commandments can be reduced to two simple principles, which are really one, love to God and man.

We now tend to think of the Good News, the Gospel, as the proclamation of the Incarnation, the Christmas story. A slightly earlier generation made it the Atonement, conceived of as the story of Good Friday. But really these are inferences from the Gospel as the Primitive Church understood it. To the first Christians the Good News was: "Christ is risen, and we have seen Him; and He has also given us the Holy Spirit." In the light of these experiences they looked upon the present and found it full of joy and vigor. Life had suddenly become worth while, even to the most hopeless outcast. Life is victor over death right now. We have only to live the life of Christ, mediated to us by the Holy Spirit, to conquer every manifestation of death, whether fear, disease, or sin. The future is filled with joy and hope, the conviction that the victory of good has taken place, and waits only for our clearer perception of it. The past sufferings of Israel, the individual's own spiritual difficulties and struggles, are all changed by Christ's victory. The past, indeed, requires repentance. But in connection with Christ's conquering death repentance has become a joyous thing, at last enabled to bring forgiveness. The old sinful man has actually been slain with Christ, and the new has arisen with Him.

The naïve, uncritical acceptance of these experiences had very early to be modified. It could only be maintained in the expectation of an almost im-

mediate Parousia. If the Lord's Second Coming in glory is at any distance in the future, if God has still a history for the world to live through, if mankind is to live out and develop the implications of God's revelation in Christ, then a firmer, more thoughtful attitude to the Good News must be attained. It must have a richer content, or rather the riches of its content must be investigated and developed, if it is to supply the way of God for the generations to which it has become, not exactly an old story, but an assumed part of the background of thought and life. Nobody pays much attention to backgrounds. To keep the Gospel joy there must be a constant renewing and deepening of the Gospel experience. This requires the three-fold religious activity of thought, worship, and obedience—the work of the Holy Spirit.

Men decry theology as destructive of true religion, but religion either develops a theology or dies. After the first wonder, the statement that Christ is risen inevitably gives rise to the question: "What of it?" It only retains its quality of news as it brings new insights into old truths or as its own implications expand. The mysteries of our Lord's person and character, of the spiritual experience which prepared the way for Him, of the purpose and meaning of creation are constantly unfolding in the light of the Resurrection. It assures us of the continuation of our personal existence and of the ultimate victory of God. It gives us an inkling of what man is to be, and shows us our labor is not in vain. Man must keep trying to understand it and we know we can do so because He has given us the Holy Spirit.

The attempt to do without worship has broken down. No religion can be permanent without a cult. A very important element in the Good News is "and we have seen Him." The Resurrection never was just a fact of past history, to be tested in the library and the debating hall. It is an experience, to be tested like any other experience. And all its three parts are important to

the experience; the rising from the tomb, the ascension beyond the conditions of time and space, the sending of the Spirit. These make possible a constant association with Him that will ultimately substitute conviction for belief, and knowledge for reasoning. He is alive, He is here, I can know Him by prayer, by Sacrament, and by any other form of association the circumstances may give rise to. And the longer I associate with Him, the better friends we become, the more Good News there is in His revelation of God and life.

Lastly, our Lord Himself stressed the revelation that comes through obedience. The attempt to lead the good life, with its attendant sense of failure, strengthens our sense of dependence upon Him. Yet we find in His teachings a comparative absence of specific ethical directions. This is because He knew that man had already a pretty fair idea of the basic principles of the good life, at least clear enough to recognize them when shown to him. If there is any truth in the story of the Fall we should expect man to carry into his fallen state some memories of that from which he had fallen. So Christ assumes the principles of natural morality, and of the Old Testament revision of it (both in the Decalog and elsewhere) and instead of destroying fulfils it with a new emphasis. Obedience to these principles is no longer to a blind nature or to human common sense. Nor is it to an inexorable Judge whose first reaction to disobedience is wrath. In the light of the Resurrection and its revelation of the Incarnation and Atonement it becomes an obedience to a Lawgiver who has Himself obeyed the law, even suffering its consequences, who knows by experience the complicated relation between law and justice. It is by trying to obey that we learn the holiness of God, by such successes as we make and by our failures that we learn His power and goodness. And such measure of obedience as we may attain is only possible because He has given us His Holy Spirit.

The Gospel of the Resurrection

EASTER, 1945, finds the world rejoicing in Christ's victory over death while the machinery of death roars unchecked all over the world. At last, the forces of the United Nations begin to see the end of the battle on one front; and on the other, the battle moves steadily forward toward the heart of enemy territory. One by one, occupied lands have been wrested from the invader. The American people, having been led to be over-optimistic once, are now hoping more cautiously; yet V-E day, at least, doesn't seem to be

far away. This Easter is one of hope almost fulfilled striving almost crowned with victory.

But the closer we come to victory in war, the less significance seems to be found in the victory of Christ. Moreover, as the daily newspapers show, our righteous indignation at the wanton cruelty of our enemies seems to be harder into hatred and vengefulness. Already, peace arrangements are being projected with an eye to advantages in the post economic struggle and even to strategic needs for the next

The Easter Collects

Easter Day (1st Communion)

April 1st

"DELIVERED from the power of our enemy." The resurrection did not abolish sin and death. They remain with us. Temptations continue to assail; we may fall into sin; but the power of sin is broken—sin cannot be forced upon us. The enemy of souls may seem to have won when death comes, but his power to hold is completely done away. We must give the enemy no new hold on us, we must die daily from sin and live with Christ, so that the power of our enemy cannot become effective over us again. In death and in life the souls of the faithful continue in the hand of God; and death, while it separates body and soul, and parts one from earthly connections, becomes the way to life evermore with God in the joy of the Resurrection.

Easter Day (2d service)

April 1st

"OPENED the gate of everlasting life." That gate, once open, was shut when Adam was expelled from Eden. By His death Christ has opened the gate again. By following Him and serving Him faithfully we may now go through that gate and enter into what was our heritage from the beginning. If we have kept a good Lent, watched by the Cross on Good Friday, and, in penitence, done our best to appropriate to ourselves the life-giving benefits of that death and sacrifice, we can hear with joy the admonition, "If ye be risen with Christ, seek those things which are above." We are bidden not only to enter through the open gate but to journey on in the heavenly country till we come to the throne of God. God puts good desires into our minds that we may continue to do the good things that will lead us through the gate and into the joyous life that lies beyond.

Easter Monday

April 2d

"BEHOLD Thee in all Thy works." If we were hearing about the Resurrection for the first time what a breath-taking experience it would be! It would "open the eyes of our faith" to many new things. But it is not new to us, though it never seems old. Each year we must try to see more clearly into the depths of its truth and find new ways in which it will help us know the love of God better. Easter brings renewed assurance

of continuing life, life which is to go on forever with God; and so, as a part of our Eastertide devotions, we pray that He will open the eyes of our faith that we may behold Him in all His works. Then, as the promises of spring speak to us of a renewal of life in the earth, as the beauty of the world tells of His glory, the message of Easter confirms in us the joyous certainty of life everlasting.

Easter Tuesday

April 3d

"CELEBRATE with reverence the Paschal feast." What does this imply? "The Second Precept of the Church" instructs us "to receive the Blessed Sacrament three times a year at the least, of which Easter to be one." A captious reading of these words might make an Easter Communion seem to cover the phrase in the Collect. But can this satisfy one who is trying "to attain to everlasting joys?" We cannot be content with this but will be eager to celebrate with reverence this great holy season. How? Surely we must have begun with Lent at least, and under a rule tried to make real spiritual gain, kept Holy Week with special care, and with sincere preparation of soul and mind made ourselves ready for Easter Communion. When we receive the inestimable gift there must be honest effort promised to seek those things which are above, that we may know the risen Christ and the power of His Resurrection.

First Sunday after Easter

April 8th

TODAY's Collect teaches us that Christ rose for "our justification." Justification is the judicial act of God by which the sinner is declared forgiven, as if he had never sinned, because of Christ's righteousness. To use a different phrase, Christ was raised for our acquittal. His death without a resurrection would not have been a complete victory. By His death He paid our ransom and freed us from the power of sin. By His Resurrection He freed us from the power of death and restored to us everlasting life. His victory can be ours if we keep complete faith in and with Him, put away all malice and wickedness, all wrong thoughts and sinful deeds, strive to lead a pure life, and hold the true faith. If this seems to be a hard task, remember that God is asking us to do what He knows is best for us and He promises His help to enable us to do it.



Iwo Jima.

DEAR FAMILY: Today, March 14, 1945, is a red-letter day on this battle-scarred little island, now the most advanced outpost of American power in the direction of the Japanese Empire. This morning, at 9:30 Iwo time, the American flag was officially raised over the command post of the V Amphibious Corps Landing Force, and American sovereignty over Iwo Jima was proclaimed.

It was a colorful ceremony. Generals and admirals were present, in their best khaki, and a trumpet sounded "colors" as the stars and stripes were rapidly raised to the top of the mast while all saluted. During the ceremony artillery boomed near by—not in salute but in support of the continuous attack against the remnant of the enemy.

There were many that made this ceremony possible who could not be present. Some of these were the weary men of the Fifth Marine Division, still fighting a bitter hand-to-hand battle on the northern tip of the island. Others, whose heroism made this flag-raising possible, are buried deep in the sandy soil of Iwo, in one of the three large cemeteries where rows of white crosses indicate the high price paid for this small but important forward base. Still others are fighting to regain their life and strength in hospitals here or in rear areas to which they have been evacuated.

Yes, it was a solemn moment. Surely there must have been a lump in many throats as the simple ceremony took place. For the leaders participating knew the high cost, and theirs had been the heavy responsibility of sending men into one of the toughest campaigns in which Americans have ever participated, knowing that many of them would never return.

Yet there is not one of us here who does not realize how vital it was that this inhospitable island be wrested from the

Japanese. Already we have seen crippled B-29's land on the Iwo airfield, saving lives and valuable planes that would surely have been lost if they had not been able to put in at this haven. And the increasing raids on Tokyo and other Japanese industrial centers are evidence of what the constant advancing of our bomber line, from the Marshalls through the Marianas to the Volcano Islands, have made possible.

This war was not of our choosing. However much we disliked Japanese national policy in 1941, we had no wish to bomb their cities, kill their people, and destroy their industries. But when they struck at Pearl Harbor, Wake, and the Philippines they started something that we had to finish. And today, with the Philippines again in our hands and bases within easy bombing range of Tokyo, we have made long strides in the direction of that finish.

The men who gave their lives here at Iwo have not died in vain. Their sacrifice has made possible a real advance and brought the war in the Pacific measurably closer to a successful conclusion. The flag that was raised this morning—the flag for which they fought and died—is a memorial to them, and a pledge that the human values for which it stands will be preserved in the world of tomorrow.

Let those who will think of this merely as a sentimental gesture. It is far more than that. It is a symbolic and sacramental act—the outward and visible sign of the inward and spiritual values that have been preserved for a century and a half by the blood of Americans who were willing to fight and when necessary die for them. From Lexington and Concord to Cologne, Manila, and Iwo Jima the line of succession is unbroken, and it will continue unbroken as long as Americans value their heritage of liberty enough to die for it.

This is not a happy day for the men of Iwo Jima—the tragedies of the past month are too close for that, and violent death still stalks the northern reaches of this island. But it is a proud day for us all, from the generals and admirals to the men in the ranks; because it marks a well-nigh impossible job successfully completed. If that does not bring pleasure, it at least brings a sense of grim satisfaction to all of us who have had any part in it, however small.

CLIFFORD P. MOREHOUSE.

No voice from the great powers is raised to question the doctrine of absolute national sovereignty; if such a voice were raised in our own country, how swiftly it would be shouted down!

In such a world, the Crucifixion of our Lord, if it were the end of His story, would hardly be a memorable event. It has happened thousands of millions of times in the past. It is happening to new millions, soldiers and civilians, today. The innocent suffer for the sins of the guilty.

But the Gospel of the Resurrection cuts across this tragic circuit with a shining fact: the fact that suffering and death are not the end; that the world was not too strong for perfect manhood; that the end of the human story is not death, but new life. And the life of the Risen Christ, embodied in His Church, lives triumphantly through the ages, pouring out God's measureless grace for the salvation of the world.

Christ certainly did not return to the earth to please Himself. When He comes to our altars all over the world this Easter, and day by day through the year, He does not do it for His own sake but for ours; and not only for our sakes, but that we may go forth as His missionaries, as cells and organs of His mystical body, to redeem the whole world. We have not got very far with that mission.

An Easter editorial should be full of joy. And indeed, the Church and the whole world can rejoice that in spite of

its self-bound wiles and stratagems, God loves it so much that He will not let it go. The Kingdom of God surrounds us and presses in upon us. Wherever we turn we find no abiding place until we turn to Him. All that God asks of us is to take our share in the victory won by Christ, to turn to Him (repent) and grow into the full stature of our manhood by the nourishment of His blessed Body and Blood.

The gospel begins with the cry of John the Baptist, "Repent ye; for the Kingdom of God is at hand." And that is the watchword of the continuing Gospel for today and every day until the Kingdoms of this world become the Kingdom of our Lord and Saviour Christ.

The Philippines

OVERRIDING the news of widespread destruction of missionary property in the Philippines, the news of the safety of the great majority of the staff, as it gradually comes in, is a cause of the deepest gratification and rejoicing. As Fr. Nobes points out in this week's issue, the grueling years of Japanese occupation must be followed by a period of rest and recuperation. Almost the first need of the Philippines will be men and women to relieve the workers who have carried on so heroically.

Where will these men and women be found?

Service of Thanksgiving for Victory*

(Put forth by the Anglican Society subject to authorization in each diocese.)

BLESSED be the Lord, our Strength, our Hope, and our Fortress, our Castle and Deliverer, our Defender in whom we trust.

Psalm 146. Lauda, anima mea

PRAISE the Lord, O my soul: while I live, will I praise the Lord; * yea, as long as I have any being, I will sing praises to my God.

2. O put not your trust in princes, nor in any child of man; * for there is no help in them.

3. For when the breath of man goeth forth, he shall turn again to his earth; * and then all his thoughts perish.

4. Blessed is he that hath the God of Jacob for his help, * and whose hope is in the Lord his God.

5. Who made heaven and earth, the sea, and all that therein is; * who keepeth his promise forever.

6. Who helpeth them to right that suffer wrong; * who feedeth the hungry.

7. The Lord looseth men out of prison; * the Lord giveth sight to the blind.

8. The Lord helpeth them that are fallen; * The Lord careth for the righteous.

9. The Lord careth for the strangers; he defendeth the fatherless and widow; * as for the way of the ungodly, he turneth it upside down.

10. The Lord thy God, O Sion, shall be King for evermore, * and throughout all generations.

The Lesson—1 St. John 4: 7-21, or Revelation 21: 1-4

Hymn 146 (old 428)

GOD BLESS our native land;
Firm may she ever stand
Through storm and night:
When the wild tempest rave,
Ruler of wind and wave,
Do thou our country save
By thy great might.

For her our prayers shall rise
To God above the skies;
On him we wait;
Thou who are ever nigh
Guarding with watchful eye,
To thee aloud we cry,
God save the state! *Amen.*

“NOW IS CHRIST RISEN!”

LIFE of life, Thou Fount supernal
Of those waters ever welling,
Welling unto life eternal

In believing souls, foretelling
Through the coming ages glorious
Man on earth o'er sin victorious!

From the gates of hell returning,
Where to long imprisoned spirits
Still for their deliverance yearning
Thou proclaim'dst Thy glorious merits,
Led'st them through the awful portal
To be crowned with life immortal;

Lo, the day of days forespoken!
Morn, of mornings all, transcendent!
When Thy body forth hath broken
From the grave in life resplendent!
To all flesh forever telling
Flesh was formed for God's indwelling.

Then, their mission high preparing—
Thee to preach to every nation,
Told'st Thy chosen of Thy sharing
Powers of God, that Thy salvation
To the marge of earth extending
Should avail till time unending.

Thee at God's right hand in glory
Voice of men and stars of morning
Laud and praise; and tell the story—
Light and love from Thee adorning
All the wonders of creation,
Crowned in Thine Incarnation!

LAIRD WINGATE SNELL.

THE LORD be with you,
And with thy spirit.

Let us pray.

Lord have mercy upon us

Christ have mercy upon us

Lord have mercy upon us.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

O ALMIGHTY GOD, who are a strong tower of defense unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Savior and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is

*If sufficient requests are received, copies of this service will be made available in leaflet form at 5 cents each, 3 cents in quantities of 10 or more, and 2 cents in quantities of 50 or more, plus postage. Send order to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis.

the fruit of righteousness, that they may become the Kingdom of our Lord and Savior Jesus Christ. *Amen.*

ALMIGHTY GOD, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy Holy Name; through Jesus Christ our Lord. *Amen.*

O LORD God of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the soldiers and sailors and aviators of our country. Ever support them in all that they have to do and keep them safe from all evil; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, whose dearly beloved Son gave himself to the bitter Cross that we might live, we give thee humble and hearty thanks for the innumerable deeds of love and self-sacrifice by the men of the armed forces of the United Nations which have made this victory possible, and we pray that on them and on all who have strived to help in this work may rest thy richest blessing. Grant that we may never forget what we owe to them, ever cherishing their names in devoted affection and honor; through Christ, our Lord. *Amen.*

O MERCIFUL Lord, we pray thee heal the wounds of the multitudes suffering from the cruelties of war, and give to all those who are bereaved comfort and peace, through Jesus Christ, our Lord. *Amen.*

ALMIGHTY GOD, our heavenly Father, in whose hands are the living and the dead; We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *Amen.*

O BLESSED Lord and Master, who hast taught us that in thy service there is perfect freedom, grant to the enemies of righteousness and peace that they may turn from evil ways and learn to love the eternal principles of justice and good will. And grant to us that by our words and deeds we may help them to attain this great good; through Jesus Christ, our Lord. *Amen.*

THE GRACE of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with them and with us evermore. *Amen.*

Te Deum laudamus

WE PRAISE thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud; the Heavens, and all the powers therein;
To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of thy glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty;
Thine adorable, true, and only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

GOD THE FATHER, God the Son, God the Holy Ghost, give us his peace and arm us for continual effort in his service. *Amen.*

"I WILL GO UNTO THE ALTAR OF GOD"

HERE is thine Altar seemly set;
But art thou only here?
What of the snow wastes reddened yet;
What of the jungle's treacherous shape;
What of each lost boy's straining face;
Of the hot desert's thirst and fear;
Of eyes that stare and wounds that gape?
Is not thine Altar even there,
Proclaiming love and grace?

Thou didst an eternal Altar give
Unto an agonizing world.
Nor facile shouts — nor flags unfurled —
Nor feverish day — nor quiet night —
Shall conquer what shall ever live:

Thine Altar, where the lily blows;
Thine Altar in eternal snows;
Where every river coolly flows;
Where willow sweeps or orchid glows;
Thine Altar in the burning sands;
In gentle or in dreadful lands;
In hearts no human satisfies;
In children's trust — in old men's eyes . . .
In all the complex ways of earth
Thine Altar has unceasing birth.

LOUISA BOYD GILE.

The Living Christ

By the Rev. B. S. Murray

THOSE who read **THE LIVING CHURCH** must, as they often repeat those three melodious words, be reminded of the Easter fact of the living Christ, who by His Resurrection made immortality sure and transformed death into a narrow star-lit strip between the companionship of yesterday and the reunion of tomorrow.

The living Christ, the living Church, and the living Message, a great trio, which proclaim not a moral principle, nor a logical proposition but a living Presence. As we journey down the future's broadening way we need fresh courage and unwavering faith to rediscover the presence of that Unseen Companion who reveals Himself as the ever-present Lord. Everything that prevents that must be eliminated. No one, nothing, but the living Christ must rule our hearts. We need Him.

Grateful are we to the historians and critics who have labored hard to give us the real Christ and, especially in their work upon the teaching, it must be said not without fruit. Yet, despite all the consecrated leadership in the Church of God, there are far too many who do not really *know* and possess Him in totality. The centuries ask, "What are we doing with our Risen Lord?" Of course Easter commemorates the most amazing and significant event of all time—the Resurrection of Jesus Christ. But unless it draws us closer to God and brings the Prince of Life more dynamically into our daily lives we have missed the true Easter experience. It was just this that Peter "the rock-man," John the Beloved, and Paul the Dauntless possessed for they wrote about One who had made on them the impression of something heavenly, mighty, beautiful beyond all that was human and who opened new powers in, and disclosed new horizons to, their souls. Polycarp and Augustine, Bernard and Ignatius, Tyndale and Livingstone, are still remembered because having found abundant life in the Risen Lord, welcomed fire, cross, and wild beasts if only they might "attain unto Jesus Christ." Nor is His power limited to the past. The living Christ who belongs to the ages is an invisible world power operating in the interior of human hearts the same yesterday, today, and for ever. And the force seems as continuous, as persistent, and as penetrating as that of gravitation. Why? Because He is both human and divine, not only a figure in history, but as the eternal Now.

God may have other Words for
other worlds,
But for this world the Word of
God is Christ.

"Go tell" then that Jesus lives! No power can destroy His Spirit. Sculptors, painters, poets, musicians, architects and orators, inspired by His creative power, seek to express His purity, sacrifi-

cial spirit, aspiring ideals. Hospitals, schools, libraries, homes, family ties and in the social virtues of justice, freedom and brotherly love, each proclaim He lives. As we face a changing world order, we must follow the living Christ as interpreted by the living Church always endeavoring to hold true to the basic spiritual values. Through sacrament and prayer, Christ endows us with grace so that we can see life clearly and steadily even though we are in the midst of din and confusion and daily challenges us to know that only the good is immortal.

Alleluia! Christ is risen! He is not dead! Death had, but could not hold Him. He arose and His resurgent life brings life to all who life desire. Not only on Judea's hills, Samaria's plain, by Galilean lake, lives He today. But in old China's vales, by India's paths, on African trails, in the global theaters of war, everywhere where people are, there you find Him walking unseen but not, Oh not, unknown, living and bearing life, forevermore. Fortunate are we who possess in all its richness the Catholic faith. Through the avenues of sacrament and prayer comfort is offered us. Like that blind man who as he listened to his good wife read the immortal words of St. John 11: 25, 26, bids her: "Read that again, mother, where it says: 'I am the Resurrection and the Life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me *shall never die.*'"

Our holy Mother, the living Church, daily issues a trumpet call to all her children everywhere to live cheerfully and die fearlessly. That we should live in God and do His work she challenges us. This demands that we appropriate to ourselves

the power of His Resurrection. It is for when the Prince of Life rose from grave it was to give His risen life others, to endow them with the splendor of its grace and the glory of its immortality. From the grave He came to be Prince of Life, the living Christ. To Church He imparts the plenitude of own life. "Because I live, you shall also." Thereby are we made partakers His Resurrection. He is the first fruit them that sleep.

Catholics may therefore here and now experience, if they will do so, the supernatural life, the new-born life, the resurrection life, life from the Risen Christ. He endows them with a knowledge of truth which comes only through divine revelation; it gives them courage and confidence in the hour of trial; it inspires them with strength and zeal in arduous duty of burdensome responsibility; it enables them to attain qualities of character which the world's most careful culture cannot secure. All of which comes from the energies of new life, joyous and victorious, untrammeled by death, the gift of the Victor of Life.

Of the future life the Easter message brings assurance. The Resurrection proves the greatness of the One who died and in His risen life that enables Him to apply to men the merits of His death and to be their personal Friend and Helper. In anthem and carol, in sacrament, prayer and Bible study, affirm that Christ is risen! Death is conquered. Sin is defeated. Now we can reckon ourselves dead unto sin, but alive unto God and face the large issues of the living Church with the certainty of ultimate victory. Alleluia! Christ is risen! Now we can both believe in and proclaim, *the living Christ!*

AN EASTER CAROL

LATELY across the weary earth
We sang of our small Saviour's birth,
Cradled within the fragrant hay;
Singing our joyous "Christ is born!"
Now, following the painful way,
We learn (oh, comfort born of need)
That Christ the Lord is risen indeed!
We see in every anguished land
His Chalice passed from hand to hand,
For blood is life and blood is spilled
Where ever life is strongly willed.

Christ of the cross — of grief and tears —
As well as of the lilies pale;
Risen — Thou conqueror of fears,
Grant us Thy vision and Thy Grail.

LOUISA BOYD GILE.

The Call

By the Rev. Bonnell Spencer O.H.C.

TWO FACTS stand out as we celebrate the centenary of the reestablishment of the religious life in the Anglican communion. The first is that it has been accomplished. This is tremendously significant. It demonstrates that the soil and climate of our communion is capable of producing this essentially Catholic fruit. It puts the question of our Catholicism beyond dispute.

The second fact is not so encouraging. For the last few years many of our biggest and oldest communities have barely been holding their own in this country. The number of recruits has not exceeded, in some cases not even equalled, the losses of active members through sickness, old age, and death. There has been little opportunity to engage in new ventures, to open new fields; and in some instances already existing works have had to be closed or curtailed. This fact should give us pause. God has restored the religious life to us. Are we letting it die again through lack of support?

What is the reason for this dearth of vocation? Does it mean that our Catholicism, though present, is so feeble that it can produce only a limited quantity of fruit? Does it mean that the zeal and enthusiasm which restored the religious life is petering out? Was the revival one final effort, a swan song, that exhausted the strength of a withering branch of the Church?

It may be so. It may be that God can find no hearts in this generation to kindle with the loving zeal that will flame into the bright torch of monasticism. But before we succumb to the despairing conclusion, we ought first to examine whether there are other explanations. Is it possible that both God's call and the willingness to respond are present today but for some reason the two are not coordinated?

THE CHANGED SITUATION

There are grounds for thinking this may be so. Those who know the religious life from within realize that it has undergone a change in the last few decades. This change was inevitable and is a sign of a deepening of grasp on fundamental principles. But it has brought new factors into the situation. The religious orders are now capable of absorbing and giving a fruitful vocation to a different group of people.

To do this, however, new sources of recruits must be tapped. This in turn requires that the appeal of the religious life be presented to the Church in a way that will make these factors apparent.

Perhaps the essence of this change can be put simply by saying that the time has come for the Church to look upon the religious life as an ordinary vocation. It is not something only for the elite. It is open to the common man. The pressing need today is not for spiritual giants but for the rank and file. We need numbers, large numbers, to give solidity and continuity to the community life.

There may be some, even in the religious orders, who will at first be inclined to dispute that statement. It is true that in many communities the pressing need at the moment is for leaders. Houses have to be closed because there are not enough people capable of being put in charge of all of them. But the essence of the problem really comes down to lack of sufficient numbers of workers.

The real reason why it is hard to find enough heads of houses is that the job of being in charge of an understaffed house is a superhuman undertaking. Besides being the immediate religious superior of the members of the order stationed there, it usually involves raising the funds to support the house, running the local work—often a large institution—acting as one's own secretary and taking a full share of housework and other chores. To find one person capable of doing all that and of living the religious life in the bargain is inevitably difficult. The surprising thing is not that there are too few such people available in the orders, but that the supply in the past has been maintained at all.

The answer to the problem of insufficient leaders, therefore, is not to clamor for God to supply us with more geniuses to fill these posts. The solution, as we said above, is greater numbers. With them the jobs now concentrated in the hands of a few exceptional people could be broken up into several units which ordinary people could handle. This not only would safeguard the continuity of present works and permit further expansion; it would also make the work itself more of the community enterprise which it ought to be in the religious life.

PIONEERS VS. COMMUNITY

In our established orders, everything is ready to enter this new and deeper phase of the religious life as soon as the Church sends us the men and women with which to achieve it. The first problem is to get it over to the Church that the vocation to monasticism is a call to ordinary people to give themselves to the service of God in a normal life of prayer and work.

It could not be so in the early days. The refounding of the religious life called for pioneers, spiritual giants who could blaze new trails through forests unexplored for 300 years. They had to be rugged individualists who were not afraid to venture into the unknown. Insurmountable obstacles had to be surmounted by the grace of God. Doubts, misunderstandings, failures had to be fought through daily. They had only the haziest idea where they were going and no living guides to point the way. They had to set out alone, with the scorn, ridicule, and discouragement of the world ringing in their ears, and with the knowledge that many in the Church which they were striving to lead to higher things would use every weapon, fair or foul, to thwart their enterprise.

Some of those pioneers are with us still, the towering, deeply-revered souls whom

many communities number among their senior members. Others, who have gone to their reward, still live as vivid memories in our minds. We are inclined to point to them and say, "That is the Religious Life." It is well that we should. They are worthy examples of the heights to which monasticism can rise; their zeal and courage we should seek to imitate.

But there is another sense in which the identification of the religious life with its pioneers is perhaps unfortunate. For, strange as it may sound at first, they are not typical of it. A moment's thought, however, will show that this is true. When they sought the monastic life, they were not able to enter a community. They had to found the community, or join themselves to a few others who were striving toward that end. They could not submit themselves to an established routine of prayer and work. They had to create the routine. They could not lose themselves in a living tradition. They had to work out anew the first principles. They could not surrender to a common enterprise. They had to start a new venture. They could not take the lowest place in the ranks. They had to raise the army.

INDIVIDUALISTS

That was their cross. As to Abraham of old, God gave them the Promised Land. They lived in it, died in it, were buried in it. Their children inherited it from them. Yet like Abraham they were never in the full sense settled inhabitants. They dwelt in tents, sojourners in the land. They took possession of the religious life and made it their own. But their vocation itself never permitted them to be native to it. It was always a matter of deliberate and self-conscious effort. They could not relax in it as in something which had been theirs from time immemorial.

They had to be individualists to undertake the work. It took tremendous personal stamina to persist in the face of discouragement and opposition. When they succeeded they found themselves surrounded by a community in which they still held a place of special privilege and esteem as its pioneers. Under God, it was a work of their hands. They could never completely subordinate themselves to it.

The creative energy which enabled them to reestablish the religious life had to continue to find new outlets once the community was started. This applies, not only to the actual founder but to most of those who joined themselves to him in the early days. Certainly that was true in the Order of the Holy Cross. The first members lived together, worked together, united their efforts to found the community. But then, as it were from a common center, each struck out in his own way. They banded together, but they remained pioneers.

One example will suffice to illustrate this. In 1906 there were exactly seven life professed members of the Order of the Holy Cross. They were operating three

separate establishments—the monastery at West Park, St. Andrew's School, and Kent School. The magazine was being edited. Most of the groups of associates had been formed. And they were answering calls from parishes to conduct missions and retreats. With seven members! Not much chance for community life.

Spiritual giants! We thank God for them. For without their dynamic energy the religious life would never have been restored to our communion. But times have changed. Religious communities have been founded. Today one does not have to measure up to the stature of the founders to be a monk or a nun. There is a place in the ranks for you and me. And to some of us God is saying, "Come, follow me."

To us, what does the call mean? It is still a call to love and high adventure. It is a call that begins in discipline and sacrifice and ends in freedom and joy. It is a high, a noble calling. Yet it is one that can be answered with our ordinary talents and abilities. It involves no more than the exercise of those ordinary virtues we received in Baptism—faith, hope, love.

FAITH

It is a call to faith. It involves trust that God will continue to provide through the religious communities, as He has so generously in the past, for the material needs of their members. It means faith that the abundant life does not depend on a multitude of possessions and gadgets, that these may be cheerfully surrendered for the pearl of great price and the treasure hid in the field of humble service. The religious believes that, even in this our day, we need not be careful and troubled about many things, but we can choose that good part which shall not be taken away. We do not have to lay waste our powers in getting and spending, nor indulge in vaunting ambition which overleaps itself. We can find peace in the hidden ways of life, and by selling all we have to give to the poor, we not only find treasure in heaven, but also receive a hundred-fold, now in this present time, of contentment, achievement, and joy. That is what the vow of poverty involves.

HOPE

It is a call to hope. It means the hope that God can take our feeble desires and faint efforts and transform them into the power to live for Him. The religious expects that, by a sincere use of the disciplines and protections of the monastic life, the impulses and appetites of our nature can be brought under control. He believes that God can still bestow upon men and women the gifts of continence, purity, and holiness, that in spite of Freudianism, consecrated virginity is neither frustrated nor barren. In silence and retirement the graces of prayer find fertile soil to flourish, and even the heights of contemplation beckon the athlete of God. The heavenly Bridegroom still seeks espousals with the souls of men. The vow of chastity is the door we enter in that hope.

LOVE

It is a call to love. This means the giving of oneself to God without calculation and without stint. The religious aims

to subject his will in all things to the will of God, hearing His voice in the Rule, in the customs of community life, in the commands of his superiors, in the wishes of his brethren. At times, this may involve giving up, for sacrifice, disappointment, and humiliation are part of the Christian life, the way of the cross. Yet for most religious the price is no higher than is found in many other vocations—the parish priest, for example. At times, it means giving in, for charity demands self-restraint, forbearance, humility. Yet again this is involved in all Christian family life. It is the way of love, and no true love can be satisfied with less than all. But he who loves longs to give, and finds in the vow of obedience no galling yoke.

Faith, hope, love—no more. Every Christian is equipped in Baptism with the powers he needs to respond to a call to the monastic life. One does not have to bring high intellectual ability, though if one has it, the cloister can raise these talents to the power of St. Bernard, a St. Anselm, a St. Bonaventura, a St. Thomas Aquinas. One does not have to bring exceptional gifts, although the religious life can develop to the full the gaiety of a St. Francis of Assisi, the poetry of a St. John of the Cross, the organizational skill of a St. Ignatius Loyola, the missionary zeal of a St. Francis Xavier, and can turn the tuberculosis of a youthful St. Teresa of Lisieux into a pillar of flaming love to light and guide a darkened age. But it requires none of these gifts. It can accept our humble offering and we can take our place in the procession of millions of nameless monks and nuns who have carried the light of Christ down through the centuries and, what is more important, in the choir of human hearts uprising to the throne of God.

THE TIDINGS

There must be many men and women in our communion longing for such a call. The problem is to sound it in their ears. Many hardly know of the existence of the religious life. Others have heard of it only as a strange, exotic vocation. Others still may be holding back in humble fear that they are not worthy to follow in the steps of the great pioneering founders. They need to be reassured that such heroic stamina is no longer an entrance requirement. By the grace of God the orders have been established. Now we have but to give ourselves to be guided, trained, molded, gently and lovingly, into the monastic life.

Let us hope and pray that the clergy and other friends of the religious life will take the centenary as an occasion for the presentation of religious vocation to the

rank and file of our communion. Those who feel themselves in any way drawn to a deeper dedication of themselves to God should be urged to consider the monastic life. And they should be told how to go about it. The ignorance on that subject is almost unbelievably widespread.

The proper procedure is first to visit one or more religious houses as a guest. This enables a closer view of the life and permits interviews with religious. There is no better way to dispose of a host of phobias and misconceptions.

If the first impression is favorable and subsequent prayer and thought gives hope of a vocation, the next step is to seek an interview with the superior of the order to which one feels drawn. The question of vocation should be discussed with frankness and thoroughness. In the light of this the aspirant can decide whether to go on and the superior will decide whether he or she is acceptable.

Now comes the crucial moment when more vocations are lost than any other. If the aspirant still feels drawn to the religious life, what is the next step? To sit down and imagine what it would feel like to be a monk or a nun, and on that basis to decide whether to apply for admission? To discuss it with various friends who know nothing about monastic life? To wait for an angel from God to arrive with personal instructions? A thousand times, no. The next step is to try one's vocation, to put it to the test.

There is only one way to do this. Go to a religious house and begin to live the life. For monasticism is a life, and no one can have the slightest idea what it is like until he or she has lived it. Religious orders know that and therefore they always provide a period of postulancy before one even becomes a novice. That is a time during which one lives under the Rule, but there are no commitments, either on the part of the aspirant or the community, that the relationship will continue. It is frankly a time of testing and no one is surprised, offended, or disgraced if the answer to the test is no. The only way to find out if one has a vocation is to apply that test. It is impossible to make an intelligent decision until one knows what one is deciding about. The way to find out what the religious life involves is to live it. No body was ever hurt by spending a few months in a religious house, and many who come in doubt have remained to stay.

The religious life has been reestablished among us for 100 years. It is over the worst of its birth-pangs. It is ready to move on to bigger things. Our monasteries and convents are equipped to receive and train large numbers of applicants. The community life, the worship of choir, the many works are all going on. The aspirant can slip quietly into place in the ranks. He will find competent guides to point the way, fellow-travelers to lighten the journey with good companionship. There will be opportunities for surrender, for sacrifice, for self-giving; there will be moments of trial, of doubt and questioning, of difficult perseverance. The religious life is always the way of the cross. But though at times it be steep, the trail is now well-blazed, the path has been worn by many feet and the light of Christ shines beckoning and encouraging all along the road.

CHURCH CALENDAR

April

1. Easter Day.
8. First Sunday after Easter.
9. Annunciation B. V. M.* (Monday.)
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

*Transferred from March 25th.

BOOKS

JEAN DRYSDALE, EDITOR

Two Prophets

MEET AMOS AND HOSEA. By Roland Emerson Wolfe. New York: Harper and Brothers, 1945. Pp. xxx+180. \$2.00.

Some years ago a penetrating study by Dr. Wolfe, entitled *The Editing of the Book of the Twelve*, appeared in *Die Zeitschrift für die alttestamentliche Wissenschaft*. In that article the author showed how the oracles of the Minor Prophets had been elaborated and related to the ever changing circumstances of Israelite life by a succession of redactors, and isolated the utterances of the prophets themselves from this later (and often significant) material. *Meet Amos and Hosea* is in part based upon the conclusions there established. Dr. Wolfe presents a new translation of what he believes to be the authentic utterances of these prophets. The Book of Amos, he holds, "contains the remains of approximately 12 separate addresses delivered on various occasions. In the case of Hosea the number is 15." Each unit is prefaced with an introduction, and followed with a short commentary in narrative form, very well done. In addition the author provides a summary of the teaching of each of the two prophets, brief but adequate, though one may raise the question whether he has not perhaps gone too far in suggesting that the idea of a "chosen people" is really incompatible with the thought of Amos. Amos 3:2 certainly affirms the divine choice of Israel. What the prophet was condemning there seems to have been the implications his contemporaries were drawing from the nation's experience of standing in a unique relationship to Jahveh.

Dr. Wolfe seems implicitly to reject the theory that the prophets were ecstasies. This, in the opinion of this reviewer, constitutes something of a defect in the book, for it leaves both the rhythmical form of the prophets' utterances, and the sense of immediacy which characterizes them, without an adequate explanation.

But these are relatively minor flaws in an excellent little book which has been much needed and which should be widely used.

C. A. SIMPSON.

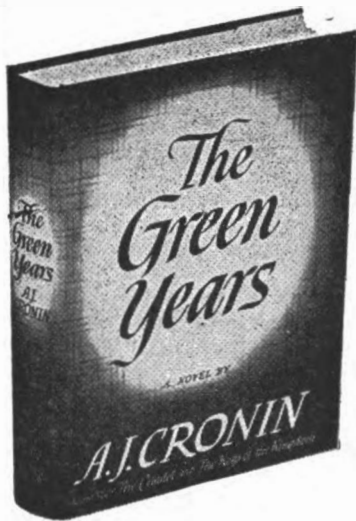
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DIOCESAN

NEW JERSEY

Investment Trust

The Diocesan Investment Trust, as authorized by the convention in May, 1944, has been formed in the diocese of New Jersey. Similar trusts in operation in the dioceses of Massachusetts, New York, etc., are performing a much needed service to investors.

A common trust fund has been set up for the purpose of furnishing investments to the convention and to the trustees holding funds for the benefit of the missionary, religious, benevolent, charitable or education purposes of the diocese, and to any church, parish congregation, society, chapel, or mission of or connected with the Church in that diocese. The trust is particularly helpful to societies in the proper diversification of capital funds.

The trust in the diocese of New Jersey is under the management of a board of nine trustees, consisting of the Bishop of the diocese, *ex-officio*, and eight other trustees: four elected by the diocesan convention and four by the board of trustees.

The original value of shares in the trust is \$10 per share. Although normally it is expected that subscriptions for shares will be made in cash, the canon provides that the trustees may accept, if they see fit, negotiable securities in exchange for shares in the trust. Expenses of the trust will be paid for out of its income. However, shareholders will be relieved of such corresponding expenses as custody charges, investment fees, and so forth.

ARIZONA

New Parish House at Clifton

A new parish house, costing \$8,000, is now being constructed at Clifton, Ariz. A frame building of same construction as St. Philip's Church, it will meet a great need in this growing work, affording recreation room, several classrooms and a kitchen. The Rev. O. W. Nickle, vicar, who has been in the Clifton field for five years, has made an enviable record of progress. For instance, in Morenci, another field under his direction, united services are now being held, with Mr. Nickle in charge.

ROCHESTER

Avon Churches Unite For Lenten Forums

The Episcopal, Methodist, and Presbyterian churches of Avon, N. Y., united during Lent in holding a Sunday evening forum in the Presbyterian Church on "The Cost of World Order." The subjects for the five forums, which were attended by an average of 50 people, were the Economic Cost, the Social Cost, the Political Cost, the Cost to World Fellowship, and the Cost to Service Personnel.

Chaplain Andrew Blackwood jr., of the Sampson Naval Training Center at

Sampson, N. Y., in the final forum stressed four reasons why there will be a problem in absorbing members of the armed forces into the civilian population after the war. First, because of the military system soldiers and sailors lose their initiative. After the last war the people of Germany gave their initiative to Hitler. Secondly, there is no privacy among the military forces. Private thoughts might endanger the lives of comrades. Men are not trained to stand alone. After the last war Italians followed Mussolini and Germans followed Hitler. It could happen here. Thirdly, the armed forces get a new slant on property rights. Everything is cheap in the army because the government owns it. In the fourth place, the 13,000,000 men in the armed forces have no emotional security. To them money means nothing in terms of financial security. They can make plans for only a few days at a time. To soldiers, violent change is the order of the day. The possible political repercussions are tremendous.

ALASKA

Miss Nancy Wilson Appointed To Fort Yukon Hospital

Miss Nancy R. Wilson has been appointed for missionary service at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, the National Council's Overseas Department announces.

Miss Wilson is the daughter of the Rev. James M. Wilson, since 1930 superintendent of St. Luke's Hospital, Shanghai, China. She has been a staff nurse of the Frontier Nursing Service, and is widely known through a picture story of her work in the Southern Mountains which appeared in *Look* magazine last January. She was born in Hangchow, China, and hopes to work in China after the war. She is 28 years old, and is a graduate of the nurses' training school of the Children's Hospital, Louisville, Ky., also of Simmons College and the General Assembly Training School. She is a graduate also of the Frontier Nursing Service's Graduate School of Midwifery.

In Alaska, Miss Wilson will succeed Miss Laura Lenhart, who will come home on furlough.

Mrs. M. C. Edmunds Elected Woman's Auxiliary President

Mrs. M. C. Edmunds, a member of All Saints, Anchorage, Alaska, has been elected president of the Woman's Auxiliary of that missionary district. She succeeds Mrs. John B. Bentley, wife of the Bishop, who resigned after a long term of service. Mrs. Edmunds, before her marriage, was on the staff of the Hudson Stuck Memorial Hospital at Fort Yukon. She was a member of Grace Church, Mt. Airy, Philadelphia, before going to Alaska.

Bishop Bentley commented, "We are fortunate in having Mrs. Edmunds to fill this important post. Before her marriage

was a member of our staff at the hospital at Fort Yukon. She is a member of All Saints Parish, Anchorage, and has always been active in the work of the Woman's Auxiliary and in every good work for the Church and the community. Mr. Edmunds, who is superintendent of the Anchorage district of the Alaska Road Commission, is a vestryman of All Saints Parish, and a member of the Council of Advice in the missionary district of Alaska. The Edmunds have three children, a son who is in the army, and two daughters, both nurses."

Miss Olive Brower, Nurse, to Join Nenana Staff

Miss Olive C. Brower, registered nurse, will join the staff at St. Mark's Mission, Nenana, Alaska, during the month of May.

At present Miss Brower is studying at Windham House, New York, and previously she has attended Rockford College, Rockford, Ill., Edinburg Junior College, Edinburg, Texas, St. Luke's Hospital Training School, Chicago, and the University of Michigan, where she took public health nursing.

Miss Brower has worked as a staff nurse in minor surgery at St. Luke's Hospital, Chicago; staff nurse in communicable diseases, University Hospital, Ann Arbor, Mich.; dormitory nurse, Ann Arbor; camp nurse, Camp Interlochen, Mich.; staff nurse, Henry Street Visiting Nurse Service, New York City; and has been a midwifery student at the Maternity Center, New York.

LOS ANGELES

Honor Leaders of English-Speaking Union

In memory of Sir John Adams, the noted English educator and Churchman, and Lady Adams, a tablet was dedicated at St. Alban's Church, Westwood Village, Calif., on March 15th, by Bishop Stevens of Los Angeles. An address in appreciation of the work of Sir John and Lady Adams was made by Dr. Ernest Carroll Moore, former provost of the University of California, Los Angeles, at which institution Sir John Adams taught for a number of years. Both of the distinguished writers so honored had been for a number of years leaders in the English-Speaking Union.

NEW HAMPSHIRE

"Togs in a Towel"

"Togs in a Towel" is the name of a plan to aid ill-clothed boys and girls of Europe, in use at Grace Church, Manchester, N. H., where the Rev. Bradford Young is rector. Mr. Young explains the plan by saying that everything must be new. "Mothers can help by knitting a sweater, or stockings, or perhaps by making a dress or a boy's shirt. Bundle for a boy should include a woolen sweater, two suits of underwear, two pairs of knee

socks, a small toy (no war toys), short trousers and shirt. Then add a toothbrush, two handkerchiefs, comb, wash cloth.

"Togs for a girl should have a dress or blouse and skirt instead of the trousers and shirt. Add a tablet and pencil for either boy or girl. Colored pencils, but no crayons.

"These things are wrapped in a big towel, and the children of the parish put their names and addresses on the bundle."

MASSACHUSETTS

Reëducation for Peace

"The conditioning of men's minds for war is unfavorable for a just peace," said Prof. Henry J. Cadbury of Harvard University, chairman of the American Friends' Service Commission, when he addressed the last session of the course on "Christianity and the Postwar World," March 22d, in the diocesan school, Cathedral Church of St. Paul, Boston. "Just about two years ago," he continued, "a commission of the Federal Council of Churches produced, under leadership of John Foster Dulles, a very able statement of principles for a just and durable peace. The six pillars they designated are, in brief: international coöperation, economic coöperation, peaceful change, autonomy of peoples, armament control, and religious liberty."

Professor Cadbury holds that the foregoing principles are valid but that the American people and their leaders are not prepared or willing to accept them; like other nations, we need reëducation—a need due in large part to the war itself. "Being involved in a war," he continued, "involves accepting certain illusions. It is necessary to accept the war as inevitable or necessary, as just, and promoting at least our own welfare. But in every belligerent country such a total mobilization of mental and moral support involves exaggerations and even untruths while the war is going on; and, when the war is over, those untruths injure our perspective and prevent intelligent postwar planning.

"Conversely, every war is followed by disillusion. Disillusion is often more damaging than illusion. The disillusioned blame the wrong things for the failure that follows war's train. Even victory proves hollow and undesirable; but the disillusioned, instead of blaming war itself, blame somebody for starting it, or somebody for spoiling the peace they hoped it would bring."

Areas of illusion and disillusion are partly practical and partly moral, Dr. Cadbury explained; and the latter are the special concern of Churches and Church-people. "They include the fallacy that because the enemy are in the wrong, we are in the right; that because the end is good, the means—any means—are justified. It is supposed that right and wrong are identified with the distinction between military aggression and military defense, or that some nations have not such disproportionate advantages as to give them a responsibility for behavior much better than minimum decency."

Dr. Cadbury closed by saying that the

THE REAL AMERICA

The real America is not dead, just pre-occupied with the war. The great moment for freedom in America and therefore in the world, will come after Victory.

A post-war awakening to what has been happening within the nation will jar the citizenry into vigorous action and thwart our trend toward the "hell" into which other nations fell when their state-ism reached the totalitarian level.

When Freedom's great opportunity arrives the clergy of America can be counted upon for vigorous, courageous leadership on behalf of Christian, American, anti-Collectivist, anti-Stateist ideals.

Fourteen countries were collectivised between 1926 and 1939 in the death march of nations. In each instance leaders and impractical idealists assured the people that basic freedoms and spiritual ideals would be preserved. None were! None ever can be! Where the state is all powerful, there is no place for God!

Help prepare for Freedom's big moment! The nation has a right to expect the clergy to lead this fight. Associations of business men, farmers, professional men, responsible labor leaders as well as rank and file citizens need leadership at the spiritual, non-partisan level.

Are you interested in receiving the monthly bulletins of this ten year old, expanding Crusade? Have you had experiences that will enhearten and help your fellow-ministers to be effective in this "Fight for freedom"—for constitutional government, the democratic process, free pulpit, free speech, free enterprise, free assembly and free press—the freedoms belonging to man, a child of God? Let us hear from you!

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belligerent mind must be demobilized and reeducated; and that America's responsibility and opportunity is tremendous; and in America no force is more available or better than the ideals of religion.

On the Way

Trinity parish, Randolph, Mass., is on the way to having a new church and parish house, a model of their kind. The necessity arose when the lovely little church recently purchased from another communion was demolished by fire on an October Sunday morning.

Bishop Sherrill has promised to match dollar for dollar up to \$10,000, for a new fabric. Archdeacon Herbert L. Johnson, in whose area the parish is located, has inaugurated a plan in which he so thoroughly believes that he presented his own check for \$200 as he announced it. Approximately 100 families are attached to the parish, and through the multiplication of each family unit by its relatives and friends all over the United States, the goal is possible of accomplishment. Consequently, 25 families will raise \$200 each through their personal gifts and the gifts of those whom they reach; 35 families will raise \$100 each in the same fashion; and 40 families will raise \$50 by working on the same plan.

Parish officials engaged in this enterprising project are the Rev. Lawrence A. Nyberg, rector, Harry Williamson, senior warden; Albert Watmough, junior warden; and Walter F. Ames, Melville T. Isaac, Roland I. Nevers, Harry Holmes, Frederick J. Sheehan, Michael Wilson, vestrymen; and Harold B. Whitehouse, treasurer. Harold Crampton is clerk. The Young People's Fellowship has asked the privilege of raising \$500 to replace the pulpit, which automatically brings a matching sum, making \$1,000 in all.

Race Relations Tensions Among Children Studied

The effect of race relations tensions among children was discussed at the annual meeting of the Church Home Society in Emmanuel Parish House, Boston, March 19th, with the Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, Mass., and the Rev. Kenneth dePoulain Hughes, rector of St. Bartholomew's, Cambridge, Mass., as speakers. Both are leaders in better interracial relations: Mr. Hunter as head of the Good Neighbor Association of Mattapan, Hyde Park and Dorchester; Fr. Hughes, in charge of a splendid Negro parish, and widely known as an authority on race relations, especially as they affect his own people. Reports were given showing the effects of the society's work with over 700 children during the past year.

Officers and directors, all reelected to office, are: president, Lincoln Baylies; 1st vice-president, Mrs. Arnold W. Hunne-man; 2d vice-president, Mrs. Thomas Barbour; treasurer, William V. Tripp jr.; assistant treasurer, Ralph Barrow (also the executive secretary); clerk, Miss Gertrude Hooper. Directors for the next

three years are: Mesdames Courtenay Baylor, Samuel S. Drury, John H. Fay, Edward D. Harlow, John S. Howe, John A. Mason, and Mr. William V. Tripp jr.

TEXAS

Layman Gives \$1,000,000 To Church Hospital

One million dollars was given to the Episcopal Church of Houston, Texas, by Mr. and Mrs. H. R. Cullen, wealthy Houston philanthropists, culminating a "gift week" in which they gave away \$4,000,000.

Bishop Quin said the money will be used for postwar construction of an Episcopal hospital in Houston.

Cullen, independent Texas oilman, and his wife also made contributions of \$1,000,000 each to Houston's Hermann, Memorial, and Methodist hospitals a few days earlier.

SALINA

To Consecrate St. Anne's Church— Formerly Unused Schoolhouse

St. Anne's Church, or "The Little White Chapel" as it is better known in McPherson, Kans., will be consecrated April 9th and 10th by Bishop Nichols of Salina. The McPherson congregation, which numbers about 40 communicants, solved the problem of getting a church by converting a schoolhouse that was unused after the area where it stood became a military camp. It was moved more than 40 miles to McPherson.

SOUTHERN VIRGINIA

Newport News' First Midday Lenten Services

The Christian Doctrine of God, Forward in Service theme, was the basis of midday service during Lent at St. Paul's Church, Newport News, Va. The Rev. Theodore V. Morrison, rector, believes this to be the first time such services have been attempted in the city. Thousands of war workers off for lunch pass within a few steps of the church door, he said, and the results have been gratifying, attendance increasing each week. The services were exactly 20 minutes, Monday through Friday of each week.

"Prior to Ash Wednesday," Mr. Morrison said, "the vestry took the responsibility for conducting an every home visitation, to discuss the Lenten program and invite interest and cooperation. Printed material was left at each home, with a schedule of the services. The visitations have contributed to greatly increased attendance at Confirmation instructions, the children's Friday services, Church school and Bible classes, etc. The nature of the themes has stimulated the circulation of Church periodicals and the sale of worthwhile books for Lenten reading, which are on sale at the church." Among the speakers were the Rev.

Carter H. Harrison, Hampton; the Rev. Stiles B. Lines, Virginia Beach; the Rev. Julien Gunn, Newport News; the Rev. Roderick Jackson, Portsmouth; the Ven. Norman H. Taylor, Norfolk; the Rev. L. A. Taylor, Newport News; the Rev. H. Bernard Lipscomb jr., Newport News; and the Rev. James W. Kennedy, Richmond.

"Most of the men present at the services were from the great shipyard nearby. It is significant that the busiest and hardest-worked men of the city, the shipbuilders, attend services more regularly and in larger numbers than any other group," Mr. Morrison concluded.

OREGON

Mortgage Burned at Trinity Church, Portland

The mortgage on the new parish house of Trinity Church in Portland, Ore., was burned at the annual parish meeting this year. The building, begun in 1938, was completed in 1939 at a cost of \$110,000. The parish has paid in full a debt of \$55,000 over a period of five years.

Further news of progress was brought out at the meeting. During the past eight years, there have been 765 confirmations at Trinity—161 during 1944. In 1937, the parish had 596 communicants. At the end of 1944, there were 1,400.

The Rev. Lansing E. Kempton has been rector of Trinity since 1937. In June, 1944, the Rev. L. Franklin Evenson joined the staff as curate.

Extensive improvements are planned for the future, including memorial windows for the church to be made by the Charles Connick studios of Boston, as well as improvements in the chancel and sanctuary.

SOUTH FLORIDA

Camp Wingmann Schedule

The Board of Managers of Camp Wingmann, owned by the diocese of South Florida, has made announcement of the sessions to be held this summer. Bishop Wing is chairman of the Board with the Suffragan Bishop-elect, the Rev. Henry I. Louttit, as assistant chairman. The Rev. William L. Hargrave of Ft. Pierce is treasurer and Morton O. Nace of Tampa is secretary.

The first of the sessions on June 2d and 3d will be a conference for laymen. Dan B. Weller of Auburndale will be chairman of the conference. The Adult Leaders' Conference will be held from June 3d to 9th with the Rev. W. Keith Chidester of Winter Park as director.

The young girls' session will open on June 11th with Camp St. Mary, the younger girls' camp ending June 23d. The Rev. Mason Frazell is chaplain and Miss Alcesta Tulane of St. Petersburg is director.

Camp St. Andrew for boys opens June 25th and closes July 7th. The Suffragan Bishop-elect will serve as chaplain of this session and also of Camp St. Mark, the young people's camp, which opens on July

9th and closes July 21st. The Rev. William L. Hargrave of Ft. Pierce will be director.

St. Andrew's Parish in Tampa will use the camp for one week following the close of regular camp sessions under the direction of Morton O. Nace. Several other congregations are also planning to use the property during the summer months.

Orthodox Unite In New Congregation

Russians, Carpathians, Serbians, and Yugoslavs of South Florida will be united in the organization of St. John's Russian Orthodox Church in Miami, Fla. The Rev. John Obletiloff of SS. Peter and Paul Church, Lakewood, Ohio, has come to Miami to form the new church at the request of Archbishop Vitaly of New York, and with the approval of Metropolitan Theophilus of San Francisco.

ALABAMA

Bishop's Dollar Fund

When Bishop Carpenter mentioned to a friend, soon after his consecration in 1938, that he was starting a "Bishop's Dollar" fund, whereby communicants would be asked by mail to contribute a dollar each to an emergency fund, the friend declared the plan would not work. But last year well over \$3,000 was contributed. One contribution came in an envelope sent out in the first mailing, six years before! Among the odd expenditures made out of the fund are three items for "joke boxes," for three teen-age clubs in parish houses in Alabama.

Lenten Preachers

A notable group of Bishops were listed as Lenten noon-day preachers in the Church of the Advent, Birmingham. They were: Bishop Carpenter of Alabama, Bishop Spencer of West Missouri, Bishop Keeler of Minnesota, Bishop Gravatt of Upper South Carolina, Bishop Dandridge, Coadjutor of Tennessee, Bishop Juhan of Florida, and Bishop Clingman of Kentucky. On Tuesday nights the Birmingham churches had union services, rotating the meeting place, with the noon preacher as speaker.

THE CRUCIFIX: A PARADOX

BRIMMING nought,
Bounty of emptying,
Lavish nakedness,
Excess of poverty,
Acquisitive loss,
O Heavenly Alchemy,
Thy thirsting floods the world.
Lo, even the Tree has died
To make Thy Cross!

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NEW YORK

Professor Karpovich Speaks

Prof. Michael M. Karpovich of Harvard University addressed a large gathering March 11th, on "Christianity and Nationality," in the Russian Pro-Cathedral, New York City. The lecture, which was based on the writings of Vladimir Solovyev, was under the auspices of the Orthodox and Anglican Fellowship. The audience included many Russians, Serbians, Greeks, and other Orthodox, in addition to Anglicans. Professor Karpovich spoke in English.

VERMONT

Church School Teachers' Institute

The first of a series of Church School Teachers' Institutes sponsored by the Department of Religious Education of the diocese of Vermont was held at St. Paul's Church, Burlington, Vt.

The Institute opened with Evensong in St. Paul's Church, at which the children's choir did the singing. After supper the group divided into sections. Miss Marjorie Munich, parish worker at St. Paul's, conducted a discussion of the work with primary children; the Rev. J. Lynwood Smith, conducted a discussion of teaching intermediates; and the Rev. Harry H. Jones, rector of St. Stephen's Church, Middlebury, Vt., conducted a discussion of the problems of senior children.

At the close of the discussion Bishop Van Dyck addressed the whole group.

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And Jesus is not only The Resurrection, but He is also The Life. the Way of Life, "The Lord and Giver of Life." and through Him we learn how to live here, under every condition—whether in war or in peace—the sort of life that we shall continue to live in Paradise.

All of God, all of Jesus, all of life comes to us through doors, the doors, the many doors of our hearts. May you love God and Jesus so at this Eastertide that *every* door of your heart may be open to Him, that He may come in and be YOUR Resurrection and YOUR Life.

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DEATHS

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

Thomas N. Brincefield, Priest

Funeral services for the Rev. Thomas N. Brincefield, 60, retired, were conducted March 15th at St. Phillip's Church, Durham, N. C., by the Rev. David Yates, rector. Burial was in Oakwood Cemetery at Statesville, N. C.

The Rev. Mr. Brincefield died March 13th at his home in Durham. A native of Amity Hill in Rowan County, he was the son of the late John Allen and Mary Ann Brincefield. He retired to Durham last November from Como, Miss. He attended Wofford College in the diocese of Arkansas, and was ordained priest in 1916 by Bishop Winchester. He served as rector of churches in Stuttgart, and Warren, Ark.; Windsor, Chocowinity, and Aurora, N. C.; before going to Como, Miss., as rector of Holy Innocents' Church in February, 1927.

Surviving are his wife, the former Ann Stafford of Havana, Ark.; his mother, Mrs. Mary Ann Brincefield; two sons, John F. of Suffolk, Va., and Ray Nelson Brincefield of Raleigh, N. C.; two brothers, Edward L. of Durham, and Will Brincefield of Salisbury; and one sister, Mrs. Polly Ann Bostian of El Paso, Texas.

Samuel R. Colladay, Priest

The Very Rev. Samuel R. Colladay, dean emeritus of Christ Church Cathedral, Hartford, Conn., died March 20th in the Hartford Hospital.

Dean Colladay, who was born 76 years ago in New York City, retired in October, 1926, after serving 17 years as dean of the Cathedral. He had been rector of Christ Church for two years before it became the Cathedral of the diocese of Connecticut. He was called to Christ Church from St. James' Church in West Hartford, Conn.

Dr. Colladay received his A.B. degree from the University of Pennsylvania in 1891. He studied at Philadelphia Divinity School for two years, and then until 1894 attended Berkeley Divinity School, where he received the B.D. degree and in 1919 his Doctorate. He was a member of Phi Beta Kappa.

Ordained deacon in 1894 and priest in 1895, he was assistant rector at St. James' Church, Philadelphia, from 1894 to 1896; rector of the Church of the Messiah, in that city from 1896 to 1900; and of Christ Church, Middle Haddam, Conn., from 1902 to 1906. Dr. Colladay was professor of literature and New Testament interpretation at Berkeley Divinity School from 1900 to 1908, and dean of St. Mark's Cathedral, Salt Lake City, Utah, from 1909 to 1916.

The dean was a deputy to the General Conventions of the Church in 1919, 1922, 1925, 1928, and 1934.

Surviving are a widow, Mrs. Mary Hill Colladay; a daughter, Mrs. Elizabeth Excell, in England; and two sons, Montgomery Colladay and Charles Colladay; and five grandchildren.

John Forry Hamaker, Priest

The Rev. John Forry Hamaker, retired, died March 15th at his home in Raleigh, N. C., at the age of 61 years. Funeral services were held from the Church of the Good Shepherd, Raleigh, on March 17th. Burial was in Montlawn. The Rev. Mr. Hamaker had retired in August, 1942, because of poor health.

Born in Allentown, Pa., in 1883, he attended the University of Pennsylvania and the Philadelphia Divinity School. He was ordained priest in 1911 by Bishop Darlington.

He served as curate of St. Anne's Church, Brooklyn, N. Y.; and of St. George's Church, New York City; vicar of Trinity Church, Ashland, Ore.; of St. Paul's Church, Visalia, Calif.; and of St. Paul's, Greensboro, Ala. In 1918 and 1919 he served overseas as a YMCA secretary. He was rector of Calvary Church, Wadesboro, N. C., from 1922 to 1930; and of Trinity Church, Mount Airy, N. C., 1936-1937; and priest in charge of St. Paul's Church, Smithfield, N. C., from 1938 until his retirement in 1942.

Surviving are his wife; two daughters, Mrs. Fred J. Cox jr., of Wadesboro, N. C., and Mrs. Joseph V. Baglio, who is a private first class in the Marine Corps at Cherry Point; two brothers, David L. Hamaker of Ephrata, Pa., and Amos L. Hamaker of Lancaster, Pa.; and a grandson.

Mrs. Bartow Bee Ramage

Ethel Purvis Ramage, a communicant of Ascension Parish, Amherst, Va., died at her home in Sweet Briar, Va., on December 17th.

Mrs. Ramage came into the diocese of Southwestern Virginia in the autumn of 1928 and from that time has been a vigorous and deeply appreciated worker in the parish and in the diocese. Bishop Jett in 1935 appointed her to introduce throughout the diocese the plan for uniting all the work of the women of a parish under the Woman's Auxiliary. As chairman of the James River Convocation she was untiring in her visits to branch after branch, carrying a lucid and enthusiastic message. In the parish she gave generous service through the Auxiliary, through Bible teaching, and through private ministrations. Frequently she was called upon to give counsel in parish affairs, and her opinion was regarded with respect.

She had a rich experience to draw upon. As the wife of the Rev. Bartow Bee Ramage, for 20 years rector of St. Andrew's Parish, Forth Worth, Texas, she had not only the varied opportunities for service in parish life, but also the privilege of attending as diocesan delegate and often as president of the branch of the diocese of Dallas a long series of Triennial Conventions. Attending as she did ten of these general church meetings, she followed with absorbed interest the development of the work of the Woman's Auxiliary. She knew Churchmen and Churchwomen from all

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DEATHS

over the country, as their adviser and their co-worker. She was a zealous student of the history of the Church, of its principles and of its practice. In the summer of 1929, at the Blue Ridge Conference held at Frederick, Md., she gave a course based on the Report of the Jerusalem Conference on the World Mission of Christianity, in which as lecturer she shared knowledge garnered through the years.

EDUCATIONAL

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Theological Education Offering

The offering for theological education this year amounted to \$30,836.03, Dean Allen Evans, chairman of the project, announces. Last year's total was \$17,933.07. All of the seminaries have reported except Sewanee. The largest amount was designated for General Seminary, \$8,219.91. Next was Virginia, \$4,897.71. Seabury-Western received \$3,397.09; Nashotah, \$3,083.10; Divinity School of the Pacific, \$2,812.44; Philadelphia, \$2,644.00; Cambridge, \$2,409.78; Berkeley, \$2,257.50, and Bexley, \$1,054.50.

COLLEGES

Columbia University Conference On Religion

The third annual Columbia University Conference on Religion, held March 19th to 23d, opened Monday afternoon in Earl Hall, Columbia, New York, with Dr. Bernard J. Bamberger, rabbi of the West End Synagogue, as speaker. The Menorah and Seixas Societies of the students of Columbia kept open house for the invited guests. Tuesday, Fr. Vincent Holden, Paulist, spoke and the Newman Club kept open house.

The meeting on Wednesday afternoon was under the auspices of the three chaplains at Columbia: The Rev. George B. Ford, Roman Catholic; Rabbi Isidor B. Hoffman, Jewish; Dr. E. Mowbray Tate, Protestant. The acting chaplain of the University, the Rev. Otis R. Rice, Anglican, joined with them. There were no set speeches, but an open discussion, on the subject, "Religion in College Education." Both faculty members and students took part. At noon, there was a chapel service, at which Prof. William E. Hocking, of Harvard University, was the preacher. Dr. Hocking spoke also at the faculty luncheon, after the service.

Thursday the students gave a luncheon, at which Prof. Reinhold Niebuhr, of Union Theological Seminary, was the speaker. Dr. Niebuhr preached at the noon chapel service. The University Christian Association was in charge of the afternoon meeting at which the Rev. Paul Sherer pastor of the Lutheran Church of the Holy Trinity, was the speaker. On Friday the program consisted of Passover

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CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

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WANTED: A SEXTON. Write St. Peter's Church, Port Chester, N. Y.

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Mounts of Transfiguration

By SUZANNE A. RANLETT

ONCE, the Master led chosen friends up into a "high mountain" to pray; and granted them to be with Him as He prayed, when He was transfigured into heavenly form and clad in "glistening whiteness"; further, they were allowed to realize the Father and to hear His voice declaring, "This is My beloved Son." Once, mortal men beheld the transfigured Son in communion with the Father. *Once!*

What of the many times when Jesus went alone "up into a mountain" to pray? When no human eye beheld and no human ear heard? When the Son was with His Father, drawing—may we reverently think?—new power for His work of man's salvation. May it not be that in that transcendent communion, He clothed in "glistening whiteness," entered into glory?

Perhaps, a devout soul praying by night and lifting up his eyes might

have seen a glow on a summit and, not knowing why, might have been drawn very near to God.

There was a night when Jesus sent His followers across the sea and went "up into a mountain" to pray. A storm arose and raged perilously. But the Master, wrapt in heavenly communion, yet remembered His disciples and turned from the "holy mount" to speed to their help. Perhaps with special power, fresh from His heavenly tryst. He walked serenely over the turbulent sea. The terrified disciples did not know Him and whispered, "It is His Spirit." Was He luminous through the darkness? Did there linger over Him the passing brightness of transfiguration? Soon He spoke: "It is I; be not afraid!" And, as He went up into the ship, the wind ceased and the angry waves calmed. All was well with Jesus in the boat, Jesus come down from a mount of transfiguration.

EDUCATIONAL

and Easter music. There was also a film shown, entitled, "Americans All."

As in the two previous years, the greatest value of the conference lay in the co-operation of the three faiths, most particularly as shown by the students, Roman Catholic, Jewish, Protestant, and Anglican. The interest and enthusiasm of the young men and women, and their mutual courtesies were memorable.

PRIMARY SCHOOLS

Christ Church Academy Needs

A modern school with ample playground space and teaching facilities for boys and girls through high school, with training in the trades, is the hope for the future of Christ Church Academy, Colon, Republic of Panama. Such a school does not exist today in Colon, a city of 30,000, where so few schools are available that many children can not attend. No school for West Indians or Colored children carries through high school or teaches the trades. Established in 1906, Christ Church Academy is the oldest school in the city. It was founded by the Church of England and turned over to the Episcopal Church when it was given jurisdiction in this part of the world. The school is co-educational and is for West Indians and Panamians from the first grade through the ninth. Tuition is according to the means of the pupils. At present there are 180 pupils (capacity enrollment) with a headmaster and six assistants. The building, being of wooden construction, has deteriorated to such an extent that a new building is imperative.

Writing of the school's need and its opportunities for missionary work, the Rev. George F. Packard, rector of Christ Church, Colon, says, "When I look through THE LIVING CHURCH school issues and see the equipment, playground space, and other activities of the Church schools and realize the present lack here in Colon, I feel sure the Church would respond if they but knew of the conditions and opportunities. We have a wonderful opportunity to do magnificent work in this mission field by doing something for the future of these people."

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CLASSIFIED

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeking church post, preferably full time. Fellow American Guild of Organists; academic degrees; fifteen years church experience. Reply Box H-2940, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardville, N. J. Groups, limit 30; own direction or board in conferences. Address Acting Warden.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Rev. William Colla, formerly locum tenens St. Mary's Church, Ardmore, Pa., became rector of St. Mark's Church, Mount Kisco, N. Y., April 1st. Address: St. Mark's rectory.

Rev. L. Dudley, associate rector of Trinity Church, Newport, R. I., will become rector of St. John's Church, Catskill, N. Y., April 9th.

Rev. Edward P., dean of St. Paul's Cathedral, Fond du Lac, Wis., will become rector of St. Andrew's Church, Madison, Wis., May 1st.

Rev. Charles L., formerly priest in charge of Christ Church, Dallas, Texas, became rector of St. Christopher's Church, Oak Park, March 1st. Address: 645 S. East Ave., Oak Park.

Ordinations

Deacons

Hampshire—Percy E. Johnson, lay reader, ordained deacon in Trinity Church, Tilton, N. H., by Bishop Dallas of New Hampshire on March 17th. He was presented by the Rev. Walter

M. Hotchkiss and the Rev. Charles T. Webb preached the sermon. The Rev. Mr. Johnson will have charge of Trinity Church, Tilton, and St. Jude's Mission, Franklin, N. H.

South Florida—Robert Godard Donaldson was ordained deacon March 11th in All Souls' Church, Miami Beach, Fla., by Bishop Wing of Florida. He was presented by the Rev. J. Mitchell Taylor and the Bishop preached the sermon. The Rev. Mr. Donaldson is curate of All Soul's Church, Miami Beach.

Priests

Arizona—Weekworth, Rev. Edward J., was ordained priest March 11th in Christ Mission, Florence, Ariz., by Bishop Mitchell of Arizona. He was presented by the Rev. Joseph Gregori and the Rev. R. G. Witt preached the sermon. The Rev. Mr. Weekworth is assistant of the Spanish Episcopal Mission, Phoenix, Ariz.

Western Michigan—Kundrat, Rev. Michael was ordained priest February 10th in St. Paul's Church, Muskegon, by Bishop Whittemore of Western Michigan. He was presented by the Rev. William T. Reeves, Jr., and the Very Rev. H. Ralph

Higgins preached the sermon. The Rev. Mr. Kundrat continues as assistant at St. Paul's Church, Muskegon, Mich.

Wyoming—Hoadley, Rev. Sidney Aaron, was ordained priest in St. Matthew's Cathedral, Laramie, Wyo., March 11th by Bishop Ziegler of Wyoming. He was presented by the Very Rev. D. B. McNeil and the Rev. William J. Appel preached the sermon. The Rev. Mr. Hoadley is vicar of St. John's Church, Green River, and of Garden Church, Eden, Wyo. Address: St. John's rectory, Green River.

Corrections

In the L.C. issue of February 18th, the address of the Rev. F. H. O. Bowman was incorrectly given. It is 212 East Jefferson St., Bloomington, Ill. In addition to becoming rector of St. Matthew's parish, Bloomington, Mr. Bowman will be student pastor of Illinois Wesleyan and Normal Universities.

In reporting the death of the Rev. Edward Bauldin Burwell in the L.C. issue of March 11th, his name was incorrectly spelled Edward Bauldin Burrell.

CHURCH SERVICES



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!

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 46
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

Mary of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Daily Masses: 8, 9:30 & 11

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

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., Houston
Rev. Frank E. Walters, Rector; Rev. Harry Win-
chester, Curate
Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
Holy Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Rector: 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

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

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

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

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

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

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

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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

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 (except Saturdays), 3

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

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

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

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

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

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

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

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11, Daily: 7:30, Tues.: 7:30, Wed.: 11

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