

# The Living Church

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

APR 16 1945

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## **A Pillar of Cloud and Fire**

*Samuel M. Shoemaker*

Page 10

## **Time and the River**

*William G. Peck*

Page 15

## **For Iwo's Dead**

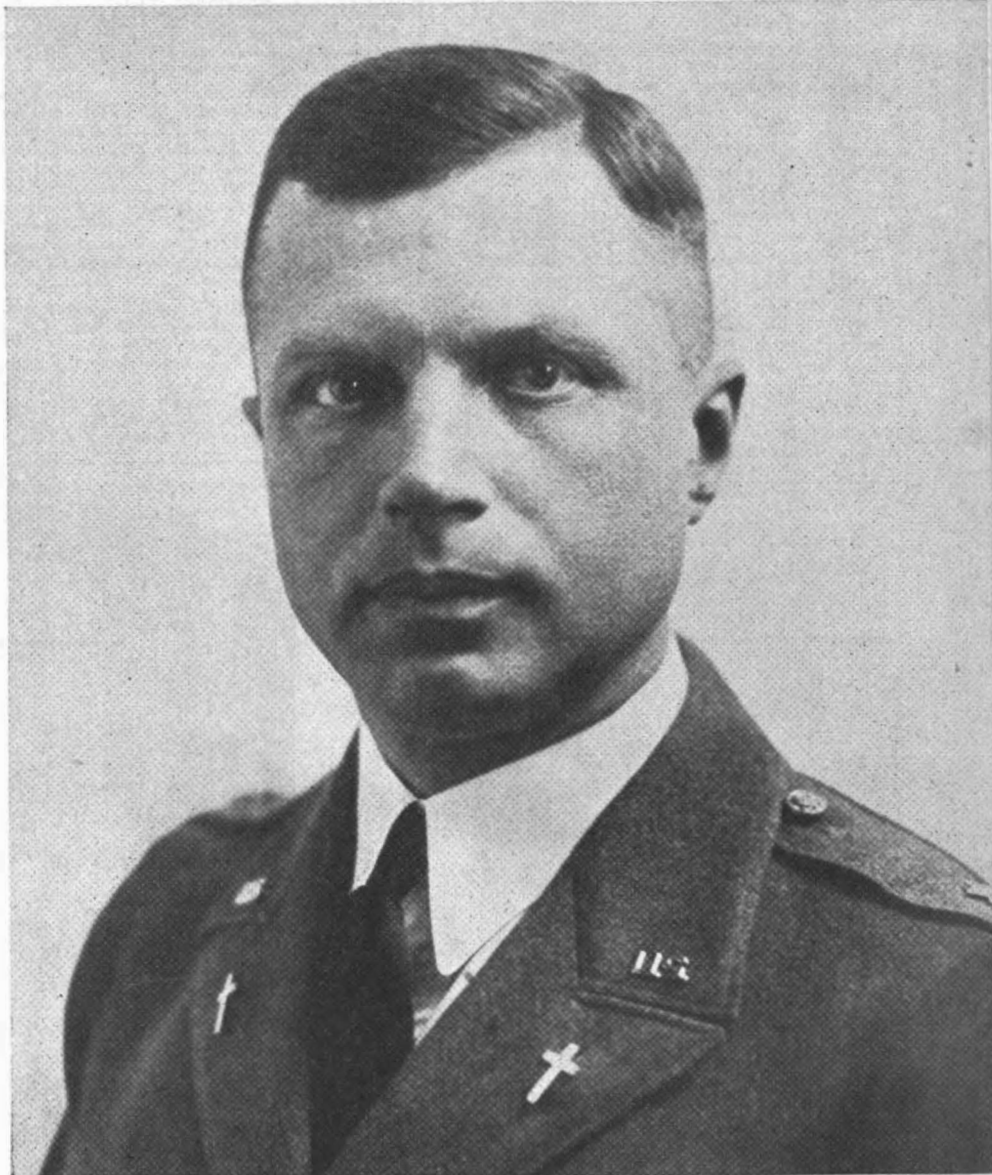
**A Jewish Chaplain's Sermon**

Page 13

## **"Ready and Desirous"**

*Editorial*

Page 12



**CHAPLAIN LUTHER D. MILLER**  
The new Chief of Army Chaplains is a Churchman.  
[See Page 16]

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## An Ideal Sabbath

**TO THE EDITOR:** Let me record my sincere thanks for Canon Marshall Day's perfectly thrilling description of "the Sabbath of an ideal Christian congregation" [L.C., March 18th].

Never in so brief compass have I come across an account of the Liturgical Movement that so rounds out the underlying idea. Here are first things placed first; worship directly related to work, and to play; a wholesome balance between sacrament and preaching, with neither ousting the other; a challenge to those who have been welded together in Christ to go out and bring others in; a minimum observance for everyone, with extras for the more devout. (After all, life would be monotonous with everybody at the same stage or growth.) In short, Canon Day shows how worship, preaching, evangelization, work, and play, all might be woven into the fabric of every Christian Sabbath. What richness! What power of Liturgy to bite into life! What a charming description of a "glorious church, not having spot, or wrinkle"!

When I showed the paragraph to my wife, her comment was: "It would be wonderful, but I should think everybody would be exhausted. It would be fine in a five-day working week—which we certainly ought to have." Of course, the thing is frankly presented as idealistic, and even under ideal conditions would require modification for small parishes. Not many priests (not the present writer, for example) single-handed could do justice in *one Sunday morning* to two such widely separated Masses, with a "sermon,

long enough and substantial enough to get somewhere" and a sermon of entirely different character for the mission service, and keep his fast. And there would seem to be real loss in terms not wholly physical in the priest's not partaking of the "rather substantial parish breakfast." But even with modifications the thing is wonderful to contemplate. Instead of half the congregation alternating to bring outsiders to the mission service, while the other half conduct services, Sunday school, and Bible classes, etc., in churchless areas—if even a few conse-

crated individuals, who had already made their Communion, did this, the effect would be so great as to make present achievement seem by contrast a mere scratching of the surface.

I shall carefully file away Canon Day's article, take it out every so often, meditate on it, pray over it, in short use it "as something to shoot at," as one of my men described the pre-Canvass budget of last November, "which of course we never can reach," but which, to continue the metaphor, we came within a hair of hitting.

(Rev.) F. C. LIGHTBOURN.

Rumford, Me.

## No "Private Ceremony"

**TO THE EDITOR:** As one who agrees with you that to succeed in our God-given task of being both Protestant and Catholic we require forbearance, I think your Question Box for April 1st should state not only the author's view that the second rubric after the Order of Confirmation forbids a priest to invite all Christians to communicate, but also the opposite view widely held by informed and judicious authority in our Church, such as Prof. James Muller.

His view is that that rubric is pre-Reformation and was never intended to be applied to exclude from the Communion communicants of other Churches not then existent. "Occasional conformity," free-Churchmen receiving the Communion occasionally in Episcopal churches, is a well-recognized practice in England, as well as in the United States. There is nothing in our

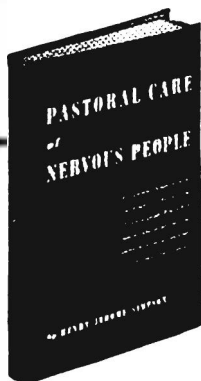
## The Living Church

Established 1878

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

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(On leave for service with U. S. Marine Corps)  
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.



## *Pastoral Care of Nervous People*

By Henry Jerome Simpson

Esther Loring Richards, M.D., Johns Hopkins University, has written the foreword to this book and we quote the following: "This little book is well worth reading by clergy and doctors as an honest effort to afford each an opportunity to know about the work that the other is trying to do. It is not a scientific treatise. It is not a theological treatise. It is a simple, straightforward effort to integrate the efforts of each toward a better evaluation of their respective provinces in human helpfulness."

Some of the topics: Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness.

*Souls in disorder!* There certainly are many of them and their need is critical. In every parish throughout the United States are found the psychoneurotics. And when this war is over there will be many more. Clergymen, through counselling, are able to do a great work for this group. As the author says: "Using religion as a preventative and therapeutic agency, the minister has, within his limitations, a great work to do."

*Pastoral Care of Nervous People* is an introduction to a technique which brings the help of both religion and psychiatry to the aid of nervous people. Price, \$2.32 Postpaid

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formularies to prevent a priest from recognizing as confirmed a baptized person who according to the accepted rite of some other communion has received the gifts of grace bestowed by the Holy Spirit, made profession of faith in Christ, and been admitted to the Holy Communion.

It seems to me that any priest who refuses the Communion to such a person is denying the fellowship of the Holy Catholic Church and turning the Sacrament given by our Lord to the whole Church into a private ceremony of Episcopalians.

(Rev.) BRADFORD YOUNG.

Manchester, N. H.

**Federal Council Statement**

TO THE EDITOR: Chaplain Martin's letter in your issue of March 4th rests on so much misunderstanding that I am seeking the courtesy of your columns for a brief statement.

First of all I should like to emphasize the fact that the pamphlet *What Protestants Believe*, makes no claim to represent the views of anyone except the author, who is the Rev. Dr. Hugh Thomson Kerr, of Pittsburgh, Pa. It is in no sense an utterance of any church or of the Federal Council of the Churches of Christ in America.

I also desire to make it clear that the pamphlet is not "being urged upon all chaplains." On the contrary, it was written as a direct response to the requests of many chaplains, who pointed out that while Roman Catholics in the armed forces had excellent tracts on their beliefs there was no comparable interpretation of the Christian faith from the standpoint of non-Roman Christianity. Since the chaplains could not appropriately distribute denominational tracts on what Methodists believe, what Presbyterians believe, what Lutherans believe, etc., they asked for something which could be generally used interpreting what Protestants believe.

Dr. Kerr would, I am sure, insist that he did not have the slightest thought of attacking any church. He was simply trying to make an objective statement about the churches of the Reformation. Naturally, he points out, in this connection, that in the Reformed view nothing can take the place of "the Word of God found in the Scriptures," but why should this be regarded as a criticism of the Prayer Book? Does not the Prayer Book service for ordination to the priesthood ask: "Are you determined . . . to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?"

Finally, I should like to point out that the Federal Council of the Churches of Christ in America is not a "pan-Protestant" organization. It includes three bodies of the Eastern Orthodox Church, being organized on a basis broad enough to include both Catholic and Protestant elements in its outlook.

(Rev.) SAMUEL MCCREA CAVERT,

General Secretary,

Federal Council of Churches.

New York.

**China's Desperate Refugees**

TO THE EDITOR: I have not had the opportunity of reading THE LIVING CHURCH since I attended the Church of the Incarnation, in Detroit, but having in mind the influence of your paper, I feel impelled to write you a purely personal letter about conditions out here.

I mean the refugees. Hundreds of thousands have been forced to leave their homes, to avoid capture by the Japanese, and the

condition of many of these unfortunates is terrible, although the government, and relief agencies are doing everything in their power to relieve their plight.

"Ten thousand refugees died of starvation on the road between — and —." I cannot vouch for the accuracy of this recent item in the newspaper, but I know how we feel if we skip a few meals, and to visualize thousands of helpless men, women, and children, simply falling by the roadside to await death from hunger, is appalling.

Just one specific case. Nurses from one of our missions were captured, robbed, and set out on foot. Captured again, robbed of remaining clothes, they are, as I write, barefoot and clothed in straw, trying to walk some hundreds of miles for help.

I am not connected with St. John's Church, but have visited there, and was so impressed by their urgent needs, that I asked permission to write THE LIVING CHURCH, in which I have great faith.

Of course I realize that the China Relief and others are already doing a wonderful and efficient work out here, but having seen some of the people, I am compelled to write this appeal for some extra dollars—now.

Contributions should be sent to: Bishop Y. Y. Tsu, care of American Church Mission, New York, for St. John's Church, 117 Wan Chung Kai, Kunming, China.

EDWIN K. SMITH.

China.

**Editor's Comment:**

THE LIVING CHURCH RELIEF FUND has long been transmitting money for relief in China, and we shall be glad to accept contributions designated for St. John's Church Relief, Kunming. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, with notation "St. John's Church Relief, Kunming." The money will be forwarded to Bishop Tsu, on the understanding that should conditions necessitate, he may apply it to relief work elsewhere in China.

**Correction**

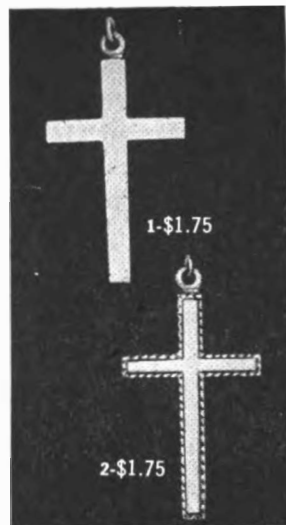
TO THE EDITOR: Please permit me to correct a small, excusable, but not unimportant error in the account of the centenary of the Religious Life in THE LIVING CHURCH of March 24th. I refer to the statement that the "little known community which Miss Sellon founded at Devonport" and into which the first Sisterhood, the Community of the Holy Cross, was absorbed, was the Society of the Holy and Undivided Trinity. The last named society was not founded by Miss Sellon, but by Miss Marian Rebecca Hughes, in 1849, in Oxford, eight years after Miss Hughes' profession in 1841. The Sisterhood founded by Miss Sellon at Devonport in 1848, which absorbed in 1856 the Sisterhood of the Holy Cross, was the Society of the Most Holy Trinity—a name so like that of Miss Hughes' Community that anyone not intimately acquainted with the intricate history and interrelation of those early communities may be pardoned the confusion.

Miss Hughes was most generous in helping Dr. Pusey in drafting the Rule of the Holy Cross Community and advising Miss Sellon about her Rule as well as designing and making Miss Sellon's and Miss Chambers' first habits.

Dr. Pusey was spiritual director of all three Communities in whose respective foundations he had much influence.

(Rev.) THOMAS J. WILLIAMS.

New York.



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## STRICTLY BUSINESS

MARY MESTEN of our New York shipping department lost her wallet, well filled, while walking through a Fifth Avenue dime store. The morning mail the next day brought it back, money and all, and Mary now has an amazing amount of faith in people's honesty!

\* \* \*

THE M-G sales department got a letter last week addressed: "An Altar Guild Manual, 14 East 41st St., New York City."

\* \* \*

ONE OF the earliest good-size book orders known to the book trade is that placed by Constantine after his conversion. It was for 50 manuscript Bibles . . . and surely was the equivalent of an order for a million copies today.

\* \* \*

ACROSS the street from the M-G store in New York is a building which has a subway entrance. People say there is a man working in that building who hasn't been out in the open air for seventeen years, despite the fact that he lives in Brooklyn and goes home every night. He goes by subway, and the subway has an entrance in his Brooklyn hotel. People who like to make the story better add that the man is an expert swimmer and dancer and frequently swims and dances—at the hotel. It all could be true.

\* \* \*

THE EDITOR of a boys' magazine sent us a six-inch publicity story the other day—and a four dollar ad. If, he wrote, we would run the story, he would place the ad out of gratitude. I wonder whether many people think that magazines operate or could operate under a system where purchase of editorial space was permitted? I hope not, and I hope the offer was made only because the editor of the boys' magazine was surprisingly naive. At first the editorial and advertising departments of this publication were pretty indignant—until we thought of using naivete as an excuse.

\* \* \*

ONE OF our printers is in a jam. Located in an industrial area, where strict WPB rules apply, he can't replace a released employe until a total of ten have left. So far only one has left—the messenger. The printer has to have a messenger, and so one day it is the printer, another day the estimator, another day the head of the bindery. Finally the printer asked his stenographers to act as messengers. They refused, saying the work was undignified. Thereupon the weary printer put on his coat again and delivered copy and proofs himself.

Leon McConery

# The Question Box



CANON MARSHALL M. DAY, EDITOR

● *Is it permissible or proper for a priest to use any Bible other than the King James Version in the services of the Church?*

The Epistles and Gospels must be read from the Prayer Book. They are all from the King James Version except that the Epistle for the 15th Sunday after Trinity is from the American Revised.

Canon 19 provides that the Lessons at Morning and Evening Prayer may be read from the King James Version, the Marginal Readings Bible of 1901, the English or American Revised Version.

● *(1) How should the body of a layman, a priest, a bishop, be brought into the church for burial, in what position should the casket be placed? (2) If there are honorary pall-bearers what is their position in the procession? (3) Is there any book on this subject?*

(1) A layman's body should be carried into the church feet first, and should be placed at the head of the nave, with the feet toward the altar. The same use should be followed in the case of a deacon, but his body should be placed in the choir.

A priest or bishop should be carried in head first, and the body should lie in the center of the choir, with the head toward the altar.

When the body leaves the church it should not be turned around, but simply picked up in the position in which it lies and so carried out.

(2) I do not know of any ecclesiastical rule for the position of the honorary pall-bearers. They should obviously be close to the casket. So should the officiating priest. It seems to me that these two requirements can best be fulfilled by having the honorary pall-bearers follow the casket. If the active pall-bearers do not actually carry the body, they should nevertheless walk on either side of it if the aisle is wide enough. If not, the most practical rule seems to be for them to precede the casket, to be in position to pick it up on arrival at the steps.

(3) The Guild of All Souls, 2013 Apple Tree Street, Philadelphia 3, will probably have a list of books bearing on this subject.

● *Can you give any information of the United Council of Church Women? In what sense is "Church Women" used? Is the organization a responsible one, and suitable for contributions to be received in the church?*

The United Council of Church Women was formed in December of 1941 by

merger of the Women's Home Missions Council, the Women's Foreign Missions Council, and the National Council of Church Women. It is recognized by the Federal Council of Churches, and is a highly efficient and responsible body.

The words "Church Women" in the title mean women members of any Christian Church.

If it is the custom of the parish to make contributions to any interdenominational organizations, the United Council of Church Women is certainly entitled to such assistance. Its present head is our own communicant, Mrs. Harper Sibley.

● *1. Has a priest the right to transfer a parishioner who has moved to another diocese, to a parish of his own selection, without the consent of the parishioner? 2. Has a priest the right to transfer a parishioner from his parish at the request of another priest, without the verbal or written consent of the parishioner?*

Canon 15 was drawn up from the point of view of the layman, to protect his right to transfer, rather than to define the rights of the parish priest in the matter. The whole wording of the canon is loose enough to allow for variations of procedure in special cases, and the mandatory language referring to the parishioner might be construed as entitling the priest to act where the communicant has failed to do so.

1. It is the absolute duty of the parishioner to procure a letter of transfer. Naturally at this time the parish priest has the right to advise with him regarding the suitability of his choice, if there is more than one church near the man's new home. He has not the right to overrule the communicant's express wish in the matter.

2. The canon provides that when a communicant moves away without transfer the priest must notify the parish priest at his new place of residence of that fact so that a transfer may be asked for in the regular way. The strictly canonical procedure is for the new pastor to ask the communicant to request the transfer. He might even furnish him with a form for such request. I have frequently found people who have not asked for their letter "because they did not know how to work it."

● *Is the crucifix ever used on the main altar in the Episcopal church in place of the cross?*

The use of the figure of the crucifix of Christ on that altar cross is so common that I could not possibly list the parishes where this will be found.

SECOND SUNDAY AFTER EASTER

## GENERAL

### V-E DAY

#### 40-Day Period of Thanksgiving

Bishop Conkling is asking churches of the Chicago diocese to observe a 40-day period of special thanksgiving when the news of victory in Europe arrives.

"Any day now may come word which will bring us to our churches to give special thanksgiving. Let it not be a solitary 'thank you' but a continuous and increasing one. Daily let us lift up our hearts with gratitude," the Bishop writes.

"Let every Eucharist during this period have this intention . . . Lift up your hearts for it is meet and right that we should give thanks!"

### FINANCE

#### First Report of Collections

Dr. Lewis B. Franklin, treasurer of the National Council, in making the first report for the year 1945 states: "Our first report of collections for the year 1945 is encouraging. Omitting from our calculations the figures of the one diocese which has not yet filed an Expectation for 1945 and notwithstanding the fact that 11 dioceses and districts have made no payment, the total payments to date [April 1st] are 112.9% of the amount due after allowing one month for collection."

#### Social Security Bill

##### For Church Workers

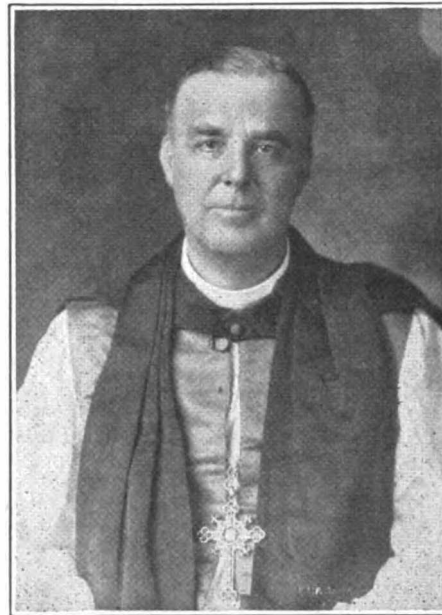
A bill providing that the Social Security Act be amended further to permit the coverage of ministers of religion and other officers or employees of churches and religious organizations for old-age benefits has been introduced in Congress by Senator William E. Langer.

The bill, S. 808, was referred to the Committee on Finance. Its title reads: "S. 808. A bill to amend the Social Security Act, as amended, for the purpose of permitting the coverage of ministers of religion, and other officers or employees of churches and religious organizations under the old-age and survivors' insurance provisions of such act; to the Committee on Finance."

#### 90% of Clergymen Earn

##### Less Than \$2,500 Annually

Annual salaries of less than \$2,500 were received in 1939 by 90.8% of the 112,509 clergymen in the United States who were engaged in the ministry 12 months of the



BISHOP ABBOTT

year, it has been revealed by *Information Service*, weekly bulletin of the Federal Council of Churches.

Presenting statistics based on data from the Bureau of Census, *Information Service* reported that 51% of the clergymen received less than \$1,200 a year, and 24.4% less than \$600.

Of the 9.2% in the upper brackets above \$2,500, 3,386 clergymen received salaries ranging from \$2,500 to \$2,999; 5,597 earned \$3,000 to \$4,999; and 1,356, or 1.2% were paid \$5,000 and over.

### Departments

BOOKS . . . . .	18	FOREIGN . . .	9
CHANGES . .	23	GENERAL . .	5
DEATHS . . .	22	LETTERS . . .	2
DIOCESAN . .	19	Q-BOX . . . . .	4
EDITORIAL . .	12	WAR SERVICE	16

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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### EPISCOPATE

#### Dallas Elects Rev. Avery Mason

The Rev. C. Avery Mason, national Forward in Service executive, was elected Bishop Coadjutor of Dallas on the tenth ballot, April 10th, at a convention in St. Matthew's Cathedral, Dallas.

#### Bishop Atwood Dies

AS THE LIVING CHURCH was going to press, word was received of the death in Washington, D. C., April 10th, of the Rt. Rev. Julius Walter Atwood, retired Bishop of Arizona. Details next week.

#### Consecration Scheduled

The consecration of the Very Rev. Reginald Heber Gooden as Bishop of the missionary district of the Panama Canal Zone is scheduled for May 8th in St. Paul's Cathedral, Los Angeles.

#### Bishop Abbott Dies

The Rt. Rev. Henry Pryor Almon Abbott, second Bishop of Lexington, died on April 4th of a heart attack. Taken to the hospital on February 18th, he had been recovering and was to have returned to his home last weekend.

Bishop Abbott was born in Halifax, N. S., on July 11, 1881, the son of the Rev. John Abbott and Mrs. Ella Almon Abbot. At Kings College, Windsor, N. S., he earned his B.A. degree in 1902 and his M.A. degree in 1904, and was granted the D.D. degree in 1911.

Bishop Abbott was ordained deacon in 1904 and priest in 1905. He was curate at St. Luke's Cathedral, Halifax, from 1904 to 1906, when he was called to be assistant at the Church of St. James the Apostle, Montreal. Within the year he was elected rector of Christ Church Cathedral, Hamilton, Ontario.

In 1907 he married Rachel Gwyn, a native of Dundas, Canada. There are five children.

While rector of the Hamilton Cathedral, Dr. Abbott was elected dean of Niagara, and continued in both offices until 1914, when he accepted a call to Trinity Cathedral, Cleveland, Ohio. In 1919 he became rector of Grace and St. Peter's Church, Baltimore, Md., the first rector of the merged parish. He was deputy to General Convention in 1922, 1925, and 1928.

St. Chrysostom's Church, Chicago, called him in 1928, and early in 1929 he was elected Bishop of Lexington, to suc-

ceed the Rt. Rev. Lewis W. Burton. He was consecrated in Christ Church, Lexington, Ky., May 15, 1929.

In 1937 he was elected a member of the Council of the Fourth Province, and was made chairman of the Department of Field and Publicity.

He was a member of the Joint Commission on the Perpetual Diaconate and Ministry for Laymen.

Bishop Abbott is the author of several books, among them, *Help From the Hills*, *The Man Outside the Church*, *Sparks From the Parson's Anvil*, *The Supreme Sacrifice*, *The Religion of the Tommy*, *Joy Through Sorrow*, *Foundation Stones*.

During the first World War, for four months in 1917, he was one of four clergymen sent abroad by the Canadian YMCA to work with Canadian troops, apart from the chaplaincy service. He returned to America and worked ardently for peace.

Bishop Abbott was noted especially as an eloquent preacher. As a parish priest he was a splendid pastor, and won the hearts of many. As an administrator, he brought the diocese out of debt during the first nine years of his episcopate, although they were depression years. Within his diocese he worked especially to build up the missionary work in the mountain area.

## THE PEACE

### Churches to Be "Unofficially" Represented at San Francisco

A number of representatives of churches and religious organizations will attend the United Nations' Security Conference at San Francisco, beginning April 25th, but none will attend in an official capacity, according to Religious News Service.

The Department of State, in releasing a list of 21 advisers who will represent this government at the conference, noticeably left out anyone who has obvious ties with any faith, or is noted in religious circles, although all of the members are laymen of some church or synagogue.

An exception is John Foster Dulles, who is chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches. However, in announcing he had agreed to become an adviser, Dulles said he would be relieved of his duties as chairman of the Commission.

"No question of religious representation is involved," he stressed. "I am, and always have been, strongly opposed to representation of the churches at any peace conference."

It was learned on good authority that the Department of State will ask each of the major faiths—Protestant, Catholic, and Jewish, to designate an "unofficial" observer, but no announcement of this plan has been made as yet.

Meanwhile, it was learned, a number of religious organizations plan to send observers to the conference. Among them are Miss Catherine Schaefer, assistant executive secretary of the Catholic Association for International Peace; Fr. E. A. Conway, S.J., of the Social Action Department of NCWC; Dr. T. Otto Nall, who will represent Religious News Serv-

ice; Dr. Walter W. Van Kirk, of the Federal Council of Churches; Dr. Raymond Wilson, of the Society of Friends; Bishop James C. Baker, Methodist.

### Three Faiths Agree Upon Charter Recommendations

Protestant, Catholic, and Jewish pronouncements on the moral principles of a just world order are agreed upon ten recommendations for the United Nations Charter to be drafted at San Francisco, according to a study of these statements by an interfaith committee.

Stressing the need of a world security organization as the first of the ten points on which agencies of the three religious bodies are united, the study asserted that "the sacrifices and hardships of this war and the need of mankind for an organized peace make it imperative that the San Francisco conference succeed and the general security organization be established."

The study was made by the Rev. Richard M. Fagley, secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches; the Rev. Edward A. Conway, S.J., of the Social Action Department of the National Catholic Welfare Conference; and Rabbi Aaron Opher, secretary of the Committee on Peace of the Synagogue Council of America.

Pronouncements which served as the basis of the study included the Pattern for Peace, issued by 146 Protestant, Catholic, and Jewish leaders in October of 1943; and statements of Catholic Bishops, November, 1944; Federal Council of Churches, December, 1944; Synagogue Council, January, 1945; and the Cleveland Church Conference, January, 1945.

#### NEEDED IMPROVEMENTS

Recommendations for the improvement of the United Nations Charter called for:

**Preamble.** The Charter of the United Nations Organization should acknowledge in its preamble that the actions of states are subject to the same moral principles as govern the conduct of individuals.

**Membership.** The Charter should specify that membership will be open to all states willing and able to fulfill the obligations of the Charter, so that membership may become universal.

**International Law.** The Charter should provide for the codification and development of international law and for its impartial enforcement.

**Peaceful Change.** The Charter should provide more explicitly for the revision of treaties and other agreements when such action is required by justice and the good of the world community.

**Small Nations.** The Charter should safeguard the economic and political rights of small nations and assure them an adequate share in shaping the policies of the organization.

**Disarmament.** The Charter should provide a clear purpose and procedure for the limitation and control of national armaments, as collective security is established.

**Voting Power.** The Charter should provide that no one nation be allowed to veto

judgment in any dispute covered by international law.

**Human Rights.** The Charter should include an international bill of rights, and provide for a commission or commissions to protect and further the rights and liberties of the individual and of racial, religious and cultural groups, especially those uprooted by war or oppression.

**Dependent Peoples.** The Charter should provide for a commission to supervise the administration of mandated territories and to promote the advancement of non-self-governing peoples toward economic well-being, cultural development and political responsibility.

### UCCD Urges Support of Bretton Woods Agreement

Full support of the Bretton Woods Agreement has been urged by the United Christian Council for Democracy in a statement sent to 10,000 religious leaders throughout the country.

Calling the dual international monetary plan "an absolutely necessary foundation stone in the structure of world cooperation we must build," the Council declared that the administration and leaders in Congress have placed the issue in the hands of the people of the country to decide.

"It is urgent," the Council said, "that the millions of American citizens, realizing that an extensive and a reliable world trade is essential to full employment and economic security at home and abroad, should quickly express their support of both the fund and bank to their representatives in Congress."

In its statement, the Council discussed the pros and cons of the world monetary proposal from the religious viewpoint and drew a conclusion in favor of both the fund and the bank.

Cooperating organizations in the Council are Church League for Industrial Democracy, the Evangelical and Reformed Council for Social Reconstruction, Presbyterian Fellowship for Social Action, Unitarian Fellowship for Social Justice, Methodist Federation for Social Service, and Baptist Rauschenbusch Fellowship.

## THE BIBLE

### American Bible Society Reports Record Distribution

The American Bible Society has distributed 12,403,541 copies of the Scriptures during 1944, the largest annual distribution in 129 years.

Only three times in the Society's history has the Scriptures' circulation topped the ten million mark: in 1927, 1928, and 1929.

It was explained that the distribution of 825,857 complete Bibles last year was due to the demand for Bibles from the Army and Navy and to increased circulation in Latin American countries.

In addition to complete Bibles, the Society distributed 8,981,986 Gospels and other portions of the Bible and 2,595,000 New Testaments.

CHURCH BUILDING

E. M. Conover Suggests Aids For Postwar Building Program

E. M. Conover, director of the Inter-denominational Bureau of Architecture, has been receiving hundreds of urgent and excited requests for aid—as many as 60 letters in one day, indicating that the churches have done little to prepare for the stampede toward church building.

Mr. Conover feels that the fact that American churches are now moving toward a \$600,000,000 postwar building, improvement, and new equipment program should be a matter of deep concern to all.

Definite suggestions set forth by the Bureau include: (1) Church building and improvement funds should now be raised with all possible speed consonant with sound Christian procedure. Many churches, realizing that much time must be occupied in program building and in preliminary planning before any successful work of construction may be started, are now conducting successful financial programs, based on a deep, religious conviction concerning the needs and the responsibility of their church. Short term subscriptions should be the rule. A 15 months' subscription may be paid in three calendar years, which offers many an opportunity to deduct from income for tax reporting. A 12 months' term, with an annual campaign for the building fund is perhaps the most satisfactory method.

(2) Get congregations to realize that they cannot just go to an architect and purchase a "set of plans" when the time to build comes.

(3) Develop in the congregation a deep conviction of need, and form the most effective general organization to lead the entire enterprise. Every unfortunate debt situation can be traced to a faulty program somewhere in the total enterprise. Don't appoint a "building committee"—not yet. Make a survey of the field, a population study. Set up the program in worship, evangelism, pastoral work, Christian education, fellowship, and service to which the Church is to be committed, and for which the building and equipment are to be planned. Here is at least a year's earnest work before a Church should give the stamp of requirements to the architect. Form the promotional and educational program needed to bring any certain congregation into the religious plane from which such a significant enterprise should be undertaken. Fix by vote the limit of building that to be allowed at any time. Investigate and prepare to recommend special expert architectural service into whose hands such a sacred task as planning the House of God should be committed. Secure the best available counsel before doing anything.

Because of the enormous amount of money to be expended and the tremendous importance of the work, there will be a rush of activity in the commercial fields related to church building, as an industry. Millions are now available for new church organs. How many know how to select a church organ? Will churches again

spend more for an organ than for stained glass, or for decorating the children's rooms? Shall churches buy substitutes for organs that may or may not prove satisfactory through the years?

Mr. Conover feels that there is very little literature to be recommended for the modern church building program. Some religious publishing houses are now

urging the purchase at a price of several dollars apiece of literature that really contains less material than could be nicely contained in a 50-cent booklet.

Many competent architects, he states, are now overloaded with work. The number of architects to whom the most difficult and complex of all architectural problems—the modern church building—should

Plan of Action for 1945-46

By the REV. C. AVERY MASON

THE CHURCH's Plan of Action is being mailed out to the clergy this week. It has been prepared by combined effort of the officers of Forward in Service, the executive secretaries of National Council, and representatives of all the dioceses of the Church.

The Christian Fellowship is the three-year general theme chosen by the Presiding Bishop for the Church. This year the Plan of Action emphasizes the extension of that Fellowship as the only way in which the Church can answer God's missionary imperative. The good news of God's redeeming purpose is for all men everywhere. Because the Church is Christ's Body, it is ordered to proclaim that news to the ends of the earth. This primary responsibility is personal as well as corporate. We acknowledge Christ as Head of the Body; therefore the Body does His will. "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

When one reads of an unorganized mission growing to the status of an independent parish in six months, or of 10,000 Chinese Christians calling on 4,000,000 unconverted Chinese as part of their 100th anniversary in the Christian Fellowship, one knows the missionary imperative is being heeded today in isolated instances; but the whole Church must catch this vision.

The Plan of Action is divided into three parts as usual, worship, study, and service. Under the first caption, the emphasis is naturally the missionary implications of Christian Worship. A method booklet, entitled *Extending the Fellowship of the Prayer Book*, passes on to the general Church the successful experience of parish priests in this field. The services of the Prayer Book are full of missionary implications both in word and act. Also under this same caption there is an emphasis on Prayer. Three booklets have been prepared with this end in view: *The Fellowship of Prayer*, *An Office of Prayer for Missions*, and *A Calendar of Prayer for Missions*.

The second part of the Plan of Action deals with study. Each year the Church is asked to study one of its basic doctrines. In this year of missionary emphasis, the doctrine to be studied is the Incarnation. Theological professors from five seminaries have given time and effort in the preparation of

this study. Parish priests have also contributed by considering the usability of the material prepared. Without belief in the Incarnation, there is point in Christian missions. With a belief in the Incarnation, missions naturally follow. Other studies suggested in the Plan of Action are, "Our Expanding Church," "Africa," "Uprooted Americans," "The Christian Fellowship in Action," and "The World Council of Churches."

The third part of the Plan of Action deals with service. God asks from each of us everything we have and are and hope to be.

Giving ourselves to the winning of others is one way in which we can extend the Christian Fellowship. There is no substitute for person-to-person evangelism. However, as the Church is a body, it must function as a body. Members of that body can function only as they are conscious of their membership. The power of lay evangelism has not been used in this generation. A booklet, *He Sent Them Two by Two*, describes a method of lay evangelism which has been successfully used in dioceses and parishes for a number of years. The hope is that each year every parish and mission shall stress lay evangelism. If it is right to have an annual campaign for funds, it is imperative that we have an annual campaign for souls. Giving self in work is the Christian vocation. The Plan of Action reminds that each man or woman whom God has made, He has endowed with special gifts. Some of these gifts are desperately needed in the functional work of the Church: priests, teachers, doctors, nurses, and other types of workers. A packet, "The Church Calls You," describes some of these areas of work.

*Giving ourselves through our gifts.* If for some strange reason we cannot evangelize, though this seems impossible, and if our vocation in the Christian Fellowship is not of the functional nature now needed by the Church, we can still give ourselves through our gifts. The Reconstruction and Advance Fund, which the National Council has planned with the authorization of General Convention, is one way we can make an offering in answering the Missionary Imperative today. We offer . . . "our selves, our souls and bodies to be a reasonable holy and living sacrifice" . . . to God.

be omitted, is extremely limited. Much commonplace and unintelligent work most likely will be done. Churches will not give architects sufficient time to study each different problem. It is as sensible to demand that a preacher, upon two days' notice, prepare and deliver on a street corner a sermon guaranteed to result in a dozen conversions at that time, as it is to set a date when an architect must deliver a satisfactory church design and plan.

In summarizing, Mr. Conover states: "Reach a conviction of need now; collect funds with sound religious methods; prepare, based upon most careful and comprehensive study, the statement of needs; seek competent church architectural service."

Materials available from the Interdenominational Bureau of Architecture, Room 61, 297 Fourth Avenue, New York 10, include: *Suggested Plan of Organization for Church Building Program*, 10 cents; *Building and Equipment for Christian Education*, 54-page manual, 50 cents; *Church Building Leadership*, 24-page manual, 25 cents; *Recreation and the Church*, 40-page manual, 25 cents.

## INTERCHURCH

### Seek Coöperation In 1946 Church Census

A concerted move is on foot in non-Roman circles to enlist the complete cooperation of all communions in the proposed decennial Census of Religious Bodies for 1946.

Many church groups have recently issued statements urging Congress to appropriate the funds necessary to compile statistics on organized religion based upon a tabulation of reports from local congregations, and calling on the churches to give the fullest possible coöperation to the Bureau of Census in conducting the project.

These include the executive committee of the Federal Council of Churches, National Council of the Episcopal Church, General Council of the Northern Baptist Convention, General Council of the Congregational Christian Churches, General Assembly of the Presbyterian Church in the USA, General Synod of the Reformed Church, and commissioners of the Seventh-day Adventist General Conference.

Previous censuses, made in 1906, 1916, and 1926, have always been regarded as of the greatest importance, according to Dr. Benson Y. Landis of the Federal Council's Department of Research and Education, but the 1936 census, he said, "was carried on without the full coöperation of many of the local churches and the results are therefore of little value."

#### 1936 RETURNS

Returns received for 1936 were for 256 religious bodies with 199,302 local churches and 55,807,366 members, as compared with 213 religious bodies having 232,154 local churches and 54,576,346 members for 1926. The discrepancy in the number of churches reporting in these periods was largely attributed to the fact

that several denominations of numerical importance failed to return questionnaires on the ground that the census was state interference in church affairs.

Dr. Landis said that much of the non-coöperation seemed to have been occasioned by the Bureau's adoption of a uniform procedure of citing its legal authority on all schedules sent out, and that certain ministers, noting the penalties for refusing to answer all questions, reacted by saying, in effect, "All right we'll defy the government and challenge it to put us into jail."

Dr. Landis added that rumors were circulated among ministers and by ministers that the 1936 census was "just a New Deal proposition," and an attempt by the New Deal to "invade" the Church. He pointed out that the Act authorizing the first religious census was signed by Theodore Roosevelt on June 7, 1906, and a second Act relating to the census was signed by Herbert Hoover on June 18, 1929.

The four censuses made to date were all taken under authority of these laws, but Congress refused to vote the necessary funds for the census for 1936. President Roosevelt then allocated discretionary funds for the projects.

## RELIEF

### Clothing Reaches War Refugees

War refugees wearing clothes collected by the churches of America in coöperation with the United Nations Relief and Rehabilitation Administration will soon start back home from Middle East camps to the Balkan countries.

Bales of this clothing recently reached the homeless people at Tolumat, UNRRA's camp for Yugoslav convalescents, near Alexandria, Egypt. Distributed the week before Easter, the outfits brought rejoicing to 1,200 boys and girls and nearly 1,000 men and women who had been without adequate clothes since Nazi soldiers and bombs drove them from their native lands.

Henry J. Kaiser, national chairman of the United National Clothing Collection for overseas war relief, said that the relief, hope, pride and pleasure these reclothed Yugoslav people now feel will spread to millions of other suffering and despairing war victims overseas when they receive the serviceable used clothes, shoes and bedding that are being collected this month throughout the nation.

Mr. Kaiser quoted the cabled report from UNRRA officials at the Yugoslav camp: "The clothing distribution was handled with sympathy and understanding. Each woman was allowed to take time with her selection till she was satisfied with the fit and color."

Each child, he said, received six garments, many gaily embroidered with Mickey Mouse and Donald Duck. The clothing distributed at the Tolumat Camp, he pointed out, was included in the 2,300 bales which recently reached Alexandria. The 230,000,000 pounds of clothing gathered by the American churches, he

added, will reoutfit 40,000 refugees who are scheduled to leave several Middle East camps for home during the next two months.

Church leaders and members throughout America are being called upon by local clothing collection committees for utmost help in the campaign to round up 150,000,000 pounds of spare apparel and bedding along with outgrown and outmoded outer garments, underwear, and shoes.

Ministers of all non-Roman communions and leaders of all church organizations, including women's auxiliaries and youth groups, are asked to present the clothing appeal "wherever even two or three are gathered together in His name."

Clothing collected in each community during April will be sorted, packed and shipped to regional warehouses, there baled and reshipped overseas.

#### LAST FALL'S COLLECTION

The shipment of clothing collected last fall for war-stricken people included almost 2,500,000 pounds to Western Europe; some 9,000,000 pounds to Poland, Italy, Czechoslovakia, Greece, and to UNRRA refugee centers in North Africa; 3,000,000 pounds to Yugoslavia, and 300,000 pounds to UNRRA stockpiles in London.

Clothing for Western Europe was turned over by UNRRA to the governments of Belgium, Luxembourg, France, and the Netherlands for shipment. Of this clothing the Belgian government has shipped 673,000 pounds, 60,000 pounds of which will be distributed in Luxembourg; a shipment to France of 1,000,000 pounds is scheduled; 224,000 pounds are scheduled for shipment to the Netherlands, with another 526,000 pounds to follow shortly.

Already shipped to other areas or scheduled to move soon: 1,334,000 pounds to Poland; 1,000,000 pounds to Italy; 700,000 pounds to Czechoslovakia; 2,500,000 pounds to Greece, and 273,000 to UNRRA centers.

## ORTHODOX

### Council of Russian Bishops Set for Chicago

Reunion of the Autonomous Russian Orthodox Church of America with the mother Church in Moscow will be considered at a meeting of the Council of Bishops in Chicago on May 24th, Metropolitan Theophilus has announced.

The Metropolitan will confer with the nine North American bishops on proposals brought from Moscow by Bishop Alexis, of South Canaan, Pa., and the Very Rev. Joseph O. Dzvonchik of New York, secretary of the Metropolitan Council of the Church.

The Orthodox bishops who will convene in Chicago are Bishop Alexis of South Canaan, Pa.; Bishop Arseny of South Canaan, Pa.; Bishop Benjamin of Pittsburgh; Bishop Iosaph of Canada; Bishop Ieranim of Detroit; Bishop Vitaly of New Jersey; Bishop Tikhon of the Pacific Coast and Seattle; Bishop Makary of Brooklyn; and Bishop Leonty of Chicago.



## FRANCE

### Paul B. Anderson Reports On French Relief

Coöperation between government and religious and other private relief agencies in France in meeting post-liberation needs has provided a useful model for similar undertakings in war-affected countries generally, Paul B. Anderson, senior secretary in Europe for the YMCA, and associate editor of *THE LIVING CHURCH*, told a press conference in New York after his return from a four-months tour of France.

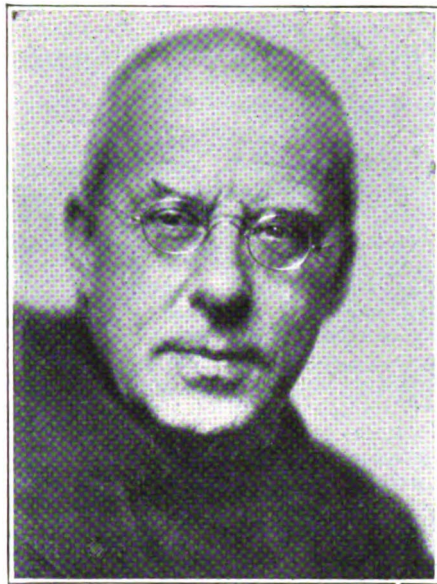
He stressed that while major needs are food, clothing, and transport, one of the chief demands is for more American personnel to assist French authorities in dealing with relief and rehabilitation problems. There is also, he said, a desire for better understanding abroad of the present provisional government and of France's ambition "to regain her grandeur."

"Despite the grave problems of relief, in the solution of which Frenchmen are themselves taking the leading part, there are many signs of a deep spiritual renewal among the people of France," Mr. Anderson said. "Among all classes, there are evidences of vital coöperativeness and mutual goodwill that are extremely encouraging. Those who were formerly active in the resistance movement are now seeking to infuse a new dynamism in French social and political life."

Acting as special representative of the American Relief for France, Inc., a National War Fund agency, and other relief organizations, Mr. Anderson was impressed by the work being done in France by Catholic, Protestant, and Jewish agencies as a supplement to that of state and civic groups. He said: "For example, Catholic agencies are collecting supplies through the churches for distribution among parish needy. They maintain various orphanages and old people's homes conducted by nuns, which, although these are normal activities, are especially appreciated at this time. The St. Vincent de Paul Society and the Sisters of Charity are now being used as channels of relief distribution by the War Relief Services of the National Catholic Welfare Conference.

"Protestants in France are a minority and do not have the same system of welfare institutions, but valuable work is being done through the *Cimade* (*Comite inter-Mouvements Aupres des Evacues*—Combined Committee for Work among Evacuees), an interdenominational youth organization formed during the war to aid internees, which is now rendering aid in various sections of the country. The Jewish community has a group of relief agencies which, though small in number, carry on a tremendous volume of work for Jewish needy."

Mr. Anderson listed several categories of persons who are in greatest need of help. They include the 1,300,000 persons whose homes were completely or partly



BISHOP VON GALEN: "Maybe it will be possible in 65 years."

destroyed by bombings; the 1,700,000 evacuees who were brought from the north to the south of France, or who were moved from war areas before D-Day; and the families of 70,000 persons killed during the campaign of 1940, and 230,000 killed in bombings by Allied planes.

In addition, there are the families of 1,850,000 war prisoners, approximately half of whom are still in Germany; and the families of 570,000 deportees and 706,000 forced laborers. Returning prisoners and deportees will also need assistance when they return to their homes.

Mr. Anderson, who also represents the YMCA on the Allied Repatriation Commission for Prisoners of War, said he expected to return to France shortly. Setting up headquarters in New York in 1941, after spending 13 months under German occupation in Paris, he had previously served 17 years in France with the YMCA.

## GERMANY

### Bishop von Galen Interviewed By American Press

It has been a long time since the American people have heard from Count Clemens August von Galen, Roman Catholic Bishop of Muenster, outspoken critic of the Hitler regime, but last week with the arrival of the Allies in that area, newspapermen were granted an interview with him.

They found him in Sendenhorst, about 20 miles from Muenster, see city, housed in two hospital rooms. Heavy air raids had destroyed his Muenster residence, the cathedral, and other "cultural monuments" there. According to correspondents he appeared in excellent health, his six feet six inch figure impressive in its clerical vestments.

Vigorously outspoken in past years

against Nazi practices of "mercy killings," of the insane or physically unfit, confiscation of church buildings, and unjust treatment of church workers, the Bishop reaffirmed his opposition to such practices, but declined to talk about politics until the end of the war.

"I cannot comment on the future of Germany because I do not know what my fatherland will be after peace comes—furthermore I was born in Germany and remain a German. The fatherland existed many centuries and will continue to exist. My country suffered under the tyranny of a dictator as other countries have suffered under dictatorships. Perhaps one day even your country may find itself under a dictatorship and then it will realize the difficulties arising therefrom."

The Bishop made it clear that though he and other educated Germans may be anti-Nazi, they nevertheless "must be loyal to the fatherland" and therefore consider the Allies to be enemies. "I hope the future will bring a time when we will all be good neighbors, but that will be a long time away; maybe it will be possible in 65 years."

### CONCERN OVER COMMUNISM

The Bishop expressed great concern at the possibility of Communism in Germany. Asked whether he believed under the influence of anti-Nazi schools and churches, German children could forget the Nazi doctrines, he thought it possible in some cases, depending on whether the Western Allies let the Russians into Germany, and whether the Germans are allowed to go hungry. He expressed anxiety over what arrangements would be made to care for the thousands of liberated foreign slave workers and war prisoners now wandering along every road to the west. He referred to all the liberated wandering people as "Russians" and accused them of plundering German homes. "The American army should provide military police to preserve order and protect the civilian population it takes over."

## HOLLAND

### Dr. Visser 't Hooft Asks Aid for Dutch

A request for funds to provide temporary shelters in devastated towns of Holland has been received by the Commission for World Council Service from Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in Geneva, Switzerland.

The Commission recently sent \$70,000 for the purchase of 20 prefabricated buildings for use in France, following up a grant of \$50,000 made last January, and early action is expected to be taken on the latest request.

Dr. Visser 't Hooft's cable was the first indication that it might be possible to get help into Holland, even though parts of the country have been liberated for some time.

# A Pillar of Cloud and Fire

By the Rev. Samuel M. Shoemaker, D.D.

Rector of Calvary Church, New York

¶ *Dr. Shoemaker presents here a four-point program for making the Church a "pillar of cloud by day and a pillar of fire by night" to an exhausted and desperate world. The sermon was delivered to the 80th annual convention of the diocese of Pittsburgh. The text is Exodus 13: 21-22:*

*"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."*

**G**OD WANTED to bring His people out of the land of Egypt, out of the house of bondage. Sometimes they looked toward the Promised Land; but sometimes also the warm, safe slavery of Egypt looked better than a long trek in the wilderness toward an uncertain future. Many would rather have stayed; and after they started, would rather have turned back. But God was in this mighty movement. He raised up Moses to stir and lead the people. And when they got on the march, He Himself "went before them by day in a pillar of cloud . . . and by night in a pillar of fire." The holy and challenging Divine Presence was always before them in these visible symbols.

Today God wants to bring His people all over the world out of the bondage of war, and out of all the damnable sin and shuffling irresponsibility that caused the war, and will cause another one if we do not forsake them. We have looked over into the Promised Land of a new world, and talked of entering it. But we have not counted the cost of turning the hell of this present into an ideal future, nor considered its impossibility without a spiritual miracle. Already we are breaking faith with those who have died. The nearer we come to a military victory, the farther we get from showing that we intend to do any better with the peace this time than we did last time. A great disillusionment is about us. There is no Moses to rouse us, to call us to our destiny. Only the voices of political expediency—only the voices of those who may win the war, but may not be the men to win the peace. We are at a low ebb. We need a Moses to call to us. We need yet more the Presence of God to go before us. Oh, how this nation, and all the nations, need "a pillar of cloud by day and a pillar of fire by night" to go before us and direct and light our path!

There is but one place to look for a Moses, and for a "pillar of cloud" and "pillar of fire." Jesus Christ must be our Leader. And the Church must be our pillar of cloud and fire. We have relinquished entirely too much of our respon-

sibility to the secular state; we are today expecting entirely too much of the secular state. Only the Church can give the lead that is needed.

Yet can the Church lead? We have been slumping down in our own soft Egypt. We look over now and then into the Promised Land of Christ's Kingdom. We preach a pretty sermon on it now and then, and urge our people to enter into it. But we are too busy with absorption in our routines, in maintaining our institutions, in the mouthing of words, yes—God have mercy on us—in our own professional advancement, to enter in ourselves. And if we do not enter in ourselves, we cannot lead the world and help them to enter in. We discuss endlessly great spiritual possibilities without expecting any of them to happen. Dead hands guide many of our churches: there is no expectation, no healing of sickened bodies and souls, no raising of the dead, no great plans for the world. A Church crawling along the ground with the rest of the world. Not a "pillar of cloud by day," when peace prevails; not a "pillar of fire" by night, when war blackens the world. Nowhere near that!

Yet how desperately it is needed! All the while God is talking to us. Not since Pentecost has the Holy Spirit been withdrawn from us. We say the words, we handle the truths, we preach the "mighty acts" that might lay hold upon us, and change us, and save us, and make us the "pillar of cloud" and the "pillar of fire" the world waits for to guide them into the Promised Land. God must have something in which to enshrine His Holy Presence. We could not stand the full blaze of unmediated divinity. So Jesus made a Church. He wanted it to go hurtling down the centuries giving the world a lead. It is full of mediocre men and women like ourselves; but Christ has never left it. It is still His Body and His Bride. I am sure He wants that cloud to stand up again and go before the people; that fire to burn bright again in full sight of them, enshrining the Divine Presence.

If it is to happen, then we must let Him cleanse and renew His Church. Four things there were that made it what it was in the days of its first power and glory. Four things it must find again now.

## CONVERSION TO ITS LORD

The first is conversion to its Lord. So often we avoid the real issue by debate about conversion, whether it is sudden or gradual, how much it is theological and how much psychological. So do we push away from ourselves, and rob our people of, the great initial Christian experience. There never was a man so good he did not need at some point in his soul's history to kneel down before his Master, confess his sins one by one, ask for forgiveness, and hand over his life in full self-surrender to our Lord Jesus Christ. It is not some

special kind of temperament that keeps us from that kind of an experience: it is the obdurate clinging to some wilful sin in our lives. It is our sins—yours and mine—that keep the Church from being a "pillar of cloud by day and a pillar of fire by night."

I know a big church where the rector's secretary waits for the rector to say or do something that can be cause for ridicule and gossip among the staff: the other day a total stranger sat in with them and got the whole load of derision. There's money in that place, there's stained glass, there's every kind of committee you can think of—but there's no Pentecost there, there's no "pillar of cloud and fire" there. Not long ago a clergyman told me he did not love people. He is an eminently successful young man, with undoubtedly a great ecclesiastical career before him. He loves his house, and its lush carpets; he loves his books and their leather bindings; he loves his own ease and comfort and prosperity. But he says he does not love people. So instead of wearing out shoe-leather and strength to call on the sick and poor of an afternoon, he curls up on the sofa. A very successful church is his: but it's not a "pillar of fire."

And how many of us hearing of a desirable vacancy start pulling the wires for ourselves! Instead of staying by our people and living down our mistakes by repentance and amendment, we want a greener field somewhere else where we can make a new start without any repentance and amendment. How many of us need to seek out a brother-priest we can trust, and open our hearts to him about our fear, our ambition, our impurity, our temper, our domination—and then beg him to hold us, not to some cheap penance like saying a Psalm or two, but to going back and making restitution where we have harmed someone. The reason why our people come to us with problems, and go away with advice, when what they wanted and needed was a profound experience of our Lord Himself that would solve the problem and change them, is simply that we have not paid that kind of price and do not have that kind of power. Give the Lord Jesus Christ a handful of converted bishops and clergy and people, and He will soon begin an awakening that can turn the Church into a "pillar of cloud and fire." If you say He can't do it, you impugn His power. If you say He doesn't want to, you impugn His love. The only reason He doesn't do it is just such people as you and myself.

## EVANGELISM

The second thing is evangelism. It spread in the beginning from life to life. The radiant contagion was irresistible. One lived it, the other caught it. There is effort in evangelism: one must make some effort to persuade, and the other must

make some effort to change his ways. Evangelism is far from the genial assumption of most Episcopalians that they and the rest of us are very nearly all right. We have begun in this dear old Church of ours to pay a kind of lip-service to evangelism. We talk about it, we have commissions on it. I am afraid we are still more sure what kinds we don't like than what kinds we do. We never did go in for the big-tent and trombone kind of evangelism. But we always said we believed in the Andrew and Peter kind. Do we? How many people have you brought to Christian decision in the last 12 months? How many in your whole ministry? How many lay people in your congregation have ever done it? I hold no brief for any one way of evangelism: but when people beg off saying, "There are many ways," I want to say, "And what is your way?"

We face such an opportunity as we never faced before, and such a responsibility also, in the men coming back from active service—well over 1,500,000 of them mustered out already. Some had a great need and turned to God in that hour and found Him. Some are wounded in body, some wounded in mind and spirit. They are open to us as perhaps never before. But have we anything that hooks on to that elemental kind of religion they found in foxholes? Some clergy I know even ridicule it. Can we with dexterity and understanding reach into the spirits of these men, help to untie the emotional knots, offer the kind of friendship and fellowship in our homes and churches that they crave, and steadily turn them into a great peace-time army for Christ? They know the real war has only just begun: the war against disillusionment and cynicism and selfishness and materialism and isolation and racial prejudice and the twisting of our free-born America into something entirely different from what it was, the war to keep individual and home life on a Christian basis, the war for spiritual values.

The helping of these men and their families, their enlistment in the remaking of America into God's destiny for her, that is the kind of evangelism in which all of us need to be engaged. It cannot be done, I am sure, without an immense amount of personal dealing. I met a layman the other day who had talked with and helped 9,000 young men since 1930. Yet how many of us are too busy to give time to human souls? There is nothing in all the world as important today as the creation of Christian men and women. And if we do not set ourselves whole-heartedly to that task, in God's Name, who will?

#### FELLOWSHIP

The third thing is fellowship. If I read aright the signs of the times, God is trying to awaken our day in part by small groups of people meeting for prayer, exchange of experience, and the tackling of common objectives. In some places this may be all the religious meeting that is possible. But even where we are still free, this is happening on a wide scale. Retreats, laymen meeting in offices, small gatherings in churches, wherever the Spirit is at work you find such things as these. Every minister and every layman ought to be a member of a group like that. Every

mature Christian ought himself to be the center of a spiritual cell. Preaching at Great Lakes Training Center not long ago I talked with the men along these lines. Some began cells at once in their barracks. One group of three travels together and is a spiritual cell. One writes me, "In Gulfport we have had exceptionally good luck. I've met up with a swell bunch of fellows and we have established a half hour Bible service every night before chow. No matter where," he goes on, "God will always prevail. Boys might be rough on the enemy, that is necessary, but when it comes to God, everyone is reverent and opens his heart to that special place he have reserved for Christ. Here's hoping everyone's heart will soon be open wholly for Christ. We're not forgetting, please don't let the folks back home forget. Remember us always in your prayers."

Do you reach out of your spiritual loneliness, which is often selfishness, for that kind of fellowship? Will you let Christ love people through you? Will you gather a few of them together, and not talk the Holy Spirit out of the place, but let Him in in quiet talk all round, and then in absolute quiet?

My good friend Cyril Richardson said at a meeting some time ago these words: "Our fellowship is more a hope than a possession. We avoid deep religious fellowship to avoid talking about the deepest things. Formal religion is an escape from the problems of our own living. This is due to fear. Our Church lacks a reality of Christian life. Only in openness of Christian fellowship can anything happen. We have got to talk about what we have experienced. We can't pretend by being theological or anything else."

There ought to be a group of praying women in every parish to keep the fires burning. There ought to be a group of men in which lives are changed through the contagion of living fellowship without barriers and without fear. We are expected to be the experts in association for the world, we responsible men and women in the Church: what can we do to bind the nations together if there is not fellowship in our own parishes and communities? Want of this is what keeps our churches cold, without fire. If you are going to make a fire, you need logs, kindling, and a draft. You can't make a fire with one log; it takes lots of them. Put them together and put some kindling under them, and light some excelsior, and you'll have a fire. Sometimes I think instead of excelsior, in the Episcopal Church we have used shredded asbestos instead. But if the wind of the Spirit blows upon us, we can yet get a blaze, and the Church can become alight with the Holy Spirit, and become "a pillar of fire."

#### WORLD-CHURCH

The fourth thing we need is the vision of a world-church. Our vision always tends to cramp down into the dimensions of our parishes, but God is always distending it. Said William Temple at his enthronement, "The great world fellowship has arisen; it is the great new fact of our time." He saw it. In a unique sense, he embodied it; and if God took him away for a purpose, it must have been that

millions of us should take fire to his vision and bring it to birth. For that world-fellowship is still too thin and skeletal: it needs to be filled out in a thousand thousand places and ways.

Dr. Frank Laubach, one of the spiritual statesmen of our time, says that "the Church through her missionary program has the only hope and the only plan. Missions must undertake to cure the causes of another war. . . . We must send more missionaries with technical training to heal the festering sores where the next world war is breeding. They will change despair to hope, destitution to plenty, stagnation to progress, disease to health, ignorance to enlightenment, hate to love, enemies to friends. Instead of merely policing wrong, we will help change wrong into right. In missions alone is the machinery, the spirit and the experience for this undertaking. People who distrust governments trust and love missionaries. Let us present missions in this new light, as the only hope of averting another world war."

He suggests a 20-year plan, calling for a challenge of the Church to America that if they will give the funds and trained consecrated lives and prayers we will gear our great missionary program into the titanic undertaking of making the world a friendly coöperative community. It also calls for the incorporation of all church programs of rehabilitation and relief and all missions into this one plan without disturbing existing agencies, money to be given through communions or to the total plan; and a survey to be made of needy areas to see what help they will welcome. In addition, the plan calls for a change of war-bonds to peace-bonds; and asks for a \$25 bond from every church member, larger gifts from those who can afford them; technical training of candidates for the field, but everyone of them to have a heart ablaze with Christ, a passion for souls, a world-vision and color blindness to race; vocational schools; and preaching the Gospel as our Lord demanded, not by words only but by deeds.

Dr. Laubach says, "This world tragedy brings the church its greatest opportunity since Christ appeared. It is the judgment day for the Church. If we fail to offer the world the *only hope*, we shall be traitors to our age, our Christ, our country, our children, and the world." He also says, this is "America's judgment day. If America merely heads a police force, we shall be the world's most hated country. . . . But if the Christians of America reach out to heal the world, we shall be the most beloved country the world ever saw."

A Church that will pray till the Holy Spirit gives her back the gift of conversion, the gift of evangelism, the gift of fellowship, and the gift of going out to all the world with the message of Christ shown in deeds—that Church can become a "pillar of cloud by day and a pillar of fire by night" to an exhausted and desperate world. And if we do not let ourselves become that "pillar of cloud and fire," there may rest upon our guilty souls the responsibility for another war and an age of darkness blacker than the world ever knew before.

Let us beseech God to save us from such a fate, and to make us the instrument of His love and of His power today.

## “Ready and Desirous”

THE REV. L. BRADFORD YOUNG, so far as we know, is the only priest typed as a “Liberal” who has carried out his principles so far as to lead his congregation to the local Roman Catholic Church for a Sunday morning service. His letter in this week’s issue, accordingly, is that of a man who means what he says when he speaks of a “God-given task of being both Protestant and Catholic.” Unfortunately, sometimes it seems to us that Fr. Young looks upon theology as a dialectical exercise of no real moment, and that he incorporates material fallacies into his arguments with a certain gusto.

Certainly we must agree with Mr. Young that when the mooted Confirmation rubric was first adopted, it did not refer to communicants of Churches not then existent; we must admit that many substantial Anglican authorities, some of them unswervingly “High Church” in most matters, do not think the rubric should be so applied today. We will agree with Fr. Young on another principle, unexpressed in his letter: that the rubrics were made for man, not man for the rubrics. Nevertheless, we feel that the Confirmation rubric, though designed originally for a different situation, exactly applies to the situation of today; *i.e.*, every reason for its adoption as against Communion by unconfirmed persons who belonged to the only Church in the land is equally cogent as against Communion by members of Protestant Churches today.

Why was the rubric adopted? There were three reasons: (1) To provide that the seven-fold gift of the Holy Spirit be already at work within the communicant to help him dispose himself worthily to receive the Communion; (2) to emphasize the importance of this gift by withholding the Communion from those who neglected Confirmation; (3) to delay the reception of the Communion until the communicant-to-be had learned what it is and what is required of those who come to Communion. This third reason has developed in significance with later reënactments of the rubric, which has undergone some alteration through the centuries. The last time the Episcopal Church formally adopted the rubric was in 1928 when it adopted the revised Book of Common Prayer. If we go on

Fr. Young’s principle (what was in the minds of the pre-Reformation legislators) the ratification of baptismal vows and profession of faith in Christ have nothing to do with the case. These are merely edifying adornments of the service which to this day do not exist in the Roman rite. Similarly it can hardly be doubted that any pre-Reformation Bishop would have unhesitatingly invoked this rubric (or any other convenient canon) to exclude heretics and schismatics from Communion.

Reasons (1) and (2) — the only reasons likely to have existed in the mind of the pre-Reformation Church — are, unfortunately, as much to the point today as they ever were. Protestant Churches are virtually unanimous in asserting that they do not intend to confer any sacramental gift in confirmation. Their confirmation rite contains no reference to such a gift; and they say of the Catholic rite that it has not the promise of the grace of God [Augsburg Confession]. Hence, when Fr. Young asserts that a Christian, “according to the accepted rite of some other communion, has received the gifts of grace bestowed by the Holy Spirit,” he is making an assertion for the rites of these communions which those who use them would indignantly deny. His argument would be cogent with reference to members of the Roman and Orthodox Churches, but not of Protestant Churches because they use the word “Confirmation” to mean something quite different.

If the children of the Church need the grace of Confirmation to help them make worthy Communions, if the neglect of the gift of the Holy Spirit is a serious bar to the Holy Communion on the part of those who are in communion with, and freely under the jurisdiction of, their bishops, is the gift not all the more urgently needed by those whose Church bodies have given up Catholic Confirmation altogether? And is not the emphasis on its importance even more to the point?

In this free country where religious tests for public office have never existed, the principle of “occasional conformity” should scarcely be brought up, except as an example of the intolerance of the past. Our dictionary says all that can be said on this subject in a few well-chosen words, defining occasional conformity as: “A specious conformity to the forms of the Church of England, on the part of dissenters, to qualify for political office, by occasionally partaking of the communion. It was rendered unnecessary by a bill of 1711.”

Reason (3) has, as we said above, developed in significance with the centuries. With the growth of education, personal freedom, and responsibility, and with the Anglican Church’s “Protestant” emphasis on the necessity of understanding what one is doing in religion, St. Paul’s warning of the dangers of unworthy reception of the Holy Communion has always existed in our consciousness alongside of the emphasis on the importance of right reception. Hence, our Confirmation office contains a reaffirmation of baptismal vows and profession of personal faith in Christ, and the rite is to be administered only to those who have learned the catechism.

The post-Reformation emphasis on the importance of a right understanding of the Holy Communion is another reason for invoking the rubric “against” members of Protestant Churches. It is a sad but true fact that the state of Eucharistic teaching is so low among a very large section of American Protestantism that it is quite probable that the majority of

### The Collect

*Third Sunday after Easter*

*April 22d*

“THE LIGHT of Truth.” It is hard to know what to do when a choice must be made between several things which are equally good and seemingly important. A sensitive conscience and the power to weigh relative values is required. But it is one of the comforts of our religion that the light of God’s truth is clear when it is a question of right or wrong. He shows clearly the way of righteousness, and what we need is determination to keep from error. Though we wander from the path we know the right way and must seek a return into the way of righteousness. We who are of the fellowship of Christ’s religion must see to it that we grow in grace and become as perfect keepers of God’s law as we can. It is not enough merely to keep from wrong but we must exert all effort to do His will actively.



Iwo Jima.

**DEAR FAMILY:** One of the most impressive services I have ever seen was the dedication of the 5th Marine Division cemetery on Iwo Jima. Here, at the edge of the airfield for which they fought and died, lie the bodies of brave young Americans— young men in their teens, for the most part—who died on this inhospitable foreign soil to keep our country free. The dedication was conducted by chaplains of the Roman Catholic, Protestant, and Jewish faiths, and was followed later in the day by separate memorial services. At the combined dedication, the following address was given by the division's Jewish chaplain, Roland B. Gittelsohn:

"This is perhaps the grimmest, and surely the holiest task we have faced since D-day. Here before us lie the bodies of comrades and friends. Men who until yesterday or last week laughed with us, joked with us, trained with us. Men who were on the same ships with us, and went over the sides with us as we prepared to hit the beaches of this island. Men who fought with us and feared with us. Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet, . . . to find the way, perhaps, for all to live in plenty, with poverty and hardship for none. Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory.

"It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed before our very eyes. Any one of us might have died in their places. Indeed, some of us are alive and breathing at this very moment only because men who lie here beneath us had the courage and strength to give their lives for ours. To speak in memory of such men as these is not easy. Of them too can it be said with utter truth: 'The world will little note nor long remember what we say here. It can never forget what they did here.'

"No, our poor power of speech can add nothing to what these men and the other dead of our division who are not here have already done. All that we even hope to do is follow their example. To show the same selfless courage in peace that they did in war. To swear that by the grace of God and the stubborn strength and power of human will, their sons and ours shall never suffer these pains again. These men have done their job well. They have paid the ghastly price of freedom. If that freedom be once again lost, as it was after the last war, the unforgivable blame will be ours, not theirs. So it is we the living who are here to be dedicated and consecrated.

"We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war. Here lie men who loved America because their ancestors generations ago helped in her founding, and other men who loved her with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes

and whites, rich men and poor, . . . together. Here are Protestants, Catholics, and Jews, . . . together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination. No prejudices. No hatred. Theirs is the highest and purest democracy.'

"Any man among us the living who fails to understand that will thereby betray those who lie here dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery. To this, then, as our solemn, sacred duty, do we the living now dedicate ourselves: to the right of Protestants, Catholics, and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them have here paid the price.

"To one thing more do we consecrate ourselves in memory of those who sleep beneath these crosses and stars. We shall not foolishly suppose, as did the last generation of America's fighting men, that victory on the battlefield will automatically guarantee the triumph of democracy at home. This war, with all its frightful heartache and suffering, is but the beginning of our generation's struggle for democracy. When the last battle has been won, there will be those at home, as there were last time, who will want us to turn our backs in selfish isolation on the rest of organized humanity, and thus to sabotage the very peace for which we fight. We promise you who lie here: we will not do that! We will join hands with Britain, China, Russia—in peace, even as we have in war, to build the kind of world for which you died.

"When the last shot has been fired, there will still be those whose eyes are turned backward, not forward, who will be satisfied with those wide extremes of poverty and wealth in which the seeds of another war can breed. We promise you, our departed comrades: this, too, we will not permit. This war has been fought by the common man; its fruits of peace must be enjoyed by the common man! We promise, by all that is sacred and holy, that your sons—the sons of miners and millers, the sons of farmers and workers, will inherit from your death the right to a living that is decent and secure.

"When the final cross has been placed in the last cemetery, once again there will be those to whom profit is more important than peace, who will insist with the voice of sweet reasonableness and appeasement that it is better to trade with the enemies of mankind than, by crushing them, to lose their profit. To you who sleep here silently, we give our promise: we will not listen! We will not forget that some of you were burnt with oil that came from American wells, that many of you were killed by shells fashioned from American steel. We promise that when once again men seek profit at your expense, we shall remember how you looked when we placed you reverently, lovingly, in the ground.

"Thus do we memorialize those who, having ceased living with us, now live within us. Thus do we consecrate ourselves, the living, to carry on the struggle they began. Too much blood has gone into this soil for us to let it lie barren. Too much pain and heartache have fertilized the earth on which we stand. We here solemnly swear: this shall not be in vain! Out of this, and from the suffering and sorrow of those who mourn this, will come—we promise—the birth of a new freedom for the sons of men everywhere. *Amen.*" CLIFFORD P. MOREHOUSE.

Protestant Churchpeople have no idea of any Real Presence of our Lord Jesus nor of the necessity of preparation for reception of the Communion. Indeed, the nation has lately seen an example of this in the wide circulation of a pamphlet by John D. Rockefeller jr., unequivocally denying that the Holy Communion is important. According to the New Testa-

ment, according to the teaching of our own Church, it would be a disservice to Mr. Rockefeller to admit him to the Holy Communion, just as it would be a disservice to a starving man to feed him rich food.

Hence, the principle that the rubrics are made for man, not man for the rubrics, would seem to apply in favor of strict

application of the letter of the rubric in such cases. The life of the Church, as envisaged by the Prayer Book of which this rubric is a part, begins with baptism in infancy, and continues with a period of instruction in the essentials of the Christian Faith, a sealing with the seven-fold gift of the Holy Spirit at the threshold of adolescence, and the launching upon full sacramental life immediately thereafter. If one enters upon the Church's life during adulthood, the period of instruction is expected to precede baptism, and confirmation follows immediately thereupon. In every case, however, the instruction in the fulness of the Church's faith is expected to precede reception of the Holy Communion. In many Protestant Churches today, there is little or nothing of such instruction; in many, the instruction that is given diverges in important respects from that which our Church holds as a sacred trust for mankind. We wish the situation were otherwise, but our wish cannot change the facts.

The disunity of the Christian Church is a shameful and tragic thing. To cover up this disunity with a pretense at sacramental fellowship which we all know in our hearts will be broken off as soon as we get to the church door does not seem to us to be anything more than a subterfuge. Fr. Young is absolutely right when he says, "Any priest who refuses the Communion to such a person is denying the fellowship of the Holy Catholic Church and turning the sacrament given by our Lord to the whole Church into a private ceremony of Episcopalians." That is what the whole Church is corporately doing by its multitudinous acts and levels of disunity, by the failure of its various disunited portions to agree on the Faith, by the refusal of some to accept the apostolic ministry to which our Lord committed His sacraments, by the failure of His "ministers of Apostolic succession" to know and love and work with those who know and love and work with Christ in other communions.

But it is only a sanctimonious pretense for an individual parish or an individual priest or layman to decide, "My wisdom is wiser than the Church, my charity is greater than my brethren's; I am going to jump across this chasm of disunity which others have been unable to bridge, and restore Christian unity single-handed." To break the laws of the fellowship is not to widen the fellowship but to break it down. God grant to all of us the wit and will to move forward *together* toward the fruition of His kingdom.

### The Question Box

SINCE Bishop Wilson's death, several different editors have conducted the Question Box. It has not been easy to find a successor to him, for the job requires a mixture of scholarship, pastoral wisdom, common sense, warmth, and simplicity, not to mention a type of Churchmanship which is Catholic with both a small "c" and a large. For some time, the department has been conducted by the Rev. Marshall M. Day, the father of the acting editor and the rector of the editor. For many reasons it seemed best for him to do so anonymously at first. However, the Question Box appears to have established itself in readers' affections under its new editorship; indeed, the volume of questions is constantly increasing and we look forward to the day when the paper shortage is over and the Question Box can appear every week in a larger and handsomer LIVING CHURCH.

We have a very high opinion of Canon Day and his work — not wholly unbiassed, of course. To speak only of his objective qualifications, he has been both a seminary professor

and a parish priest (now rector of Christ Church, Whitefish Bay, Wis.). He was one of the editors of the *American Missal*, one of the most widely successful efforts to achieve reasonable uniformity and dignity in Liturgical elaboration governed by full loyalty to the spirit and letter of the Book of Common Prayer. He is an examining chaplain of the diocese of Milwaukee. For many years, he has been THE LIVING CHURCH's general consulting expert on all forms of divine, humane, and technical knowledge, and the only reason he has written for us so little is that he is hard to pin down to deadlines. (His recent series on the Ten Commandments was written each week in the wee hours of the morning or deadline day.)

Canon Day is the author of *Brief Notes on the Ceremonial of Bishops*, *Business Methods for the Clergy*, and the well-known pamphlet, *How to Take Part in the Services of the Episcopal Church*. He holds the degree of Bachelor of Divinity from General Theological Seminary and Doctor of Divinity from Nashotah House.

### Service for V-E Day

WE ARE gratified at the immediate and enthusiastic response to our offer to reprint the Service of Thanksgiving for Victory, put forth by the Anglican Society, which we published in our Easter issue. Other services for the occasion have been published, but none that we have seen have adhered so closely to the spirit and usage of the Prayer Book. Over 2,500 copies have already been ordered and we are accordingly proceeding with the reprinting.

The price of the service, which may be ordered from the office, is 5 cents each, 3 cents in quantities of 10 or more, and 2 cents in quantities of 50 or more, plus postage. We recommend early ordering so that your parish may be prepared to greet V-E Day with a liturgically apt service which will be widely used in other parishes throughout the land. The service is in the form of a six-page leaflet approximately Prayer-Book size.

Our one point of objection to this service is the choice of a Lesson. While the passages recommended are great ones and to a degree relevant to the occasion, there are others which seem to us even more appropriate. Our choice would be St. Luke 4: 16-21 (the Ember Day Gospel); or Isaiah 25: 1-9 and 26: 1-4 (Lesson for a National Festival); or Isaiah 40: 1-11 (Epistle for St. John Baptist's Day). The last will be especially suitable on the second V-Day which, with the capitulation of Japan, the war will be really over. If others agree with us, it will be a simple matter for the printer to make the desired substitution.

Presumably, most churches will hold several services on the day of victory, so that there will be plenty of opportunity to vary the Lessons. Also, the Holy Eucharist, the Church's greatest act of thanksgiving, will no doubt be offered throughout the length and breadth of the land, with the *Te Deum* sung or sung at the end. We hope that the service prepared by the Anglican Society will prove to be useful to many parishes, helping to meet the popular demand for a suitable offering of thanksgiving to God for our deliverance.

Deliberate slowly, but execute promptly the things which have appeared unto thee proper to be done. —Abraham Lincoln.

A house is sanctified by love into a home.

—L. Hollingsworth Wood.

# Time and the River

By the Rev. William G. Peck

UPON an afternoon in late autumn I was day-dreaming along the towing path as the flood-tide crept by my side. Overhead the sky was of palest late-blue, with clouds hinting of hidden light, as only autumn clouds can do. A mossamer mist lay in the still air over the river, but I could see well enough what traffic was passing in the fairway, mostly barges with their strings of barges bearing timber, coal, and oil. The silent grace of an occasional yacht enhanced the beauty of the river-scape. And at last there came a couple of mine-sweepers, and another small naval craft which I could not classify. These had come from fierce events upon the wide seas; they were limping slowly, and I knew that they were going to a place where "the little ships," when rounded, are healed. I watched this last, undefinable craft, a strange-looking creature, until it diminished upon the brim-ting river, and a shaft of sunlight struck its grey flanks as it disappeared round a distant bend. Then I stood watching nothing—nothing that was visible to the eye of sense. For I had seen a vision.

Father Thames, I was thinking, has coursed up and down this course for countless ages. That inlet yonder—it was the very inlet which once gave to W. B. Yeats the idea of writing *The Lake Isle of Innisfree*—has been there, looking much as it does today, since long before the dawn of our history. . . . It was at that moment that I seemed to see, slipping from the cover of the inlet shore, a tiny boat, all basket-work and hide, a coracle, paddled by a bearded man clad in the skins of some beast: a Briton. "Yes," I said to myself, "undoubtedly they floated their coracles on this sheet of water,

'Before the Roman came to Rye,  
Or out to Severn strode.'

So I stood, mooning there, while a procession of boats passed before my inner eye. Roman galleys, on their way from Londinium to the villas on the banks of the river's upper reaches. Saxon and Danish long-ships. The odd, top-heavy medieval craft; and such ships as later scattered the galleons of Spain and sailed to the ends of the earth. They were so small that they could find water enough in the Thames tide as far as the point where I was standing. So, I suppose, could some of the smaller ships of Nelson's fleets. At any rate, there they rode, in my daydream.

I felt the river and its banks alive with the busy human story. Moored on the northern side of the stream, I could see a ship, now used as a training-school for the merchant navy—and I remembered that it had been a famous explorer of the great African rivers in distant days when they were little known. What strange, dark eyes had looked upon her shape, peering from African jungles at the sound of her rattle-gun! On the northern water-front were houses older than Dr. Johnson. Do you remember how Thackeray describes

Becky Sharp's education at a "school for young ladies"? One of those houses was the place he had in mind. And not far away is the house that King Charles the Second gave to Nell Gwynne. And I suddenly remembered that I was standing on the very spot where the same Charles used to come in the early morning, with his brother the Duke of York, afterwards King James the Second, to bathe in Thames water. And a few hundred yards away, old King George came sailing in his royal barge one evening, with an orchestra on board. They were playing for the first time Handel's newly-written *Water Music*.

It is customary to compare time with a river. Here was a veritable river which was more than a mere symbol of the elapsing years. It had borne this life of man upon its bosom and its banks. The generations had known this stream; their warriors and lovers, their traders and adventurers, had sailed its flood, and upon its banks the myriad-fold business of mankind had proceeded. The generations had come, and had gone as this one also will go.

There are some men to whom the thought of the tremendous succession of the generations is paralyzing. Personality seems swallowed up in so preposterous a procession: drowned in the awful tide of the years. Mankind, thus monstrously extended, seems to lose significance in his own endless repetition. But Christian philosophy cannot so regard the natural successiveness of the historical growth. The passing of the generations is functional within the divine economy. The men of each age have their part to play in the realization of the total human potentiality and in the expression of man's whole meaning. Across the centuries we are all "bound together in the bundle of life." Every decade has its own particular relation with the ultimate end, which is the throne of God, and for all the kaleidoscope of the years there is a supreme and governing pattern that is intended to be shown for it as the days lengthen. Certainly Briton, Roman, Saxon, Dane, Norman, have done something for us. Charles Williams seems to believe that in the mysterious economy of God, we may actually do something for them. It may be so, but the long ages are the road set for man's feet as he travels to the City of God.

But his history has been no such sacred pilgrimage. The successiveness of the generations, instead of bringing only the accumulation of knowledge and wisdom, has become the means whereby shame and tragedy and suffering are perpetuated, and monstrous burdens inherited, so that the sins of the fathers are visited upon the children. The past tortures the present, and the present may torture the future. Man's majestic march through time to eternity has become a chaos upon an unknown road. Human sin and human folly

seems to plunge man into the wilderness, homeless, bewildered.

Thus we are confronted today by two sorrowful commentaries upon the River of Time. One declares that it is in itself a sign of man's initial, pre-mundane catastrophe, and Nicolas Berdyaev holds that our history is no more than "a bad infinity of births and deaths." The other commentary, willing to place the fall of man somewhere in the time and space of this world, avers that it has so radically distorted man's natural situation that his secular history is nothing more than the unrolling of the effects of original sin; that the succession of the generations is an irredeemable process, moving toward final catastrophe at the end of time.

Neither of these doctrines is Christian. The Christian faith is that God Himself has come *into* the succession of the generations; that beyond the natural *motif* of history, whereby man's natural life is intended to lead him to his supernatural destiny—the *motif* which man's sin has obscured—there has appeared a second, supernatural *motif*, that of Redemption. The events of "sacred history" are concerned with *all* history. And Redemption is not the snatching of man out of the natural order, so as to leave it as lost, irredeemable, and irrelevant to his spiritual life; but its effect is to restore him to the right approach to the natural, so that his whole, concrete being is redeemed. The scope of the Cross is nothing less than that, because He who was crucified was the Word made Flesh, that Holy Logos, who is the root of man and of man's world. He came into time, and in Him all time is recovered.

In the Christian faith there is no fate, beneficent or malignant; but because incarnation and atonement are facts, there is always a possibility of world-restoration. The breakdown of secular structures, as the worldling eras come to their ends, may fill us with alarm; but they are not the doom of man. Our Lord has spoken here: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is always possible that man's failures will at length convince him of his need of God, and not yet is the door of mercy closed.

If I were to board a Thames barge going out on the ebb-tide, I should come at length to the receding shores of the estuary, and the salt winds of the sea, and the end of the river. But before I came to that dark unknown, I should have passed the Pool of London, and I should have seen the cross shining above the dome of St. Paul's Cathedral. And I should have understood that to us men traveling the river of time in our sin and folly, and moving toward a waste of meaningless waters, there had come news from somewhere, and that for His passionate, eternal love for men, the Bringer had suffered; and that now it is the Cross which restores glory to the river, and lights our journey.

## ARMED FORCES

### Col. Luther Miller to Become Army Chief of Chaplains

Col. Luther D. Miller, Episcopalian, will become United States Army Chief of Chaplains, according to a War Department statement. Chaplain Miller will succeed Maj. Gen. William R. Arnold, Roman Catholic, who has been given an important overseas inspection assignment.

Colonel Miller will be 55 years old in June and has been an Army chaplain for 26 years. He will become acting chief of chaplains on General Arnold's departure, but his nomination will wait upon the time when the latter formally relinquishes office in June.

Chaplain Miller is now at his temporary home in San Antonio, Texas, where his wife and a daughter have lived since the beginning of the war. A son, who was born in Tientsin, China, has been serving in China for the past year as an interpreter.

Born in Leesburg, Pa., Chaplain Miller was graduated from the Chicago Theological Seminary in 1917. He entered the Army in 1918, and was accepted by the regular Army in 1920. He was graduated from the Chaplain's School, Fort Knox, Ky., in 1922.

With the regular Army he has served at many posts in this country and overseas. For three years he was chaplain at the American barracks in Tientsin. Then he served four years at Schofield Barracks, Hawaiian Islands, and later at Fort Sam Houston, Texas.

He went overseas in September, 1942, with the First Army Corps, serving in Australia. In May, 1943, he was named Army chaplain for the Sixth Army and followed it into the jungles of New Guinea and later the Philippines. He was stationed in Manila until his recent return. He received his temporary appointment as colonel in 1942.

### Chaplain Merritt Williams Awarded Bronze Star

The Navy Department has announced that the Bronze Star Medal has been awarded to Lt. Comdr. Merritt F. Williams, USNR, of Washington, for outstanding service during the Solomon's campaign. The chaplain served aboard the *USS Wasp* from June to September, 1942. A survivor when the carrier was sunk in enemy action on September 15, 1942, he was previously awarded the Purple Heart Medal for wounds sustained during that action.

The citation, signed by Admiral Chester W. Nimitz, is as follows:

"For meritorious service while serving as chaplain in the *USS Wasp* during the Solomons campaign. During this period his steadfast and energetic performance of duty contributed greatly to the combat efficiency of the damaged ship and of her air groups. After the ship was mortally

damaged and numerous casualties were being inflicted on her personnel as the result of terrific explosions aboard, he calmly and effectively assisted in attending to the seriously wounded and in getting them clear of the ship until the task was completed. While in the water and after the rescue, his efforts in behalf of others were outstanding. His conduct at all times was an inspiration to the other officers and men and in keeping with the highest traditions of the naval service."

Chaplain Williams was a member of the United States Naval Reserve during World War I, and returned to service a few days after the attack on Pearl Harbor. Since his duty aboard the *Wasp* he has served at the Bureau of Naval Personnel, Washington, D. C., and is now on duty aboard the *USS West Virginia*.

### A Carol Boat

From a Navy chaplain overseas comes a report of a novel method of reaching a number of ships with a Christmas service.

It appears that the chaplain's ship was lying at anchor, at an advanced base, and that in the harbor were numerous other craft whose combined personnel was far too large to be accommodated by means of the traditional Navy "church party." Out of this situation was born a unique venture, a Carol Boat.

"On Christmas Eve, after darkness had settled over the harbor," the chaplain wrote, "20 sailors and I piled into an LCVP and set to make the rounds. All 20 men had volunteered for the job and they sang as only a group of happy sailors could. The musical accompaniment was an accordion, a guitar, and a mandolin. As our boat pulled alongside first one ship and then another the crews came out and lined the rails to hear the old familiar carols. In several instances they joined in the singing.

"Because of the danger of enemy planes every vessel in the harbor was blacked out, but not the carol boat. We were permitted to be lighted and to fly a white streamer."

### Chaplain Arnold Presented Distinguished Service Medal

The Hon. Henry L. Stimson, Secretary of War, has presented the distinguished service medal to Chaplain (Major General) William R. Arnold for service "with great distinction" during his eight-year tour as chief of chaplains.

In a service on April 2d in Secretary Stimson's office in The Pentagon, Maj. Gen. James A. Ulio, the adjutant general, read the citation.

#### SIXTY-FOLD INCREASE

The citation reads: "Maj. Gen. William R. Arnold has served with great distinction as chief of chaplains since December 23, 1937. Under his guidance the Chaplain Corps met the impact of the present war, expanding from an initial strength of 125 to its present size of 7,500. General Arnold was responsible for the

planning, procurement and operations attendant upon this 60-fold increase and for the spiritual guidance of the millions of men brought into the military service. He sponsored and secured approval of the plan to establish chapels at all post camps and stations and obtained tun which permitted each man entering the army to be presented with a Testame appropriate to his faith.

"General Arnold prepared the Chaplain Corps to render spiritual service in the field and provided the means whereby religious services of all denomination may be observed appropriately even under combat conditions. By his thorough and careful indoctrination of the chaplain under his jurisdiction, General Arnold has been directly responsible for the fact that American soldiers of whatever faith serving in all parts of the world have received continual spiritual aid and comfort. He has done much to strengthen the faith which has inspired and sustained our forces and has materially assisted them in meeting the hardships of campaign and distress and dangers of the battlefield."

### Praise for Church's Work In Honolulu

Chaplain Gordon M. Reese, working for the Army and Navy Commission in the Hawaiian Islands, quotes a letter from a naval officer in the Southwest Pacific: "I used to wonder where my mite box pennies went, when I was a youngster. Now I know. I've seen some of the work the Church is doing in Honolulu. I'm certainly proud of its activities. I've attended services at St. Peter's Chinese, the Hawaiian congregation; Holy Trinity Japanese and also St. Andrew's Cathedral. All of us will go back better missionaries and better Christians for these experiences."

A Marine PFC wrote, "Gee, I didn't know we had so many Episcopal churches in Honolulu. I am going to write mother and tell her the Woman's Auxiliary she has been on the job here."

### PHILIPPINES Civilian Evacuation

It has been announced by the State War Departments that repatriation of the civilians from the Philippines will take place as rapidly as the military situation permits and as space becomes available. Transportation equipped for civilian passengers is naturally limited. For several reasons it will be impossible to give any information in advance of arrival names of the vessels on which they travel, and the port or ports of arrival. American Red Cross representatives will meet the vessels and give emergency assistance, as well as help the arriving passengers to communicate with their relatives. Relatives are asked not to attempt to travel to possible ports, as this will confuse the situation and add immeasurably to the difficulties.

Some time before the arrival of



berated internees the next of kin will be notified by the Department of State that their relatives are on the way home and will be given instructions regarding the arrangements for their home coming. Their local chapter of the Red Cross will communicate with them regarding mail, Telegrams, special messages and instructions for those coming home and inform them of the method to be used in sending funds. Their local chapter will then send this information to the chapter at the port of arrival.

**Bishop Binsted to Check Translations for PWB Radio**

At the urgent request of the Japanese Radio Section of the PWB, Bishop Binsted of the Philippines has agreed to give some time each day to helping in that work. Bishop Binsted explains that "their work is all in the Japanese language and they require Japanese-speaking Americans to check over the translations before they are released. Unfortunately there are very few who are qualified to do this, so I feel compelled to help them as much as my other work will permit."

Bishop Binsted advised further that Miss Nellie McKim and Miss Helen Doyle will remain in Manila until the end of May, to assist in the same work, under the Office of War Information.

**HOME FRONT**

**"Meet the Chaplain" Program inaugurated in Texas**

A "Meet the Chaplain" program inaugurated in San Antonio, Texas, may set a pattern for similar programs elsewhere in the country, military and civilian leaders of the movement believe.

It grew out of a letter in which a soldier's mother expressed to Col. Joseph Roch, 4th Army Headquarters chaplain at Fort Sam Houston, the wish that parents of boys and girls in the services might meet their chaplains.

**CONTACT WITH PARENTS**

The idea developed into a program whereby parents could do just that and more. Further aims were to provide an opportunity for the chaplains to assure the mothers and fathers that the religious and moral welfare of their sons and daughters were receiving good attention in the services, and to tell those parents how they might contribute best to the morale of the service men and women.

The program was launched with a gathering in San Antonio, with Protestant, Catholic, and Jewish chaplains outlining their activities and problems.

Disclosing that reports will be made to Washington on the experiment, Colonel Roch expressed belief that the program might point the way to better handling of the chaplains' and parents' mutual problems, particularly as increasing numbers of servicemen and women return to civilian life.

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# BOOKS



JEAN DRYSDALE, EDITOR

## Social Work Encyclopedia

**SOCIAL WORK YEAR BOOK, 1945.** Edited by Russell H. Kurtz. Russell Sage Foundation. Pp. 620. \$3.25.

Again the social agencies and social workers of the country are deeply indebted to the Russell Sage Foundation for the biennial production of this popular encyclopedia descriptive of organized activities in social work and related fields. Wartime printing restrictions have curtailed its length, but not its quality.

Most of the book is devoted to 75 topical articles on as many types of social welfare, each written by an authority in his field and supported by an up-to-date bibliography. Churchmen represented among these authors are the Rev. Dr. Gabriel Farrell of Watertown, Mass., on "The Blind," Mrs. Eleanor Brown Merrill of New York on "Sight Conservation," and the Rev. Dr. Almon R. Pepper of New York on "Protestant Social Work."

The remainder of the book includes directories of national agencies, both governmental and voluntary. Its usefulness is increased by an exhaustive index.

This publication is a "must" item for the working library of every social agency and institution of the Episcopal Church.

C. RANKIN BARNES.

## The Holy Communion

**THIS MEANS OF GRACE.** By John Higgins. Morehouse-Gorham. Pp. 167. \$2.

Neither the laity nor the clergy needs shy away from this book by the rector of Gethsemane Church, Minneapolis, for it is not a dry treatise on the Holy Communion, nor is it a breezy, superficial, and lush presentation of this great act of worship. Clergy will find an excellent example of how one skillful priest presents each portion of the Communion rite interestingly, and with somewhat of a homiletic flair. The value of this method is its personalizing and even dramatizing the devotional elements found in each step of the service. This kind of presentation is quite unusual . . . it has an appeal beyond those ordinarily found in such books.

The sacramental emphasis defies description as to "high," "low," or "broad." But it is not weak nor amorphous for all that. What Christ does for us in, through, and with His ordinance; what we do for Him in the strength of this sacramental experience: these are the motivating drives of this little book.

Chapter headings are arresting: The God from Whom We Cannot Hide, The Negative Has its Place! Without Thy Guiding Hand We Go Astray, S.O.S., What That Word Did Make It.

A frequent but wise use of individual hymn verses, as well as poetry of other types, goes along with a rich use of other

illustrative material. The book has the atmosphere of the contemporaneous, without blitheness nor the curse of presumptuous religious naturalism.

F. H. O. BOWMAN.

## Book Club Choice

**THE NEW EDUCATION AND RELIGION.** By J. P. Williams. Association Press. \$2.50.

This book has been chosen by the Religious Book Club for its March Book because "it offers a penetrating analysis of the problem (religion and American public education) and points toward a creative solution."

The author begins with two premises. One is that there will be a new education—"American education will change either in response to forces of its own generation or because it is seized by some social movement run amuck"; the other is a conviction that democracy needs strong religious faith to be maintained and that education in our democracy won't train worthy citizens unless it possesses a strong religious content. He defines religion as man's relation "to whatever he believes to be the vital, supreme, reality in the universe," and with conviction asserts that a vital democracy must be recognized by people as demanded by that vital reality.

In several instructive chapters he explains the history of religion and education in America, the present status of education in church and synagogue (where it is really taken seriously) and the treatment of the subject in other western nations, where some means of religious education has been worked out in public education.

There follow possible solutions, which include: (1) A continuation of the present voluntary support of religious education with added emphasis on the weekday religious education; (2) The teaching in public schools such beliefs as can be agreed on by Protestants, Catholics, Jews; (3) Providing sectarian teachers in public schools to teach religion to children of their own sect; (4) Teaching objectively in public schools facts about religions, leaving churches to interpret.

Of these, the last is the only one to which Professor Williams gives much support. And to these he adds another, namely "teaching democracy as essentially religious in character," a suggestion which practically equates instruction in democracy with religious education in the sense of interesting democracy as a divine necessity and calling from adherents the same loyalty, emotion, and devotion as a vital religion. In this "solution" Professor Williams shows that he is impressed by the fervor and zeal for country produced by the educational practice of Russia and Germany. Such a solution would interfere in no way with traditional separation of Church and state in America, nor with sectarian teaching in Sunday schools.

WILLIAM BREWSTER.

NEW YORK

**Holy Week and Easter**

New York churches were crowded to the doors for the three hour service on Good Friday. In many instances, many people went outdoors, awaiting an opportunity to go inside. The summery weather made this easily possible.

The Rev. Shirley C. Hughson, OHC, was the preacher at the Church of Transfiguration, and the Rev. Bonnell Spencer, OHC, at the Cathedral of St. John the Divine. In the other churches, the rectors took this service. At St. Luke's Chapel, Trinity Parish, Bishop Campbell, OHC, was called in to take the service. The pastor, the Rev. Dr. Edward H. Schlueter, was recovering from a heavy cold and his physician insisted upon his saving his strength for the Easter Day services. Bishop Campbell used Fr. Schlueter's out-comes.

On Easter Day, the Cathedral of St. John the Divine had the largest congregation in its history. Bishop Manning made his first public appearance since the beginning of his illness on December 7th, when he entered St. Luke's Hospital. The Bishop, wearing his scarlet chimere and mitre, came in during the singing of the psalm before the Gospel. He remained until after the Offertory. Bishop Manning had written his Easter sermon, but his doctor would not permit him to read it. The sermon was read by the Rev. Canon Edward N. West. Those who saw the Bishop at close range expressed delight because he looked so much better in health than they had expected and because he talked as firmly as usual.

**Public Mass Meeting to Honor European Churchmen**

A public mass meeting will be held at the Cathedral of St. John the Divine, New York, on May 17th, in honor of the three European Churchmen who will visit the United States next month under the auspices of the American Committee for the World Council of Churches.

The trio consists of Dr. G. K. A. Bell, Anglican Bishop of Chichester; Dr. W. L. Visser 't Hooft, general secretary of the World Council of Churches at Geneva, Switzerland; and Dr. Marc Pegner, president of the French Protestant Federation.

All three are members of the Provisional Committee of the World Council, and will confer in New York with American members on problems of postwar relief and reconstruction in war-devastated countries.

**Dr. Edward Schlueter Retires**

The Rev. Dr. Edward H. Schlueter, vicar of St. Luke's Chapel, Trinity Parish, for 35 years, officiated at his last service there as vicar on Easter Day. More than 400 men, women, and children made their Communions at the early celebration of the Holy Eucharist. Fr.

Schlueter administered the Bread to each one of them, the two curates, the Rev. George W. Smith, and the Rev. David T. P. Bradley, administering the cup.

After breakfast in the gymnasium, following the service, a gift from the entire congregation of St. Luke's was presented to Fr. Schlueter, one of the young men who has grown up in the chapel making the speech. Miss Hannah Schlueter, the vicar's sister, who has been the head of his house throughout his years at St. Luke's, likewise received a gift from all the people. One of the girls, a member of St. Luke's from early childhood, made this presentation.

Fr. Schlueter and his sister will make their home in Rockport, Mass., during eight months of the year. The rest of the year, they will live at Peekskill, N. Y., in a house on the grounds of the Community of St. Mary. Fr. Schlueter is now chaplain-general of the community, succeeding the late Rev. Dr. Frank L. Vernon. He also will conduct retreats and do other similar pastoral work.

**UPPER S. C.**

**St. John's, Columbia, Becomes Debt-Free on Easter**

The final payment on the indebtedness of St. John's Church, Columbia, S. C., was completed Easter Day following the offering made by the congregation. The Rev. B. Duvall Chambers, rector, announced that consecration services will be held as soon as possible.

The mortgage was signed December 31, 1925, by the Rev. G. Croft Williams, rector, and E. C. Allen, secretary and treasurer, in the amount of \$30,000. The final payment was for \$2,195.37.

The original building committee included E. A. Woodruff, Pierre F. LaBorde, Sewall K. Oliver, L. A. Emerson, and Robert Gage. Mr. Emerson, a member of the vestry, and Mr. LaBorde and Mr. Oliver are members of the congregation. Mr. Gage has moved from Columbia, and Mr. Woodruff is dead.

Other rectors who have helped reduce the debt are the Rev. Rufus Morgan and the Rev. Kenneth J. Morris.

**WYOMING**

**Burn Mortgage of Casper Church on Easter**

Easter Day this year was an important date in the history of the 53-year-old St. Mark's parish of Casper, Wyo., for other than purely spiritual reasons. Liquidation of the last dollar of debt on the church property was symbolized by a mortgage-burning ceremony at the 11 o'clock service.

The church debt dates back to erection of the present church after the old church property in the downtown section of town was sold in June, 1920, for \$75,000.

The new church was built in the residential section of town, during an oil

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# They Gave HIM a Bad Time Back There

We often find ourselves thinking about those latter days of Our Blessed Lord's ministry upon earth. In all of the three intensive years of that ministry, Blessed Jesus had very, very little of earthly comfort, love, or joy. There were those few friends, of course, and His disciples, but, mercy on us, in their raw state of embryo discipleship, they, too, were serious problems and disappointments to Him and, all save one, finally deserted Him in those last horrible hours when He so terribly needed friendly souls about Him. Apparent failure of purpose, palm-wavers turned over night into "Crucify Him" criers, a denying disciple, a betraying disciple, — cowardly, frightened disciples, fleeing for their lives, a typical political Roman governor, who like all politicians, *traded*, — this time, Jesus' life for the smooth administration of a troublesome province, — all — all, conspired to give Our Lord a bad time in His latter days. A pretty sad business to meditate upon.

But, don't let's start ordering any bouquets for ourselves, fellow-Christians and fellow-Americans (note the qualification there, please, for we reckon only about 40% of Americans are *actually* Christian). It seems to us that we are giving Our Blessed Lord just as rotten a time of it now as then and, if anything, *worse*. God the Father, Jesus, the Saviour, and Their Holy Spirit didn't create, save and inspire our world just to see such wars as this one. God and Jesus must be just *shriveling* with suffering at seeing innocent men perish in battle, all because of man-made wars. God has nothing to do with this war. It is *not* His will. It was *our* (the world's) will, somewhere, somehow conceived in national and international blunderings, hatreds, jealousies, intrigues, and pure political dumbness, and most politicians are in heart and brain *dumb*, but slick. (Don't you utterly abhor that word "slick"? We always have.) The Holy Trinity never conceived that which is

building up within us in the way of class hatreds, or pressure groups. Nor did It ever dream that such a fair land as ours would ever go so far afield as it has in downright utter godlessness and its completely don't-care-a-damn-ness. That's too general. Neither did The Holy Trinity ever dream that Their Child, Their Bride, Holy Church, should ever go as political as it so many times has (we all know where and when) nor that so many thousands of us, yes, we Episcopalians, should be like poor Peter in those days before they could even dream of calling him *Saint Peter*, — those days of large talk but personal denials when the pinch of performance came. Aye, methinks we are giving Our Blessed Lord a pretty poor time of it in *these* days, don't you? And a lot of it comes from those who profess to love Him, that's the toughest part of it all. And it needn't be so! We could spare those heavenly heart aches to Those Who love us so matchlessly. How? Let's be definite. Clean up America, its politics, and its pressure groups by a militant citizenship. Ours is a Heavenly citizenship and our national civics are far, far from heavenly. Start quietly wearing your professed religion, not on your sleeve, but actively in your daily life. Loyal, loving, active Christians never have to bleat about where they stand. *It just sticks out all over them*, and, because of that they soon get into active service. Glory be! Start worshipping your God and your Jesus, with more fervor and love, like you really meant it, and quietly seek to bring another man or woman along with you. In the long run, it is going to be lay-discipleship that will rebuild and save The Church, not priest-discipleship. And, finally, start living like a Christian in your homes, better than you have been doing, that your children, seeing your good works, may also (and will) glorify Our Father who is in Heaven. Let's stop hurting Jesus. We can't stand the thought of that!

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boom, when building costs were high and an expenditure of \$120,000 was made on the nave and part of the tower. At the time the parish assumed a debt of \$30,000. Early this year, at the annual parish meeting, a movement was launched for the elimination of the last of the debt which then amounted to \$12,500.

Following the offertory the rector, the Rev. Marcus B. Hitchcock, called the junior and senior warden and the treasurer to present the cancelled mortgage on the altar rail. An acolyte brought a silver dish from the sacristy while another acolyte secured fire from one of the altar candles. As the treasurer and an acolyte held the dish, the senior warden fired the mortgage held by the junior warden and the entire congregation lustily sang the Doxology.

Plans for the consecration of the church on Whitsunday are going forward. In the future the parish hopes to complete its building program with a new parish house and the installation of a carillon in the tower.

## WEST TEXAS

### Established Six Months, Mission Asks Recognition as Parish

Six months after its establishment as mission, St. Luke's Church, Alam Heights, San Antonio, Texas, is applying for recognition as a parish. The Rev. Smythe H. Lindsay is priest-in-charge of the "baby" church of the diocese of West Texas. He came to San Antonio from the diocese of Florida, where he was diocesan executive secretary and in charge of Christ Church, Pensacola. The first services were held in St. Luke's Church, October 1944.

At the diocesan council in January 1945, St. Luke's "protested" its assignment of a missionary quota of \$100, insisting instead on pledging \$1,000.

A class of 45 candidates was present for Confirmation on Christmas, three months after the church services began and a second class of 27 was present on Palm Sunday.

St. Luke's Church school already has taken fourth place in the diocese, with an enrolment of 175 children. Visual education is stressed, with sound movies every Sunday.

The young people's service league is the largest in the diocese, with an average attendance of 50.

## MAINE

### A University of Life

The Lewiston-Auburn (Maine) Council of Churches during Lent sponsored a *University of Life*, meeting one night a week in each of the participating churches. According to the Rev. Norman L. Keller, rector of Trinity Church, Lewiston, the university has had more than 700 registrations with an average attendance each week of more than 600. The course was divided into four parts: (1) Living Up



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ension—for those who have men in the service, or who work under the tension of the war factory, or who find the problems of wartime living especially great; (2) Learning Issues for the Church—for those who are concerned about what we shall do beyond the conflict to make a decent world order where brotherhood and the family of nations will become a possibility; (3) A Living Faith—for those who are interested in evaluating the contribution of Christianity to civilization; and (4) Youth Finding Some Answers—for young people who wish to learn how religion fits up with life. Among those who led discussions at the university were Dr. Kenneth C. M. Sills, president of Bowdoin; Dr. Benjamin E. Mays, president of Morehouse College; the Rev. Howard P. Kellett, executive secretary of the Department of Social Service of the diocese of Massachusetts, and Lt. Col. Richard F. ...ville, chief of Veterans' Personnel Division.

MICHIGAN

Honor Mrs. William Norvell

The life and work of Mrs. William Norvell, for eight years secretary of the Girls' Friendly Society in the diocese of Michigan, were honored in St. Columba's Church, Detroit, on March 25th, by

the dedication of a clergy sedalia in her memory. The service of dedication was conducted by Bishop McElwain, retired, of Minnesota, who has spent the winter in Michigan assisting Bishop Creighton of Michigan. The sedalia is of carved oak to match the chancel furnishings. Mrs. Norvell was for many years a devoted member of St. Columba's parish and active in its girls' work. The funds raised for the memorial were contributed by friends through the Girls' Friendly Society of the parish.

At the same service, Bishop McElwain also dedicated a Communion rail for the Chapel of St. Columba, as a memorial to Joseph and Martha Smout. This was given by their children, Mrs. Ruth Griffiths, Mrs. Jessie Dillon, Mrs. Alice Earle, and William Smout.

MASSACHUSETTS

Homing Pigeons

Homing pigeons were again a feature at the Cathedral Church of St. Paul, Boston, at the children service, 4 P.M., Easter Day. Dean van Etten preached on "When the Pigeons Homeward Fly," and then children and adults followed the boy choir to the Cathedral Porch where the children held the pigeons and, at a given word, released them to soar over the tree tops of Boston Common and the hundreds of people gathered on its green slopes.

Vinegar Bible Used on Easter

The Lessons on Easter Day were read from the famous Vinegar Bible in Christ Church (Old North), Boston. The silver Communion service, which was presented together with the Bible by King George II in 1733, was also used.

Its famous peal of bells, the first ever brought to this country, rang for 20 minutes before the 10:45 A.M. service when the Rev. Dr. W. H. P. Hatch, vicar, preached. Christ Church is being visited these days by hundreds of servicemen and women who find that everything about it is of historical import and carries a story. The church is lighted by candles set into its 220 year old chandeliers for such occasions as Easter.

MISSISSIPPI

Largest Per Capita Offering

The congregation of St. Timothy's Mission, Centreville, Miss., gave \$7.50 on Good Friday for the Jerusalem and the East Mission.

St. Timothy's has 11 communicants. On Good Friday, just before the scheduled time for Church services, a storm broke, with such force that trees were blown over and roads flooded. Only four members of the congregation were able to get to church . . . three of them women. They came in from the country, in spite of the storm.

The Good Friday Offering, \$7.50, is believed to be one of the largest per capita offerings in the entire Church, for this particular objective.

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# DEATHS

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

## Charles Edward Ayers, Priest

The Rev. Charles Edward Ayers, rector of Christ Church, Ironton, Ohio, died February 7th when complications developed after an operation.

Under the examining chaplains, the Rev. Mr. Ayers prepared himself and was ordained deacon in St. Mary's Church, Hillsboro, Ohio, on March 22, 1944, and priest in Christ Church, Ironton, Ohio, on December 15th. He had been serving as minister in charge of the Ironton parish, and became rector after his ordination.

In 1937 when the Wayside Cathedral program started, he was a member of St. Mary's Church, Hillsboro, Ohio, where he had already given valuable leadership in the church school and choir. Resigning his position as superintendent of the Hillsboro Water Works, he gave himself fully to the program of the Wayside Cathedral for seven years. With missionary vision, he drove the equipment expertly, cared for all the mechanical needs, played the organ, used his fine voice to conduct the singing, and held services in countless communities where this program served. During summers, he directed the cooperative venture known as the Episcopal-Presbyterian Wayside Fellowship.

From time to time Mr. Ayers would help by taking services in some church where there was a vacancy. Many of these congregations asked whether they could not have this devoted layman as their minister and it was decided that having proved himself so thoroughly qualified for the ministry, he should be ordained.

## Percy Almerin Smith, Priest

The Rev. Percy Almerin Smith, who served in Japan from 1903 to 1939, died January 17th in his home at Yellow Springs, Ohio, at the age of 68.

Born in Dixon, Ill., he graduated from the University of Illinois in 1901; continuing his studies there, he wrote his M.A. thesis on Japanese Education.

He went to Japan in 1903 to serve as an English teacher in the Higher Normal School, a government school for training Japanese high school teachers. During his ten years there he combined teaching duties with a special study of phonetics, becoming a recognized authority in that field. In 1903, he married the daughter of a missionary, Miss Enid Draper.

After ten years of teaching, he was ordained priest in 1913 by the present Presiding Bishop, and only returned to the United States in 1939 because of ill health.

At the time of his death, he was engaged in writing a biography of Bishop Channing Moore Williams, the first Protestant missionary to Japan. He also published a book of poems.

Surviving are his wife and a daughter.

## Barrett Langdon Tyler, Priest ☆

Chaplain Barrett Langdon Tyler has been reported killed in action on Luzon, on March 15th. He was the son of the

Rev. Barrett P. Tyler and the late Sophia Eustice Langdon.

Captain Tyler was chaplain of the 43rd Division Artillery and since September, 1942, has been in service in the Southwest Pacific. Born on April 7, 1912, at Morristown, N. J., he was graduated from Williams College in 1935 and from the Episcopal Theological Seminary in 1938.

Before entering the army he was a assistant at Trinity Church, Hartton, Conn., and vicar of St. Andrew's, Hartford. In 1942 he was married to Louis Bigelow Gay of Philadelphia, who survives him. His two brothers are also in the service, Lt. John L. Tyler of Camp Croft, S. C., and Lt. Dudley S. Tyler of Fort Lewis, Wash.

## LIVING CHURCH RELIEF FUNDS

### Living Church Nursery Shelter

Previously acknowledged	\$50.00
In memory of Albert O. True	10.00
K. S. Cole	5.00
Rev. Laird W. Snell	5.00

## CHURCH CALENDAR

### April

15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

# CLASSIFIED

## POSITIONS WANTED

**MILWAUKEE CLERGYMAN** would like to change pulpits with clergyman in North Wisconsin, Northern Minnesota or Upper Michigan during the month of August. Reply Box W-2944, The Living Church, Milwaukee 3, Wis.

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

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

**Delto.** Rev. Eugene G. E., rector of Trinity Church, El Dorado, Kans., will become assistant executive director of Lawrence Hall, Chicago, 1st. Address: 2833 N. Francisco Ave., Chicago 25.

**Mass.** Rev. Andrew B., formerly rector of McCall Parish, Welch, W. Va., is now rector of Stephen's Church, Beckley, W. Va. Address: Park Ave., Beckley.

## Ordinations

### Priest

**Maryland—Cresap.** Rev. William Kirk, was ordained priest March 28th in All Souls' Church, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. H. N. Arrowood and the Rev. William O. Stone preached the sermon. The Rev. Mr. Cresap is priest in charge of All Souls' Church, Brooklyn, Baltimore.

## Deacons

**California—Robert Allen Tourigney** was ordained deacon March 13th in St. Matthew's Church, San Mateo, Calif., by Bishop Block of California. He was presented by the Rev. John McGill Krumm, and the Rev. John Compton Leffer preached the sermon. The Rev. Mr. Tourigney is curate of St. Matthew's, San Mateo. Address: 15 Second Ave., San Mateo, Calif.

**Long Island—John Walter Davis** was ordained deacon April 3d in St. Paul's Church, College Point, Long Island, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Benjamin Mottram and the Rev. George Parsons preached the sermon. Address: 2227—127th St., College Point, Long Island.

—**Robert Floyd Appleton** was ordained deacon April 4th in the Cathedral of the Incarnation, Garden City, Long Island, N. Y., by Bishop DeWolfe of Long Island. He was presented by the

Rev. Joseph H. Titus, and the Rev. Floyd Appleton preached the sermon. Address: 175-49 88th Ave., Jamaica, Long Island.

**Massachusetts—Bradford Johnson** was ordained deacon on March 17th in the Church of Our Saviour, Brookline, Mass., by Bishop Heron, Suffragan of Massachusetts. The Rev. Sherman E. Johnson preached the sermon. The Rev. Mr. Johnson, who is the son of the late Rev. Dr. Edward D. Johnson, is deacon in charge of St. Andrew's, Orient Heights, Mass.

## Marriages

**Hall.** Rev. Joseph H., 3d, was married to Miss Elsa Sahlstrom in St. Peter's Church, New York, on April 9th. The Rev. R. A. D. Beaty, officiated. Formerly curate of Grace Church, Plainfield, N. J., the Rev. Mr. Hall will become rector of Grace Church, City Island, N. Y., on April 15th. Address: 104 City Island Ave., City Island.

# CHURCH SERVICES

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 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, Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop**

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

**PHOENIX—Rt. Rev. John Long Jackson, Bishop**

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

**PORTLAND—Rt. Rev. Oliver Leland Loring, Bishop**

**Central Church of St. Luke, Portland**  
 Sun. 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

**SAN FRANCISCO—Rt. Rev. Frank W. Creighton, Bishop**

**Church of the Incarnation, 10331 Dexter Blvd., San Francisco**  
 Rev. Clark L. Attridge  
 Daily Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

**ST. LOUIS—Rt. Rev. William Scarlett, D.D., Bishop**

**Church of Holy Communion, 7401 Delmar Blvd., St. Louis**  
 Rev. W. S. Hohenschild  
 Sun. 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Daily services announced.

**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**

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

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

Rev. H. W. B. Donegan, D.D., Rector  
 Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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

Rev. Grieg Taber  
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 Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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## NEW YORK—(Cont.)

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 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 12 to 1 and 4 to 5 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  
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