

The Living Church

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

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GUADALCANAL

This crucifix marks the site of the first Church of England mission on the island. [See page 16.]

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN
F LC2 A

Anti-Protestantism

TO THE EDITOR: Recently I received a form letter from some one in the Federal Council of Churches asking me to unite my parish to the Federal Council as a "federated parish." The person who sent me the letter was awaiting with deep interest whatever I should happen to reply. He is probably still waiting, inasmuch as I promptly sent the letter to the bishop of the diocese and asked him to investigate the whole business.

And just as recently, I happened to buy a book called *One God: the Ways We Worship Him*, in which is stated under the section on Protestantism, that Protestants were given that name because they protested against the Pope and protested the statement that "the Catholic way of worshipping God is the only right way." The book does admit that the Episcopal Church is the communion most like the Roman Catholic because it holds Catholic traditions and does not owe allegiance to the Pope. But everything else in the section equates the Episcopal Church with Protestantism.

It is my opinion, considering other forms of pressure being brought to bear upon us, that the concerted effort of Protestants to form a united front against Roman Catholicism is being used to coerce the Episcopal Church in a very subtle and quiet way into discarding openly whatever Catholic ties that Church may have. The letter from the Federal Council is to me an open attempt to divide the Episcopal Church, and shows the fundamental failure of Protestants to understand our Church.

All of which brings me to another point, and that is this: These churches will keep on mis-understanding; mis-guided clergy of our own Church will keep on compromising the Church; Protestant clergy will keep on saying, as they have said to me, that my position is just my own, for other clergy celebrate in other churches, etc. This will keep on until we take a definite stand. I have a faint feeling that it may take the splitting-up of the Episcopal Church to resolve the differences which become more and more fundamental in character.

I wonder, then, if THE LIVING CHURCH could make a point of bringing before the people of the Church the various problems involved. An instance might give a clearer idea of what I mean. The Commission on Unity seems to be proceeding on the theory of Canon Quick that the Catholic Church consists of every one in varying degrees. The

majority of Catholic-minded people have accepted the theory of the three main branches. I personally should like to see a good, honest discussion of this very important question. Which has the greater aspect of truth behind it?

You may do what you wish with this letter. I am interested only in having some of these practical problems of Church life not only brought into the light, but honestly met. We have evaded the issues long enough.

(REV.) GEORGE HEALD.

Bennington, Vt.

"Forsaken" Servicemen

TO THE EDITOR: It has recently come to my attention that there are thousands of our boys on the fighting fronts that our chaplains are not able to reach. The extent to which this is true in the Army I am not fully acquainted with, but in the Navy it is considerable. Once Navy men leave land bases, none of them on ships carrying a complement of less than 400 men have available to them the services which a chaplain can render. Parents of boys who are on destroyers or smaller craft often wonder why these service men are being "forsaken" by the Church. Of course, one realizes it is impossible to furnish chaplains for all ships, but it seems to me these people have a just complaint.

Whether this problem has been brought before our Army and Navy Commission, I'm not sure. But one type of solution has been effected by a member of this parish serving as captain of one of these small craft. He wrote home for a Prayer Book and is himself conducting services on Sunday aboard his ship for all who care to attend. More Churchmen in the service (especially in the Navy) ought to be encouraged to follow this example when the services of a regular chaplain are not available. In the British Navy the captain of a ship (or an officer appointed by him) is obliged to read Divine Service on Sunday. Our men ought at least to be given the opportunity of attending a service. To most of the men on these ships, Sunday is just another day.

Whether officers could be delegated officially (perhaps licensed like our lay readers) through the office of Chief of Chaplains, I do not know. But churchmen on ships of less than 400 men should be encouraged to hold services (with the permission of the commanding officer) for all who care to attend. The Army and Navy Commission could send out instructions and Prayer Books; or such men could consult their nearest chaplain.

It seems to me there is a real problem here; one which is not being met. What can our church do?

(REV.) CHARLES FOLSOM-JONES.
Hartford, Conn.

Reprints, Simnel Cake, History

TO THE EDITOR: *Re* reprints: I do hope you are going to have one of Canon Day's series of thoughtful and able articles on the Commandments. I have the feeling of doing no justice to them whatever in the cursory reading of a current magazine, which, as you know, must go in a few days to its second owner. Also, my chief business here is religious instruction; and such a pamphlet would make a good textbook for part of the Catechism instruction—or at any rate a handbook for the teacher.

In a lighter vein: Should you not demand from Dean van Etten an authentic recipe for this simnel cake? (I had not heard of it previously as being the gift to the mother by

the returning grown children.) Also I should like to know what the meaning of the word "simnel" is. It does not to me carry its etymology on its face.

And now to history: England should know but I had always understood that Archbishop Laud suffered at the block, not on the gallows [L.C., March 25th]. I thoroughly understand that Laud was hardly a man to appeal to a Nonconformist; and that he being a martyr or merely suffering the results of his own previous Star Chamber tactics is a moot point. But surely the sort of death penalty inflicted must appear in the records unmistakably—no? I don't believe a lord bishop (no pun intended) could be hanged. Had the Puritans changed that? Hardly! Charles I was still king!

SISTER MARY FRANCES, HMLG.

Sloatsburg, N. Y.

Editor's Comment:

(1) Canon Day's series, being the sort of material which would sell steadily in comparatively small quantities, rather than in a few months in large quantities is hardly suitable for a standard L.C. reprint. If demand is sufficient, however, its publication as a small book might be considered.

(2) "Simnel" comes from the Latin "*simila*," meaning wheat flour of the finest quality, according to *Century Dictionary*.

(3) Archbishop Laud's sentence was "commuted" to beheading. The statutory penalty was to hang, draw, and quarter him.

"Since When"

TO THE EDITOR: In your editorial "The Evaporated Gospel," which appears in the April 8th issue, you state that it is the layman's privilege to ignore the Bible, Church history, and the science of theology. As a priest of the Church, I should like to ask you, "Since when?"

Numerous laymen of the Church like emphasize the priesthood of the laity, especially when discussing the authority of the priesthood of the clergy. We are justly proud of the Anglican position concerning the priesthood of the laity, for it is good New Testament, and we do not want a priest-ridden Church. But does it not follow that there is a priesthood of the laity, therefore

The Living Church

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the laity as well as the clergy are bound to hold and to teach the Catholic Faith? What about the vows taken at Holy Baptism, and at Holy Confirmation? Do these not bind the layman to hold and defend the Catholic Faith? Or are these vows taken merely because they sound pleasing to one's ears and help to fill out the form?

I gave four years of my life in study at a college, then three more years in study at a seminary. I continued to study after being made a deacon. After I was ordained priest, I continued to study, and still do. My brother priests—at least, most of them—did, and do, the same. When a bishop sends us to take charge of a mission, or we are called to minister in a parish and the diocesan approves that call, do not the bishops and the laymen have any obligations to us, in the light of our reparation and sacrifice of life, time, and money, to meet us "half way" with at least some minimum understanding of our Church's Faith and practice? Do all the obligations center in the clergy and stop there? If the Church is the clergy and the people, how about it?

Almost daily I meet confirmed communicants of our Church who have little or no knowledge of the Real Presence, Holy Days, the place of the Bible in the church, the Book of Common Prayer, the canons, and so on and on. I am getting tired of hearing the clergy reminded of their obligations. We clergy have them, we know it, and most of us are doing our level best to meet and to discharge them. But I think it's past time that our bishops reminded the laymen of their obligations to love God with their whole hearts and minds and souls, too.

Too bad we don't have the ancient custom of having the communicant at the altar say "Amen" after the priest says the words of administration. We take it for granted that he is saying "Amen" silently, but I know a lot of laymen who have their tongues in their cheeks!

If you really believe that the layman's privilege is to ignore the Bible, Church history, and the science of theology, I nominate you as charter members for Mr. Rockefeller's new "Church."

(Rev.) HENRY H. WIESBAUER.

Erie, Pa.

Editor's Comment:

The layman's "privilege" of rampant ignorance is a far cry from his duty of loving God with all his mind. But many a vestryman is a good example of the fact that this privilege, however undesirable, is exercised widely. It is undoubtedly the greatest single reason for the ineffectiveness of the Church in present-day life.

Hurry, Hurry, Hurry

TO THE EDITOR: Since those days when Our Lord first spoke in praise of Mary, who had chosen the better part, philosophers and theologians, mystics and preachers have sought the virtues and the blessings of the life of unhurried, meditative calm—contemplation as against action; calm as against haste; serenity as against strain.

Fr. Kates, in his paper, "On Being in a Hurry," has many wise and sensible observations on the results of our modern American disease of hurry.

However, I should like to take exception to Fr. Kates' little essay. Not, please note, any particular idea expressed in the essay, but to the essay as a whole.

My criticism is this: granted that for the sake of our own mental health and emotional stability we ought to live calmer, less hurried lives; granted that young people (like myself) are usually in too much of a hurry to

get ahead in the world: still, it is not possible for us to lead unhurried lives even for the sake of mental health; it is not possible for us to be anything other than concerned about getting ahead.

I know it is all wrong; I am aware it is not healthy. But, what can we do about it? I do not know whether Fr. Kates has had any business experience. If he has had any, surely he knows that the man who goes about his daily routine calmly, coolly, deliberately, slowly, is the man whose daily routine all too often turns out to be that of looking for employment. And if, in these days of manpower shortages, his employer does not discharge him, our contemplative soul will find himself disliked and life made intolerable not only by his employer but by his fellow employees.

For all this business of hurry, rush, haste, noise, bustle and bumble is part of the American culture-pattern: we are, for the most part, incapable of thinking in any other terms. It is assumed that success is to be measured in terms of money and power; it is assumed that one ought to be a hustler; it is assumed that those who do not think of success in these terms and are not hustlers are abnormal. (In fact, many of our psychiatrists think almost entirely in terms of adjustment to the prevailing culture-pattern. Those who can't adjust or don't want to, are neurotic.)

I agree with Fr. Kates that the unhurried life is best. But that anyone (outside of a monastery, where first things are usually put first) in this modern world can live such a life, I seriously doubt. Oh, of course, you can do it if you have money and financial security—sometimes. But most of us don't have either.

I think something ought to be done about it, of course. I doubt that anything will be done about it. It would require a radical change in our culture-pattern, a reformation of our thought-patterns—a change and a reformation I do not think likely at all.

When I was in the army, I used to hear my buddies talk about finding for themselves a little island millions of miles from anywhere, there to spend the rest of their lives in peace and contentment. I used to talk that way myself. "Oh, well, I can dream, can't I?"

CHARLES WILLIAM PHILLIPS.

Richmond Hill 18, N. Y.

Editor's Comment:

[Take it easy!

Credit Where Due

TO THE EDITOR: The Rev. Fr. Morse-Boycott in his interesting article on "The Founder of the Cowley Fathers" [L.C., March 25th] asks a question, "who hears, today, of . . . any other denomination, desiring and producing the religious life?" The answer is in a leaflet received from the Bracebridge Cowleys last week, that the establishment of the deaconess order in the Lutheran Church on the Continent made it easier to establish religious houses for women in the English Church. I don't know what has happened to Kaiserworth today, but I do know that Lutheran deaconesses are still carrying on a good work right there in THE LIVING CHURCH's home town of Milwaukee. Not only there but throughout the United States, you can find these splendid religious houses for women. One out in Colorado uses Canon Douglas' *Monastic Diurnal*, if the word of a Cowley Father is to be trusted, and I believe it can! We must give credit to the "poor denominations" whenever we can, as they have been richer than we in devotion time without end.

(Rev.) NORMAN B. GODFREY.

Massena, N. Y.

A Church Leader
Looks Back Across
the Years

Philadelphia
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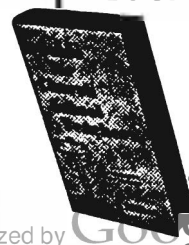
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STRICTLY BUSINESS

PRESIDENT ROOSEVELT'S death on April 12th moved the nation as perhaps could the death of no other individual. I was riding on a Fifth Avenue bus when the news went round. Women broke into tears and there were many men with moist eyes. He was a great Christian and, I think, the greatest man in United States history.

THE REV. R. L. SEEKINS, JR., of St. Mary's, Warwick, R. I., writes: "After one of the finest Easters I have ever known, for which I know some credit is due to the reading of *THE LIVING CHURCH* by this parish since last fall, I enclose a check to cover the cost of 20 copies of the magazine received in the month of March." Thank you! We believe our bundle plan can be used to strengthen every parish.

SPEAKING of coincidences, here is one to beat them all. Last week I was reading over a new manuscript, *G. I. Parson* by Chaplain Francis W. Read, when Linden Morehouse put on my desk a little folder telling about the Army and Navy Commission Conference held in December at St. Andrew's Cathedral, Honolulu. Chaplain Read was one of the members of the conference. He delivered noon prayers. The chief speaker was Captain Clifford P. Morehouse. Chaplain Donald B. Aldrich, now Bishop Co-adjutor-elect of Michigan, led the meditations. The conferees were guests of Bishop Kennedy.

The manuscript, by the way, is the most fascinating chaplain's story I've read. We began scouting around for it way back at last General Convention, and to Bishop Stevens goes a good deal of the credit. The book will appear in the autumn. The story of the Alaskan campaign from the point of view of one Episcopal chaplain, and of his life since that campaign, is honestly something to look forward to.

RED POINTS are no more plentiful in Westchester county than elsewhere, and so when a suburbanite dropped one red point into the alms bason in Mamaroneck recently she *was* disturbed. The red point went in with a good deal of small change, and she realized at once that she had let it fall. After the service she sent an usher back for the red point. Wouldn't you?

IN BUFFALO a Roman Catholic priest gave \$100 to the Episcopal church home, in memory of the Roman prelate, Bishop Duffy, who died a few months ago. This news I'm especially glad to have, since I had previously had word that some Roman Catholic boys had caused disturbances at chapel services at the home. I do hope the boys learn of their priest's generous action.

Leon McConkey



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Incidental Learning

"WE DIDN'T accomplish anything on our lesson today," one teacher told me. "They talked about other things, and I spent all the time explaining." She was very conscientious, and felt that she had failed.

If a class often gets out of hand, and the children insist on talking on everything but the lesson in the book, it may be a sign that the teacher is weak. But it may also result from the fact that the teacher is sensitive to the chance remarks of children, and allows them to develop in the free play of class conversation. Often some vital topic, arising from an event in the community, may call for the first attention of the class that morning, and turn out to be an opportunity for some exceedingly profitable teaching.

Thus, a local youth had murdered a man in a most unreasonable and brutal manner. He was known to the children, and had been an active member of the young people's society in another church. They wanted to discuss it in class—what made him do it, why he had been so "dumb" about not hiding the evidence, what a small sum he had gained for taking one life, how terrible for the families of both, what the young people's society must feel, and so on. The teacher wisely allowed the theme to take the time of the class, and eventually developed some constructive class opinions. Was he too lazy to earn money honestly? Had he ever been taught the meaning of the commandment about murder? Was he a mental case, or was he really a bad boy underneath, although he attended church? Had he planned it for a long time? Could he be cured by ten years in prison?

These children had faced very close at hand, the reality of murder, and had looked, under adult guidance, at a dark corner of human life. Fortunately this teacher had the wit to recall the New Testament references to demoniac possession, and our Lord's miracles, and was able to find a passage on this. Meanwhile, the time had been spent, and the planned lesson had to be deferred. But who can say that this class did not have a "good lesson"?

Frequently incidents will occur right in the class circle which call for instant attention, and perhaps develop real teaching possibilities. Thus, a tussle in the corridor just before class results in two boys angrily glaring at each other. Or, one may start kicking another under the table. Often as not this last may be simply teasing. The teacher has to make some quick adjustments, or the whole temper of the class is spoiled and the time wasted.

What shall the teacher do to "save the day"? First, she usually has to make a very vigorous and authoritative move to break up the prevailing tone.

She speaks sternly, or at least positively, to each offender. To restore the class tone she says "I won't have it in my class." Teachers who thus act quickly, usually solve the immediate problem, and are able then to get back to the planned line. But it is largely a physical achievement, and only a strong and "strict" teacher can accomplish this.

A teaching way is to grasp the disturbance as a call for group control. "Shall we allow George and Eddie to take part in class this morning if they feel that way?" Then, perhaps a lesson on teasing, how mean it is, how we all hate to be teased. Should everybody try to punish people who tease? Or, on the rights of others. Or, on the right to kick back if you get kicked. Perhaps no finished moralizing can be accomplished. But at least the small sample of anti-social conduct found in the very heart of the little community is used as a vivid lesson from life. An immediate problem is (at least partially) solved by the swift application of some Christian standards, and an impression made that is not merely theoretical. At least all have witnessed a vigorous adult Christian (the teacher) meet a problem in Christian terms.

Other problems in group behavior that may arise at any time within the class include: Initials are found scratched on the surface of the newly varnished classroom table. What does the class recommend that we do to the offender? Who owns the table? What did it cost? What are property rights?

Again, a boy's envelope is reported empty by the treasurer, although he insists (at first) that he did not spend the dime.

A pupil is found to have disfigured his textbook by much scribbling.

A child always forgets her assignment until the class makes a joke of it. The teacher privately talked to her, made her realize that the group disapproved of her thoughtlessness, whereupon she changed at once.

Someone has claimed that almost every form of unsocial conduct may be found in the schoolroom, and dealt with as an opportunity for vital teaching. We have all known of cases of theft, lying, discourtesy, cruelty, bullying, disobedience, anger, conceit, destructiveness, slovenly work. Far from being merely an annoyance to be squelched, these are often a call for the teacher's best ingenuity. No short preparation can make her ready for these moments. But years of faithful work with children, and an alert caring for their problems, will make these emergency opportunities to be used. For if the class is considered to be a small sector of the Kingdom, where Christ's will shall reign, it becomes a wonderful teaching

THIRD SUNDAY AFTER EASTER

GENERAL

CONVENTION

Not in California in 1946

It seems certain now that the General Convention will not be held in San Francisco in 1946.

The Presiding Bishop disclosed that he has been in correspondence with Bishop Block of California about it, and after conference with his standing committee, Bishop Block expressed the belief that even if the war in the Pacific were over by 1946, the period of demobilization, largely through the port of San Francisco, would make it impossible for the convention to obtain accommodations.

California has decided, therefore, that it would be wise to relinquish the 1946 Convention, but Bishop Block expresses the earnest hope that they may be hosts to the General Convention in 1949, which would be the 100th anniversary of the founding of the Church in California.

Bishop Tucker stated that when other arrangements are made for the Convention, he will issue a statement on the subject.

THE PEACE

United Nations Religious Service
To Be Held in San Francisco

A United Nations religious service will be held in San Francisco at Grace Cathedral on the first Sunday after the opening of the United Nations Conference on April 25th, according to an announcement by Bishop Block of California. The Presiding Bishop has been invited to preach.

Catholic Welfare Board
Urges World Rights Bill

The Archbishops and Bishops of the administrative board of the National Catholic Welfare Conference have issued a statement on a World Rights Bill. Stressing the obligation of this country "to safeguard the freedom of all peoples" in the framing of a world organization at the San Francisco Conference, the document describes the charter framed at Dumbarton Oaks as "rather the draft of an alliance between great, victorious powers for the maintenance of peace and the promotion of international cooperation" than for juridical world institution.

The statement criticizes the voting procedure as outlined at the Crimea Conference and the veto accorded the chief powers. It urges an international bill of rights

to protect the peoples of all countries from tyrannies, and speaks of justice as an essential in the treatment of enemy peoples.

The fate assigned to the Baltic nations, Lithuania, Estonia, and Latvia is condemned; Poland must not become a puppet state under the domination and control of any foreign power.

Unless success is attained at the San Francisco conference in providing opportunity for free, open discussion and the basis for permanent peace established there, the result for many countries will be isolationism.

"Isolation," the statement continues, "whether expressed in the refusal of a nation to assume its obligations in the international community, or masked in the setting up of a sphere of influence in which a great nation surrounds itself with weak puppet states, or disguised in a balance of power policy, is no answer to the world's problems or indeed to the problems of any nation."

The statement was signed by: Archbishops Mooney, Spellman, McNicholas, Murray, Mitty, Rummell, and Bishops Noll, Alter, and Ryan.

Six Groups Asked to Name
Representatives to Conference

Secretary of State Edward R. Stettinius has announced the names of 42 national organizations, including six religious organizations, which have been invited to designate representatives to serve as consultants to the American delegation to the Security Conference in San Francisco.

Mr. Stettinius said it was impracticable to invite all organizations but that the Department would provide liaison facilities at the conference for any other organizations which have representatives in San Francisco. The organizations selected include religious, business, labor, and foreign groups.

The following religious organizations were designated by Mr. Stettinius: Federal Council of Churches; National Catholic Welfare Conference; Church Peace Union; Catholic Association for International Peace; American Jewish Conference; and American Jewish Committee.

ORTHODOX

Reconciliation Terms

Complete terms for reconciliation of the Russian Orthodox Church of America with the Moscow Patriarchate were made public for the first time by the Very Rev.

Joseph O. Dzvonchik, who recently accompanied Bishop Alexis to Moscow to confer with newly-enthroned Patriarch Alexei.

The proposed agreement is set forth in a decree signed by the Patriarch and Archpriest Nicholas Kolchitsky, administrator of the Moscow Patriarchate. It will be submitted, Fr. Dzvonchik told a press conference, to a meeting of American bishops at Chicago on May 24th, and is expected to be ratified at an all-American *sobor*, or council, of bishops, priests, and laymen to be held some time in the fall.

Publication of the terms of the decree at this time by Fr. Dzvonchik, who is secretary of the metropolitan council, came unexpectedly since it had previously been announced that the text would not be divulged until after the council of bishops had met.

The Patriarchal decree, issued after the submission of a petition by Bishop Alexis for reunion of the American dioceses with the Russian Mother Church, lists five conditions as a basis for removing a decree of suspension imposed upon the American Church by Moscow in January, 1935.

FIVE BASIC CONDITIONS

Defining the American Exarchate or Metropolitan District as consisting of all the dioceses of North and South America and Canada, the decree calls for election of a Metropolitan who will bear the title of Patriarchal Exarch of All America and Canada.

The decree sets forth that "not later than the middle of the period between Easter and Pentecost in 1945, an all-American Orthodox Church *sobor* is to be convoked, consisting of all the bishops, representatives of the clergy and laymen, of the present Exarchate headed by Metropolitan Benjamin, as well as of the Metropolitan district headed by Metropolitan Theophilus. The Archbishop of Yaroslav and Rostov, Alexei, sent purposely to America, by the Holy Patriarch of Moscow and all Russia, is to preside at the *sobor*."

According to Fr. Dzvonchik, it was found impossible to convoke a general church council at the time stipulated by the decree, but he said the decree was not intended to be interpreted too rigidly on this point.

The all-America *sobor*, the decree stated, must (1) express the decision of the Orthodox diocese to be reunited with the Russian Mother Church, (2) in the name of the American Orthodox Church declare its abstention from political activities against the USSR, and give corresponding

orders about this to all the parishes, and (3) in accordance with American laws (not less than a two-thirds vote) elect a Metropolitan, subject to confirmation by the Moscow Patriarchate.

The Patriarchate recommended as candidates Metropolitan Benjamin and Archbishop Alexei, but the decree does not limit the *sobor* in its right to nominate and elect its own candidate, merely asserting that the Patriarchate reserves the right to refuse confirmation of the chosen candidate "for any motivated reasons whatsoever."

The decree states that "in view of the distance of the American Metropolitan District from the Russian Mother Church and certain difficulties in contact, in comparison with other exarchates, the Metropolitan-Exarch may be given some extended powers, together with the *sobor* of local bishops, but the right to confirm candidates for bishops, the right to reward the clergy with higher titles, and the right of appeal as regards bishops and clergy, remain with the Moscow Patriarchate."

The final clause of the decree stated: "In case of the acceptance of the above conditions by the *sobor* of bishops, headed by Metropolitan Theophilus, the interdict (suspension) laid upon the American Church by the Moscow Patriarchate on January 4, 1935, is removed immediately prior to the all-America *sobor*."

RELIGIOUS ORDERS

Restoration of Religious Life In Anglican Communion

By ELIZABETH McCracken

The planning and detailed work done by the committee in charge of the arrangements for the commemoration of the centenary of the restoration of the religious life to the Anglican communion were rewarded with gratifying success. The Cathedral of St. John the Divine, New York City, was filled for the Service of Thanksgiving on Monday morning, April 9th. In the afternoon, Synod Hall was crowded, even the galleries being occupied to capacity, for the conference on the religious life. Representatives of all the Orders in the United States were present, and two religious from Canada represented the Canadian Orders. Five bishops were in the sanctuary for the service and two others attended the conference. With the various Orders were large numbers of their associates, who sat with them in special places. There was one great cause for regret: Bishop Manning's physician would not permit him to attend. A letter from the Bishop was read, and a message sent him, congratulating him upon his happy recovery from his recent long and serious illness.

Bishop Campbell, OHC, retired Bishop of Liberia, was the celebrant at the service. Fr. Joseph, OSF, was the gospeller, and Brother Charles, SBB, the epistoler. The celebration of the Holy Eucharist was in accordance with the customary usage of the Cathedral. Bishop Conkling of Chicago, Bishop Littell, retired Bishop

of Honolulu; Bishop DeWolfe of Long Island, and Bishop Burton, SSJE, of Nassau, were the other bishops present. A long line of clergy of the diocese of New York and neighboring dioceses were in the procession, together with a large number of male religious. The full choir of the Cathedral led the beautiful music.

Bishop Burton, the preacher of the occasion, took for his text, the Fifth Commandment, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." Bishop Burton said in part:

"Here today in this Mass of Thanksgiving for the restoration of the religious life in our Anglican communion of the Holy Catholic Church, we religious with our associates and friends have come together to honor our fathers and mothers in Holy Religion. . . . I suppose none of us here today knew any of those Sisters who on the Feast of the Annunciation, 1845, moved into 17 Park Village, Regent's Park, London, and there, under the direction of Dr. Pusey, restored community life in our part of the Church. This first religious foundation, the Sisterhood of the Holy Cross, was in that same year, 1845, merged into the Society of the Most Holy Trinity. As that Sisterhood grew, it developed in 1851 into three separate convents: the Holy Communion, Devonport; the Holy Ghost, London; and Ascot Priory. Into the second of these convents entered the religious first to be professed since the dissolution of the monasteries. This was Miss Marian Rebecca Hughes—the first member of the Church of England in 300 years to take the vows of a religious. On Trinity Sunday, 1841, Marian Hughes made her profession. . . . She was not free from moral obligations to care for her parents when the community was revived in 1845. . . .

"May I leap in time from 1845 to 1908? At that latter date I was sent as a postulant of the Society of St. John the Evangelist to Oxford. There I found the first woman and the first man to take the vows of Holy Religion in our Anglican communion after 300 years. They were the Rev. Mother Superior (Marian Hughes) of the convent of the Holy and Undivided Trinity, and the Rev. Father founder of the SSJE, Richard Meaux Benson. When I first saw the Rev. Mother, she had been a professed religious for 67 years. She was then about 90 years of age. Even in her infirmity she was an indomitable old lady. She insisted on coming to Mass, which I often celebrated in their convent chapel, and making her Communion with her Sisters. . . .

"Fr. Benson was the first man in the Church of England to take the vows of a religious, since the dissolution. He, together with Fr. Grafton, an American; and Fr. O'Neil, an Irishman, made their professions together in 1866, on the Feast of St. John the Evangelist. I had the privilege, and let me say the joy, of living with this heroic saint for four years. It has been my great privilege also to know intimately Fr. Huntington, our American monastic saint. I have known also Bishop Gore, the founder of the community of the Resurrection; Fr. Kelly, founder of the

Society of the Sacred Mission, as well as the restorers of the Franciscan life and the Benedictine Rule in England and America—not forgetting our own Brother Gouverneur, another pioneer in faith as the founder of St. Barnabas' Brotherhood. . . .

"Why do I mention all these adventurers in the Love of God? Because I know what they all stood for, in different idioms. They stood for holiness. If we are to honor them as our fathers and mothers in Holy Religion, we too must seek with every fibre of our being that perfection to which we are called, that holiness in Christ imparted by the Holy Spirit of His Holy Church. This is our vocation."

After the service, the religious, both men and women, were entertained at luncheon in the undercroft of Synod Hall, the bishops with them. Then came the conference on Religious Communities and Their Work. The Rev. Granville Mercer Williams, SSJE, presided. The singing was led by the Rev. Frank Damrosch.

BISHOP CONKLING

The first speaker, Bishop Conkling of Chicago, made a memorable address, to which the great audience listened with an intentness long to be remembered. Bishop Conkling's subject was "The Contribution of the Religious Communities to the Life of the Church Today." He said in part: "We shall not attempt an historical survey. It would be difficult to include all, and indeed easy to miss much of importance. What we shall say of the past will therefore not have as its purpose either historical record or laudatory commendation. It will be recalled only as it serves the primary purpose of us all today: namely the furtherance of this life and work among us in the Anglican communion, and more especially in the Church here in America. . . .

"In the life of the Church, both corporate and individual, it is always easier to note the fruits of religion, or rather what one might call the manward action and results. It is much easier to evaluate the work of a parish priest by the numbers of the congregation and the progressive increase in the amount of the offerings. The vital and financial statistics are easy to measure. What good works done among men can be seen and appraised. One cannot so readily evaluate the Godward activities—the devotion and the love and the offerings of self-will. Yet we know that the good works have their true value only as they proceed from the love of God and the desire to serve Him.

"Thus it is preëminently true of the Religious Orders that their great work is not in the long list of good deeds at service to man, but rather in the work of prayer, which is not only the expression of the full, loving gift of self to God but also the ways and means of deepening attainment of it. When we stop to consider the great offering of prayer, done and continuously, which has been given by those of the religious orders in our communion during the past 100 years, we must first of all acknowledge this as the

greatest service—their mightiest work. There may have been much praying by devout and humble folk during the past century—of course there has been; but when one realizes the parish churches locked from Sunday to Sunday with never a prayer offered in them (and often not even when unlocked); when one realizes the days that go by when many of our laity never pray, and when even (I say it advisedly and sorrowfully) some of the clergy do not: we can thank God devoutly for the work and witness of the religious.

"When we survey the field of good works done by the orders, we cannot but acknowledge a great achievement. . . . Important and great are these: the work of evangelization and teaching, and the ministries of mercy. In a true sense historically the orders have been the 'spearhead of the attack.' Just as through earlier centuries they led the banner of the Cross across pagan continents, so have they been in the past century amongst us—only the Church has too often failed to maintain and develop such attacks as they have made possible. 'Spearheads of the attack': that is what the orders are to be! May they not forget it themselves in the days ahead. Convents and monasteries are not merely to be shelters from the world; not merely conservors of truth and beauty. They are to be centers of the fight; 'spearheads'—we say it reverently—in the Godward life, leading in lives of prayer and devotion; steadfast, with an ever increasing activity of adoration. The average Christian is lacking in love. He is living at best among those who are dedicated to respectability and decorous behavior. He needs to see the witness of what the prayer life should be, and can be. He needs to have a light to guide, a fire to burn, if the flickering spark of his own devotion is to be encouraged to flame.

"Nor must we think that the 'spearhead' toward God means only a witness and help to man, for we must not fall into the error of humanism. The Church needs praying—it needs intercession for the clergy, the people, and the purpose of God for us. All must be wrought upon the anvil of prayer. Here, as in the past, there can be no doubt the greatest work of the orders. But there is also none the less the manward activity. There is much ignorance, worldliness, cruelty, and greed. Here, through teaching, and teaching, and more teaching; through every ministry of mercies, you of the orders can lead. . . .

"But we should not be true to the past, nor to the future, if on this occasion we were to rejoice blindly. Our grateful recognition of past achievements and our hope for greater things makes it our obligation to be realistically honest about the present. Our orders are not growing and expanding in their work. On all sides we hear of opportunities for new work that cannot be undertaken because they lack the workers. . . . And it is even worse than that—for one often reads of works being given up, schools and hospitals surrendered to secular control and leadership. . . . A Church which does not produce vocations to the Religious Life is in grave peril. Several of our present orders have no novices under testing. Most

have very few. All the orders do not have as many postulants and novices as there should be in any one order. . . . This Centennial of Thanksgiving must place upon each one of us—clergy and laity alike—to pray, to teach, to work that many may be guided to such vocations. . . .

"We would repeat again our tribute of gratitude: for your life of prayer—its power for blessing amongst us. . . . But perhaps, when we come, each of us, to find within ourselves what we thank God most for in you, we confess that it is not in these, great as they are. It is rather in something you do for us—not by doing, but in being what you are. Actually, just in the fact that you are. You witness to us of that which we must believe and for which we must strive; but so often, in our failure and the limitation of our service to God and man, we come to think of as impossible. . . . You cause us to gather fresh strength to make a renewed effort and to persevere."

SISTER ELSPETH

The second speaker, Sister Elspeth of the Society of All Saints' Sisters of the Poor, read a fine paper on "The Interior Spirit of the Religious Life." Sister Elspeth said in part: "We are here today because we believe that the religious life is an integral part of the life of the Church and fulfills a unique function within the Body of Christ. If this is true, we shall expect to find that, whatever outward forms it may take, it has an inward and compelling motive that persists through them. This motive must have vitality enough to survive and to find new expressions for itself when the older ones are outworn. . . .

"Thus the religious life comes to be worked out in different forms under the same initial impulse. . . . But it is extremely important that we should all hold fast to the central motive of our life. Unless we can do this, there would not be much meaning in our meeting here today. But if the religious life is indeed an integral part of the Catholic Church, we must believe that, in spite of its poverty in numbers and influence, it will in every age bear witness to the truth of God, and will help to convince men that the world in which we live can be brought within the will and purpose of God. . . .

"Is not this the real meaning of our continual offering of the Mass and of the Divine Office, of our private prayers and the activities of our daily work in obedience to Rule? May we not find here the true bond of union between all our different communities, active, contemplative, mixed, or what you will? And is not this the true link between the religious of this generation and all faithful religious who have lived in other ages? . . . Among their contemporaries they kept alive the paradox of the Gospel that he who loses his life shall find it. . . . We are, each and all of us, mysteriously bound together in responsibility for all the sin of the world. We are, each and all of us, bound together in like manner in responsibility for the redemption of the world, in union with our Lord. Naturally we shrink from both these responsibilities. None of us could

face them alone. But in our corporate capacity we may grasp by faith God's sovereignty over life and history and give ourselves to the fulfillment of His purpose. If all of us together, under our different Rules, can send up continually this united offering of praise and prayer and daily work, will not God find something in it which He can accept—for His glory, for the strengthening of the Church, for the blessing of this desperately needy world?"

FR. WHITTEMORE

The Rev. Allan G. Whittemore, OHC, made the final address, his subject being "The Future of Religious Communities." Fr. Whittemore said in part: "When we consider the religious life in the Anglican communion, there are grounds for expecting a big increase in numbers. One reason is the shaking loose from conventional patterns of life by the war; which will produce in some souls, doubtless, hardness of heart, but in others an increased awareness of reality. Another reason was developed in a recent issue of *THE LIVING CHURCH*. It is that the age of pioneers has passed, that the religious life has been reestablished strongly and accepted widely and that the way is now open for countless souls who, though loving God and wanting to be wholly His, have not the outstanding, iron quality which was requisite for those who blazed the trail a century ago. Before continuing, I want to share in the centennial by thanking God that the religious life has indeed been reestablished in the Anglican communion; that the early suspicions and misunderstandings were finished long ago; and that our secular brethren have taken us to their hearts. . . .

"Beware of the man or woman who thinks he is called to be a founder. . . . Almost we might say that a true founder's vocation includes ignorance of that vocation until the job is done. What a contrast between this and the case of those misguided souls who have started out with blueprints all drawn for new communities and have come to grief almost before they began. The best advice to an individual or a group who are contemplating the religious life is to surrender themselves to an already existing order. Those that have become firmly established during the past century are many and varied. They need recruits. It seems good strategy to expand the 'bridgeheads' we already hold rather than look for new ones. . . .

"It is a good sign that men everywhere realize the need of a religious revival, even if we all are bewildered where to look for it. In Protestant as well as in Catholic communions, a healing reaction already is at work in the spreading Liturgical Movement. It may well be that, so far as the religious life is concerned, its chief contribution will take the form of a fresh intensification of the prayer-life.

"The great conferences at Bretton Woods, Dumbarton Oaks, and San Francisco demonstrate the desire for a better world order. They deserve our cooperation. Nevertheless, they reflect the fallacy which has let Western civilization fall to pieces before our eyes—the fallacy of

supposing that human minds and wills can work out their own salvation. The hordes of young men and young women returning from the battle-field will be quick to sense that fallacy. We may hope that they will support the constructive measures of the conferences. But it will take something more vivid than parliamentary formulæ to heal and inspire hearts which have been through hell. What they will want—what the whole world really is craving for—is the vision of God. Let us pray that in some new outpouring of His Holy Spirit upon the religious life that hunger will be satisfied.

"Thus, if we view the past from one standpoint, we reach the conclusion that the future lies with the more active religious communities. From another standpoint, however, our conclusion is exactly the opposite: that the future lies with the life of contemplation, with those communities, in short (and thank God, we have them already in England and America) whose very labors for others, let alone their direct service to God, consist not in works but in prayer. . . .

"In the light of such predictions I think that our duty is manifest. Our present communities are merely stepping-stones, and stepping-stones are not spectacular. But to serve their purpose they must be secure. It is up to us all, religious and seculars alike, to get behind the already existing communities. Especially does this apply to aspirants to the religious life. It is not so romantic to enter an established order as to found a new one. But it is much more likely to be wholesome. . . . If you, for your part, are allowed the least vestige of choice, be wise and humble enough to cast your lot with those brethren or sisters who need you so urgently. . . .

"Fr. Huntington loved to recall the maxim that the best preparation for tomorrow is to do your best today. Live your life more or less as you are living it already, my brethren and my sisters. Do the things you are doing now, only do them more quietly, more trustfully, more joyously."

The conference lasted from 2:30 to 5. Yet, at the end, no one appeared to be tired. The company, religious and their associates and friends, lingered in the Cathedral Close, enjoying an informal social period. The whole day had been mild and sunny, and the trees and flowering shrubs in the Close were in their early spring beauty. Everyone agreed that the second century of the restoration of the religious life to the Anglican communion had begun with a glorious and happy festival day.

San Francisco Celebration

The 100th anniversary of the restoration of the Religious Life was observed April 9th in San Francisco at the Church of St. Mary the Virgin, where the first community life on the Pacific Coast was founded in 1901, with the establishment of the Sisters of St. Saviour. The Holy Eucharist was celebrated at 11:00 A.M. with a large representation of priests and parishes of the diocese and delegations from

all the religious orders in the area. The celebrant was the Rev. George W. Morrel, rector of the Church of St. Mary the Virgin. He was assisted by the Rev. Fred Lattimore, rector of Holy Innocents' Church, San Francisco. A complimentary breakfast was served to all visiting clergy and members of visiting religious orders after the service.

CHURCH PRESS

Philadelphia Conference

By ELIZABETH McCracken

In the opinion of those who had attended many of the annual conferences of the Associated Church Press, the 1945 conference, held in Philadelphia, April 3d to 5th, was one of the most significant. Civic, national, and international problems were presented with special reference to the Church press and its power and responsibility in helping to shed light on those problems for and through the readers of the several religious papers. The program of the conference was full, but interest did not flag. Between 75 and 100 editors of religious periodicals were present, representing between 50 and 60 papers. Headquarters at the Sylvania Hotel provided a central meeting place for those members of the conference who commuted.

The speaker at the opening session, which was a dinner on the evening of April 3d, was John G. Ramsay, public relations director for the United Steel Workers of America. Mr. Ramsay made an illuminating address, saying in part:

"My whole time is now devoted, at the request of Philip Murray, to relating labor to the Church. I was asked to leave the Church, because of my views on labor. But I said to myself: 'Whose Church is it? The boss's? If it is his, I will leave. But if it is Christ's Church, I will stay.' So I have stayed in the Church.

"I have wanted to get to know editors of the Church press, and I am acquainted with some of them now. If labor only knew of the official point of view of the Churches on social problems, if labor only was familiar with the official pronouncements of the Churches on these subjects, it would make all the difference. But they don't know. Many of the clergy never mention these pronouncements at all. Many of the lay people in the Churches don't want them mentioned. Still more never heard of them.

"The Churches could do a tremendous job in this field. Within the Churches are both management [capital] and labor. The Church should bring them together; and the Church could, as nothing else could. The Church press can do a lot to make people realize this. Labor has been making the Church's pronouncements real: a living wage, the spirit of brotherhood, each wanting the good of all."

Mr. Ramsay cited the "Labor Number" of the *Witness*, articles on labor in the *Churchman*, and attention given in the pages of *THE LIVING CHURCH* to work done and being done by bishops and clergy toward better understanding between the Church and labor, notably that of Bishop

Pardue of Pittsburgh within the past year.

At the morning session on April 4th there were two speakers. The first, John W. Sikes, of the American Friends Service Committee, had for his subject, "Editor and Peacetime Military Training."

The second address of the first morning was by the Rt. Rev. Edwin F. Lee of the Methodist Church. Bishop Lee, who is director of the Army and Navy Commission on Chaplains of his communion, spoke on "The Soldier, the Sailor, and the Chaplain."

The afternoon session was devoted to the relation of the Church to the radio from the point of view of news. The first speaker was Dr. Walter Van Kirk, who spoke from his experience as the commentator of "The Church in the News" of the National Broadcasting Company. Dr. Van Kirk stressed particularly the importance to the Churches of fuller knowledge of what is happening in the political world. He startled most of the conference when he said:

"We of the Protestant world should have a representative in Washington to note, study, and send out to the whole Protestant constituency regular information on political action. The Roman Catholics do it. What we get is pitifully meagre. Many of the Protestant Churches pass resolutions for and against certain proposed legislation, but Washington doesn't hear about it. Washington does when the Roman Catholics pass resolutions. We should have for the Protestant Churches a department of public relations, with a division of press relations, a division of radio relations, and a division of visual education. We should have representatives wherever they are needed. In addition, we should have the subject taught in our theological seminaries, in order that the men coming out of them will know something about how to relate public affairs to the Church."

There was only one speaker at the final session: William Hoelt, business manager of *Time* magazine, whose subject was "Appraising the Church Press." Mr. Hoelt began by saying that Church papers were not very interesting, particularly to young people, and that they should be as interesting as *Time* and *Life*.

"First: Church papers should be for both the clergy and the laity, and should certainly be for young people. Second: the papers should be small—about the size of the *Reader's Digest*. Third: they should have pictures in them, not of places but of men and women who have done something. Fourth: the covers should be of coated paper and should have on them, not pictures of statuary and buildings but of live subjects—as live as General Patton; and tied up with a story on the first page of the paper. Fifth: there should be departments—a Young People's Department, a Women's Department with punch in it, done by a woman; and there should be some 'funnies,' real Christian 'funnies.' Then a Church paper should have an active board of 20 lay and clerical members. All this would make a live paper, which would get a big circulation."

A very brief business session was held

on the last day. As a result of Dr. Van Kirk's plea for a representative in Washington, a committee was appointed to study the matter and report at the next annual conference. A resolution of some length was adopted on the San Francisco Conference, a copy to be sent to the proper quarters. This provided for: No postponement of that conference, adoption of the Cleveland resolutions, action against isolationism, freedom of the press at the conference, and action toward a free world press.

The following officers were elected: Dr. T. Otto Nall, managing editor of the *Christian Advocate*, president; Dr. J. T. Wilson, editor of the *United Church Observer* (Canadian), vice-president; and Homer King, editor of the *Protestant Voice*, secretary-treasurer. The term of office is two years.

EPISCOPATE

Rev. C. Avery Mason

Elected Bishop-Coadjutor

The Rev. C. Avery Mason, secretary for Forward in Service of the National Council, was elected bishop coadjutor of the diocese of Dallas, on April 10th, on the tenth ballot. He has not yet indicated whether he will accept. One hundred sixty-four clerical and lay delegates attended the special convention held in St. Matthew's Cathedral, Dallas.

Other clergy whose names were placed in nomination were the Rev. Dr. Claude A. Beesley of Wichita Falls, Texas; Rev. Sherwood S. Clayton, Fort Worth, Texas; Rev. Louis F. Martin, Fort Worth, Texas; the Very Rev. Gerald G. Moore, Dallas, Texas; Rev. W. J. Petter, Greenville, Texas; Rev. Bertram L. Smith, Dallas, a chaplain in the Armed Forces; Rev. Dr. Harry Lee Virden, Chief of Chaplains' Office, Washington; Rev. Dr. Bernard I. Bell, Providence, R. I.; Rev. John Hines, Houston, Texas; Very Rev. Claude W. Sprouse, Kansas City, and the Rev. Richard S. Watson, of Houston, Texas; and the Very Rev. Calvin H. Barkow, Boise, Idaho.

Dr. Mason joined the staff at national Church headquarters, New York, early in 1942, to work in the development of the Forward in Service plan. He had been



DR. MASON: Elected Bishop Coadjutor of Dallas.

rector of the Church of the Ascension, West Brighton, Staten Island, N. Y., for the previous 11 years. He attended Virginia Theological Seminary and was ordained priest in 1929. He served as assistant at St. Stephen's Church, Washington, D. C., and in the same capacity at St. Agnes' Chapel of Trinity Parish, New York. His degree of S.T.D. is from Temple University. His work in connection with Forward in Service has taken him into every part of the Church in the United States.

The diocese of Dallas has had but two bishops since it was constituted the missionary district of North Texas in 1874 and the diocese of Dallas in 1895. Alexander Charles Garrett was Bishop 1874-1924, and Harry Tunis Moore, Coadjutor, 1917, has been Bishop since 1924.

Bishop Atwood Dies

The Rt. Rev. Julius Walter Atwood, retired Bishop of Arizona, died in Washington on April 10th at the age of 85.

Born in Salisbury, Vt., he attended Middlebury College and the Episcopal

Theological Seminary. Ordained deacon in 1882 and priest in 1883 by Bishop Paddock, he was rector of the Church of the Ascension, Ipswich, Mass., 1882-87; of St. James' Church, Providence, R. I., 1887-1894; Trinity Church, Columbus, Ohio, 1894-1906; and of Trinity Church, Phoenix, Ariz., 1906-11. He was arch-deacon of the Arizona district in 1907-11.

Consecrated Bishop of the missionary district of Arizona in 1911, he resigned from his bishopric in 1925. Between 1926 and 1931 he returned to the service of the Church as assistant to the Bishops of Maryland, Pennsylvania, Massachusetts, Connecticut and Western Massachusetts.

AUTHOR

In addition to participation as a special lecturer on Church History at the University of the South and Kenyon College, Bishop Atwood was the author of *The Spiritual Influence of John Greenleaf Whittier* and of *Collections of Sermons and Addresses*.

Bishop Atwood served as a deputy to General Convention in 1910, and was a founder and president of St. Luke's Homes in Phoenix, Tucson, and Prescott, all in Arizona. In 1939 he was one of 250 Christian and Jewish clergymen who asked President Roosevelt to lift the embargo on arms to Spain. The clergymen contended that the embargo had failed to accomplish its purpose because of the intervention of Germany and Italy in behalf of Franco's forces.

Bishop Atwood was widely sought as a preacher, having delivered sermons at leading New York and London churches. He was a close friend of President Franklin D. Roosevelt and his family and a frequent visitor to Hyde Park. Born in Salisbury, Vt., he was the son of Frank C. and Sarah M. Thomas Atwood.

Chaplain-general of the Sons of the American Revolution in 1904-1907, Bishop Atwood also was a member of the local Century Club, the Cosmos Club of Washington, and the Authors Club of London, as well as of the Essex Institute, Ohio Historical Society and the American Geographical Society.

He had lived recently at Phoenix and in Washington. In 1895 he married Miss Anna Richmond, who died in 1907. His daughter, Mrs. Ellen Ines of Arlington, Va., survives him.

BALLOTING FOR BISHOP COADJUTOR OF DALLAS
Election, April 10, 1945

	1st		2d		3d		4th		5th		6th		7th		8th		9th		10th	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
C. Avery Mason	7	26	11	42	11	46	11	58	11	56	12	55	12	60	15	63	14	67	15	74
R. S. Watson	3	28	3	34	2	37	3	33	2	36	2	38	2	36	2	33	2	35	2	32
C. A. Beesley	4	17	3	17	5	18	6	18	6	18	5	18	6	17	2	16	3	16	3	18
C. W. Sprouse	1	4	2	15	2	14	2	15	3	14	3	15	2	14	2	13	1	13	1	11
S. S. Clayton	2	14	1	8	1	7	..	4	..	5	..	4	..	4	..	5	..	7	..	5
Gerald G. Moore	1	11	..	4	..	1	..	3	..	11	..	10	..	10	..	10	..	..	..	..
B. L. Smith	..	10	..	9	..	8	..	7	..	1	..	..	..	..	..	..	..	..	..	..
L. F. Martin	3	12	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Harry L. Virden	..	7	..	7	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bernard I. Bell	..	3	..	2	..	2	..	3	..	..	..	..	..	..	..	..	..	..	..	..
John Hines	1	4	..	2	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
W. J. H. Petter	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Votes cast	22	141	22	141	22	141	22	141	22	141	22	140	22	141	22	140	21	140	21	140
Majority	12	71	12	71	12	72	12	71	12	71	12	71	12	71	12	71	11	71	11	71

Churches Throughout Country Mourn Franklin Roosevelt

Sharing the grief of the world in the death of Franklin Delano Roosevelt on April 12th, the Churches of this country turned to God with intercessions for the rest of the soul of the late President and for guidance in the hazards of approaching victory.

Funeral services for the late President were held in the East Room of the White House on April 14th. Bishop Dun of Washington officiated, assisted by the Rev. Howard S. Wilkinson of St. Thomas' Church, the Rev. Dr. John G. Magee of St. John's Church, "the Church of Presidents," which the late President attended on all his inaugural days, except the last one, for a devotional service before taking the oath of office.

In Hyde Park, N. Y., where the burial took place in the garden of the Roosevelt family home, the officiant was the Rev. W. George Anthony, rector of St. James' Church, the church in which the 32d President served as senior warden.

WASHINGTON
By Lewis T. Boynton

On Saturday, April 14th, Franklin D. Roosevelt came home. Five hundred thousand of his neighbors, as he called them, lined the streets of Washington to pay homage and respect to Washington's first citizen—one who had been President for more than 12 years. It was a different home-coming this time. On four other occasions there were cheers and loud acclaims of welcome, the President answering with beaming smiles and waving arms. This time a silent, sorrowful throng of the rank and file and the official life of the Nation's capital stood with bowed heads as the body of their champion, resting on a caisson drawn by six white horses, slowly made its way from Union Station to the White House, accompanied by members of his family, the new President of the United States, high officials of government, battalions from the several branches of the armed forces, ministers and representatives of other countries, and civic and patriotic organizations.

Slowly the solemn procession moved along the historic avenues of Washington to the White House where all that was mortal of Franklin D. Roosevelt was tenderly carried to the East Room there to rest awhile before the burial services of the Church would be said and the journey to Hyde Park begun.

Stores, business houses, places of entertainment were closed all day. There was a hush in all ordinary activities of life; people everywhere showed how their thoughts were running and on all sides one heard the call to assemble in their churches to pray for the great man who had led them through so many years of trial. There were prayers, too, for the new President so suddenly called to the great office, and for their country, on the eve of a victory in which the late President had played such a leading part, and for a

peace which would come soon and be a lasting one.

I am to tell something of the part which our Church took on this occasion when not only the nation's capital, not only the United States, but all the world were thinking of the mystery of death and offering their prayers for the spirit of Franklin D. Roosevelt and for a continuance of the task which he, by God's will, had laid aside for another to take up. I hardly know where to begin or when to end.

One of the first acts of President Truman was to issue a proclamation setting aside Saturday as a day of prayer but it



PRESIDENT ROOSEVELT

did not need this proclamation to send our people with one accord to their churches where, in the presence of God, they could best show their deep and sincere respect to their fallen leader and to vow that under God they would carry on. All of our churches had services, or special memorials and prayers at their regular services throughout Friday, Saturday and Sunday. At St. Thomas' Church, where President Roosevelt was an honorary senior warden, a service of Holy Communion was held Friday morning, conducted by the Rev. Howard S. Wilkinson, rector of the Church. The President's pew where he and his family worshiped over a period, dating back to time when he was Assistant Secretary of Navy, was draped in black.

In the historic East Room of the White House, at 4 o'clock in the afternoon, Bishop Dun of Washington began the simple burial service of the Church, assisted by the Rev. Howard S. Wilkinson, rector of St. Thomas' Church where the late President attended, and the Rev. John G. Magee, of St. John's Church, Lafayette Square, just opposite the White House. At the latter church, Roosevelt often attended services, especially on the occasion of his inaugurations. The funeral service was private, for the family and close associates. Some 200 filled the room to overflowing. Those who heard it were moved by the fervent and meaningful prayer offered by the Bishop in addition to those of the Prayer Book.

Simultaneously with the funeral services at the White House other memorable serv-

ices were held, conspicuous among which were those at the Church of the Epiphany, St. John's, opposite the White House, and at the Cathedral. There was little time to publish news, or to call people to church but publicity was unnecessary, people went of their own accord, seeking God's house and God's presence.

Perhaps the most impressive was the service at the Cathedral where some 1,500 people joined in the prayers, hymns, and psalms, linked in spirit with those who down in the city below were at the funeral service itself.

The specially arranged order of service, following closely the Prayer Book office for the Burial of the Dead, was conducted by Dean John W. Suter, Canon Theodore O. Wedel, Canon Charles W. F. Smith, and Canon William Curtis Draper, jr.

The choir of the Cathedral led the singing.

The Rev. Charles W. F. Smith, Canon Chancellor of the Cathedral, preached the sermon.

Again on Sunday, in all churches, prayers were offered for the soul of Franklin D. Roosevelt and in many, the services took the form of memorials to the great man who had been their President.

It is fair to say that in Washington the religious services were climaxed in a Memorial Meeting sponsored by Committee on Religious Life in the Nation's Capital, held Sunday afternoon in Continental Hall. A capacity audience filled the great hall—more than 5,000 it was estimated. Again very little publicity could be given to this meeting, but apparently it needed none. Surely the people of Washington were seeking the influence of God and church during these memorable days.

Days of preparation probably could not have produced a finer expression of respect and honor than was felt by all who attended. The Rev. Dr. Oscar F. Blackwelder of the Lutheran Church, presided and introduced the following speakers, each one of whom, in a short address, gave a tribute to Franklin D. Roosevelt which could be shared by all: Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation; the Rev. Edmund A. Walsh, S.J., vice president, Georgetown University; and the Rev. Dr. Frederick Brown Harris, Chaplain of the United States Senate. Prayers were offered by the Rt. Rev. John K. Cartright, Pastor of the Roman Catholic Church of the Immaculate Conception; the Rev. Robert W. Brooks, of the Interdenominational Ministers Alliance; and the Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches.

The United States Navy Band, under the leadership of Lt. Charles Brendler, led in the music and played a number of beautiful and appropriate selections.

NEW YORK
By Elizabeth McCracken

When the news of President Roosevelt's death came to the people of New York on Thursday, April 12th, at 6 P.M., over the radio, the impulse of everyone, after the first shock of amazement and grief

was toward prayer. There was ample evidence of this. At the Celebrations of the Holy Eucharist the next morning, Friday, April the 13th, there were very large attendances. The clergy all used special prayers. At the Cathedral of St. John the Divine, the 7:30 Celebration was a memorial for President Roosevelt. Throughout Friday, the churches and synagogues were thronged — men, women, and children going continuously in and out. In the schools and colleges of the city, there were special services of prayer. Mayor La Guardia did not close the schools, declaring that the children would be spending the day in the spirit of the President if they went on with their usual duties, with a special order of the day in tribute to the President.

On Saturday, the 14th, many churches had memorial services. At the Church of St. Mary the Virgin there was a High Requiem at noon, the rector, the Rev. Dr. Grieg Taber, being the officiant. The church was crowded with people from the near-by Times Square and theatrical district, in addition to regular parishioners. Trinity Church made its customary noon-day service into a memorial. Workers from the financial district filled the church, many others standing outside. The rector, the Rev. Dr. Frederic S. Fleming, officiated. Many of the churches held their memorial services at 4 P.M., the hour of the funeral service in the White House. At most of these services, the rectors officiated: the Rev. Dr. Elmore M. McKee, rector of St. George's, invited the clergy and congregations of the other churches in the neighborhood to join with St. George's in a service in that church. The Rev. Samuel M. Shoemaker, rector of Calvary Church, and other clergy took part. The order of service was the Burial Office, the hymns being those sung at the service in the White House: "Eternal Father, strong to save," "Faith of our fathers," and "O God, our help in ages past."

The most impressive service of Saturday was that in the Cathedral of St. John the Divine. Here also, the Burial Office alone was said, at 4 P.M. The Cathedral had the largest congregation in its history, people of many faiths, from all walks of life. The scarlet in the reredos of the High Altar was covered with black. In the choir stood six mortuary lights, flanked by the American flag and the flag of the Cathedral, furled and draped with black. Just back of the lights was a lectern, from which the Burial Office was said. Bishop Gilbert, Suffragan of New York; the Rev. Canon Thomas A. Sparks and the Rev. Canon Edward N. West took part. The other Cathedral clergy were in the procession. The men's choir sang, the hymns being: "Nearer my God to thee," "Rock of Ages," and "O God, our help in ages past." These being familiar to everyone, the whole congregation of over 7,500 men, women, and children joined in the singing, with unforgettable effect. President Roosevelt was, and had been for many years, a trustee of the Cathedral.

After the service, hundreds of people lingered in the Cathedral. Many of them came and stood before the pulpit, where

the beautiful pall of the Cathedral was draped. Still more gathered at the steps of the choir, looking at the High Altar, with its Crucifix of Christ the King. It was evident, from questions quietly asked, that scores of the people had never before been in the Cathedral, and some in no Anglican church. All were deeply moved.

On Sunday, April 15th, other memorial services were held. Many of these were at 11 o'clock, the service at which, in most of the churches, there is the largest congregation. The rectors preached: the Rev. Dr. Horace W. B. Donegan, at St. James'; the Rev. Dr. Louis W. Pitt, at Grace

Church; Rev. Dr. Randolph Ray, at the Church of the Transfiguration, and the Rev. Henry Darlington at the Heavenly Rest. There was a second memorial service at Trinity, at 3:30.

The most impressive service on Sunday was that held at St. Philip's Church, the Harlem district of New York City. This Anglo-Catholic parish, composed of Negro members, is noted for the devotion of its people and the beauty of its services, particularly the Choral Eucharist, and for the preaching of its rector, the Rev. Dr. Shelton Hale Bishop. On Sunday morning, there were six mortuary lights in the choir

Prayer For the Late President

Following is the text of the prayer by Bishop Dun of Washington delivered at the funeral service for the late President Roosevelt.

O God of Peace, who hast taught us that in, returning and rest we shall be saved, in quietness and in confidence shall be our strength; by the might of Thy spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ, our Lord.

Remember Thy servant, Franklin Delano, O Lord, according to the favor which Thou bearest unto Thy people, and grant that, increasing in knowledge and love of Thee, he may go from strength to strength in the life of perfect service in Thy heavenly kingdom; through Jesus Christ, our Lord.

O God, from whom every good gift cometh, we thank Thee for the qualities of heart and mind which this Thy servant brought to the service of our nation and our world: For steadfast courage in adversity; for clear vision of dangers to which many shut their eyes; for sympathy with the hungers and fears of common men; for trials met without surrender, and weakness endured without defeat; for unyielding faith in the possibility of a more just and ordered world, delivered from the ancient curse of war; we praise Thee, O God.

And as we give thanks for his life and pray for Thy merciful judgment on the imperfections which he and all of us have brought to our many callings, we beseech Thee to take under Thy good providence the lives and causes for which he spent himself.

Grant quietness of heart and comfort and the assurance of Thy eternal love to those whose lives were knit to his in the bonds of family and of friendship.

Strengthen those on whom have fallen new responsibilities in the high tasks of government, that with simplicity of heart and sure trust in Thee, they may accept as from Thee the burden laid upon them.

Watch over the men and women of our forces by sea, by land and in the air, in particular those of this household; be Thou their strength when they are set in the midst of so many and great dangers. And grant that whether by life or by death, they may win for the whole

world the fruits of their sacrifice and a righteous peace.

Quicken and knit together in common loyalty the wills of this whole people, that we may resolutely take to ourselves the responsibilities bequeathed to us by our stricken leader.

Keep us in this land and those peoples who struggle at our side, steadfast and united in the unfinished task of war. Revive us when in weariness we are tempted to grow slack and each man to seek first his own advantage. As we look ahead to final victory, enable us to strive even more mightily in peace than in war to bring new freedom and dignity to every member of our human race, and to bear without stint our destined responsibilities in the family of nations. Make ready our shoulders to carry the burdens of victory; to feed the hungry, to clothe the naked, to free the oppressed, and to lay the foundation for a more just and ordered common life for all Thy people.

And do Thou, with whom a thousand years are as one day, and before whom our lives pass like a watch in the night, help us to walk this day and all our days in the light of Thine own eternity; through Jesus Christ, our Lord.

* * *

In his first inaugural, the president bore testimony to his own deep faith—"So first of all let me assert my own firm belief that the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance."

As that was his first word to us, I am sure he would wish it to be his last, and that we should go forward into the future as those who go forward without fear—without fear of the future, without fear of our allies, without fear of our friends and without fear of our own insufficiencies.

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep—make you perfect in every good work to do His will, working in you that which is well pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

and the pulpit was draped with the pall of the church. The Mass was finely sung, the celebrant being the Rev. Randolph O. C. King. Dr. Bishop preached, setting forth the great work for God and man done by President Roosevelt, and calling upon his hearers to do their full part to carry on that work, as citizens and Christians. The church was full, with many standing, more than 800 being present.

At all the services of the churches in the diocese of New York, the prayer put forth by Bishop Manning was said. It is as follows:

"O Eternal Lord God, Ruler of Heaven and earth, we commend to thy gracious care and keeping the soul of thy servant, Franklin Delano Roosevelt. Give us thankfulness for his great services to our country and to the world in this war. Give to the members of his family in their sorrow the support and comfort which come only from thee. To him upon whom the great responsibilities and burdens of the President's office now rest give wisdom, guidance, and strength to do his duty faithfully and in thy fear.

"Grant, we beseech thee, that in this hour of crisis our country may be guided aright and that as a nation we may continue to do our part with our allies steadfastly and unwaveringly for the achievement of complete victory for the right, for the ending of tyranny, cruelty, and war, and for the establishment and maintenance of world-wide, just, and lasting peace, through Jesus Christ, our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen."

Besides the services in churches, synagogues, and school and college chapels and halls, there was a memorial in City Hall Park, on Saturday at 4 p.m., planned by Mayor La Guardia. Twenty-five thousand men, women, and children attended the service. The speakers were the Mayor and Dr. Nicholas Murray Butler, president of Columbia University. Just as the addresses began, a heavy rain fell. Some of the people hurried to shelter, but the great majority of them remained. The rain stopped and the sun came out, as the National Anthem was being sung at the close.

Flags everywhere were at half-mast, shops were closed, and in the shop windows along Fifth Avenue, only black curtains and the flag, draped with crepe, and pictures of the President were to be seen.

MASSACHUSETTS

By Ethel M. Roberts

President Roosevelt's death cast a pall over Boston. As soon as the tragic news was generally known, prayer services were held on April 13th in the churches and in the Diocesan House whose flag, like all others, hung at half mast. But it was on Saturday, April 14th, that the great planned services in the Protestant and Catholic churches and in Jewish synagogues took place, with the emphasis strongest at the funeral hour, 4 p.m., when Tremont Street for one block was roped off by the police in front of the Cathedral Church of St. Paul on whose porch a service, punctuated by the tolling bells of the

city, was carried by loud speakers to the throng on the steps, sidewalk, in the street, and across on the grassy plots of Boston Common. This service, impressively spectacular, was sponsored by the Massachusetts Council of Churches, with the Dean, the Very Rev. Edwin Jan van Etten, conducting it, and the boy choir furnishing the music.

Trinity Church, on Saturday noon, April 14th, held the multitude attending a memorial service, conducted by the Rev. Dr. Theodore P. Ferris, assisted by his full choir. Solemn Requiem Masses were sung, with full choirs, at 12 noon on Saturday in the Church of the Advent, and in the Church of St. John the Evangelist. In historic old Christ Church, Cambridge, a memorial service with choir was led by the Rev. Gardiner M. Day. Among the innumerable services at 12 noon on Saturday, were those in the Lindsey Memorial Chapel of Emmanuel Church and the simple offices read in that shrine of the nation, Christ Church (the Old North) on Salem Street. Illustrative of suburban church services were the two held in All Saints', Brookline: at 4 p.m. on Saturday; at 11 a.m. on Sunday.

Bishop Sherrill of Massachusetts, in a statement to the press, said: "The sudden death of President Roosevelt is a tragic loss to the nation and to the world at this critical hour. He died a servant of the Republic as truly as any soldier or sailor. He was a great war president and a statesman of wide vision and able purpose. His own conquest of physical limitation will always be an inspiration. A grateful and sorrowing nation is determined to achieve the victory and the goals beyond victory for which he gave his life."

In Groton School, whose illustrious son the President was, prayers for him, his family, and the nation, were led by the Headmaster, the Rev. John Crocker, as soon as the news of the death was received there on Thursday, April 12th, at supper time. Dr. Crocker's comment was:

"Three things make the President one of the greatest in our history. First, he expressed the profoundest issues of the war so simply that every citizen knew we were fighting, not merely for our lives, but for the things that make our lives worth while. Secondly, he held constantly before the nation the two supreme tasks of the modern world: the extension of social justice and the building of a community of nations. Finally, he was great enough to see that accomplishments of such magnitude could only issue from a world in which renewal of spiritual values had taken place."

President Roosevelt's alma mater, Harvard University, held four memorial services on Saturday, April 14th. The one for civilians was at 12 noon in Memorial Church, conducted by Dean Willard L. Sperry of Harvard Divinity School, assisted by the Rev. Dr. Henry Bradford Washburn, vice-chairman of the Board of Preachers and dean-emeritus of the Episcopal Theological School, Cambridge. This service, broadcast over Harvard Yard, was attended by President James Bryant Conant, the Corporation, Board of Overseers, alumni delegates, Student Council, and

members of the Harvard *Crimson*, of which Franklin D. Roosevelt was president when in college. Harvard University's other memorial services were for the Naval Supply Corps School; the Naval Communications School; and an Army and Navy service for all officers, trainees, Naval ROTC, and V-12 Units.

President Conant of Harvard University said: "The sudden death of President Roosevelt at this moment in our history is a world tragedy of such magnitude as to render trivial all conventional expressions of grief and homage. Friends of freedom in all countries must respond to this challenge given them by fate and insure their efforts in the realization of his aims."

ERIE

In announcing the several special memorial services to be held in the churches of the diocese, Bishop Wroth of Erie made the following statement about the death of the late President: "It is with profound regret that I have learned of the sudden death of President Roosevelt. I am happy to unite with every true American in praying most earnestly for the country and the world he did so much to guide. May God in His mercy, comfort his family and grant to him eternal rest and refreshment."

VIRGINIA

Less than three hours after the news of President Roosevelt's death was flashed over the wires 400 people assembled in St. Mark's Church, Richmond, Va., at 8:30 p.m. to pay tribute to his memory. The first notice that the service would be held came over the radio after 7:00 p.m. It was conducted by Bishop Goodwin, assisted by the Rev. Frederick J. Warnecke and was broadcast by WRVA.

At the time of the funeral service in Washington a union memorial service was held in St. Paul's Church, Richmond. It was from this church that the funeral service of President Tyler was conducted in 1861. This service was conducted by Bishop Goodwin, the Rev. V. C. Franks, rector, and the Rev. H. Myron Kauffman, president of the Richmond Ministerial Association.

Memorial services were held in many places throughout the diocese and state. Jewish synagogues devoted part of their regular sabbath service to paying tribute. The Roman Catholic Bishop of the Diocese of Richmond directed all his churches to have memorial services on Sunday afternoon.

GEORGIA

In the diocese of Georgia, at Christ Church, Savannah, an interparochial service was held at noon on Friday, April 13th. The service, which consisted in large part of the Burial Office, was conducted by Bishop Barnwell of Georgia. Other clergy in the chancel were: Bland Tucker, rector of Christ Church, Ernest Risten, rector of St. John's, and Howard Mueller, rector of St. Michael's. Many besides Episcopalians, attended the services.

Because the Rev. William Brady, rector of St. Paul's Church, was out of the city

a Requiem celebration of the Holy Communion was sung at St. Paul's on his return, April 17th.

CHICAGO

Most of the parishes and missions of the diocese of Chicago held Requiem services of the Holy Eucharist offered for the President on Friday and Saturday.

Bishop Conkling, on learning the sad news issued the following statement to the press: "We can as yet hardly begin to realize the implications of the blow which has fallen so terribly and suddenly upon us as a nation and people. His vision and conviction, his courage and strength, we indeed need sorely to meet the problems and responsibilities of victory. He has given himself to the utmost and has made the supreme sacrifice as truly as our boys who have died in battle. We must carry on and all must stand united loyally behind the new President who comes to his high office with such grave responsibilities; and we must pray constantly that he will be given wisdom and strength equal to his task."

MINNESOTA

A memorial service was held in St. Mark's Cathedral, Minneapolis, on Sunday afternoon, April 15th. Participating were the Rev. F. D. Tyner, Dr. A. E. Knickerbocker, Dean Charles P. Deems, and the Rev. Conrad Gesner, Bishop-Coadjutor Elect of South Dakota. Bishop Kemerer, Suffragan of Minnesota, preached the sermon, comparing the late President with Moses. "He was privileged by God to look upon the promised land of victory and peace toward which he led the peoples, but like Moses was not to enter into it himself. . . . His great heart, so to speak, has been thrown into the midst of the battle for victory and peace. Here, you and I must take over."

At 3 P.M. Dean Deems read the Burial Office in the Cathedral, where large numbers gathered to silently honor the late President.

Bishops Keeler and Kemerer and Dean Deems participated in the municipal service in the Minneapolis auditorium.

TEXAS

The news of President Roosevelt's death came to the Rev. J. Lawrence Plumley at St. Mark's Church, Houston, as the junior choir was holding its afternoon rehearsal. With the choir members as a nucleus, a prayer service was held immediately. The Rev. Thomas W. Summers at the Church of St. John the Divine converted the choir rehearsal likewise into a service of prayers and hymns.

By Friday services were becoming more organized. At downtown Christ Church Bishop Quin led a congregation that filled the church in a noon-day adaptation of the Burial Office and paid a tribute to the late President, "a world citizen, set with a high purpose on two objectives—those of winning the war and a just and durable peace, the kind of peace that the United States would assure and share with the world."

Christ Church Sunday afternoon was the scene of another memorial service, as

V-E Day Prayer

A prayer for V-E Day, prepared by the Presiding Bishop, has been distributed to all churches and missions in the United States.

The prayer follows:

"Almighty God, our Heavenly Father, we offer unto Thee humble and hearty thanks for the victory with which Thou hast blest the cause of freedom and for once more guiding our feet into the way of peace. In this hour of triumph keep us humble and fully mindful of our dependence upon Thee, remembering that Thou alone canst enable us to secure through this victory in war a just and durable peace.

"Grant that in our treatment of our enemies we may put aside hatred and resentment, and under Thy guidance follow the path of justice.

"For all the nations of the world we pray that Thou wilt guide them into the way of justice and truth and establish among them that peace which is the fruit of righteousness that they may become the Kingdom of our Lord and Saviour, Jesus Christ.

"We remember before Thee, Heavenly Father, those who have given up their lives in the struggle to uphold the right of all men to freedom. Grant unto them O Lord, joy and peace and greater opportunities of service in the new life to which Thou hast called them. Stir up in us, who survive here on earth, the will to dedicate ourselves with equal devotion to the task of winning a peace worthy of their sacrifice and in conformity with Thy righteous and loving purpose.

"All of which we ask in the name of Jesus Christ, our Lord and Saviour. Amen."

Navy personnel in the area and their families observed the request of Secretary of Navy James Forrestal to honor their late champion. The Rev. John E. Hines, rector of the church, officiated.

Friday evening and during the day Saturday other parishes of Houston held various services in honor of the President. Attendance was reported good, in spite of the short notice and lack of publicity, as people sought to commune with God in the time of the nation's loss.

No special service was arranged at Trinity Church in the absence of the rector, the Rev. Richard S. Watson, but during the actual time of the funeral service in the White House the church bells were solemnly tolled.

The Rev. E. Percy Bartlam, rector of St. Stephen's Church, not only held a service in his church during the time of the White House service, but he also conducted services in an elementary school and a high school in the neighborhood, one on Friday and one on Monday.

The reaction of many Houstonians seemed to be to seek the Church and its services. Many inquiries by non-members were received as to the hours of services in the various churches. In accordance with an established practice in the diocese, the

churches were already open, but reports indicated that many people made use of them for prayer during all hours of the day.

Churches of other denominations likewise held services. Those in the downtown area naturally were best attended, as people slipped away from their work for a few minutes of prayer. On Saturday almost all of the retail stores of Houston were closed for the day.

LOS ANGELES

Eight thousand people gathered at the steps of the City Hall Friday noon to pay their respects to the late President Franklin Delano Roosevelt. The address of the occasion was given by Bishop Stevens of Los Angeles. Hymns were sung by the choir of St. Paul's Cathedral. Brief talks also were made by Mayor Fletcher Bowron, the Roman Catholic Bishop McGucken, Rabbi Edgar Magnin, and others.

A community memorial service was held Saturday noon at St. Paul's Cathedral, sponsored by the Church Federation. The cathedral choir sang appropriate music and the Episcopal burial service was read. Addresses were delivered by Mayor Bowron, Bishop Stevens, Dean F. Eric Bloy, and Dr. Remsen Bird, president of Occidental College. Ministers of several denominations participated in the procession.

All the large Episcopal churches of the diocese held memorial services, which were largely attended and were featured in the press with elaborate reports and pictures.

CALIFORNIA

Immediately upon receipt of news of the death of the President, Bishop Block of California arranged a service of Intercession on the evening of April 12th in Grace Cathedral. A Burial Eucharist was celebrated by the Bishop on Saturday morning, assisted by the entire staff of the Cathedral. Special prayers were indicated for use at all the services on Sunday.

At the Church of the Advent, San Francisco, there were sung Requiems on Friday, Saturday, and Monday mornings. On Saturday, representatives of the British Consulate were in attendance. High Mass on Sunday was celebrated with intention for the new President.

Special memorial services were conducted at 1:00 P.M. on Saturday in Trinity Church, San Francisco; St. Luke's Church, San Francisco; and St. Clement's Church, Berkeley. At St. Luke's Church, members and friends of the Roosevelt family, residents in the San Francisco Bay Area were present. St. Mark's Church, Berkeley, observed a special memorial service on Sunday at 11:00 A.M.

Bishop Block was selected by the Mayor of San Francisco to give the eulogy in memory of the late President at the community memorial service held in the rotunda of the City Hall at noon on Saturday. The Invocation was pronounced by Archbishop Mitty of the Roman Catholic Archdiocese of San Francisco. Mayor Lapham spoke for the city. Rabbi Morris Goldstein read the closing prayer.

Practically every church in the diocese participated in the observance by special services of intercession or special prayers.

ENGLAND

Collections on V-E Day Desired for Reconstruction

The Archbishop of Canterbury, and leaders of all other communions in Britain, have urged that church collections on National Victory Thanksgiving Day be turned over to the Committee for the Christian Reconstruction of Europe.

A goal of one million pounds is sought by the committee.

Protest Education Regulation

Religious circles are protesting against a new regulation issued by the British Ministry of Education in regard to employment of clergymen as teachers in public primary and elementary schools.

The regulation states that no clerk in Holy Orders or regular minister of a congregation may be employed as a teacher, except occasionally, unless he was teaching in a school immediately before April 1st, and continues to be employed in the school. Exceptions may be granted, however, by the Minister of Education if special circumstances warrant it.

American Churchmen to Hold Convocation

Chaplain Robert F. Pfeiffer has informed the Presiding Bishop that a convocation of Churchmen in that area will be held April 29th at St. James' Cathedral, Bury St. Edmunds, Suffolk, England. About 200 Americans are expected to attend. The dean of the Cathedral, and the Bishop of St. Edmundsbury and Ipswich have heartily commended the plan. The Bishop will be the preacher.

The Presiding Bishop has written to Bishop Brook, expressing his appreciation of his offering the use of the Cathedral for the convocation, and saying, "I feel sure that the convocation held at the Cathedral will do much to promote the cordial relationship between our two Churches. I am particularly glad that it is to be held in St. James' Cathedral as I understand that one of the credence tables in the Cathedral of St. John the Divine in New York City, is made from stones from the old abbey in Bury St. Edmunds.

"May I conclude by saying how gratifying it is to us in America to hear how the Church of England has shown so much interest in the men of our armed forces stationed in England."

HOLLAND

YMCA Leader, Foe of Nazis, Dies

Dr. J. Eykmans, internationally-known youth leader and founder of the new YMCA in Amsterdam, has died in Holland. This report was cabled from Geneva by Religious News Service.

One of the first to warn against the spiritual menace of Nazism after the

German invasion in 1940, Dr. Eykmans was confined in a concentration camp until his health broke down and he was released to undergo an operation. After the operation, he went into hiding, but continued to make his influence felt in the Christian resistance movement.

Dr. Eykmans was a member of the council of the Netherlands Reformed Church, and took a leading part in organizing the World Christian Youth Conference in Amsterdam, which was attended by delegates from 70 countries. In addition to founding the modern YMCA in Amsterdam, he initiated a similar project in the Netherlands East Indies during 1939.

JERUSALEM

Change of Address

THE LIVING CHURCH has just learned from Mrs. Francis J. Bloodgood that Fr. Bloodgood has not been granted an APO number by the government. Therefore, his address will simply be St. George's Cathedral, Jerusalem, Palestine.

CHINA

College Honors Dr. Wei And John Coe

Eighteen people were confirmed in the chapel of Central China College, at Hsi-chow near Tali in southwestern China, when Bishop Hall of Hongkong made a recent visit here. The class was taught and presented by the Rev. Carl Liu. The occasion marked the first public reappearance of Dr. Francis Wei, president of the college, convalescent after a severe attack of typhus. He was allowed to get up for two hours and chose the time of the confirmation service.

The Chinese Ministry of Education has sent to Dr. Wei and to John Coe certificates stating that they have been working in or for the college for 20 years. The recognition carried with it a gift of \$10,000 Chinese currency, which is said to be a very kindly gesture not as extravagant as it sounds. Mrs. Coe reports from the housewife's angle, that it will go toward two pairs of khaki trousers for Mr. Coe if she has anything to say on the subject. "Clothing is the crying need of every one of us, but at \$300 Chinese currency for a foot of the cheapest cotton cloth, you can see why we are patching, and sink into depression when it seems impossible to patch again. We have great difficulty in finding dust cloths and dish rags these days for they are all serving as underwear or pajamas. But we don't suffer!"

NORWAY

Church Pastoral Letter Reaffirms Defiance Stand

On the third anniversary of the Norwegian Lutheran Church's open defiance of its German oppressors, a pastoral let-

ter sent to all congregations in the occupied country asserted that events have "fully proved that the way chosen by the Church was the right way," and that "there was no other way for us to go."

It stressed that officials of the puppet government behaved in such a way that any connection between them and the Christian Church was impossible, and led to the resignation of Norway's bishops and most of its clergymen.

"The breakoff," the letter said, "nearer us to our people and brought many under the Gospel's influence. Bonds between congregations and clergymen grew stronger than before. Between us clergymen a spirit of brotherhood developed.

"Our fight cost much. It cost us our leading Churchmen, a large percentage of our congregations lost their pastors, and many clergymen gave up their freedom and their lives. But we must be ready to pay the price, which has been high, but not too high."

Warning that the "last epoch of the fight may bring the Church and individuals new temptations and sufferings," the message expressed hope that "our greeting this time will be taken as an exhortation to endure as we have not yet reached our goal."

INTERNATIONAL

French and Russian Church Coöperation

Coöperation between churches in France and Russia is doubtful at present, according to Prof. Nicholas Zander, vice-chairman of the Eastern Orthodox Committee for Ecumenical Action, recently created in Paris under the chairmanship of Archbishop mandrite Jonesco, of the Rumanian Orthodox Church. This information was cabled from Paris by Religious News Service.

"The question arises," Professor Zander said, "if in the future Moscow will take an active part in ecumenical organization, and whether, besides the presence of bishops as official representatives, it will be possible to invite representatives of the secular clergy and of Russian youth movements to ecumenical gatherings."

The Orthodox leader, who acts as secretary for Metropolitan Eulogius in ecumenical matters involving the Western European emigre dioceses of the Russian Orthodox Church, said that "on this point I am not sanguine, but, in fact, even skeptical."

He stated that the Russian Orthodox Theological Academy in Paris, in which he is a professor, remains "the only true Russian center of the ecumenical ideal. He added that "although the academy's activities in the ecumenical field are unofficial, it is, however, a source of documentation for Metropolitan Eulogius, who has always protected the ecumenical idea among Orthodox believers."

"There is a warm friendly relationship there between Protestant and Orthodox worshippers," Professor Zander said.

ARMED FORCES

Fr. C. M. Truesdale Is Hero of Stars and Stripes Cartoon Strip

Stars and Stripes in a cartoon strip called "Combat Spotlight," has described how Chaplain (Captain) Carl M. Truesdale of Providence, R. I., distinguished himself for bravery during the German breakthrough in Belgium last December. He has been awarded the Bronze Star.

Fr. Truesdale's activities are illustrated in a series of four pictures in the cartoon strip. The first picture shows him "holding one-man church" with shells bursting all around by crawling on his stomach from foxhole to foxhole. The next picture illustrates the time when a shell hit his jeep, shooting it out from beneath him.

Picture three illustrates Fr. Truesdale while organizing stragglers in the rear and directing them back to the fighting lines. Topping the series, the fourth cartoon shows the one-man rest center he established just behind the lines. Here Fr. Truesdale is mixing pancake batter with a bayonet in a baby's bathtub.

Fr. Truesdale is a native of Lonsdale, R. I., and attended St. Stephen's College, Annandale, N. Y. He continued his studies at Virginia Theological Seminary and Nashotah House, being ordained priest August, 1935. He was vicar of Episcopal missions in Lincoln County, Nevada; rector of the Church of St. John the Divine, Burlington, Wis.; and priest in charge of Christ Church and associated mission, Pottersville, N. Y., before going into the Army.

Obtain Names of Servicemen Desiring to Enter Ministry

The General Commission on Army and Navy Chaplains has sent a questionnaire to some 8,000 Protestant chaplains in all theaters of military operations to obtain the names of servicemen interested in entering the ministry after the war, it was disclosed by Bishop Edwin F. Lee, director of the interdenominational agency.

Bishop Lee said a first report on replies received from the chaplaincy would be given at the next meeting of the General Commission on May 2d, and that when final results are tabulated the names would be sent to the denominations with which the servicemen are affiliated.

Army to Procure 600 New Chaplains

Six hundred new Army chaplains are to be procured nationally "as soon as possible," Religious News Service has learned from an authoritative source.

Recruiting of new chaplains has already begun in the third service command, with headquarters in Baltimore, and Col. Ralph C. Deibert, service command chaplain, has made a statement that there is a "great need" for chaplains for duty with troop units.

He stated also that because of occa-

sional changes in requirements it might be possible that clergymen previously rejected for physical reasons or age could now be accepted for service.

His statement said that 80 new Army chaplains would be commissioned in the states of Maryland, Pennsylvania, and Virginia, which make up the third service command.

Archbishop of York Visits With General Clark

Making a tour of British military units in the European area, Dr. Cyril Forster Garbett, Archbishop of York, visited with General Mark W. Clark, commanding the 15th Army Group in Italy.

At an outdoor service held near the Army Group's headquarters, the Archbishop commended General Clark for the success with which soldiers in Italy have diverted large German forces that might otherwise have been used on the western and eastern fronts.

More than 500 American and British officers and men attending the service heard General Clark read the Scripture lesson from the sixth chapter of Ephesians, "Put on the whole armor of God. . . ."

The Archbishop, taking as his theme "The Kingship of Christ," reminded his audience that Savonarola was burned 450 years ago for preaching that Christ was king of Florence. "Now today," he said, "we see the nation of violence, force, and cruelty broken down as the victorious Allies carry out God's judgment on arrogance and pride. God's judgment will fall on the victors as well."

He added that "God calls on all of us to extend His kingdom, and especially desires that we conquer a small bit of territory for His kingdom—our own souls."

After the service, the Archbishop lunched with General Clark, attended a Confirmation service at Holy Trinity Church, had tea with British and American chaplains, and was host at a reception at the British Welfare Center.

Since leaving England on Easter Monday, the primate's schedule has been strenuous, taking him from end to end of liberated Italy. From Naples he went to Forli, Assisi, Perugia, and Rome, and then to RAF units in southern Italy.

PHILIPPINES

"Guerrilla" Leader

In the first letter received from the Rev. G. C. Bartter since his release from a Philippine internment camp much of the history of those terrible days is recounted, as has been done in letters from other correspondents. [L.C., April 1st, March 25th, March 18th, March 11th.]

When certain of the missionaries were sent to Camp John Hay to be interned, Fr. Bartter and Mrs. Bartter were left behind in their home in Baguio. When their time for internment came, Fr. Bartter relates: "We went, in our own car, driven by the son of the Japanese who had

built our house, with one of our communicants on the step to guard us! Of course we never saw the car again. . . .

"As an interesting sidelight on Japanese mentality, I was taken, late in January, for an interview with the Japanese Gestapo police. Among other stories I was told that Japanese troops were already in Wyoming! It was assumed that they had landed there in preference to the California coast!

"On January 30th all missionaries were released from Camp John Hay. This release was presumably due to a broadcast from the White House to the effect that no civilized nation would intern missionaries. The next day, however, all those *not* assigned to Baguio were reinterned. (There were in Baguio at that time many missionaries from China, attending a language school). . . .

"The Baguio missionaries were out nine months. We were by no means free as I had frequent visits from Gestapo men, who questioned me on many subjects. One was: What was the reaction of the Filipino people to the murder of President Quezon by General MacArthur?"

RELIGIOUS SECTION

"One interesting section of the Japanese army was the Religious Section. They spent two days in Baguio. Most of them were Christians, several were Roman Catholics. Colonel Narusawa, the head, was not a Christian. He was a kindly man, with a good face. I suggested to his associates that they should see to it that he be instructed and baptized. He laughed heartily at this. They entertained the heads of the various missions with a tea-cocktail party at the Pines Hotel. Colonel Narusawa made a speech, to which, as the eldest present, I had to make a reply. I quoted St. Paul on obedience to the "powers that be," pointing out that St. Paul was a subject of a great non-Christian power, and that we were in a very similar position. This proved entirely satisfactory to the colonel.

"As an instance of the privilege of being 'released' at 5:30 A.M. on Saturday, October 31st, as I was setting out for a weekly Mass at Easter School, a squad of soldiers, with an interpreter, knocked on the door and said they had come to search the house. This was not the first search they had made. They searched the house, church—even to the opening of the tabernacle—outbuildings, and garden. This lasted about three hours. At the end Mrs. Bartter served them coffee and cake; and then I was taken to an improvised Japanese jail—in the local cold stores—where I was kept for 13 days. There were seven of us who met in this 10 by 9 foot room that morning, Fr. Richardson being one of them. Only two of us were questioned. I was accused of being a leader of the guerrillas in the neighborhood—I am now 68!"

Transfer to Camp John Hay followed, where he was joined by Mrs. Bartter. Another transfer was made to Camp Bilibid and release came with the American Army.

Solomons Christians

By the Rev. Donald Mayberry

Chaplain (Lt.) USNR

PATTERSON is a name held in reverence by the Church of England natives of the Solomon Islands. Like a St. Paul of the Islands he brought the chalice of Christ's love to men whose spiritual thirst had been quenched only by fear and restless spirits. His work and life were ended when, one day as he landed upon some palm fringed coral beach of his beloved tropic isles, he was surrounded and cut down by savage headhunters.

That was not so many years ago. The natives' savage strain, the pagan way of life, is still reflected in the pierced ear lobes, the lime-dyed hair, the tattooed face and breast. So too, has the spirit of Bishop Patterson lived on—in the work of those who followed him, in the Christian spirit of today's native, whose hand lifts the broken body of some aviator, carries him to safety, satisfies his hunger, and places in his fingers that New Testament which symbolizes that in Christ they are as one.

There is a new spirit growing in the islands, the spirit of Christ.

Let us localize the work going on in those islands of the Solomons group. On the shore, near the northern tip of Guadalcanal, framed by stately palm and jungle undergrowth, stands a wooden crucifix some eight feet high. This is the site upon which stood, some 50 years ago, the first Church of England mission on Guadalcanal. A tidal wave in 1939 washed away the village here, but the inhabitants retreated from the shore and rebuilt their village and their church.

If from this spot, you should walk a mile or two along the coral shore and, turning inland, brave the steaming heat radiating from the jungle floor, the naked rays of sun biting their way through palm fronds' meager protection above, you would come suddenly upon a winding, tree-shaded river, its cool depths in sharp contrast to the heat through which you have passed.

On the opposite bank rising sharply, a grass-crowned hill pushes its way above the matted jungle foliage. And on the crest, native huts are silhouetted against the cloudless sky. This is the site of St. Mary's Mission school, Maravovo, Guadalcanal.

You would note, after laboriously climbing the hill, that this mission school is in the process of being rebuilt. All that remains of its earlier life is a cement platform, the foundation of a sanctuary for the original church.

Two years ago, Japanese invaders seized the mission, drove the natives and their missionary deep into the bush, and set up on that site their command post for further operations against the invading American Marines. As the Americans advanced, the mission became a battleground, and when at last a Marine sentry's presence symbolized the victorious end of conflict there, all that remained of Fr. Rowley's labors was the cement founda-

tion of the sanctuary around which his proud church had once been built.

Fr. Rowley, the Church of England missionary, had lived through precarious days. When evicted by the Japs, he gathered together his youthful flock of boys; led them out in the bush, taught them, and took care of their ills as best he could. He and his older boys gathered information of Jap movements which they related to Allied headquarters. They acted as guides. They rescued fliers whose planes had crashed in the jungle. Finally, when food supplies were exhausted, it became necessary for Fr. Rowley to plan a journey across the mountains and swamps of the interior, through the heavily fortified Japanese lines, to reach American held positions where food for his hungry boys might be obtained.

Taking three or four of his oldest, strongest boys, he started out. The trip was hazardous. Scaling the steep mountain cliffs drained their strength. The blinding sun sucked the salt from their bodies. Dizzy and faint, they hacked their way through tightly woven underbrush, waded waist deep in putrid jungle swamps. In one of the swollen streams, habitat of the crocodile, Fr. Rowley lost his footing and plunged into the swift current, and was finally rescued, half drowned, by one of his loyal native companions. Often, rounding some bend in a trail, they were surprised by Jap outposts, fired upon, and forced to hide in the jungle maze.

At last, starved and exhausted, they sighted across a field what looked to be an American camp. Weak and tired, they threw caution to the wind and plunged ahead.

It was an American camp. They were fed, clothed and given a place to sleep. The treatment given them by the American garrison was all that could be desired, but when Fr. Rowley requested permission to return immediately with provisions for his boys, the commanding officer looked upon his wasted figure and shook his head. Gladly would he furnish supplies, but Fr. Rowley in his present condition could never stand the fatiguing journey back. And it was a miracle that he had been able to avoid Japanese capture, so well guarded and heavily fortified were the lines through which he had come.

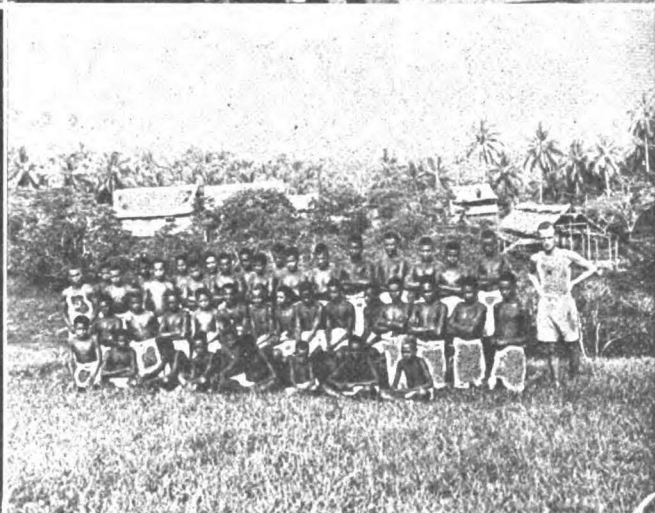
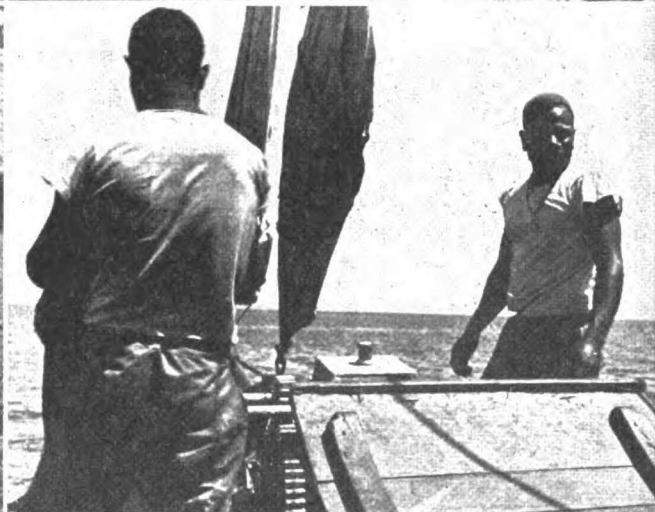
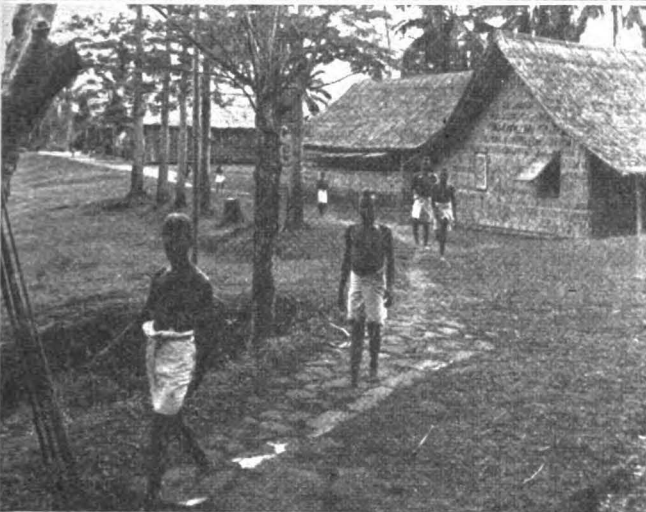
So it was not until after the mission had become a battleground, and the Marines had rid the compound of its Japanese occupants, that Fr. Rowley again set foot upon his mission compound. A thriving mission school had been engulfed in battle. And that which remained was a naked slab of cement.

REBUILDING

With the spirit of a man dedicated to his God and pledged to his native congregation, he began his work anew. Huts sprang up made of native log supports, with roofs and walls of interwoven grass and palm. One was a chapel, two were



sleeping quarters for the boys, another was a school room, a chapel, a hospital, a dining hall, living quarters for the native teacher and for Fr. Rowley himself. From the ruins, a few usable things were salvaged. Water tanks were patched and re-erected. Driftwood from the beaches provided lumber for an altar in the chapel and desks in the schoolroom. Gardens were grown. A few school books, a small supply of medicines, altar equipment—all hurriedly hidden in the brush when the Japs arrived—were brought forth to restock the mission school. At last the school was ready to continue its work.



It was at this time that Fr. Rowley, who is a deacon, heard of my presence nearby, and asked me if I would celebrate the Holy Communion for the boys, as it had been many months since they had last received the Sacrament. So it was that I named the *Patterson*, trekked through the jungle and up the hill to the mission chapel. It was shortly before Christmas when I was there, and as each boy received the spiritual presence of Christ, I could not but help recall the words of the angel when the child Jesus first came to earth, "I bring you good tidings of great

AT GUNDALCANAL: *Top, left to right, New Chapel being constructed to replace the one destroyed during recent battles; Fr. Rowley, the youngest student, and Chaplain Mayberry; Fr. Mayberry officiates at Holy Communion; middle, Landing at Maravovo, site of the mission; student's dormitories; crew members aboard the missionary boat, "Patterson"; bottom, Kojuka River, native swimming hole; Fr. Rowley's cook; the students, who come from a radius of 500 miles.*

joy which shall be to all people." And so, out here in the steaming jungle, dark-skinned native boys knew that same joy which comes to all people as they open their hearts to the presence of Christ.

SCHOOL LIFE

Let us look into the inner life of the school. The students are selected by the Bishop of Melanesia, from among the most promising-looking youngsters in the islands. They come here from islands within a radius of 500 miles. Normally, almost 200 boys are enrolled. The war has

[Continued on page 30]

President Roosevelt

THE ETERNAL vindication of our democratic and constitutional system of government is its ability to raise up great men for great times. Every schoolboy studying American history has thought, "If only I had lived when Washington, or Jefferson, or Lincoln was president!" Another name has been added to that great galaxy of American leaders, and we have been privileged to live during his presidency. In the privacy of the voting booth, and in outspoken public utterance, the people have had the right to review his leadership and four times have had the opportunity to set it aside. For even a Washington, a Jefferson, a Lincoln, or a Roosevelt is only the servant of the American people, who say to one, Go, and he goeth; and to another, Come, and he cometh.

We cannot add to the record of Franklin D. Roosevelt's service. The four freedoms—freedom of expression, freedom of religion, freedom from want, and freedom from fear—represented his objectives; and with gay and courageous leadership, undergirded by constant prayer, he has brought the

world a little closer to their realization. There can be little doubt that, if a man of less vision and courage had sat in the President's chair a few years ago, Stalingrad and Alexandria would have fallen, and Naziism would triumphantly bestride the old world today. The president's death was just as much a casualty of war as if he had been killed by an enemy bullet. He died because he expended himself freely for us. May God grant him the blessed rest of everlasting peace and an entry into the glorious company of the saints in light.

And may God grant to all of us an increased measure of wisdom, courage, and determination, as under the new leadership of President Truman the nation carries forward its work of winning the war and building the peace. This Sunday is Dumbarton Oaks Sunday, when all churches are asked to make the international organization about to be launched at San Francisco the subject of their prayers. An appropriate prayer for this occasion is that for the League of Nations from the Scottish Prayer Book:

"Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth, that intranquillity thy kingdom may go forward till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord. Amen."

Churches and synagogues throughout the country have had prayers and services for the repose of the President's soul. We are confident that they will be equally instant in prayer for the achievement of those great objectives for which President Roosevelt lived and died.

President Truman

AS WE said at the beginning of the preceding editorial, the American people raise up great men for great times. We look to Harry S. Truman, 33d President of the United States for another triumphant vindication of this principle.

Not since George Washington has a president come to his task with such profound humility, such a genuine reluctance to step forward and take the reins of government. Yet to the quiet, self-effacing servant of the people may well apply Mordecai's ringing words: "Who knoweth whether thou art come to the kingdom for such a time as this?" It is no detraction from President Roosevelt's greatness to say that the nation needs someone to follow after him to straighten the administrative confusion which he gallily endured, to provide administrators with the definite power to act, to make government a little less personal and more legal. As chairman of the committee which bore his name until his nomination to the vice-presidency, Mr. Truman showed his great ability to bring order out of chaos and subdue personal and group desire for the common good. He has already made clear his determination to carry forward the winning of the war and the peace along the lines of his predecessor.

We do not count it wholly a loss, from the international standpoint, to have the idea of the "big three" translated from three great personalities to the duly constituted leaders of three great nations. Policies do not rest on a very sure foundation when they are based on the negotiators' personal

The Collect

St. Mark

April 25th

"ESTABLISHED in the truth of the Holy Gospel." If one were tempted to ask why this is necessary, we have the word of our Lord that we are to know the truth and that the truth shall set us free: free from doubt, though free to question; free from fear and able to live in assured faith; free to serve God, knowing that we are doing so in the right way if we are established in the truth of the Gospel; free from the power of sin and death as we live in the power of the Resurrection. All this should make us ask eagerly for God's help that we may build our lives on the sure foundation revealed in the Holy Gospel. Not once but four times in the year our attention is drawn to the Evangelists and we are reminded that in their words we find heavenly doctrine. Let us resolve to be earnest seekers of the truth in the Gospels that we may never be carried away with vain doctrine.

Fourth Sunday after Easter

April 29th

GOD ALONE can order unruly wills and affections. When we examine ourselves we learn that our wills, if unguided, are unruly; we desire things not good for us, which are not the things of God. Our hearts are unruly, our affections set on matters of passing interest, loving things base or unworthy. We do not naturally love God. As a result, our lives are chaotic, without definite aim. God alone can bring order out of chaos. The word "order" in today's Collect does not mean that God issues arbitrary commands. Rather it means that God can bring it to pass that our wills and affections can be rightly directed and stabilized. We must work with God and ask His help that we may love the things He ordains and desire what He promises. When we fix our hearts where true joys are to be found then we become set on the one course where we can find our true happiness, in God's Peace.

friendship. President Roosevelt was a great man partly because he was the leader of a great people in great times. President Truman will also be a great man, because now it is he that is the leader of a great people, and because, as he has abundantly shown during the first few days of his presidency, he has the stuff of which great Americans are made.

The Church, in the daily office of Morning and Evening Prayer, has been praying constantly for President Truman from the hour of his accession. A Baptist, he has a "family" link with the Episcopal Church through his wife and daughter. Aware of the crushing responsibilities of his great office, he proceeds to his task supported by the prayers and good will of the entire anti-Nazi world.

The Religious Life Centennial

THE CELEBRATION of the 100th anniversary of the religious life in the Anglican communion marks, as several speakers at the program in New York brought out, the coming of age of the religious orders. Monks and nuns are no longer startling oddities to most Churchpeople. Their loving service to God and His Church has won them an acceptance which was hardly to be foreseen when the movement began.

A great future awaits the religious orders in these troubled times. There are hundreds of calls for teachers, missionaries, parish workers, which might best be filled by men and women dedicated to poverty, chastity, and obedience. For monastic poverty is the riches of detachment from the pursuit of money; monastic chastity is the absorption in love of God and all His children which makes mundane love unnecessary; monastic obedience is the freedom of total dedication to God.

The monastic orders have a place for every type of man or woman: the vigorous, the contemplative; the intellectual, the practical-minded; the young enthusiast, the seasoned man or woman of the world. All that is necessary is utter dedication to God and the ability to live in community with a band of brothers or sisters.

The recruits for the second century of the religious life must be found chiefly among the 25,000 or 30,000 readers of THE LIVING CHURCH. We hope every unmarried member of the FAMILY will ask himself the question: "Is God calling me to this type of service? Can I win to mature Christian personality, can I give my best service to God and man in my present manner of life or through a dedicated life in community?" In your hands lies the future history of the Religious life in this portion of the Anglican communion.

Government Insurance

A GREAT proportion of the building that has been done during the past few years has been financed by government-insured loans. Savings deposits are now covered by government insurance. It appears likely that, if the logging industry is to survive after the war, timber tracts in private hands will have to be covered by government insurance. Everywhere one turns, this form of "social security" for investors is found assuming larger proportions. We are scarcely equipped to predict the long-term effect of this trend of government to assume capital risks, but it seems to us that it is bound to influence the shape of American economic life to an important extent.

If so, the subject is worth the study of those who are interested in Christian sociology. What are its advantages,

disadvantages, dangers, in terms of human personality? How does it relate to our stereotyped patterns of capitalistic-socialistic argumentation? Does this trend, with the social security legislation for individuals, and other new types of economic institution, tend to reduce the old conflicts of economic theory to relics of a more primitive stage of social organization?

We don't know the answers to any of these questions. Our purpose in raising them is merely to suggest that they belong on the agenda of Christian social thought.

The Problem of Cooperation

BISHOP STERRETT of Bethlehem has graciously sent THE LIVING CHURCH a copy of a letter by him, as chairman of the Episcopal Church delegation to the Federal Council, to Bishop DeWolfe of Long Island. Replying to points raised by Bishop DeWolfe in a letter to the clergy of the diocese of Long Island on the unfortunate Rockefeller pamphlet, Bishop Sterrett writes:

The Rt. Rev. James P. DeWolfe, D.D.
Garden City,
Long Island, N. Y.

April 10th, 1945.

Dear Neighbour:

I have just read in the "Living Church" your letter addressed to the Diocese of Long Island in which you maintain that the Federal Council of Churches of Christ in America has approved and sponsored such teachings as the pamphlet named above contains "meaning an address given by Mr. John D. Rockefeller, Jr. From this you draw the conclusion "that the only honest thing the Church can do is to withdraw from the Federal Council" etc.

It so happens that I attended the only session of The Federal Council (The Executive Committee), held since this address was delivered. It was not submitted to us nor has it been presented to our committee on publications for their consideration. It is not the purpose of this letter to discuss the content of Mr. Rockefeller's address. I wish merely to advise you of the above fact. I feel sure you will want to correct any impression that has been based on your misunderstanding, no doubt caused by the wording of the introduction.

Mr. Rockefeller's position concerning the Creeds and The Sacraments differs from yours and mine and that of many others in the Federal Council. But it seems to me that in so much of the controversy that I have heard, we are in danger of allowing this difference to make us lose sight of the positive value of this timely warning of a devout Christian layman to seek with determination the unity of The Church that she may meet more worthily the needs of a war-torn world.

With kindest regards,

Faithfully,

[Signed] FRANK W. STERRETT.

The Rt. Rev. Frank Wm. Sterrett,
Bishop of Bethlehem.

Chairman Delegation of Protestant Episcopal Church,
Federal Council of Churches.

The introduction of the pamphlet contained this paragraph: "Seldom has there appeared in our time a more moving statement of mankind's belief in God than that found in Mr. Rockefeller's address. With the conviction that he expresses the thoughts of millions in this country, and outside it as well, who share his vision and long for its realization, the Protestant Council, together with the Federal Council of Churches of Christ in America, is distributing the address in pamphlet form."

In passing, we should like to emphasize the fact that Bishop DeWolfe did not say categorically that the Federal

Council had "approved and sponsored" the teachings of the pamphlet, but only that the use of its name in the enthusiastic paragraph quoted above constituted a "seeming approval and sponsorship of such doctrines."

We have recorded in a previous issue our belief that the effect of this pamphlet can only be mischievous. It reduces religion to a matter of emotions and appears to offer a program for Church unity based on the idea of converting everybody to Liberal Baptist principles. It manifests a definite intolerance toward the proposition that sacraments are "generally necessary to Salvation," imagining that the Lord who instituted these Sacraments would not approve of the Church's emphasis upon their importance.

If an Anglo-Catholic (say, Bishop DeWolfe) had stood up at the dinner of the Protestant Council and issued a plea for Church unity on Prayer Book terms, there would have been many complaints about such "intolerance." If the Protestant Council and the Federal Council had so far forgot themselves as to publish the address with an enthusiastic introduction like that quoted above, there would have been a storm of protest. As a matter of fact, we should not be surprised to find that Bishop DeWolfe's timely witness for the Christian faith and sacraments has led some conservative Protestants to look upon the institution of episcopacy with greater respect.

Bishops Sterrett and DeWolfe are both loyal Churchmen and charitable Christians. Both are torn between the desire to cooperate with fellow-Christians from whom they are conscientiously separated and the duty to witness clearly and honestly for the Faith as this Church hath received the same. Bishop Sterrett, in pointing out that the Federal Council has not published the pamphlet as an official expression of its views, makes clear the basic fact that the Federal Council is not committed to the evaporated Gospel. But if it isn't, why should it permit its name to be associated with such a Gospel? There are many untutored expressions of human aspiration which the Federal Council is not moved to distribute. There are some with which it would be very careful to have nothing to do.

Are the Federal Council, the Protestant Council, and similar organizations agencies for cooperation between Christians who are conscientiously divided on important matters? Or are they committed to a definite Protestant position to be found somewhere between Dr. Kerr's pamphlet, *What Prot-*

estants Believe, and Mr. Rockefeller's address? We don't feel sure that Bishop Sterrett has the answer to that question. We are not even sure that such organizations have carefully thought the matter out. It is our earnest desire for the Church to join cooperative agencies and to do her full share in supporting them; we believe that there is a legitimate place for discussion, in the ecumenical spirit, of theological issues between the Churches; but the Church cannot rightly adhere to a supposed "cooperating agency" which repeatedly and righteously propagandizes for positions contrary to her teaching.

It is a far cry from the ecumenical spirit to speak, as Mr. Rockefeller did, as if all the convictions which he personally doesn't hold must be narrow and illiberal. But, if the Federal Council in the interests of ecumenicity were to give up circulating such material, which is of use to a very large proportion of its membership, would it gain thereby the whole-hearted support of the Episcopal Church? That is a question we must put to ourselves.

Afterthoughts

"MAYBE I'M THICK-HEADED," said Livy the Office Cat the other day, "but I don't quite get the complaints about that pamphlet, *What Protestants Believe*."

"What's the difficulty?" we asked.

"Well, boss," said Livy, "if you've received one letter you've received a couple of dozen complaining that the pamphlet misrepresents the teaching of the Episcopal Church."

"It certainly does," we said. "In fact, it's hard to see how it represents the teaching of anybody. Here in one paragraph it says, 'No man can save himself. The Church cannot save him. The Sacraments cannot save him.' Then in the very next paragraph it says, 'The Church is His [Christ's] body, i.e., the instrument through which His purpose is carried out in the world.' Seems to us Dr. Kerr is a little confused."

"I'll take your word for it," said Livy. "But will you explain one thing to me? The letter-writers assert that the Episcopal Church is not Protestant; right?"

"Right," we said.

"And the pamphlet doesn't say anything about the Episcopal Church or Anglicanism; right?"

"Right," we said.

"So the pamphlet is about something separate and distinct from Anglicanism; right?"

"Right," we said.

"Then would you mind explaining to me just how it misrepresents the Episcopal Church?"

We thought for a minute. "You see, Livy," we said, "the pamphlet is issued by the Department of Evangelism of the Federal Council of Churches. The Episcopal Church belongs to the Federal Council. Naturally that implies that the pamphlet represents us too."

"Does it represent the Russian Orthodox?" said Livy. "They belong to the Federal Council."

"Of course not," we said. "The title of the pamphlet excludes that possibility—*What Protestants Believe*."

"Oh," said Livy. "Correct me if I'm wrong, boss—but is the real problem the fact that the Episcopal Church itself is quite sure how it should be classified? In other words aren't Episcopalians blaming the Federal Council because you haven't made your own position clear?"

It seemed to us that Livy had something there.

THE WOUNDED SOLDIER

I WAS not in the group that sat at meat
 When the Lord showed the scar left at His side
 And all the nail prints on His hands and feet
 To prove that He still lived though He had died.
 Blessed are they, He said, who have believed
 Although they have not seen! Would I have feared
 That I beheld a ghost or felt relieved
 If, when I fell in battle, Christ appeared?
 Let doubting Thomas keep the faith that fails!
 I need not test the Lord with my demands
 To touch His side or feel the print of nails.
 He set His seal upon me in strange lands.
 My side is scarred as His was with deep wales
 And prints like His are on my feet and hands.

ALEXANDER HARVEY.

The Administration of the Holy Communion

By the Rev. David R. Cochran

Rector, St. Paul's Church, Dowagiac, Mich.

IN RECENT times, there has been considerable discussion over the traditional Anglican method of administering the Holy Communion; that is, in both kinds, by placing the bread in the hands of the communicant, and by drinking from the common chalice. Objections have been raised to this method chiefly from the point of view of hygiene, but also from considerations of reverence, aesthetics, and convenience. There is a growing use in our Church of alternative methods—intinction, and communion in the species of bread alone—all quite experimental, and without the official sanction of General Convention. It shall therefore be our purpose to review the entire question, to state the facts, as objectively as possible, in the light of the historical, theological, liturgical, and medical evidence available to us. I shall try to present all of the facts relevant to the question, and while I have undoubtedly missed some of the possible sources of information, I believe the evidence presented will provide a sufficient basis for those concerned with this problem to arrive at a reasonable and informed judgment.

It should be stated at the outset that this is not nearly so simple a matter as is generally assumed, judging from the opinions one frequently hears expressed and from the correspondence columns of our Church papers. There is certainly no one method of administration which can be said to be exclusively Catholic or traditionally correct. All three methods were practiced at one time or another in the undivided Church, and communion in one kind is the universal practice of the Roman Church (except for certain of the Oriental Churches), intinction is universal in Eastern Christendom, and, until recently, communion in both kinds has been universal in the Anglican communion. Furthermore, the liturgical and theological issues involved are highly complex.

I

First of all, let us review the history of the administration of the Sacrament, and let us note, at the beginning, the close correlation between the liturgical and theological emphases given the Sacrament in the various periods, and the accompanying practices, for this will have an important bearing on our discussion.

The primitive practice was administering in both kinds, by placing the bread on the communicant's palm and by receiving from a common cup. Frequent, even daily communion, was the rule in the first Christian communities. As liturgical scholars have pointed out, if one aspect of the Eucharist was emphasized by the early Church more than any other, it was the aspect of "Communion-Fellowship."¹ That is, in receiving the Sacrament, we

not only have communion with God but with each other; it is both the sign and means of Christian fellowship. This is the emphasis found in St. Paul, and carried on by the *Didaché* through St. Augustine. Any other method than that instituted by our Lord would have been unthinkable to these first Christians, and receiving from a common chalice was richly symbolical of their new-found fellowship. The point that there should be but one Eucharist each day, in which all receive, was stressed so greatly² that private celebrations for the sick were practically unknown in the early centuries. The sick and absent were administered from the Sacrament reserved after the one public Eucharist, and the Sacrament was sometimes carried by the laity to their homes so that they could receive daily, communicating themselves.³ The Sacrament in the first four or five centuries was normally reserved in one kind, although there is some evidence of reservation in both.⁴

After this early period, the frequency of communions declined considerably, and we get the beginnings of a different manner of

²St. Ignatius: "Take heed to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup unto the unity of His Blood; one altar; as there is one Bishop, along with the Presbytery and Deacons, my fellow-servants; that so, whatever ye do, ye may do it according to God." *Philadelphians* 4.

³Charles Harris, in *Liturgy and Worship*, ed. by W. K. Lowther-Clarke, SPCK, p. 544.

⁴*Ibid.*, p. 548.

PRAISE

PRAISE God with blue:
Bluebirds and sky,
Far mountains too.

Praise God with green:
His grass, His hills,
His trees that lean.

Praise God with red:
The robin's breast,
The grosbeak's head.

Praise God with yellow:
Daffodil, gorse,
Forsythia, willow.

A rainbow of praise
To Him who is beauty
And colors our days.

VIRGINIA E. HUNTINGTON.

administering the wine. In the fifth and sixth centuries women were sometimes communicated by dipping a linen cloth, called the *dominicale*, in the chalice. More frequently, a reed or *fistula* was used for sipping the wine, especially by the eighth century. Receiving in bread alone evidently began to appear quite early, for Gelasius, Bishop of Rome from 492 to 496, issued this stern warning against the practice: "Which persons . . . should either partake of the Sacraments in their entirety, or be excluded from the entire Sacraments, because the division of one and the same mystery cannot take place without great sacrilege."⁵ By the ninth century, placing the bread in the communicant's mouth instead of on his palm became common.⁶ The first mention of intinction appears in the seventh century, in connection with communicating some religious on a desert.⁷ The practice was forbidden at the Council of Braga in 675, so it may have become fairly common. It should also be noted that all through this early period there is evidence for children receiving in the species of wine alone, and that is still the practice in the Eastern Churches.

In viewing these rather experimental and gradual changes, we should note the corresponding change in liturgical emphasis. The aspects of communion-fellowship and of thanksgiving were being overshadowed by the aspects of sacrifice and mystery, and communions were becoming less and less frequent. By the tenth century we find that intinction had become very common, in spite of its earlier prohibition. Freestone tells us that generally the clergy above the rank of sub-deacon received from the chalice, the other clergy and laity receiving by intinction.⁸ Intinction was again forbidden by the Council of Clermont in 1095, but in spite of that it flourished in both the East and West throughout the 11th and 12th centuries. However, there was growing opposition to it in the West, although in the East it continued and since then has become the universal method. Thus, this difference in the method of administering the Sacrament became one more point of dispute between Eastern and Western Christendom.

At the same time, communion of the laity in bread alone began to appear. Intinction was again banned by the Synod of Westminster in 1175, and generally throughout the West.⁹ There was some attempt to return to communion in both kinds, but the gradually growing practice of communion in one kind prevailed. In

⁵Quoted in A. P. Forbes, *An Explanation of the Thirty-Nine Articles*, London, 1868, Vol. II, p. 595.

⁶W. H. Freestone, *The Sacrament Reserved*, p. 137n.

⁷*Ibid.*, p. 119.

⁸*Ibid.*, p. 137n.

⁹*Ibid.*, ch. 10.

¹Yngve Brilioth, *Eucharistic Faith and Practice, Evangelical and Catholic*, SPCK, pp. 27-34.

England, the withdrawal of the chalice from the laity began in the 12th and was completed by the 14th century.¹⁰ The Council of Lambeth, in 1281, forbade the chalice save to the celebrant. Similar action was taken by the Council of Constance in 1415, and given final authority by the Council of Trent in 1562. This gradual withdrawal of the chalice was accomplished apparently with little protest from the laity, except for the Hussites, especially the Calixtines, who protested violently. They, anticipating the later reformers, claimed that it "mutilated the Sacrament." The Council of Basle in 1433 permitted the Calixtines to receive the cup, but this was never approved by the Pope, and Pius II denied the permission in 1462.¹¹ According to A. P. Forbes, when the chalice was being withdrawn in England, an unconsecrated drink was substituted, ostensibly to help in the deglutation of the Sacrament, but he interprets this as an attempt to pacify the people for the loss of the cup.¹² So there may have been more opposition to communion in one kind than appears on the surface.

Let us digress for a moment on two points. First, what methods of intinction were used during the first ten centuries? Freestone distinguishes three types.¹³ (1) *Unscramental*, which consisted of dipping a consecrated host in unconsecrated wine or other liquid, for administering to the sick. (2) *Sacramental*: the dipping of a consecrated host into consecrated wine. This was either repeated for each communicant, or the hosts intincted all together after the consecration. Probably the former was the more general. (3) *Intinction for the purpose of consecration*; that is, consecrating wine by dipping a conse-

crated host into it.¹⁴ In the Orthodox churches today, intinction is administered by a spoon, although when this method arose I have not been able to discover.

Secondly, what were the reasons and circumstances that led up to this much debated withdrawal of the cup from the laity? It is sometimes stated that one reason was the fear of infection during the great plagues that swept the Middle Ages. However, I have found no authority who mentions this. The reason most frequently given is the fear of irreverence—the wine could easily be spilled, and the prevalence of long whiskers and beards added a further hazard¹⁵—and also there was a theological reason put forward. Thus, Rudolphus, Abbot of St. Tronc, in the early 12th century, advocated withholding the chalice on two grounds: to prevent accidents, and to prevent the simple people from imagining that the whole Jesus was not in either species¹⁶. The Council of Trent gives five reasons for withholding the cup: (1) to prevent profanation; (2) to prevent corruption when the Sacrament is reserved for the sick; (3) because many cannot bear the taste or smell of wine; (4) because of the scarcity of wine in some places; and (5) to overthrow the opinion that the whole of Christ is not under each species.¹⁷ However, it does not seem likely that any of these reasons could have been determinative without a marked theological and liturgical development. We have noted a decline in the communion-fellowship aspect of the Eucharist, and a corresponding rise in the sacrificial-mystery emphasis. In the Middle Ages this latter emphasis reigned supreme. The frequency of lay communion had dwindled

to the prescribed minimum of once a year; the Mass had lost almost every element of corporate fellowship and participation, and even in the greatest exponent of personal sacramental devotion that the Middle Ages produced, Thomas à Kempis, the emphasis is entirely on the individual's personal communion with the Lord. A. G. Hebert, writing of the change in liturgical practice, says: "The worship of the early Church had been the common act of the Church of God, as of a Body with an organic structure, hierarchically graded; the congregation now (in the Middle Ages) became more and more an aggregation of unrelated individuals, met together for a religious service."¹⁸ According to Brilioth, the Swedish scholar, "There was more anxiety to prevent unworthy communion than to exhort to frequent communion. In the liturgy, the communion of the people was regarded as an incidental, or rather as an exceptional feature of the service. It is typical that the detailed instructions of medieval synodical statutes regarding the celebration of Mass practically never allude to the people's communion. And it was the indifferent of the people with regard to communion that made possible the withdrawal of the chalice from the laity."¹⁹ A further observation of his is also highly significant, that it was the Hussites, who encouraged daily communion and who evidently retained a large part of the primitive communion-fellowship idea, who alone objected to communion in one kind.

But perhaps most important of all was the theological development and acceptance of the doctrine of concomitance, without which communion in one kind could never have been practiced. Concomitance is the doctrine that the whole Christ is given and received under either kind alone, was first stated, rudimentarily, in the East by Eutychius, Patriarch of Constantinople, in the sixth century, and in the West by Isidore of Seville in the seventh century.²⁰ But this doctrine, along with transubstantiation, was not fully developed in all its implications until the Middle Ages, when all the great theologians accepted it. It was of course given official sanction by Trent in the 16th century. Some of the earlier scholastics, however, like William of Champeaux, while believing in concomitance, held that administration in two kinds should not be changed, "because the object of the institution in two species was in order that there might be preserved the memory of the body which hung on the cross and of the blood which flowed from our Lord's side."²¹

This theological development of concomitance and transubstantiation naturally led to increased devotion to the host, and its use in extra-sacramental worship which made the withdrawal of the chalice easier. This is admitted by the Roman scholar, Fortescue: "We may note also the popular concentration of devotion to the Blessed Sacrament in the form of bread helped the change. There are no signs of this in the Middle Ages. . . ."

¹⁰Proctor and Frere, *New History of the Book of Common Prayer*, p. 493n.

¹¹*The Catholic Encyclopedia*, art. "Communion Under Both Kinds," p. 175.

¹²Forbes, p. 592.

¹³Freestone, ch. 10.

¹⁴see also W. P. Ladd, *Prayer Book Interleaves*, Oxford, 1942, p. 67.

¹⁵*The Catholic Encyclopedia*, p. 175; also Adrian Fortescue, *The Mass*, p. 380.

¹⁶Darwell Stone, *The Holy Communion*, Longmans, Green, 1909, p. 214.

¹⁷*ibid.*, p. 214.

COMMUNION OF SAINTS

(Therefore with Angels and Archangels and with all the company of Heaven—Prayer Book.)

CAUGHT up to Heaven at thine altar, Lord,
Grant me true fellowship with that great host
Which, ever praising Thee in sweet accord,
Is lost in Thee, loves to the uttermost.

Let this blest Sacrament now offered me,
As token of Thy sacrifice and love,
Unite my soul in closest harmony
With those majestic souls, so bright above.

Let radiance of the world invisible,
Which claims Thee as its temple and its life,
Transfigure, change with instant miracle,
This world of mine, so dark with earthly strife.
By every mystic joy redeem these days
Till I in deathless rapture on Thee gaze.

CHRISTINA CRANE.

¹⁸A. G. Hebert, *Liturgy and Society*, London, 1936, p. 82; see also Ladd, pp. 8-12.

¹⁹Brilioth, p. 81.

²⁰Darwell Stone, *History of the Doctrine of the Holy Eucharist*, vol. 1, pp. 184 ff.

²¹*ibid.*, vol. 1, p. 269.

levation of the host was at first commoner than that of the chalice. Most mediaeval writers, when they speak of the Blessed Sacrament, evidently think only of the host, as does the average modern Catholic."²² And Dean Ladd, speaking of the liturgical changes of the Middle Ages, says: "A new eucharistic 'ideology' began to develop. The controversy between East and West over the use of unleavened bread at the Eucharist produced a concentration of interest on the body (rather than the blood) of Christ. Thus grew up an exaggerated emphasis on the words *Hoc est corpus meum*, communion in one kind, elevation, transubstantiation, a 'Christo-centric' service. The primitive idea of the communicant sharing in the eucharistic offering and being sanctified by the Holy Ghost fell into the background."²³ Thus, it takes only a little reflection to see how the devotional and theological atmosphere had totally changed since the early centuries, and the relevance of this change to liturgical practice.

To conclude our historical review, communion in one kind was the firmly established practice in the West at the time of the Reformation. It is notable that the reformers, on the continent and in England, were unanimous in their efforts to restore the common chalice, and to encourage frequent communions. Indeed, it has been said that the rediscovery of the communion-fellowship emphasis was the

greatest positive contribution of the Reformation in regards to liturgics.²⁴ Luther speaks of the withdrawal of the chalice as the "first captivity" of the Sacrament, and in his writings, and in the writings of other reformers, we find some truly noble expressions of the eucharistic fellowship ideal, harking back to the *Didaché*, and reflecting the heritage of Paul and Augustine so badly neglected by medieval Catholicism.²⁵ But the theological bent of the reformers and their followers so drastically undermined the whole sacramental system that the eucharistic thought and practice of the continental Protestant churches rapidly degenerated. They have ended by repudiating the communion-fellowship idea as drastically as Rome ever did, with infrequent communions and a highly individualistic approach to the Eucharist. In modern times, many Protestant churches have adopted the custom of individual communion cups; surely the height of individualism, and a practice which, for obvious reasons, has never commended itself to Anglicans.²⁶ In all justice, however, it should be said that the use of individual, round wafers in most of our churches is by the same token 'the height of individualism.' The wafers which can

be obtained in perforated sheets at least preserve the symbolism of the "one loaf."

In England, the liturgical gains of the Reformation were never wasted away, and the basis for a truly balanced sacramental life was firmly established. While the Church of England came dangerously close to losing her sacramental balance in the turbulent years before Queen Elizabeth, and dangerously close to forgetting it altogether in the 18th century, she never undermined its basis. Communion in both kinds, using the common cup, and at least the ideals of frequent communions and corporate fellowship in the Eucharist, were preserved, and have been recaptured anew in recent times particularly under the impetus of the Liturgical Movement.²⁷ In our liturgy, especially in the Scottish and American Prayer Books, we have some fine expressions of eucharistic fellowship that are true to the spirit of the early Church, notably in the prayers of Consecration and Thanksgiving.

(To be continued)

²⁷Dean Ladd, the foremost spokesman for the Liturgical Movement in our Church, has made some caustic comments on the effect of the Oxford Movement on liturgical development. He says that this new kind of High Churchmen "made eucharistic worship individual rather than corporate. They brought back to ghastly life all the medieval and Reformation metaphysical wrangles over the manner of the presence. They took as their standard first the Sarum use, then the degenerate, legalistic ritual and ceremonial of the Church of Rome, and tried to force the Prayer Book into that procrustean bed, criticizing the laity and all others who did not agree with them as being provincial and uninformed." *Prayer Book Interleaves*, pp. 20, 21.

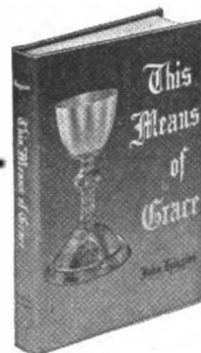
²⁴Brilioth, p. 97.

²⁵Brilioth, pp. 96, 97 *et seq.*

²⁶At least one serious objection to individual cups for Anglicans would be the matter of ablutions. However, I have heard of at least one Episcopal Church that uses them. On the use of individual cups see F. R. Webber, *Studies in the Liturgy*, Ashby, p. 221, who gives a Lutheran point of view.

²²Fortescue, pp. 380-381.

²³Ladd, p. 41.



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By John Higgins

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Just Some Frank Admissions

It doesn't seem to be "the style" for those in business circles, ever to really "show their hands" and let their clients know exactly what is going on,—the how, the when, and the why of things, but, as you've already discovered, doubtless, we get all "washed up" trying to play ball some other man's way. As we pay for our own mistakes we'll take all the possible chances in breaking the accustomed silences of generations of solid, stolid business folk, and really tell you what's been going on in our business, why there have been some delays in answering your letters, why orders for elaborate wood-work have not always been worked up and shipped just exactly when wanted, and in general what the war does to a church supply house like ours which really is out for business and doesn't trifle with its bread-and-butter.

First—the executive end. Our only son and associate left four years ago, because our country mildly suggested that he learn how to bear arms. Private Horace Varian, Jr., has evolved gradually into Major Horace Varian, Jr., of the now famous Eighth Air Force, but it left his Dad doing the Executive work of two men, for you can't hire sons for the duration, and you can't train understudies over night. So, too much mail many times and much studying and research has to function through one man where two handled it nicely before. That explains The Boss' situation rather mildly, but being the shy sort, he simply *won't* talk or explain his troubles away beyond these words. Use your imagination.

Our ecclesiastical architect-designer had, perforce, to go to work in an airplane factory here, and from altars, reredoses and such like, he has had to work by day at stresses and strains in bombers and *by night only on your* requests for sketches and estimates for the things you want done while the money is free, easy, and available. And yet, it is amazing how much we've gotten done that way and what lovely work we have been able to turn out.

Wood-workers! Huh! Just try and augment your skeleton force and you run spang into OPA, OPB, OPC, and all the rest of the assorted alphabets! Stenographers? Gentlemen, just stop talkin'. "There just ain't no sich animal about no more." Artist? Three days a week, and we're truly grateful for that time. Mechanics, brass workers, and so forth—Heavens, we're down to the bottom of the pile, almost, and the Draft *still* threatens.

But, just listen, those who are left

here are the grandest staff of fellows and girls any house ever had anywhere. Loyalty, and with the grandest dispositions in the world! We all have survived the strain of wartime pressures, and, honestly, none of us has ever cracked up once or taken it out on some other of us in the group. We laugh a lot, while all the time in the group are men and girls with sons, brothers and husbands far, far away. So we have lots in common and are kindred spirits because of our common burdens.

At that, we still have a notion that we haven't let any of you down too greatly, so don't have any pity on us and hold back any inquiries. We're geared to work "kin and kaint," as some of the old mountain folk used to say (from the time we "kin" see till the time we "kaint"), and some time between sunup and sundown we'll surely get to your letter.

It does make us feel lots better, though, to have had the privilege of just touching upon the mild problem of conducting a church supply business in the midst of a man-sized war.

What we especially crave to handle are the problems of church equipment, its woodwork and its silverware and its brasses—its books and its teaching materials, its art, its reconditioning of existing equipment—the personal problems of our great circle of friends in the priesthood and the laity—their books, their gifts—the memorials for precious loved ones passed on and even the little things they need to know when it does not involve money or commercial background. This is a part of God's work here in these United States, and we are merely some servants here trying very, very earnestly to earn a five-talent man's reward, knowing all the while that we belong in the two-talent class. And we crave, too, opportunities to add to the hundreds that we've had in the past to serve our Chaplains To The Forces. We'll give their needs right of way any time. And, as *they* already know, our hearts are pretty soft when we think of and serve The Religious, the Deaconesses and all Missionaries. Our place here has even been called "Sanctuary" by some grateful souls. Maybe that was because we mingle prayers with our business for the needs and problems of those who call us their friends.

Remember *us* then in *your* prayers, won't you, that strength may be given all of us here to carry on till this hellish war is over, and we will gladly remember any of you who need *our* prayers in any hour of *your* need.

All of this we beg, for Jesus Christ's sake—Amen.

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BOOKS

JEAN DRYSDALE, EDITOR

A Christian Answer

THE DARK NIGHT OF THE SOUL. By Georgia Harkness. Abingdon-Cokesbury. \$1.50.

Miss Harkness says she has written this book "for those who have tried earnestly, but unsuccessfully, to find a Christian answer to the problem of spiritual darkness." In this reviewer's estimation she furnishes some rather helpful, if not wholly satisfying, answers.

The book is based on several articles the author had previously had published in the *Christian Century*. In her expansion of these articles she brings in such famous Christian mystics as St. John of the Cross, who, of late, has been "discovered" by a number of other writers, Thomas à Kempis, and Brother Lawrence. Miss Harkness has explored the principal works of each of these men and given the reader a desire to delve further into their writings without fear of being bored or bewildered.

The very core of the book, however, seems to be three chapters—six, seven, and eight—which offer clinical probes into man's general state of anxiety and tension and, likewise, some very practical help, spiritual help, for relieving that tension and anxiety.

Throughout the book one is never allowed to forget that the author recognizes an indestructible bond between man's religion and his vocation. In this she destroys the false notion that the mystics of the Church are not practical, common sense Christians.

This seems an excellent book to hand to laymen distracted by any one of a number of wartime mental and spiritual hazards. It is direct in its approach and written in a simple but vigorous style.

FREDERICK B. MULLER.

Poetry Collection

THE YEARS THAT THE LOCUST HAVE EATEN. By Mildred Telford Barnwell. Boston: Manthorne & Burak Inc. Pp. 46. \$1.50.

The poems in this collection are of very uneven value. That is to say, in some of them the author (or her muse) was plainly nodding. Those written in dialect are probably the ones which this reviewer most disliked. There are others, however, which show an authentic lyric gift; such are "Derek, Last Surviving Son—" and "Country Woman in Town." Some sketch tragedy (real or potential) in swift and telling strokes, with a Browning-like subtlety; such are "Too Light for the Work," "Portrait of a Rich Man's Widow," and "Lines to an Expected Mother."

The title of the book would lead one to expect that within it one would find a yearning for return to the days of peace and of life free from the gnawing anxieties of these times. In its context the words of the title read: "And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to

you the years that the locust hath eaten, . . . my great army which I sent among you. And ye shall eat in plenty, . . . and praise the name of the Lord your God, that hath dealt wondrously with you" (Joel 2: 24-26). The note of yearning here suggested is a recurrent theme throughout the volume. It is perhaps best expressed in "Take Precedence," which closes thus beseechingly:

"Pause here, poor Shade of Spring,
That all may know,
Eternal you shall stay
And War shall go!"

HEWITT B. VINNEDGE.

Psychiatry for the Clergy

PASTORAL CARE OF NERVOUS PEOPLE. An Elementary Handbook. By Henry Jerome Simpson. Morehouse-Gorham Co. Pp. 194. \$2.32 postpaid.

One is apt to be cautious when considering the work of a priest when he is writing about psychiatry. In this case, however, we have the first book in 15 years about which there need be no caution. As guarantee of its balanced view and sound knowledge one need only look at the Foreword by Dr. Esther Loring Richards, for years first assistant to Dr. Adolph Meyer at the Phipps Clinic of the Johns Hopkins Hospital, and now senior psychiatrist under the new chief.

All parish priests are confronted by the problem discussed in this small but richly stored volume. The author gives, in his introductory chapter, one of the best resumes of the outstanding schools of thought which could be found. He then proceeds, on the basis of Dr. Meyer's

principles, to deal with all the many types of symptoms which keep so many parishioners from an effective, selfless Christian witness. He carefully explains how Dr. Meyer excels other schools by avoiding over-emphasis on any one thing in man, and how he avoids neatly pigeon-holing the components of personality. Rather the human being is a whole, and every influence has contributed to make him what he is.

Fr. Simpson gives a splendidly clear outline of procedure in getting at the facts and working toward a cure in each type of "nervousness." Especially valuable are the chapters on "The Wrong Life" and "The Right Life," the latter based on a splendid analysis of the Lord's Prayer. He proves once more that psychiatry is simply the organized knowledge of man, as seen in the near sick and the ill. The outstanding value of this book is the help it will give to the pastor in knowing man, and by what wrong process he has become troubled. It will also help the pastor to know when he should refer his parishioner to a specialist.

The only weak spot in the book is the small space given to the technique of teaching the pastor how to help the patient employ the Faith, especially the sacraments. The knowledge of man is surely the pastor's great need, yet an author should not assume the pastor is skilled in applying his knowledge of God to the needs of persons.

Fr. Simpson has given us the most balanced, authoritative, and simple presentation published for the clergy since the advent of modern psychiatry. It will, without doubt, be listed as required reading.

RICHARD T. LORING.

THE LIVING CHURCH RELIEF FUND AUDIT

April 9, 1945

Dr. Peter Day, Acting Editor,
THE LIVING CHURCH,
Milwaukee, Wisconsin.

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received during the year ended December 31, 1944, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH, as having been received during the year ended December 31, 1944, were distributed in accordance with the published wishes of the donors. Each recorded donation may be summarized as follows:

Donations received and distributed:	
Received in year 1943, distributed in year 1944 \$	231.05
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SALINA

41st Convocation Endorses Farm for Delinquent Boys

Endorsement of the proposed establishment of the St. Francis Farm Home for boys threatened with delinquency, and the endorsing of the financial program necessary for the establishment of such a home was one of the major actions taken by the 41st annual convocation of the missionary district of Salina held at Christ Cathedral, Salina, Kans., April 8th and 9th.

Plans were completed for the annual Young Peoples' conference to be held at St. John's School, Salina, May 28th to June 1st. The Rev. Joseph Young of Garden City, Kans., chairman of the department of religious education, announced that at this year's conference there would be a Jewish rabbi on the faculty to lead in classes on social justice and the Psalms. "I learn a lot when the kids come home," one priest told the Convocation.

The consecration of St. Anne's Church,

McPherson, beautifully changed from a country schoolhouse, took place on the evening of the Annunciation, immediately after the close of convocation. Most of the clergy and many delegates were present at McPherson for the consecration and for the reception that followed.

The convocation also agreed to accept the new high figure of \$2700 toward the Church's Program for 1945, and endorsed the Reconstruction and Advance Fund looking toward the goal of \$5,000,000.

The Secretary's reports showed that one new mission had been organized during the past year, St. Francis' mission at Russell Springs, Kans. This mission, along with an inter-denominational group of people under the Church's care at Russell Springs, has already taken option to a hotel building to be used on completion of purchase as a church, community center, and teaching. The town has no church building at present. The vicar of Dodge City also gave notice that his church, "now being a parish," would apply for parochial status at next year's convocation.

Orrin S. Dowse of Salina, chairman of the Layman's committee for the District, announced area meetings to be held during April and May at the key towns of Hutchinson, Dodge City, Hays, and Beloit, as a first step in organizing the men of the entire District.

Mrs. Ray L. Hamilton of Beloit was elected president of the Woman's Auxiliary, which met simultaneously with convocation. She succeeds Mrs. John Snyder of Great Bend.

Changes in the officerships of the district were: The Rev. Henry B. Moore, Ellsworth, secretary of convocation, replacing the Rev. William R. Brown of Norton; the Rev. R. L. Clem of Salina replacing the Rev. R. W. Treder of Dodge City; the Council of Advice: John Alden, Ellsworth, replacing Dr. G. E. Burket, Kingman, as a trustee of Church property; J. C. Mohler of Dodge City was made a member of the executive board, and H. B. Bracegirdle, Hutchinson, was appointed to replace G. C. Taylor of Lyons on the Cathedral choir.

Delegates elected to Synod: The Rev. Messrs R. H. Mize, Jr., WaKeeney; Charles Wilson Hutchinson; Joseph Young, Garden City; Messrs. O. S. Dowse, Salina; Frank Neal, Hutchinson; J. F. Walters, Garden City. Alternates: The Rev. Messrs. Douglas MacLaury, Hays; Rev. William Brown, Norton; H. B. Moore, Ellsworth and Messrs. John Snyder, Great Bend; G. N. Waddell, Salina; R. L. Payne, Hutchinson.

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CHICAGO

Catholic Club to Hear

Bishop Burton of Nassau

Bishop Burton, SSJE, of Nassau, will preach the sermon at the April 23d meeting of the Catholic Club of Chicago at St. Luke's Church, Evanston. Dinner will be served at 6 p.m. Bishop Mallett of Northern Indiana will give an address at the table.

MASSACHUSETTS

Let George Do It

Let George Do It is an illustrated pamphlet distributed by the Cathedral Church of St. Paul, Boston. It explains that "George" is typical of the 35 high school boys who work on the Cathedral Farm at Hubbardston for ten weeks during the summer and many weekends in winter. For seven hours a day, six days of each vacation week, "George" cares for chickens and cattle, cuts wood, tends the acres of vegetables, or clears more land. In return for his work he receives room and board and spending money, responsible as his attainments warrant it, and he learns to live a wholesome, strenuous, productive life, seasoned with plenty of swimming and games, and neighborly contact as he helps other farmers in tight spots.

This venture has its financial return. Each Saturday, a Farm Store is operated in Boston, where "George" is cleaned out of 250 dozen of eggs within three hours and chickens and vegetables find ready buyers. It is a very democratic venture. Of course there is the Cathedral Farmer who with his family, helps in the training of the 35 Georges, and also the eight Georgettes who came to the farm for two weeks and canned 1,200 quarts of vegetables and fruit. But the boys elect re-



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representatives to the Farm Council; it is they who have the running of the farm and the oversight of rules and discipline.

Dean Edwin J. van Etten is asking the Cathedral congregation for help toward truck, a pasteurizing house, and other necessities that will enable the Cathedral farm to produce more food and better citizens.

One of the "Georges," now in the Navy, wrote, "If I learn as much and enjoy as much the Navy as I did the farm, I will be a good addition to the Navy!"

CENTRAL NEW YORK

Corporate Communion

Bishop Peabody of Central New York was the celebrant at the eighth annual corporate Communion of the Churchmen's association of Syracuse, held in St. Paul's Church, Syracuse, N. Y., at 8 A.M., April 10th. More than 400 laymen attended.

Speaker at a breakfast which followed the service was the Rev. Dr. David R. Howell, chaplain at Hobart College. Dr. Howell's advice on how to win new members for the Church was to "visit them in their homes, and just talk with them."

WASHINGTON

Cathedral to Stage First American Religious Festival

Plans for a religious festival—first of its kind in this country—to be held from Ascension Day, May 10th, through May 15th, have been announced by the Very Rev. John Wallace Suter, dean of Washington Cathedral, who expressed the hope that the festival will become an annual occasion.

The precedent for such a festival can be found in the great fairs held in English cathedral towns for centuries, officials of the Washington Cathedral pointed out, noting that some of the best early religious drama and music were written especially for such occasions.

The four-day festival is expected to draw Churchpeople and other visitors from throughout the nation in future years, but will depend largely on local attendance this year.

In addition to the services planned, there will be numerous exhibits in the field of architecture, art and allied subjects, musical programs and an outdoor Field Day by students of the Cathedral schools. The exhibits will be open each day, as will the Bishop's Garden, which will be at the height of early summer bloom.

A service in the interest of worldwide church unity is being planned for 4 P.M., May 13th. The speaker will be Dr. Marc Segner, president of the French Protestant Federation and vice-president of the World Council of Churches, who will be the United States with two other World Council leaders—Dr. W. A. Visser Hooft, general secretary; and the Rt. Rev. Dr. George C. K. Bell, Bishop of Winchester, former chairman of the Uni-

versal Christian Council for Life and Work.

The festival will include lectures by Wilbur Herbert Burnham, of Boston, creator of several stained glass windows in the Washington Cathedral; James W. Lane, research assistant of the National Gallery of Art in Washington; and Clifford K. Berryman, who will illustrate his talk on famous Cathedral personalities with drawings.

Bishop Dun of Washington; Dr. Frederick Brown Harris, chaplain of the United States Senate and pastor of the Foundry Methodist Church; and other notable preachers will conduct services during the festival.

Included in the exhibits scheduled will be many Cathedral art treasures which have never been publicly displayed, exquisite laces, embroideries, communion silver, morses, chasubles, crosses and illuminated manuscripts, photographs and etchings of Cathedrals around the world, triptychs from the Army and Navy Citizens Committee, stamps and coins bearing reproductions of cathedrals and churches, stained glass, carvings and other arts which decorate ecclesiastical buildings.

Dean Suter, in announcing plans for the festival, declared that it promises "to be one of the most significant religious events ever held in Washington."

NEWARK

\$100,000 Bequest

On Easter Day, the Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon, Paterson, N. J., announced the release of the final \$25,000 from the executors of the Frederick W. Budd estate to the parish vestry. An initial bequest of \$75,000 from Mr. Budd was received last December.

Of the \$100,000 received, \$65,000 has been invested in United States Government War Bonds and will be so invested until the planned memorial church is built. The remaining \$35,000 has been invested as the Andrew and Selina Harper Dimock Endowment Fund, the income of which is being used by the church treasury to assist in defraying the operating expenses

LONG ISLAND

Consecration Anniversary

Bishop DeWolfe of Long Island is observing the third anniversary of his Consecration on May 1st by a Celebration of the Holy Communion at the Cathedral of the Incarnation, Garden City. After the service all of the clergy of the diocese are to be the guests of the Bishop at a luncheon in the Cathedral house, at which time plans will be discussed for advance work in the diocese.

The Bishop has issued a devotional outline and prayers to be used on April 22d and on April 25th, the opening day of the Conference of the United Nations in San Francisco, throughout the parishes and missions of the diocese.

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COLLEGES

Navy Tribute to Rev. Stuart Cole

Appreciation of the United States Navy for the work of the Rev. Stuart G. Cole, chaplain of the Navy V-12 unit at Hobart College, has been expressed in a letter from Rear Adm. Monroe Kelly, USN, commandant of the Third Naval District. A copy of the letter sent to the Rev. Mr. Cole, now rector of the Church of the Ascension, Rochester, N. Y., was released recently by Dr. John M. Potter, president of Hobart and William Smith Colleges, Geneva.

The letter read as follows: "The Navy is cognizant of your outstanding work as chaplain at Hobart College and the significant contribution you have made to the spiritual life of the trainees attached to the Hobart V-12 unit. The assistance and guidance rendered to these men has been of great value.

"It is a pleasure for me to be able to take this means of expressing our appreciation of your efforts and to wish you continued success in your new endeavor."

Mr. Cole resigned as chaplain of Hobart and William Smith Colleges as of January 1st. Succeeding him is the Rev. David R. Covell, formerly of Detroit, Mich.

Bishop Parsons Delivers

Foerster Lecture

Bishop Parsons, retired, of California, delivered the Foerster Lecture on the Immortality of the Soul at the University of California on April 10th. "Immortality and Fulfillment" was the title of his speech.

The Foerster Lectureship was established in 1928 by Miss Edith Zweybruck in honor and memory of her sister and brother-in-law. It was her request that in each academic year at least one lecture be given on the Immortality of the Soul, or some kindred spiritual subject, not as part of the regular college course, but by an authority specially qualified and specially appointed for the purpose.

Among the previous Foerster lecturers are Dr. Willard Sperry, dean of the Divinity School in Harvard University, 1925; Rt. Rev. Monsignor Fulton Sheen, of the Catholic University in America, 1938; and Dr. William Ernest Hocking, of Harvard University, 1942.

Strengthen Student Evangelism

The Rev. Phillips Prentice Moulton, who is studying for his Ph.D. degree at Yale Divinity School, has been named campus secretary of the Christian Commission on Wartime Campus Missions, sponsored by the United Student Christian Council and the Department of Evangelism of the Federal Council of Churches. He will begin his duties September 1st.

Mr. Moulton will work under a Campus Mission Committee, created by the two agencies for the formulation of program, objectives, and policies in bringing

evangelism to American college and university campuses.

A similar committee during 1938 and 1939 conducted missions to students on 45 university campuses. Since then, student evangelism programs have been directed toward army and navy trainees, under the direction of the Christian Commission on Wartime Campus Missions.

SEMINARIES

Hale Sermons

The Rev. Otis R. Rice, chaplain and director of religious work at St. Luke's hospital, New York, was the preacher of the annual Hale sermons at Seabury-Western Theological Seminary on April 30th and May 1st. His subject was "The Church's Ministry to Returning Servicemen." The Rev. Fr. Rice is also acting chaplain at Columbia University and instructor in Pastoral Psychology at the General Theological Seminary. He has worked with the General Commission on Army and Navy Chaplains and recently completed a series of lectures on pastoral counseling to chaplains at army posts.

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DEATHS

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

Charles A. Jessup, Priest

The Rev. Dr. Charles A. Jessup, rector emeritus of St. Paul's Cathedral, Buffalo, N. Y., died April 13th in the Buffalo General Hospital at the age of 83.

Six times a deputy to General Convention. Dr. Jessup was a trustee of St. Stephen's College, General Theological Seminary, the Church Home, Buffalo, and the Moro Education Foundation.

Born in Brooklyn, N. Y., the son of the Rev. and Mrs. Edward Jessup, he attended St. Stephen's College and General Theological Seminary. He was ordained priest in 1886, and was at the Cathedral of the Incarnation, Garden City, N. Y.; assistant rector of St. Paul's Church, Baltimore; rector of St. Luke's Church, Atlanta, Ga.; rector of Holy Trinity Church, Greenport, N. Y.; and rector of the Church of the Ascension, Buffalo, N. Y., before serving as rector of St. Paul's Cathedral, Buffalo, from 1915 to 1928.

Dr. Jessup was personal chaplain to the late Bishop Brent at the World Conference on Faith and Order in Lausanne, Switzerland, in 1927.

Lysander W. Rose, Priest

The Rev. Lysander Washington Rose, rector emeritus of the Church of the Nativity, Greenwood, Miss., died March 26th in Laurel, Miss., where he had been residing since retiring in 1930. Funeral services were held March 28th by Bishop Gray of Mississippi, assisted by the Rev. Holly Wells in St. John's Church, Laurel.

Born near Richmond, Va., on November 8, 1858, he attended Richmond College and Virginia Theological Seminary, and was ordained priest in 1885 by Bishop Whittle. He married Bessie Edmonston Walker in 1884, and Minnie Strider Marshall in 1924, both of whom are deceased. He has two children.

The Rev. Mr. Rose served churches in Boydton, Va.; Oxford, N. C.; Birmingham, Ala.; Brandon, Va.; Louisville, Ky.; Henderson, Ky.; Laurel, Miss.; and Starkville, Miss., before going to the Church of the Nativity, Greenwood, in 1917. He was an archdeacon in the diocese of Kentucky and served as editor and publisher of diocesan papers in Kentucky, Alabama, and Mississippi.

Mrs. Harry Clarke Plum

Edith Greeley Plum, widow of the Rev. Harry Clarke Plum, died April 4th at her home in Albany, N. Y.

Born October 15, 1874, in Honesdale, Pa., she was graduated from Vassar College in June, 1897; and married June 15, 1897. Her husband taught public school in Cherry Valley, N. Y. While living there Fr. Plum read for Holy Orders and was ordained deacon and priest in 1901. His first charge was Trinity Church, Granville, N. Y. In 1903 he, with his family, went with Bishop Griswold as a missionary in the district of Salina. They returned to the diocese of Albany in 1909 serving St. Luke's, Mechanicsville, N. Y., and as rector and principal of St. Faith School, Saratoga Springs, Fr. Plum died in 1922.

Since then Mrs. Plum has resided in Albany, N. Y. She was a communicant of St. Andrew's Church, Albany, a former diocesan treasurer of the Girls' Friendly Society, and active in the Woman's Auxiliary and other diocesan and local church organizations.

The funeral was April 6th in St. Andrew's Church, Albany, with the Rev. Charles W. Findlay officiating. Interment was in St. Faith's School plot in Greenridge Cemetery, Saratoga Springs, N. Y.

She is survived by four daughters, Mrs. Paul F. Williams, Dorothy, Eleanor, and Elizabeth; a brother, Raymond Greeley of San Gabriel, Calif.; a grandson, Paul F. Williams jr.; and a son-in-law, the Rev. Paul F. Williams, vicar of St. Stephen's Church, Pearl River, N. Y.

CHURCH CALENDAR

April

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

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Solomons Christians

(Continued from page 17)

temporarily limited the number to 45. The school course lasts three years.

If you should wander about the compound observing the daily routine, you would find that the boys arise at 5:45 A.M. It takes little time for them to dress, for that operation consists only in wrapping a piece of cloth about their waists. At 6:15 they enter the chapel for morning prayers or, when a native priest is visiting the school, a celebration of Holy Communion is held. The breakfast which follows is composed of native fruits, and occasionally a duck's egg. Then comes a period during which the boys do the chores, cutting the grass with strips of bamboo stick, raking the dirt floor of the school room, cleaning their dormitories, rebuilding the ruined chapel. (The present chapel is but a temporary one.) The re-

maining three hours of the morning are reserved for classes. Sitting in their bamboo classrooms at small desks made of driftwood, the boys study English, arithmetic, penmanship, Bible, and catechism.

After the noon meal of biscuits, tea, and fruits, they work in their gardens. Out in the bush, each boy has his own garden, where he grows sweet potatoes, corn, cabbage, bananas, pineapples, and a native vegetable, purple in color, and somewhat resembling the cabbage in size, but with a turnip-like texture.

The boys play ball, swim, and race about during their recreation period, but promptly at 5:15 P.M. they gather again in their chapel where the native teacher, Nelson Gan, leads them in Evening Prayer.

Then the boys disappear into the bush, gathering in small groups at their gardens. They prepare their own evening meal. Usually they make a stew. Into a pot or kettle, they drop coconut meat, sweet

potatoes, cabbage, pineapple, bananas, a piece of wild pig, or perhaps a fish they speared during the day. This, well stirred and heated over an open fire, is the native version of a well-planned dinner. The meal ended, they return to their classroom for a final course in geography and hygiene. Then comes bed. There is the usual noise and joking as they enter the dormitories and climb upon their beds which are bamboo-framed and lined with woven grass matting, the whole being suspended above the ground on wooden poles. And so the day ends.

So, today, because there is that missionary, that school, those boys, you may see in some remote village, a group of natives gathered about their evening camp fire welcoming the return of their son, and learning from him that there is a Spirit greater than the spirits of the jungle, a love which banishes fear. It is the spirit and the love of Christ.



CHURCH SERVICES



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

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

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

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

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

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

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

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

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. 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
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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

NEW YORK—(Cont.)

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

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

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

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m. Evensong, 5:30 p.m. Also daily, except Saturdays, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWitt Perry, D.D., Bishop; Rt. Rev. Granville Gordon 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. 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 Wheeler, 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.

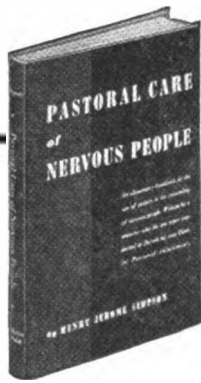
WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

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; Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 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 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. MacCanon
Sun.: 8, 9:30, 11, Daily: 12, Tues.: 7:30, Wed.: 7:30



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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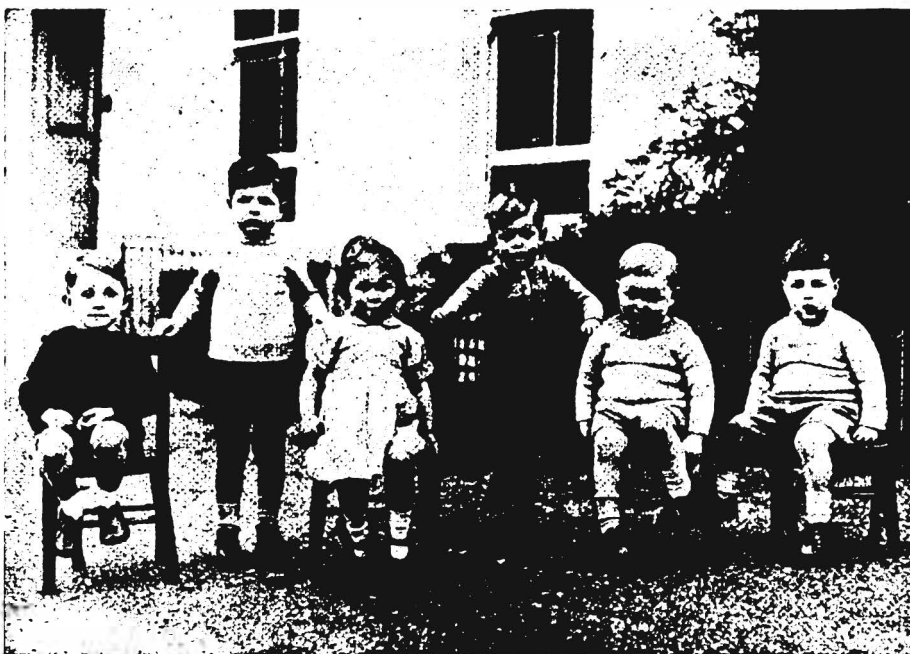
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**SIX OF THE
UNDER FIVES
AT
THE
NURSERY SHELTER
BARTON PLACE
EXETER, ENGLAND**

*Left to Right, Richard Mean, Robert Burke, Barbara Barnes, James Bennett,
David Bennett, Robert Marshall.*

RICHARD MEAN was born in May, 1941, and came to the Nursery when he was just two years old. He was a great fighter then, and though he did not talk, he showed his displeasure by ejaculations that sounded like fierce oaths. His mother said he was beyond her—she could not manage him at all. He is considered one of the Shelter's most attractive children now. He still has high spirits, is a born comedian, and very lovable.

ROBERT BURKE, who will be four years old in June, has lived at the Nursery for one year. Happy and contented, he chatters the live-long day in his not too clear speech.

BARBARA BARNES, three years old, is a dainty little girl, very attractive, who came to the Nursery in August, 1944. She talks very well and plays intelligently.

JAMES BENNETT, four, came to the Nursery with his brother in September, 1944, to be away from the flying bombs. He is an ultra-sensitive child and cries broken-heartedly on the least provocation. At first he found it very difficult to live among a group of children, but now he cooperates well, if not upset. He talks a great deal, but it is not easy to decipher his words.

DAVID BENNETT, three, brother of James, has grown from a dependent baby to a sturdy, self-reliant youngster since his arrival at the Shelter in September, 1944. He is a most affectionate child.

ROBERT MARSHALL, who will be three in October, is in the aggressive stage of his development and children of his own size avoid him lest he should attack them. He is more infantile than he should be because his mother deserted him and he was cared for by his grandparents. He is improving as he becomes more interested in his toys, and more sure of himself in the Nursery.

This is the first of a series of advertisements showing the children at Barton Place, Exeter, England. Their care has been provided by Living Church readers for several years. If you would like to contribute to the support of one of these children, send your check to the Nursery Shelter, Living Church Relief Fund, 744 North Fourth Street, Milwaukee 3, Wis.