

The Living Church

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

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Righteousness’ Sake”**

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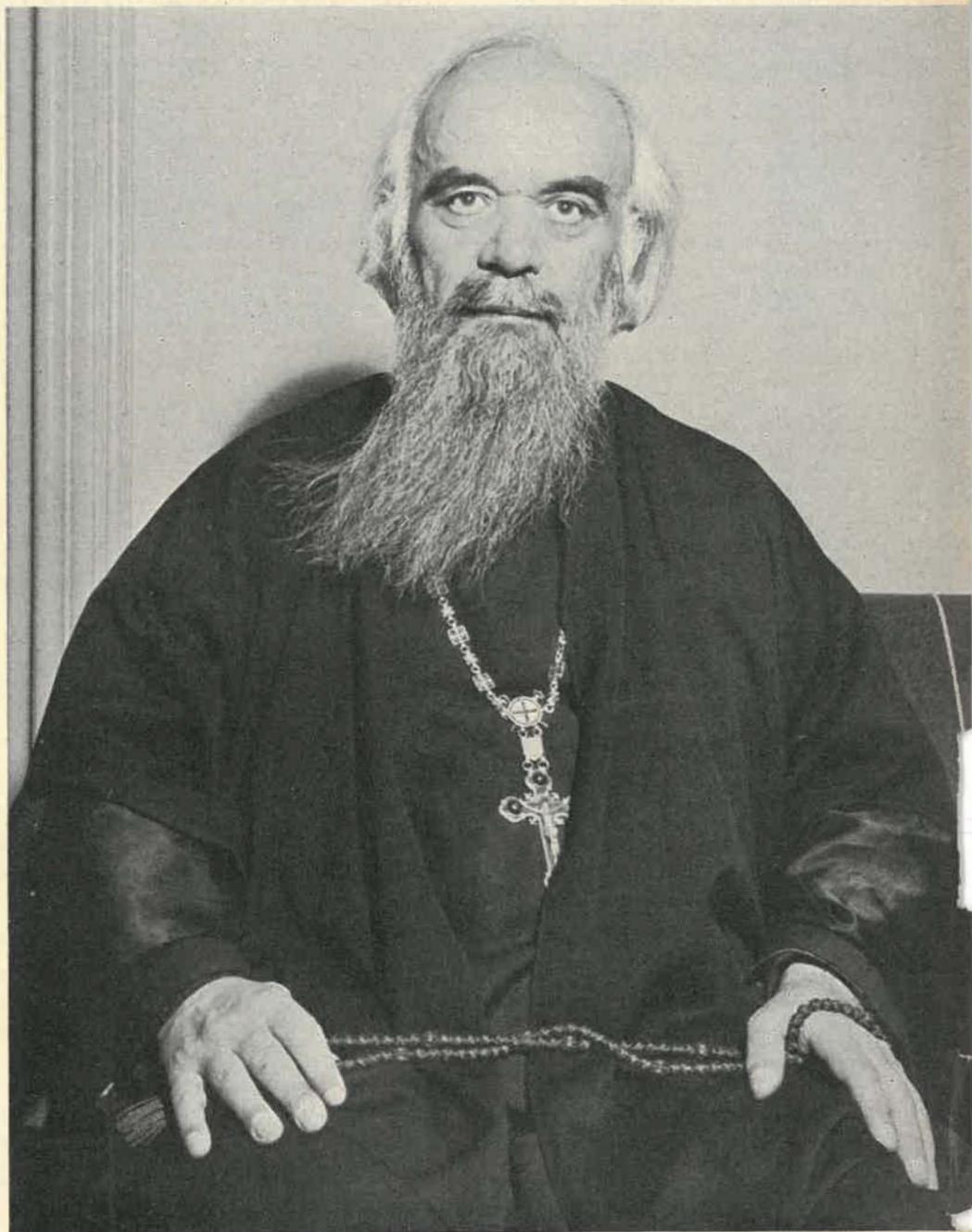
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THE BISHOP OF OCHRIDA AND ZICHA

Bishop Nicholai, released from Dachau by American arms, reports the spiritual condition of Yugoslavia today in an interview with Miss Elizabeth McCracken. [See page 8.]

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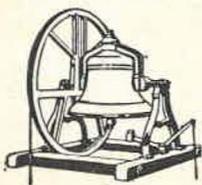
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THIS WEEK

Yugoslavia is always in the news these days, as one of the danger spots where Russian and British-American interests meet. Bishop Nicholai, whose interview with our associate editor, Miss McCracken, provides this week's leading article, describes the religious issues in the Yugoslav conflict. Holy Week is a good time in which to read the story of the Yugoslav people, as told by one of them who went from Dachau to exile.

"The Cradle and The Cross," a Holy Week meditation, is by the Rev. **Hobart D. McKeehan**, a minister of the Evangelical and Reformed Church. His church, the Abbey Church, Huntingdon, Pa., was designed by Ralph Adams Cram. Somehow it pleases us to know that the article, with its vigorous orthodoxy, was prepared as an address at Kings Chapel, Boston, a former Episcopal church which is now in Unitarian hands.

One of the critical issues before the Church this year is the revision of the marriage canon. The **Commission on Holy Matrimony** has issued a report in good time for the Church to study and discuss it; and to facilitate the study and discussion, we present the text of the report on page 13. In our editorial columns, we present our own views about the Commission's proposal. Essentially, it seems to us that it provides for up to 94 different standards as to what constitutes a "genuine" marriage — which seems to us like too many.

Next week's issue, the Easter number, will have a cover picture well worth framing — a brush drawing by the distinguished Colored artist, **Allan Rohan Crite**, of the angel rolling the stone away from the tomb. Other features will include a number of fine poems and an article by **Bishop Pardue** of Pittsburgh on the evidence for the Resurrection.

The week following will be our Spring Book Number. Publishers this year have met, like the rest of us, with so many difficulties and delays that some of the important titles originally planned for the Lenten season are just coming out. The issue will contain a fascinating article comparing the recent literary works of **C. S. Lewis** and **Aldous Huxley**.

And two weeks after that will come the Church School Number, with the results of the annual essay contest and extensive information about the Church's schools. That issue will also contain the report of the Spring National Council meeting, at which much of the discussion will undoubtedly be on matters to be presented to General Convention.

PETER DAY.

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The Postal Life & Casualty Insurance Company, 5559 Postal Life Building, Kansas City 2, Mo., has a new accident policy for men and women of ages 65 to 85.

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GENERAL

BUILDING FUND

Dr. Pardee Resigns as Secretary

The Rev. Charles L. Pardee, D.D., has submitted to the trustees of the American Church Building Fund Commission his resignation as secretary, effective April 1st.

Dr. Pardee has served as trustee and secretary for more than 30 years. When he assumed the office in 1915, the fund was small and its services were little known throughout the Church. He at once began a campaign to infuse new life into it, and through his efforts the work of the Commission prospered. Today the building fund is an active and well known agent of the Church which it serves by aiding, through loans and gifts, in the erection and repair of Church buildings. Dr. Pardee will continue as a trustee.

Because of his work on the Commission and as secretary of the House of Bishops for 18 years, Dr. Pardee is known widely throughout the Church and his friends are numbered by thousands. He is a native of New Haven, Conn., born there in 1864, a graduate of Yale. He received an honorary degree of Doctor of Divinity from Washington College, Maryland, in 1913.

Dr. Pardee's early ministry was with the City Missions in Bridgeport, Conn. He was later rector of parishes in Connecticut, Iowa, Pennsylvania, and New Jersey. At that time he was writing a series of Church school lessons and was author of *The Way to the Altar*, *The Three Hour Service*, *The What and Why of Confirmation*, and other religious books and articles.

One of Dr. Pardee's associates at Church Missions House commented on his



DR. PARDEE: 30 years of aiding churches to build.

"magnetic personality, lively humor, and love for his Church, with a keen desire to help those who called upon the Commission for aid," as his outstanding characteristics.

During the 65 years that the fund has been in existence, reports of the Commission compiled on January 1st show that the fund has helped with the construction of over 3,000 churches, rectories, and parish houses around the world. There is a relatively small permanent fund of \$868,404. In a constant turnover of the fund, 1,155 loans totaling \$3,917,851 and 1,948 gifts from income in the sum of \$965,441 have gone into the dioceses and districts.

bury, All Hallows, etc., "but," he adds, "these are private ventures and not in any sense appeals from the Church of England. They can take their chance without episcopal sanction or support either from this end or from yours. As between the Church of England and the Episcopal Church of the United States there will be no appeal."

The Archbishop's letter was in reply to an inquiry by the Presiding Bishop as to whether the Church in the United States would figure in reconstruction plans of the Church of England, there being some confusion in this country as to whether the English Church was to share in the Reconstruction and Advance Fund.

RELIEF

Newly Formed Fellowship Group Passes Easter Relief Resolution

At a meeting of about 100 Liberal clergy and laymen at St. Bartholomew's Church in New York City, it was unanimously decided that this group would constitute itself as the diocesan branch of the Episcopal Evangelical Fellowship. The following resolution was introduced and passed unanimously:

"We the members of the New York diocesan branch of the Episcopal Evangelical Fellowship, would hereby go on record as believing that Easter, 1946, presents to the people of the churches a great opportunity to curtail local Easter expenses for the sake of famine relief. We believe that expenses for clothes, decorations, flowers should be drastically curbed for the sake of famine relief. We commend especially the Presiding

The Living Church

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

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RECONSTRUCTION

"No Appeal" from Church of England

Presiding Bishop Tucker has received a letter from the Archbishop of Canterbury, stating positively that "there will be no general appeal encouraged by us at this end for which we should ask for the attention of the Church in America. I fully recognize the generous spirit of your letter and fully recognize the constant generosity of your people, but I am sure there is no ground for a general appeal from this country for their churches."

The Archbishop pointed out that it is possible that friends of certain British parishes may help those special parochial rebuilding programs, Coventry, Canter-

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

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Bishop's Fund for World Relief as the logical recipient of sums of money for distribution through the Church Committee for Relief in Asia, the Commission for World Council Service of the World Council of Churches, and the American Friends Service Committee. We commend especially the plan in operation in some churches whereby only a fraction of the offerings given in memory of those who have entered Eternal Life is spent for flower decorations and the balance, 90% or more, is sent at once for material relief."

Famine Relief Instead of Flowers

"This is a year when the Easter parade should give way to Easter Famine Relief," said the Rev. Elmore McKee, rector of St. George's Church, Stuyvesant Square, New York, when he announced that Easter flower decorations of the church would be at a minimum this year. Instead, the offering, given in memory of members and friends of St. George's who have died, will be used, through the Presiding Bishop's Fund for World Relief, for the relief of famine and suffering in Europe, Africa, and Asia.

"The church will be bare because our gifts will be shared. Those who have entered Eternal Life will be honored by these gifts to help the living. Surely it would be their wish.

Unified Church Agency

Creation of a unified relief agency to carry on the work of the Church Committee for Relief in Asia, the Church Committee for Overseas Relief and Reconstruction, and the Commission for World Council Service was approved by the American Committee of the World Council of Churches at a meeting in New York.

The American Committee's action followed acceptance of the plan by the Federal Council of Churches and the Foreign Missions Conference of North America.

Approval by the World Council group is the final step before creation of the committee which will proceed with the organization and adoption of by-laws for the new, unified agency. [RNS]

ORTHODOX

Alaskan Bishop Assumes Duties

The Rt. Rev. John Zlobin, recently consecrated Bishop of Russian Orthodox churches in Alaska is expected in Juneau shortly. He will have 150 Russian Orthodox churches under his jurisdiction. For the past 16 years, Bishop Zlobin has had charge of the historic St. Michael's Church at Sitka, a place visited by thousands of tourists. He was consecrated by Metropolitan Theophilus at San Francisco. [RNS]

Annual Fellowship Meeting

A representative company of members of the Orthodox and Anglican Fellowship were present at the annual meeting, held April 1st, in the Close of the Cathedral of St. John the Divine, New York City.

Evening Prayer was sung in St. James' Chapel of the Cathedral, the Rev. Canon Edward N. West officiating. The business session was held at St. Faith's House, New York Training School for Deaconesses and Other Church Workers. Deaconess Ruth Johnson, head of the school, was hostess.

Canon West, president of the Fellowship, presided, introducing the Rev. Dr. Edward R. Hardy, who spoke on "The Anglican Communion," with references to all its branches. It is the new plan of the Fellowship to give, at alternate meetings, addresses on the faith and order of Orthodox and Anglicans, respectively, with only one address at a meeting.

The following officers were elected: Honorary presidents, Bishop Manning of New York and Archbishop Athenagoras; president, the Rev. Canon Edward N. West; vice-presidents, the Rev. Dr. Lauriston L. Scaife and the Very Rev. Drs. Basil Eftimious and Joseph Pishtey; corresponding secretary, the Rev. Dr. Edward R. Hardy; recording secretary, Miss E. Reutsky; and treasurer, Ralph Montgomery Arkush. The council members elected are the Rev. Drs. Robert P. Casey, Vasile Hategan, William H. Dunphy, A. Kokkinakis, Elmer Templeton; Prof. George P. Fedotov; and the Very Rev. Drs. Joseph Dzvonchik, John Hundiak, Douchan J. Shoukletovich, and Sergius Snegireff. On a special motion, seconded and unanimously carried, Bishop Nicholai of Ochrida and Zicha and Bishop Iriney of Dalmatia were elected honorary presidents for the duration of their stay in America.

ORGANIZATIONS

Evangelical Conference on Unity

Evangelical Churchmen of the Middle-West and South will hold a two-day conference at Christ Church Cathedral, Louisville, Ky., May 7th and 8th, as one of the two conferences to be held in May under the auspices of the Episcopal Evangelical Fellowship. A similar gathering for Eastern Evangelicals will be held in Washington later in the month.

The purpose of the Louisville gathering is to provide an opportunity for an understanding and discussion of the movement for unity with the Presbyterian Church in the USA and for the need for revision of the marriage canon. There will also be discussion of the need for Evangelical unity. Final arrangements for speakers have not been completed as yet, but the program will include addresses by Bishop

Tucker of Ohio and Bishop Scarlett of Missouri.

The conference is the result of similar plans made by a committee of the diocese of Missouri and a committee of Fourth Province Evangelicals. The two committees decided to join forces, and accepted the invitation of the Kentucky group to meet in Louisville.

The conference committee includes Bishop Clingman of Kentucky; Dean Wicker of Christ Church Cathedral, Louisville; the Rev. R. Malcolm Ward of Maumee, Ohio; the Rev. J. R. Pattie of Lakewood, Ohio; Dean Sweet of Christ Church Cathedral, St. Louis; the Rev. Charles D. Kean of Kirkwood, Mo., the Rev. Charles F. Penniman of the Episcopal Educational Center, St. Louis; and the Rev. J. Francis Sant of St. Louis.

Seaboard Conference Scheduled

Philadelphia has been selected by the American Church Union as the meeting place for the eastern seaboard area conference for priests of the Episcopal Church. The conference is scheduled for the period from April 30th to May 2d.

The Rev. Daniel Corrigan will preach at the opening Evening Prayer service at Holy Trinity Church on April 30th. On May 1st Bishop Hart assisted by Bishop Remington will be the celebrant at a corporate Communion for the attending clergy.

That afternoon Dr. Leicester C. Lewis, New York, will deliver a paper on "Church Unity—Theological Considerations." The Rev. Don Frank Fenn will speak on the same subject from a practical point of view that evening.

The last day of the conference will be devoted to the presentation of "The Theological Emphases of Marriage and Divorce." Dr. Howard Klien and Dr. Thorne Sparkman will present the problems in relation to marriage and divorce.

RELIGIOUS ORDERS

St. Gregory's Priory Moves

The Benedictine Monks of St. Gregory's Priory, Valparaiso, Ind., have just

Ballots for the Suffragan Bishop of Michigan

St. Paul's Cathedral, Detroit, March 26, 1946

	Nominating*		First		Second		Third	
	C	L	C	L	C	L	C	L
Richard S. Emrich	25	35	33	53	50	74	56	97
Russell S. Hubbard	9	37	11	46	17	60	21	67
Dudley S. Stark	10	31	14	28	15	32	6	7
Rollin J. Fairbanks	4	19	1	11	1	5	1	3
Irwin C. Johnson	13	13	12	16				1
Gordon Matthews	10	10	9	5				
Ernest E. Piper	7	9	4	10				
Berton S. Levering	2	6	1	10	3	5		

*The following clergy also received votes on the nominating ballot: Kirk B. O'Ferrall, Charles W. Hughes, Henry Lewis, Otis G. Jackson, David T. Davies, Horace Donegan, by the clergy; James G. Widdifield, D. T. Davies, Henry Lewis, Clark L. Attridge, G. Paul Musselman, Lane Barton, Bernard I. Bell, Francis B. Creamer, and C. W. Hughes by the laity.

moved to their new home of 126 acres four miles northwest of Three Rivers, Mich. The farm has 80 acres of rich arable fields and a spring-fed lake overlooked by a 200-foot hill with a grove of hardwood trees. Well up this slope is a plateau, the location for the future monastery. An eight-room house will serve the order's immediate needs. Bishop Mallett of Northern Indiana will continue as the visitor.

The larger area will help the monastery to be self-contained, and help make possible a real community of contemplatives.

SOCIAL ACTION

Surveys Show Lax Marriage Action

Asserting that Protestant clergymen "have been lending themselves to a careless type of marriage procedure," Dr. Edwin Dahlberg, pastor of First Baptist Church, Syracuse, N. Y., declared in Buffalo that surveys "indicate that 72% of our pastors have no pre-marital conference with young couples planning marriage."

Eighty-five percent of the pastors have no systematic follow-up after couples are married, he told the General Ministerial Association in St. Paul's Cathedral.

Dr. Dahlberg indicated, however, that the trend "is changing for the better, particularly among younger ministers" who instruct couples in psychology, money management, proper sex attitudes, and matters of faith. [RNS]

NATIONAL COUNCIL

Engineering Missionary Appointed

Elmer L. Munger, for the past several years resident in Omaha, has been appointed for missionary service in the Philippine Islands, according to an announcement by the Overseas Department of the National Council. Mr. Munger, an engineer, expects to sail for the Far East in April, and will be associated with J. Van Wie Bergamini, the Church's Far Eastern architect, in the reconstruction of mission property in the Philippines and in China.

Dr. Ward to Sail for China

Provisionally appointed for missionary service last year, Dr. Paul L. Ward will sail for China within the next few months, according to the announcement from the Overseas Department of the National Council that the appointment stands. Dr. Ward will join the teaching staff of Central China College at Wuchang.

Dr. Ward is a member of Trinity Parish, Washington, D. C., with degrees from Amherst and Harvard. He has taught history at Harvard and Radcliffe, and also at Russell Sage College, Troy, N. Y. He has worked in summer camps, leading in athletics, did research work at Harvard for three years, was secretary of publication, Mediaeval Academy of America, and for the past three years he has been with the Office of Strategic Services, Washing-

ton, D. C., principally as assistant section chief and liaison officer.

In New England Dr. Ward was active in organizing student Christian activities under sponsorship of the Student Christian Movement.

FEDERAL COUNCIL

New Veterans' Director

The Rev. Reuben W. Coleman, formerly director of religious education for the



RNS

MR. COLEMAN: Succeeds Rev. Beverley Boyd in Federal Council post.

Disciples of Christ, has been appointed director of the Commission on the Churches' Ministry to Returning Service Men and Women of the Federal Council of Churches.

Associated with him as cooperating staff members will be the Rev. Beverley Boyd, a priest of the Church, who, because of ill health, found it necessary to relinquish the executive leadership of this commission, and the Rev. Seward Hiltner, executive secretary of the Council's Commission on Religion and Health.

INTERNATIONAL

Chaplain for the Queen Mary Reports Many Brides Anglicans

Chaplain Frank L. Titus of the army is now chaplain of the *Queen Mary*, the first time there has been an Episcopal chaplain aboard the ship.

The ship has just docked with 2,300 passengers on board, mostly brides and babies. The church attendance totaled 7,500, and 13 christenings were held on the voyage over. The program which called for daily Morning and Evening Prayer had the spacious main lounge crowded each time. There were three celebrations of the Holy Communion.

A large percentage of the brides were communicants of the Church of England,

but most of them were not aware of the name of the Church in America.

GI Brides' Names Sent to Chicago

Bishop Conkling of Chicago has received the names of two British wives of servicemen who will be located in Chicago. The names were sent by Major Emmett G. Jones, transport chaplain, with the request that the Bishop refer the names to the proper parishes.

Chaplain Jones distributes a mimeographed form to all the young women who are on their way to this country, and asks them to supply the information requested, that he may help them find a Church home in their new location. The form asks the address in the United Kingdom, the name of their church there, religious affiliation, address in the United States, and the names of their children.

WORLD COUNCIL

Committee for Refugee Entry

A seven-man interdenominational committee has been named by the Commission for World Council Service in New York to facilitate the entry into this country of foreign refugees under the provisions of President Truman's recent directive.

Announcement of the committee was made at the bi-monthly meeting of the American Committee for the World Council of Churches by the Rev. Herbert C. Lytle, assistant director of the Commission for World Council Service. Dr. Almon Pepper is the Episcopal Church representative to the committee.

Contributions to the Commission in the first quarter of this year totaled \$1,013,000, Mr. Lytle revealed. This amount almost equals the entire sum given during 1945. Expenditures during the three months have been \$988,000 of which \$240,000 have been used for purchase of surplus United States, Swiss, and Swedish army stores.

Mr. Lytle reviewed relations of the Commission with the United States government, pointing out that although its requests for opening of relief and mail services, and the sending of money to Germany had been granted, the Commission is still working for the same ends in regard to Japan. [RNS]

CONFERENCES

Vocations for College Women

Seventy-five alert young women from 20 New England colleges attended the recent vocational conference for college women sponsored by the Church through the Commission on College Work in the First Province, the College Work Division of the National Council, the Woman's Auxiliary, and the Church Society for College Work. The meeting was held in Southborough, Mass., March 15th to 17th.

Between 15 and 20 girls signified their serious intent to adopt some phase of Church work activity as their life vocation.

JAPAN

Bishop Sasaki Takes Needed Rest

Bishop Sasaki of Tokyo, Presiding Bishop of the Holy Catholic Church in Japan (Anglican), has been ordered by his physicians to take a rest and has been relieved temporarily by the Japanese House of Bishops from his ecclesiastical duties.

Bishop Sugai of South Tokyo will take over as Deputy Presiding Bishop and Acting Bishop of the whole Tokyo area.

The House of Bishops, which met in Tokyo to take this action, also passed a resolution welcoming the forthcoming visit of a deputation from the United States, England, and Canada.

The House, in addition, made its first official request for the return of missionaries. The bishops asked that 18 missionaries, all of them teachers, be sent to Japan immediately. They will be placed as follows: six in St. Agnes' School, Kyoto; two in St. Michael's School, Kobe; two in Shoin Girls' High School, Kobe; four at St. Paul's University, Tokyo; three in St. Margaret's School, Tokyo; and one in St. Luke's School of Nursing, Tokyo. [RNS]

Ash Wednesday in Tokyo

A clipping from the *Nippon Times* describing Ash Wednesday services in Tokyo recently reached THE LIVING CHURCH office. The sub-head read "Episcopalians Expand Activity Following Policy of Religious Freedom," and the write-up verified the statement.

Ash Wednesday services were celebrated by the Rev. Peter Takeda, chaplain of St. Luke's International Medical Center, at the Chapel of the 42d General Hospital, by the Rev. K. Akiyama, rector of Holy Trinity Church, the former American congregation, at Aoyama Itchome, and by the Rev. M. Nosse, priest of St. Andrew's, the former British congregation, at the temporary lean-to church, where Army Chaplain Robert Gumm also officiated. Services were also conducted at Memorial Hall in Yokohama, at All Saints' Chapel of St. Paul's University, and at the restored chapels of St. Margaret's Girls' School and Koran Jo-Gakko (St. Hilda's Girls' School).

According to Bishop Sasaki of Tokyo, the wheels of reorganization of the Church in Japan are steadily going forward since the special December synod. The general reorganization plan is being centered on the rehabilitation of the episcopate, emergency housing for the 71 destroyed parish churches, and theological training.

ENGLAND

Bishops Named for Visit to Japan

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has named two Anglican bishops to join representatives of the Church of England in Canada and the Episcopal Church in the United States in

bringing greetings to the Holy Catholic Church in Japan (Anglican).

The bishops are the Rt. Rev. Samuel Heaslett, Assistant Bishop of Sheffield, who, until 1940, was Presiding Bishop of the Japanese Church; and the Rt. Rev. John Charles Mann, Assistant Bishop of Rochester, who was formerly Bishop of Kyushu. [RNS]

AUSTRIA

German Clergy Escape Expulsion

German clergymen will not be expelled from Austria with other German nationals, the Bavarian Commissioner for Refugee Problems reported in Munich, Germany, after a discussion with the Austrian Repatriation Committee.

German members of religious orders are also excepted from the mass expulsion of Germans from Austria. [RNS]

CHINA

Wusih Ruins Symbolic of War Days

Church property in China escaped only complete destruction at the hands of the Japanese. All that remain in most instances are the shells of buildings. Miss Gertrude Selzer, a Church worker in Shanghai, describes the prevailing conditions at Holy Cross Church and St. Andrew's Hospital in Wusih, which she visited recently.

"The church compound," Miss Selzer writes, "is occupied by the Chinese troops who took over from the Japanese. The army promised to move, and the question of the day is, 'When?' I went into all the buildings and, as I went from room to room, looked for something familiar but not one stick of furniture remains. At the church I found nothing but an empty building. Everything had been removed—all the furnishings from the sanctuary, altar ornaments, and church furniture. The building itself appeared to be undamaged.

"I hope it will be possible in the not too distant future to refurnish the church, which will be no small task. The church had been built as a memorial and was the gift of a former New York Churchman. It was the loveliest church in the diocese and was notable among churches in China.

"On the compound of St. Andrew's Hospital, only one section is occupied by the soldiers. A small staff is endeavoring to keep the hospital open but the task is rather discouraging. Practically all bedding and other supplies had been carried away. Buildings are much in need of repairs. The Japanese did leave a few valuable pieces of equipment, a portable X-ray, complete equipment for a dental clinic, and a large light over the operating table. Many of the hospital's former employees are at work.

"Never have I traveled on such trains. Not an undamaged coach to be found, just a mass of odds and ends of coaches. I arrived at the Shanghai station an hour

before leaving time, but found all coaches full and people standing in the aisles. You cannot imagine the confusion, but we reached our destination on time."

Girls' School Plundered

By Keen-eyed Japanese

Conditions at St. Faith's School for Girls in Yangchow, China, were described in a recent letter to this country from Miss Althea Bremer, head of the school, who returned to the missionary district of Shanghai to take over the reorganization of the school.

"The city gates, the crowds, the rics, the wheelbarrows, the great city wall, the rutty lanes—they were all the same, and when we came within view of St. Faith's red-tiled roof, I could discern no difference from the outside. But inside, . . . The school building has suffered no great structural damage, so far as I know, but lacks outside doors, inside walls, locks, windows, and furnishings, besides being too filthy for any language.

"Before we left, all the valuable equipment of the school and of the house, pianos, organ, laboratory, library and office equipment, guest hall furniture, chapel and chancel furniture, had been placed in the school attic and sealed with false walls, but not a vestige remains except a few of the carved chapel benches, a guest hall chair, a tea stand or two, and a damaged electrolux.

"One pleasant surprise was that when two of the staff broke through the ceiling of the residence porch into the eaves, they found everything that we had hidden there, linen, dishes, rattan chairs, mattresses, electric light bulbs, kerosene stoves, and clothes."

Miss Bremer intimated that when money is forthcoming for reconstruction, major repairs will be made, and it is hoped they can be finished in time to reopen St. Faith's in the autumn.

Yangchow is a city of about 100,000 some 200 miles northwest of Shanghai.

CANADA

Degrees for European Christians

Honorary degrees of Doctor of Divinity will be conferred *in absentia* on two famed European Churchmen by Pine Hill Divinity Hall, theological school of the United Church of Canada in Halifax, N. S., at the annual convocation to be held April 10th.

The two Churchmen who have signified their pleasure at the proposed honor are Bishop Eivind Berggrav of Oslo, Primate of Norway, and Pastor Martin Niemoeller of Berlin, Germany, both of whom won the plaudits of the world for their defiance of the Nazis in the recent war. They are being honored by Pine Hill as representing all the clergy of the oppressed countries who were firm in their stand for freedom of religious expression.

Originator of the idea of honoring Bishop Berggrav and Pastor Niemoeller

was Dr. Alexander E. Kerr, former principal of Pine Hill Divinity Hall, but now president of Dalhousie University.

INDIA

Roman Catholic Union Asks Protection of Christian Rights

A demand for constitutional guarantees to protect religious and educational rights of India's Roman Catholics was voiced in

resolutions adopted at a meeting in Nagpur of the Catholic Union of India. The Union said Indian Catholics do not seek special privileges, but constitutional rights which "are common to all."

Another resolution condemned as "unjust and tyrannical," educational policies proposed by the provincial Travancore government under which primary schools managed by private agencies would be eliminated from the educational field.

The resolution charged that Christians in Travancore are experiencing other dis-

abilities, including refusal of government permission to open places of public worship and burial, and forfeiture of property owned by converts to Christianity. On the other hand, the Union said, "enormous privileges are granted to those reconverted from Christianity to Hinduism."

It was also claimed that a number of proposed reforms would reduce Christians to political subjugation. The Union asserted that Christian leaders are not permitted freedom of expression, and Christian publications are banned. [RNS]

Religion In Art

By WALTER L. NATHAN

El Greco: Christ Bearing the Cross

AT FIRST glance, this painting of Christ with the Cross may give the impression of being a work of recent date. The rapid, summary handling of the brushwork, the simplicity of the design, and directness of forceful expression are familiar characteristics of modern art. These qualities have indeed caused the revival, after centuries of neglect, of El Greco's fame. Modern painters discovered in him a herald of their own struggle to free art from a realism which had lost its justification in an age of photography, and he is now accorded a place among the greatest.

Domenico Theotocopuli was born on the island of Crete, studied in Venice and Rome, and settled in Toledo, Spain, where he was called "El Greco," the Greek. He found the ardent religiosity of this center of the Counter-Reformation ideally suited to his own fervor and piety which he poured forth in a stream of portraits and religious paintings.

Nothing is tame and commonplace in El Greco's work. He impatiently discards traditional rules of composition and coloring. His deliberate use of distortion compares to that seen in Byzantine mosaics and medieval sculpture and gives his figures a significance beyond earthly reality. The human form, under his hands, becomes an almost transparent mirror of spiritual experience.

Christ is ascending the road to Calvary. None of the throng of loyal followers and curious spectators are visible; He is alone with the Cross and with God. His eyes are filled with the sublime presence of the Father and shine, through tears of pity and shame for man, with the assurance of the mystic union which already pervades His entire being.

Jesus does not question the wisdom that guides His steps. He has accepted the Cross as if it were part of Himself, and the heavy burden has grown so light His slender hands need scarcely touch it. The sky bursts into blue and white flame behind the tortured head and forms a halo around it, but the lips, though signed by bitter anguish, emit no cry of pain.

In the aspiring, upward-leading lines of this great painting El Greco unforgettably summarizes the meaning of the Passion.



CHRIST BEARING THE CROSS: *Painting by El Greco (1541-1614). Courtesy of Fogg Museum of Art, Harvard University, Cambridge.*

The road which Christ so steadfastly walks will not end on Calvary. Beyond the darkness of the Cross it leads to eternal life.

“Persecuted for Righteousness’ Sake”

By Elizabeth McCracken

BISHOP Nicholai of Ochrida and Zicha, Yugoslavia, freed from the Dachau concentration camp in 1945 by the American Army, is in New York for an extended visit. He preached in the Cathedral of St. John the Divine on March 3d, in Grace Church on the evening of Ash Wednesday, in St. George’s Church on March 13th, and in Trinity Church on March 31st. The Bishop, who visited New York in 1921 and in 1927, shows the effects of the four years which he spent in various Nazi concentration camps; but his voice is as full and strong as ever and he is even more eloquent. Bishop Nicholai has made only the most casual references to his prison experiences; his sermons and addresses have all been on the spiritual life of individuals and nations.

In an interview at St. Sava’s deanery, where he is the guest of the Very Rev. Dr. Douchan J. Shoukletovich, dean of St. Sava’s Serbian Orthodox Cathedral, the Bishop replied to questions and added comments on still other serious matters to which he has devoted study and thought.

Mentioning the second World War and its meaning, Bishop Nicholai said: “Speaking as a theologian, I can say: this war has the same meaning as the First World War. From the first war, the Lord expected a spiritual issue. But men looked for a material issue and struggled for 20 years for material welfare and self-enjoyment. Then the Lord, with pain, permitted this second great war, again expecting a spiritual issue. Whether this generation is going to regard God’s will more than the postwar generation of the First World War, we shall see.”

In answer to an appreciative comment on his book, *The Spiritual Rebirth of Europe*, Bishop Nicholai said simply: “That was a very small voice. But I heard a thundering voice of warning to Europe from a great man of India. About 15 years ago, Rabindranath Tagore read a lecture in Belgrade, in which he said: ‘I have visited Europe and I return now to my own country with deep sadness. Europe has fallen away from God. And I assure you unless Europe returns to God she will be ruined in this generation.’ These prophetic words were spoken by a man who did not profess the Christian Faith!”

With extreme gravity, Bishop Nicholai spoke of what he termed “the greatest sin of Europe”: “That sin is *organized* atheism. In every generation there have existed persons who did not believe in God. Even King David mentions the fool who said: ‘There is no God.’ But never before was there organized atheism on a large scale, with absolute power over the social, political, and economic life of men, nations, and states. This unheard-of phenomenon is an awful fact in our generation.”

Bishop Nicholai went on to speak with profound emotion of the plight of his own people under what he designated as “or-



BISHOP NICHOLAI: *Leaving Dachau in April, 1945.*

ganized atheism,” saying: “The Serbian people have suffered cruelly, and equally, from both kinds of atheists. You would be sickened to listen to descriptions of the havoc and the slaughtering of the people, first by the Nazis and Fascists, and afterwards by the Communists. To both kinds of atheists human life is a trifle; the system is all.”

Bishop Nicholai went on to speak of the present situation in Yugoslavia, saying: “I am not a politician; I know nothing of politics. I am a theologian, and I speak as a theologian. In my country, I see something quite different from anything we have ever had in our past experience. For the first time in our national history, atheists are ruling over it. Under the Turks, who ruled my country for five centuries, our people were able to survive, body and soul, even more religious than before, though the rule of the Turks was cruel enough. The Turks believed in God. But if the atheists are allowed to dominate our country, not for 500 years but for 50

years, the new generation will be either dead or, what is worse, unbelieving. The atheistic rulers of Yugoslavia are now making all effort to ‘reeducate the youth’—which means to make it atheistic.”

Mention was made of reports that all believers were in jeopardy. Bishop Nicholai replied: “The Nazis made a difference in their treatment of the Orthodox and the Roman Catholic Christians. The Roman Catholic Church suffered nothing under them. Now, however, it is reported, both Churches are equally suffering under the present Belgrade government. And not only the Christians of all denominations but also the Moslems—that is, all who believe in God—are suffering.”

NAZI TREATMENT OF THE CHURCH

“In my country the Nazis were cruel beyond measure. They killed 20 priests in my diocese alone in the first year of the war. But, in their hypocrisy, they allowed some of our religious festivals to be held; for instance, they allowed in the schools the festival of St. Sava, our patron saint of schools. Also, they allowed Church processions with the Litany on the Festival of the Epiphany. This year, 1946, both practices have been forbidden by the Communist government.”

“I am sure that had the Nazis won the war—God forbid!—they would have done the same thing. They would have tried to put an end to Christianity not only in our country but in their own, too. For the Nazi chauvinists and the Communists, though two extremes, meet at the end. The symbol of this meeting might be the Indian picture of the serpent biting its own tail.”

Asked whether Pan Slavism had anything to do with religion and the Church, he gave an interesting analysis of it, saying: “Pan Slavism in the 19th century was an evangelistic idea. The genial Russians, like Homyakov, Kiryevsky, Danilevsky, and especially the great prophetic romantic, Dostoevsky, were progenitors of the freed and united Slav nations: Poles, Serbs, Czechs, Karpathians, Croats, and Ukrainians. These great men proposed to unite these nations into an organism to *serve* the nations of the East and of the West, in the name of Christ. That idea, being religious and Christian, appealed very much to the heart of every Slav. But the atheistic Pan Slavism, now preached from Belgrade, has a conquering and imperialistic aim. This neo-Pan Slavism has not united but divided the Slav world as never before. At least eighty million Slavs are against it. And neither our Serbian Church nor any other Orthodox Church, has anything to do with this political Pan Slavism.”

A question was then asked as to the present condition of the Serbian Orthodox Church, its clergy and its people. Bishop Nicholai’s face grew bright as he answered the two parts of the question: Were the clergy downhearted; and was the faith of

REPROACH

THIS Holy Week
By candle-light,
I see Thy yearning
Face anew;
I bow my head
In agony,
For I have crucified
Thee too.

ELIZABETH BECK DAVIDSON.

the people at all wavering? The Bishop answered: "The clergy are high of heart. Our bishops and priests stand heroically, doing under the tight conditions what they can to save the souls of their impoverished, down-trodden, and ill-treated religious people. All reports affirm that the people are now going to the churches more than ever before, when they can. If they are forbidden to go to the churches, they go to the cemeteries, to pray there. Their so recently dead lie there, and there the people can show their sorrow. They feel near to the blessed saints of other times. No training schools for the clergy now exist; but some attempt is made to train privately. The Church is strong, in these hard conditions. From the Metropolitan Joseph and his synod consisting of Bishops John, Emilian, Nectarius, and Benjamin, to the last village minister, the clergy are living and working as heroes."

Regarding the destruction of churches, Bishop Nicholai said: "I do not know how many have been destroyed. But I know that my own Monastery of Zicha has been destroyed. This monastery has been to the Serbian people what Westminster Abbey is to the English and Rheims to the French. Our kings were crowned there, and our archbishops enthroned. It has been burned down. Many and many other monasteries and churches have been destroyed; but I do not know how many."

The last questions had to do with the needs of the Serbian people, and what the Bishop had found in the United States and England most encouraging to him in regard to help for Serbia. He said: "It is according to eye-witnesses that I speak of what the people need most. These witnesses are English and American, as well as our own refugees. I can say that *food, freedom, security, and justice* (and I underline these words) are considered luxury in my suffering country. Could you imagine America without one of these essential things?"

"Encouragement? The best encouragement to me is that I see at the head of affairs here and in England, and in a few other governments, spiritual people, God-fearing people, many of them practising Christians. These top people represent in reality the souls of their nations. That will save those nations and, through them, I hope, God will send salvation to us."

Bishop Nicholai graduated from the theological seminary in Belgrade, where he later became professor of theology. He received the degrees of Doctor of Philosophy and Doctor of Divinity from the University of Berne, Switzerland. Bishop Nicholai has spent considerable time in England. He received there the degree of Doctor of Divinity from Oxford University and from the University of Glasgow. In April, 1941, on the Sunday before the Nazis entered Belgrade, Bishop Nicholai preached in the cathedral there, urging his congregation to remain true to the Serbian traditions of freedom and the Christian Faith, at any cost. The Nazis immediately arrested him. For four years he was in various concentration camps. Neither his physical nor his moral courage nor his Christian Faith faltered throughout that long ordeal. Of it he said quietly: "God was with me. From believing in God, I came to know God."

The Cradle and the Cross

By the Rev. Hobart D. McKeehan, D.D.

IN ALL the world few things are more unlike than a cradle and a cross. A cradle is the creation of love; a cross is the creation of hate. A cradle is meant to nurture life and save it; a cross is meant to mutilate life and destroy it. A cradle is a symbol of innocence and hope; a cross is a symbol of sin and despair. And yet two of the holiest days of the year—Christmas and Good Friday—are in celebration of these very dissimilar creations of man, a cradle and a cross. Indeed, no one can understand the Christian religion, or even begin to do so, who has not learned to kneel before both a cradle and a cross: a cradle in the shadow of a cross and a cross in the light of a cradle.

Jesus, says the Evangelist, was born in a barn. He had an animal's crib for his advent cradle. It was a crude, yet not unworthy, setting for history's most important event. It was a simple but significant symbol of the mysterious blending of a mother's lullaby, unearthly music, shepherd's prayers, wise men's gifts, starlight and stable-straw, dust and divinity—out of which have come the fact and faith and fancy of Christmas carols and yuletide cheer. And, continues the Evangelist, Jesus died upon a cross, and the crib in which He was born and the cross on which He died were less than five miles apart.

Life is just like that. It is made up of cradles and crosses—of innocence and love and hope, and of sin and hate and despair. The lights of Bethlehem are always falling upon the clouds of Calvary. The Lenten season is a reminder of this truth. We cannot think of the Child of Mary and of God without thinking in terms of a cradle and a cross—the one meant and used to nurture the Christ life and the other meant and used to destroy it.

All about our wounded, yet divinely wonderful world, there is an invisible yet very real line of separation between men. On the one side of that line are those who seek to build cradles; on the other side are those who are busy erecting crosses. The tragic agony of civilization is caused by the ceaseless tension between those who would build and safeguard cradles and those who would erect and employ crosses. Today there are millions of men and women who, like Joseph and Mary, would nurture the divine Life through love; unbelievable as it is, there are those who, like Herod, would destroy that Life if they could. Perhaps no better or more searching question could be asked of one's own soul than this: In all that I think, will, and do, am I a helper of Mary or of Herod? Do my attitudes toward God and man tend to make the world of tomorrow a new Bethlehem or a new Calvary? Am I making it easier for the builders of

cradles or for the makers of crosses?

Reflecting upon these two ageless and unaging symbols—a cradle and a cross—one comes face to face with the greatest of all mysteries. It is the mystery of love and iniquity. It is the mystery of life and death and of what is beyond death. Life is essentially tragic, but triumph comes through and out of tragedy. This is the Christian insight which only the combination of Bethlehem, Calvary, and Easter has made possible in our world. All great literature, from Sophocles to Shakespeare and beyond, ends in tragedy. The New Testament is the one exception. For, if the cradle in which He was born and the cross on which He died were only five miles apart it must not be forgotten that the cross on which He died and the Easter grave from which He rose in timeless triumph were less than three days apart.

It is a part of the mystery of life that cradles and crosses are somehow related. When the young mother lifted the divine Child from His cradle, she started forth in the direction of a cross. Of Mary, with all her love and faith and beauty, it was prophesied: "Yea, a sword shall pierce through thine own soul also." There is a deep sense in which her Son was born that He might die.

But it is also true that He died in order that He might live—and live as man never lived before—unlimited by time or locality. The shadow was ever over His cradle, but the light of the cradle was never extinguished by the darkness of the cross.

This Lenten season, the first following what seemed to have been the almost universal crucifixion of total, global war, should set our hearts to pondering anew the mystery of cradles and crosses. For some years it seemed evident that the builders of crosses were outdoing the builders of cradles and, in a sense they were; but it is our certain faith that, in the long run, the future will belong to those who build and protect cradles and not to those who erect and employ crosses. The future belongs to the persecuted and not to the persecutors; to tolerance and not to intolerance; to love and life and not to hate and death. If the cradle and the cross stood less than five miles apart, the sin-created darkness of Calvary and the splendor-smitten dawn of Easter day were less than three days apart. Nay more, that cross, once touched and transfigured by the light of Easter dawn, tells us the greatest of all secrets. It reveals the mightiest of all mysteries and the home of every deathless hope. What is it? It is that by the power of the cross our hearts may become cradles for the very life of God.

As Long as They Both Shall Live

THE Joint Commission on Holy Matrimony has issued a thoughtful report which is the product of Church-wide consultation and study over a period of six years. Yet, its concept of "God-made marriage" appears to be significantly different from that of our Lord and the early Church, if the Biblical records in the Church's possession may be deemed even approximately trustworthy.

The issue between the two points of view seems to depend on whether husbands and wives are to be considered members of the family in the same sense as parents and children. The parent-child relationship remains real no matter what judicial or individual decisions change the circumstances of its expression. Parents and children are "one flesh" in spite of any possible estrangement. If a court gives the custody of children to some other guardian the fact remains that this guardian is not a real parent, and is only exercising functions which the parents ought to assume; and the parents can reassume these functions whenever their intention and ability to do so can be demonstrated.

Even when legal adoption provides a parent-child relationship most nearly comparable to divorce and remarriage, it can be morally justified on the part of the blood parents only by the most extreme circumstances, and in the last resort it cannot destroy the reality of parenthood.

Our Lord's "one flesh" doctrine, as we understand it, asserted that this real family relationship is established between husband and wife by their mutual entry upon the married state. Its dissolution is not a real sundering of the bond of kinship, but a legal fiction sometimes made necessary by mental, moral, or spiritual failure of one or both of the parties. It appears to be generally forgotten that Christ's teaching on this subject was an *explicit refusal to agree with the marital "liberals"* of the day. As the report of the Commission emphasizes, He was no lover of regulations and prohibitions; He declared that the holy institution of the Sabbath was made for man, not for the Sabbath. He was not thinking of external regulations but of the nature of things in His teaching on marriage. And His teaching constituted an assertion that the marital relationship cannot be laid down.

The Commission's report finds in the clause, "What God hath joined together," a reference to the higher purposes of matrimony. It pleads for an extension of the significance of the words, "free and competent," to rule out "a marriage in which the parties barely know one another, or in which there is no intention to form a lifelong union, or in which either does not comprehend at all the spiritual significance of the marriage, or in which neither recognizes the meaning and necessity of God's grace, or in which there is a hidden and disastrous weakness of character not evident at the time but manifest later on." These situations do not all stand on the same footing, but some of them, at least, might be considered to make a supposed marriage of no effect from the beginning. As one reads on, however, it becomes evident that the Commission contemplates a far greater relaxation of the standard of indissolubility: "It is, we think, true that in most material failures the parties were never married as the Church conceives marriage." *I.e.*, the fact of divorce itself is almost enough to prove that the marriage was never valid!

If this were true, it seems to us that a bishop would hardly

need a court and a national Marriage Commission to advise him. All he would need to do would be to ascertain by a few kindly questions whether the parties were just being stubborn with each other or had really decided to call the whole thing off.

WITHOUT question, the "higher purpose" of the procreation of children is the bringing into the world of one more child to love God and be loved by Him, together with the spiritual deepening and tempering of the parents. Yet, if the child does not love God, or if the parents fail in their spiritual tempering, the solution cannot be to undo God's act of bringing the child into the world as the child of those particular parents. In extreme cases, a legal separation of parents and children can be effected; but in most, parents and children undertake their inescapable duty to try again.

Similarly, it seems to us that our Lord's expression, "What God hath joined together," is not a reference to the higher purposes of marriage, but a solemn underlining of the absolute finality of the entry upon the married state. It lays upon the man and the woman obligations to fulfil those higher purposes; or, having failed, to try again. Even repeated or apparently permanent failure does not, and cannot, put asunder what God has joined together — it cannot result in either the ending of the marital state or complete release from its obligations.

If our Lord had meant something different, He had ample opportunity to say it, and His disciples had the opportunity to record it. He could, for example, have referred His hearers to the principle that "marriage is made for man, not man for marriage," thus cutting the Gordian knot of the Hillelite-Shammaite controversy over divorce grounds by raising it to the higher level of the God-given purpose of marriage. Instead, He talked about God's creating them male and female, and making them "one flesh."

Then, if the most recent scholarly inquiry into the original text is reliable,* He illustrated His point by saying that a divorced man who takes a new wife is guilty of committing adultery; and that a man who marries a divorced woman is guilty of committing adultery. This statement simply does not, and cannot be made to, fit with the cheerful assertion of the Commission that "in most marital failures the parties were never married as the Church conceives marriage." The Commission's statement, indeed, would imply that there is a good chance that half the people in any city block are living in an adulterous relationship without knowing it. Until one of the spouses died, the other could never be sure that His marriage had been a genuine one, as the Commission on Holy Matrimony conceives marriage. This slipshod concept seems to us to be far removed from our Lord's challenging but clean-cut statement of the permanence of marriage.

THE Commission is right in pointing to the surrounding pagan matings as crying out for vigorous action by the Church — and for a kind of action which is directed toward saving sinners rather than erecting barriers to salvation. It is wise in emphasizing the fact that the Church's legislation applies (in so far as it is legislation, rather than statement of

**Christ and Divorce*, by Felix L. Cirlot, 1945.

Outstretched Arms

BLESSED Saviour, who at this hour didst hang upon the Cross, stretching forth Thy loving arms, grant that all mankind may look to Thee and be saved." This brief noonday prayer is widely used in the Church. Brief as it is, it sums up the confident faith of the Church that the Crucifixion was no slip-up in the divine plan, but the supreme act whereby God stretched forth His arms — the arms of Jesus — to gather in all those who would respond to His call.

In this year of the Lord, the clouds of war have begun to lift; UNRRA and other agencies are moving forward to feed the starving, clothe the naked, and comfort the afflicted. The Episcopal Church, through its Reconstruction and Advance Fund, is playing a part, even though it be a small part, in rebuilding a world in which life will have the significance God means it to have. And yet, whenever a man prepares to congratulate himself on his contribution for missions or for relief, he should compare it with the example of his Lord. Have we done all that was within our power, as a Church, as a parish, individually? Have we stretched out our arms in self-sacrifice so complete and wholehearted that it bears comparison to the sacrifice of Christ? When, at our Easter Communion, we offer "our selves, our souls and bodies," will that offering be the reasonable, holy, and living sacrifice that we declare it to be?

For, in leaving His Church on earth to be His mystical body, our Lord placed in our feeble arms the task of fulfilling His mission and redemption. He did not leave us merely our own resources. Through the Sacraments we are born into that body, endowed with the gifts of the Holy Spirit, fed with His life, cleansed from our sins, healed from our infirmities, and empowered for our functions as His ministers. But all these gifts of His grace are nothing without our acceptance of our responsibilities as Christians.

God-given truths) only to the Church's membership. But we believe it is wrong, and gravely and dangerously wrong, in proposing that the Church's marriage law be designed to apply to Churchpeople substantially the same standards as those of secular society.

In the administration of any marriage law, there will be the possibility of abuses, such as the Roman Catholic abuse of the principle of annulment. There will inevitably be a certain number of "hard cases" against whom it would be unfair and unwise to apply the canonical sanctions. But, if we understand the Commission on Holy Matrimony correctly, it would erect the abuse into the established use, providing ecclesiastical annulment for "most marital failures." Rather than apply the law with discretion as the present canon provides, it would base the law itself on the hard cases. In secular law, this would be comparable to repealing the law against theft in order to avoid the danger of applying it harshly against a man who had stolen to feed his starving children.

The essence of the canonical changes by which the Commission would put its point of view into effect is the replacement of the provision against remarriage after divorce (except after divorce for adultery or upon a finding of ecclesiastical nullity for certain specified causes) with a provision permitting remarriage after a finding that "no marriage bond as the

The Good Friday Offering is such a responsibility. Dedicated to the Church's work in the Holy Land and the support of the Russian Orthodox Theological Seminary in Paris, it is peculiarly appropriate for Good Friday because it represents a gift to work in which the American Episcopal Church does not have the controlling voice.

The Reconstruction and Advance Fund is such a responsibility. Of every dollar given to the fund, a tithe—10%—is dedicated to the relief of suffering in Europe and Asia, and the rebuilding of the life of our sister Churches. The rest of the fund will go to restore and build up the work of our own Church all over the world, that it may proclaim the invitation of those outstretched arms.

The forthcoming General Convention is such a responsibility. Will its budget for missions, for Christian education, for social service represent a reconversion of the Church to individual, parochial, and diocesan self-sacrifice for the cause of Christ?

For the pattern of successful spiritual life is a Cross. It represents not only the surrender of our bad habits, our little sins, but the surrender of our very selves that others may be brought to God. Sacrificial giving is giving that presses upon our comforts, our social obligations, our family responsibilities, our educational and cultural pursuits. Sacrificial living, life in Christ, is the richest and most abundant life known to man; but it must begin with death, with losing every good or bad desire in the desire to love and serve God. "The dearest idol" which separates us from God may be some worthy project—a new home, a new parish house, even a new church. For any of these things may be our effort to conform God to our plans instead of conforming ourselves to Him.

"Not my will, but thine, be done." If Christ Himself had to bend His sinless human will to the Father's, we who are His followers must do the same.

same is recognized by this Church exists." This finding is to be made by the bishop or ecclesiastical authority with the advice of a court, and perhaps also with the advice of a national Commission on Holy Matrimony. (See proposed Canon 16, Section V; proposed Canon 17, entire.)

Such a provision, if the Church were of one mind, or even nearly of one mind, on the subject, would be unexceptionable. It is vague as to what sort of causes might lead to the finding that "no marriage bond as the same is recognized by this Church" exists, restricting these causes only by the general statement that marriage is "a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto" and "is lifelong." If these words mean what they say, proof that at any time in the past such a union existed between a particular couple would preclude the possibility of a favorable decision on the plea for a declaration that "no marriage bond . . . exists." Under this canon, in many dioceses there would be no change whatever in the administration of divorce-and-remarriage cases. The presence of the impediments specified in the former canon, with the possible addition of lack of baptism, would be the only grounds on which the right of remarriage could be granted; for the marriage vows themselves would generally be sufficient proof of the initiation of the "physical, spiritual,

and mystical union" by "mutual consent of heart, mind, and will."

But in other dioceses, the language of the canon is vague enough to admit of the extreme interpretation, bolstered by the Commission's own report, that no marriage which has led to divorce could possibly have been a "real marriage" in the first place. Some dioceses, in other words, would be ecclesiastical Renos, granting decrees perhaps even to those whose cases had already been unfavorably passed upon in other dioceses. Everything would depend on the bishop's subjective judgment as to what constitutes a "marriage bond as the same is recognized by this Church."

THE Episcopal Church has often reconciled widely contrasting points of view on important religious matters by the principle of straddling the question at issue. But it has done so, in the historic Catholic manner, by providing certain objective standards which must be upheld no matter what the personal opinions of the persons involved. There can be no doubt whether a man is a priest, whether a person is baptized or confirmed, whether the Holy Communion has been validly and lawfully celebrated, as long as the objective standards are maintained, even though there may be many differences of opinion about the exact significance of what is done.

In this proposed canon, however, the principle is reversed. Whether or not a person is validly and lawfully married is taken out of the realm of objective fact and thrown into the realm of conjecture. Exactly identical circumstances will be the basis of opposite determinations with different sets of parties in different dioceses. The result of this chaotic situation is not pleasant to contemplate. It would inevitably lead to serious differences between different parts of the Church.

We take sharp issue with the Commission's implicit assumption that most divorces ought to be granted, and its implied corollary that a good many marriages which are now held together in obedience to Christ's teaching ought to be dissolved. It is our belief that the vast majority of divorce cases are not "hard cases" at all, but rather cases where a moral and social obligation that ought to be fulfilled is too readily cast aside. The commonest cause of divorce, as we have seen it, is simply a refusal to continue past the point of fatigue. Those who have carried on past the point of fatigue, and got their marital second wind — and almost every couple has to go through such an experience — have done no more than the majority of divorcees could have done if they had applied their best efforts and mutual self-sacrifice to it. In this they should certainly be upheld by Church and State.

That there are hard cases, no one will deny. The present marriage canon provides a way for priest and bishop to judge them in the light of mercy as well as discipline. But the present canon does not, and no future canon should, provide a way whereby the Church itself takes a hand in *creating* the situation which Christ defined without qualification as "adultery."

There are many constructive aspects to the proposals of the Commission on Holy Matrimony. But the failure to recognize that husbands and wives are, in the eyes of God, members of one family just as much as the children are, seems to us to vitiate completely its proposals to deal with the problem of divorce and remarriage. It has clearly failed to avail itself of the latest scholarly investigation on this subject, and has equally clearly departed from the historic position of the Anglican Communion and of Catholic Christendom. We are confident that General Convention will reject this latest pro-

posal to release men and women from the obligation they assume in marriage, to have and to hold, for better or for worse, for richer or for poorer, in sickness and in health, as long as they both shall live.

Iran, Russia, and the Atom

IF THE United Nations Security Council has not been able to settle the Iranian question, it has at least avoided wrecking itself on the Scylla of ignoring the problem or the Charybdis of attempting the impossible. And the most important consideration of the United Nations just now is self-preservation.

This is not to say that the form of the United Nations is to be preserved at the expense of its purpose. The League of Nations continued to perform some of its international functions even after the world had been plunged into the war that it was intended to prevent. But it would be very easy to wreck the infant United Nations in its early stages by forcing it to attempt that for which it is not yet ready. Some day it may be hoped the United Nations will be strong enough to bring even great powers before the bar of international justice; but at this point there is neither precedent, nor power, nor a body of international law to give force to any such attempt.

The Charter of the United Nations was designed to provide a working international organization for a world at peace. It was not designed to set up almost overnight an organization that could deal immediately with an acute question involving a charge of aggression against one of the major powers, before most of its agencies were set up and while the ink was scarcely dry on its signatures. Yet in spite of the fact that this challenge came so early in its life, the United Nations has acted through its Security Council courageously and forthrightly.

The Russians, conscious of the fact that the Council appears to have forced them out of Iran, are now demanding that the Council admit that they never did have aggressive intentions there. Whatever may be the merits of this position, the world breathes more easily with the knowledge that Russian troops are departing, and leaving behind them the same Iranian government with which the USSR once had a difference of opinion.

Looming in the background is the far more serious problem of the control of atomic energy, and the relation of the atomic bomb to future military establishments. On this issue the organization of the United Nations is ultimately likely to stand or fall. America cannot long retain the "secret" of the atomic bomb, if indeed it is still a secret. The scientists who developed it have warned us repeatedly that it cannot be kept secret; that within two or five or ten years any nation with a high industrial capacity will be able to manufacture atomic bombs in almost any desired quantity. Therefore ultimately, whether we like it or not, there must be international control, or some irresponsible nation will set off the blast that will plunge the world into a holocaust that will make the two world wars look like mere curtain-raisers.

The United Nations is our only hope, under God, of an international organization that may grow strong enough to curb the destructive use of atomic energy. That is why it is of the utmost importance to preserve the United Nations Organization while it is new and weak, and build it into the strength that it must have, rather than to wreck it at the outset by demanding that it take a perfectionist attitude toward the immediate problems with which it is faced, even though those problems themselves are of very great importance.

A Marital Court With Wide Discretion

The Report of the Joint Commission on Holy Matrimony

THE Joint Commission on Holy Matrimony presents the following report to the General Convention of 1946, and proposes the adoption of the resolutions attached to it. The report and resolutions represent the unanimous agreement of the members and associate members of the Commission.

The Commission has held only three meetings in the triennium for reasons of economy. Much of the discussion has been carried on through correspondence, and much of its action accomplished through sub-committees. At the request of the Woman's Auxiliary, the president of the House of Deputies appointed two women as associate members, and the Commission was glad to give them a vote as well as a voice. The secretary of the Commission, the Rev. Stephen Bayne, Jr., entered the Navy in 1944, and the Rev. Arthur Kinsolving, D.D., became secretary pro tem. When Dr. Kinsolving was made Bishop of Arizona, the vacancy among the presbyters was filled by the appointment by the president of the House of Deputies of the Rev. Albert A. Chambers of Central New York. Bishop Kinsolving, however, was retained as consultant of the Commission and the Rev. Beverly Boyd, D.D., was appointed secretary pro tem.

It seemed to the Commission essential that the question submitted to it be discussed widely and intelligently by the Church. We therefore asked for the appointment in each diocese of a committee on Holy Matrimony to study the question and advise the Commission. Fifty such committees were appointed.

Next we enlisted the good offices of a number of recognized scholars to write papers dealing with the basic principles upon which the Church's attitude should rest, and published them in a series of tracts as follows:

I. *The New Testament on Marriage*, by Burton Scott Easton, S.T.D., of the General Theological Seminary.

II. *Notes on the History of Marriage Legislation*, by Frederick A. Pottle, Sterling professor of English, Yale University.

III. *The Mind of Christ on Marriage*, by Frederick C. Grant, Th.D., of Union Theological Seminary; *The Theological Aspects of Christian Marriage*, by W. Norman Pittenger, S.T.M., fellow and tutor of the General Theological Seminary.

IV. *Jesus' Teaching on Divorce*, by Sherman E. Johnson, Ph.D., associate professor of the New Testament at the Episcopal Theological School, Cambridge.

These tracts were distributed to the diocesan committees along with an introductory pamphlet containing articles by Dr. Walter Stowe and Dr. Kinsolving relating to the proceedings of the last Joint Commission and the questions raised. A copy of this report of 1943 was also sent to the committees. The Commission

takes this opportunity to express its deep sense of gratitude to the writers of the tracts which are a valuable contribution to the literature on the subject and to the thought of the Church.

Finally, a questionnaire was formulated by a committee of the Commission and distributed. This pointed out the questions involved and focused the thought of the committees upon them.

From the reports of the diocesan committees as well as from the proceedings of the last General Convention, the Commission has concluded that there is a widespread and growing feeling in the Church that for one reason or another the present Canon 16 does not express the mind of Christ and does not minister to the welfare of society, and that it should be changed. With this view the Commission agrees. That the present canonical attitude of the Church towards divorce and remarriage is both ineffective and untrue to the underlying purpose of marriage seems evident to the Commission. The underlying purpose of marriage is to build a united and enduring home in which children will be spiritually and physically equipped to meet life successfully, and also to develop spiritually husband and wife by their ministration each to the other and to their home. Social conditions today emphasize as never before the need of such homes. Juvenile delinquency, the "problem child," and even the psychopathic child are in nine cases out of ten the product of disunited, loveless, and broken homes. And such homes are multiplying at an alarming rate. Furthermore, hasty "war marriages" are more and more ending in divorce. The Church is not true to the underlying purpose of the Christian conception of marriage if, in the face of these conditions, she does not clarify in her own mind her primary duty to aid in the building of united homes. This means that her legislation should aim not only at keeping married people together, however disunited they may be, but in making provision for proper preparation of marriage, in ministration to the family unit, and in the case of utter marital failures in helping to build new and better homes. This last entails a canon flexible enough to enable the Church to deal with individual cases of divorce and remarriage upon their merits which again means reposing discretion in the administrators of the law.

Your Commission is fully awake to the need of legislation that will enable the Church to further the underlying purpose of marriage in the face of society's desperate need. At the same time we are conscious of the difficulties and dangers that stand in the way. There seems to be no doubt that Christ's teaching was that in a God-made marriage a lifelong bond is created, mystical but none the less real. That seems to be the meaning of "They twain shall be one flesh," and "Whom

God hath joined together let no man put asunder." It is similar to the bond created by Baptism whereby a child is made a member of Christ's Body. It is similar to "the mystical union that is betwixt Christ and His Church." A marriage therefore which is dissolved for superficial reasons by a court may still be a marriage in the eyes of God. Christ's teaching is not a law, nor is it an ethical precept; it is a statement of fact. The ethical portion of His teaching about it is not primary but derived from the nature of the fact. We should lose more than we can gain if the Church's legislation even in the face of social necessity so "lets down the bars" as to deny the mystical and sacramental content of matrimony and its lifelong character.

Your Commission therefore is deeply concerned to find the theological ground upon which the underlying purpose of Christian marriage may be served and yet its profound significance may be maintained. We are certain that such ground exists. For Jesus's teaching invariably was concerned with furthering the underlying purpose of an institution or a law. "The Sabbath was made for man and not man for the Sabbath" is the classic expression of that attitude. And to us it seems that His unvarying emphasis upon the spiritual content of behavior, motive, and intention points a way. Not that His teaching regarding the nature of marriage is a "counsel of perfection"; it cannot be that if it is a statement of fact. But the criterion of true marriage lies in the parties' consent of heart, mind, and will to the union. If such consent is not given by reason of spiritual, mental, or physical incompetence, or fraud, the indissoluble bond of marriage is not created.

The historic Church has faced the same difficulty that we are facing. The practice of "economy" and "dispensations" shows that she often puts the underlying purpose of a law above literal conformity to it. With regard to marriage she has solved it in the Western branch by a recognition of the principle that the mystical bond is not created unless the partners are free and competent to give consent to its creation. Your Commission proposes the same solution, save that we would have the Church recognize that the words "free and competent" in the Church's conception must rest upon qualities of the inner man and have a wider meaning than the civil law gives them and a less legalistic interpretation than one branch of the Catholic Church gives them. With such wider meaning their absence might not be evident until the strains of married life bring them to the surface, but even latent at the time of marriage they prevented the forging of the indissoluble bond. In one word every marriage is not a God-made marriage, but it is the God-made marriage that is indissoluble according to our Lord's

teaching. A marriage in which the parties barely know one another, or in which there is no intention to form a lifelong union, or in which either does not comprehend at all the spiritual significance of the marriage, or in which neither recognizes the meaning and necessity of God's grace, or in which there is a hidden and disastrous weakness of character not evident at the time but manifest later on—a ceremony cannot make such a union a true marriage in the Church's conception. It is, we think, true that in most marital failures the parties were never married as the Church conceives marriage. Your Commission therefore recommends a canon with this theological background.

We lay the responsibility of discovering whether a marriage is a true union upon the bishop and a court. This means great responsibility for them but it is the only way, we believe, that the Church can discharge her important duty. Furthermore, we recognize that the Church should not legislate save for her own members and we have therefore specified that only active members of the Church can apply for the bishop's judgment in regard to marriage. The court will, we believe, serve a triple purpose: it will gather facts and form opinions, more objectively and efficiently than the bishop alone; it will relieve the bishop often in embarrassing situations; it will reduce the number of applications for judgments.

We have also made provisions for a permanent Commission on Holy Matrimony to collect and codify the records of judgments so that little by little a code of procedure may be built up to guide bishops and courts, and also so that objective opinions can be given bishops and courts when sought in specific cases.

Scholarship seems agreed that adultery, as a ground for divorce, as in our present canon, has no scriptural authenticity, and we have therefore omitted it from our proposed canon. Certain sections in the canon proposed in 1943 seem to us valuable, but in the interest of brevity and simplicity we have transferred them to other canons such as Canon 44, Of Ministers and Their Duties, or Canon 15, Of Regulations Respecting the Laity; or we have embodied them in a resolution, as in

the case of the statement to be signed by prospective brides and grooms.

We are conscious of the fact that there is a desire on the part of the Church for a simple and brief canon. We have tried to comply with that desire, but we believe that the importance of the subject must have precedence over brevity and simplicity, and that we have been as brief and as simple as it is possible to be if both the cause of truth and the cause of social need are to be served adequately.

[The following resolutions are appended to the report for action by General Convention.]

I. RESOLVED, (the House of _____ concurring), that Canon 16 be amended to read:

CANON 16

Of the Solemnization of Holy Matrimony

I. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

II. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract marriage according to the laws of the State.

(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of the Church.

(c) He shall have ascertained that at least one of the parties has received Holy Baptism.

(d) He shall have instructed the parties as to the nature of Holy Matrimony.

(e) The intention of the parties to contract a marriage shall have been signified to the Minister at least three days before the service of solemnization; PROVIDED, that, for weighty cause, the Minister may dispense with this requirement, if one of the parties is a member of his congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the Minister shall report his action in writing to the Ecclesiastical Authority immediately.

(f) (i) There shall be present at least two witnesses to the solemnization of the marriage.

(ii) The Minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the ages of the parties, their resi-

dence, and their Church status, and the witnesses, and the Minister shall sign the record.

III. It shall be within the discretion of any Minister of this Church to decline to solemnize any marriage.

IV. No Minister of this Church shall solemnize any marriage except in accordance with these Canons.

V. Except as provided in these Canons, no member of this Church shall enter upon a marriage when either of the contracting parties is or has been the husband or wife of any living person.

II. RESOLVED, (the House of _____ concurring), that the present Canon 17 be amended to read:

CANON 17

Of Regulations respecting Holy Matrimony

Sec. 1. The provisions of this Canon shall apply only to active members of this Church in good standing.

Sec. 2. (i) Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, and any person, being a member of this Church in good standing, who desires to marry a non-member of this Church whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, may apply to the Bishop or ecclesiastical authority of the Diocese or Missionary District in which such person is domiciled, for a judgment as to his or her marital status in the eyes of the Church, or for permission to be married by a Minister of this Church, provided one year shall have elapsed since the entry of the judgment of said civil court.

(ii) The Bishop or ecclesiastical authority, being satisfied that the parties intend a true Christian marriage, or that the applicant in good faith desires a judgment, shall refer the application to a court or to advisors (hereinafter called the Court) constituted and prescribed for that purpose by Canon of the Diocese or Missionary District, which shall proceed to receive such evidence as the applicant and any other person permitted by the Court to do so shall present, and thereupon render an advisory opinion in writing upon the law and facts to the Bishop or ecclesiastical authority.

(iii) The Bishop or ecclesiastical authority, proceeding then in accordance with the canon law, shall render judgment, in writing to the applicant.

(iv) If all the members of the Court do not concur in its opinion the Bishop, or ecclesiastical authority, upon receipt thereof, shall transmit the record, together with an opinion of the Chancellor of the Diocese or Missionary District, to the Commission hereinafter constituted.

(v) The Bishop or ecclesiastical authority in such case, may in his discretion defer his judgment until receipt of the opinion of the Commission on Holy Matrimony.

(vi) There shall be a permanent Commission on Holy Matrimony of this Church appointed triennially by the Presiding Bishop by and with the advice and consent of the House of Bishops and consisting of three presbyters and two laymen, learned in the canon law, who shall hold office for three years and be eligible for reappointment.

(vii) The Commission on Holy Matrimony, upon receipt of the record in any application as provided in subdivision (iv) hereof, shall review the same and render its opinion in writing to the Bishop or ecclesiastical authority.

(viii) Each opinion of the Commission on Holy Matrimony rendered under this Canon by the Commission shall be printed, omitting the names of the applicant and all other

THE SACRAMENT OF WOOD

WAS it in truth all sorrow, Mother,
When by the Tree you stood,
Or did your mind recall another
Sacrament of wood?

Recall a manger lined with straw
Guarding your newly-born?
Was it a cradle that you saw
When that same flesh was torn?

I think you touched the hallowed Rood,
Mother, in aching loss . . .
And then with joy you understood
And knelt to kiss the Cross!

LOUISA BOYD GILE.

parties and witnesses, and a copy sent to the Bishop or ecclesiastical authority of each Diocese and Missionary District.

(ix) The Bishop or ecclesiastical authority shall take care that his judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto and is lifelong; but when facts are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority.

(x) Every judgment rendered under this Canon shall be made a matter of permanent record in the archives of the Diocese or Missionary District.

(xi) Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a Minister of this Church.

III. RESOLVED, (the House of concurring), that Canon 44 be amended by inserting the following Sec. 2 (b) and the succeeding subsections be lettered accordingly: "Every Minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children, and the Christian doctrine and discipline of marriage, together with the particular ministration of the Word and Sacrament and the work and worship of the Church of which the family and its members have need for the fulfilment of the Christian life."

IV. RESOLVED, (the House of concurring), that Canon 44 be amended by inserting the following Sec. 2 (c) and the succeeding subsection be lettered (d) "Every Minister in charge of a congregation shall, in exercising his pastoral ministry, take care to make the family a basic unit and objective of his effort."

V. RESOLVED, (the House of concurring), that Canon 15, Sec. 2, be amended to read as follows: "When a person to whom the sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the Rubrics, or who desires a judgment as to his status in the Church, shall lodge a complaint or application with the Bishop, or ecclesiastical authority it shall be the duty of the Bishop, unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary District, and should no such Canon exist, the Bishop or ecclesiastical authority shall proceed according to such principles of law and equity as will insure an impartial decision; but no Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop or ecclesiastical authority.

VI. RESOLVED, (the House of concurring), that Canon 15 be amended by inserting the following new Section 3 (a): "When marital unity is imperilled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Minister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled."

VII. RESOLVED, (the House of concurring), that since the matter is covered by Resolution V the present Section 3 of Canon 15 be repealed.

EVERYDAY RELIGION

Our Lord as Redeemer

VI. The Victory of the Cross

By the Rev. W. Norman Pittenger

IN ST. PAUL'S Cathedral in London, above the high altar, is a great crucifix, and below the crucifix are the words *Sic Deus dilexit mundum* (So God loved the world). Someone has remarked that in that combination is the whole secret of Christianity's power. For whether it be by the actual crucifix, such as is directly above the desk at which this is being written, or by the use of words such as "When I survey the wondrous Cross," the firm fact that Almighty God has shared in human life even to the death of the Cross is the dynamic of Christian devotion and of Christian action. And this seems to be uniquely and peculiarly a Christian belief.

The strange story of the visitation by a god, made to a hero in one of the Greek tragedies, but a visitation which had to be terminated as death came over the hero, since "it is not for the gods to behold a mortal die," illustrates the point from the other side. So does the marked impotence of all merely ethical Christian codes. When the founder of theo-philanthropism in France was told that his religion would never have any real appeal or power until he "got himself crucified and rose the third day from the dead," something of the same truth was being emphasized. What St. Ignatius of Antioch called "the passion of my God" is very close to being the central moving-force in Christianity.

For our Christian faith is based, as we have seen in earlier articles, on the self-identification of God with man in every stage of his experience. And the experience of suffering and death, coupled with the sense of total dereliction and loss of meaning in life, is the worst and most soul-destroying experience we know. If God has been *there*, down at the very place where we cry, "My God, my God, why hast thou forsaken me?" no man need ever be afraid. We may live life in a high courage and with a sure confidence, for "if God be for us, who can be against us?" "Nothing can separate us from the love of God which is in Christ Jesus our Lord." Here, in our pain and bereavement, in our anxiety and worry,

comes the message of God's loving-care; here his hand grasps ours in the darkness, and we are no longer fearful, for "all shall be well, all shall be well, and all manner of thing shall be well."

This is in no sense the *whole* of the meaning of the Passion of the Incarnate God, but it is an important part of that meaning. Still another part, and in a sense more important is the truth that God in the Passion of Christ, culminating in His death on the Cross, is Victor over all the forces of evil. It is a mistake to regard Easter as a *reversal* of Good Friday. For, as T. S. Eliot so splendidly says in *Four Quartets*, after all the evil which hurled itself on Christ that day, "Still we call this Friday *good*." Easter is the divine stamp of approval on the victory of Calvary. For it *was* victory. "Having loved his own which were in the world, he loved them unto the end." "Love never faileth." The love of God—the strong, clean, active goodness of His nature—was at work on Calvary against all that hates God—all the meanness, lovelessness, malice, selfishness, pride, and envy. And it won. For it never failed. It outlived its enemies; so it outlived them.

H. G. Wells once wrote that "the Galilean is still too large for our small hearts." How true that is! But differently from the sense in which Mr. Wells meant it. The love and courage of Incarnate God is greater than our weak and frightened and unloving hearts; but somehow there is given to us, by union with Christ in prayer and sacrament, a share in *His* love and courage, poured out on Calvary and now poured into us as we come in faith and penitence to the foot of the Cross. We become great in *His* greatness, who for our sakes shared in our littleness.

Our sin is taken away by the Cross, not as if by a magic transaction but by the union of our manhood with his Godhead, a union which He accomplished and in which we may share. It is a manhood which has gone the *whole* way, to death and through death. That is why it is our Life. St. Paul knew the secret: "For me to live *is* Christ."

VIII. RESOLVED, (the House of concurring), that this Convention recommends to the Bishops and Clergy of this Church that before solemnizing any marriage they require the parties thereto to sign the following statement signifying their understanding of the Church's doctrine regarding marriage and their intention to be faithful to it:

"We A.B. and C.D. desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife

as it is set forth in the Form of Solemnization of Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

IX. RESOLVED, (the House of concurring), that this Convention direct and

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it does hereby direct the National Council, through its Departments of Religious Education, and Christian Social Relations, in cooperation with such other agencies as may be involved, and in consultation with the Commission on Holy Matrimony, to prepare suitable guides for the preparation of persons for Holy Matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to Holy Matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this Church.

PARISH LIFE

A Rare Good Friday Record

Good Friday, 1946, will mark the 26th year that the community service has been held in St. Stephen's Church, Wilkensburg, Pa. The rector, the Rev. William Porkess, has presided at every one of these services and has also given each year two of the eight scheduled addresses. He has had the responsibility, also, of selecting the other six speakers, representatives of different communions. This means that, in addition to himself, 156 speakers have been heard.

The theme, "The Seven Sayings From the Cross," is preceded by an introductory address. This address has consistently been given by a well known layman or laywoman. A 16-page booklet of the service, compiled by the rector in 1920, has been used by the people.

Even Exchange

Communicants remained in their pews, but the rectors, organists, and choirs of the two largest parishes in the northern part of the diocese of Newark exchanged churches on March 31st. Both churches are named "St. Paul's." One is in Paterson, an industrial city, where the Rev. William L. Griffin, Jr., is the rector, and the other is in Englewood, a New York suburb, where the Rev. James A. Mitchell is the rector. The parishes are ten miles apart, and the unique exchange proved itself successful in every way.

New Pulpit Dedicated

A new handsomely carved oak pulpit was dedicated in St. Paul's Church, Columbus, March 17th, in memory of Maurice E. Laird. The pulpit is the gift of his wife, Mrs. Agnes Laird. Before his death on February 15, 1944, Mr. Laird was a vestryman and former treasurer of the church. For many years he sang in the choir and was greatly beloved by all who knew him.

The pulpit was dedicated by the rector, the Rev. Robert L. Bull, Jr., who preached the first sermon from it on the texts "Go ye into all the world and preach the Gospel to every creature" (St. Mark 16:15) and "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5).

The reading desk formerly used for the pulpit has now been converted into a lectern. The new memorial pulpit meets a long felt need and adds greatly to the beauty of the church.

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BOOKS

REV. HEWITT B. VINNEDGE, EDITOR

"Modernist Liberal Shortcomings"

GOD IN US. By A. Campbell Garnett. Chicago: Willett, Clark & Co. Pp. 160. \$1.50.

This little book by a professor of philosophy in the University of Wisconsin has an explanatory sub-title: "A Liberal Christian Philosophy of Religion for the General Reader." It is an attempt to simplify a liberal Christian philosophy for the educated young person. The general thesis of the book is that "the disinterested will to the good of others is the activity of God within us." It rejects and reinterprets much of traditional Christian theology but claims that the new interpretation is more true to the spirit and thought of Christ.

The titles of the seven chapters indicate the problems faced: Have We Outgrown Religion? Where Do We Find God? Has Man a Soul? What Is God Like? Is God Revealed In History? Is Christianity the Final Religion? Must Religion be Institutionalized?

These are questions that trouble thoughtful young people today and are faced with candor and freshness. To many the book will seem thin. In the author's attempt to meet sympathetically many points of view he reminds one of the chameleon who jumped upon plaid; and the book suffers from the modernist liberal shortcomings. Is it true, as the author states, that "the central thought of religion is that of a divine moral law which is above the desires of men?" It is this, certainly, but is it not far more?

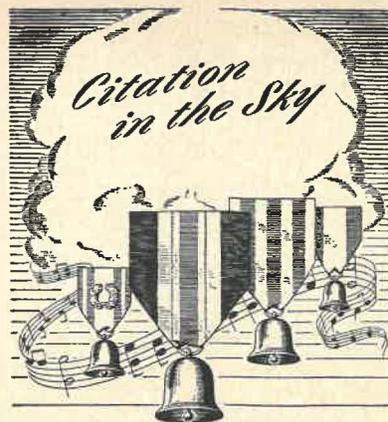
This book was discussed in a group composed of three college professors, a college priest, a bishop, and two writers. There was a consensus of opinion that college students were looking for a more unified and definite message than this book offers. In spite of all this the book is fresh and suggestive and should be useful to all who have to meet the questions and criticisms of young people today. It is an attempt to furnish a rational faith interpreted in harmony with science and history. The final sentence of the book expresses the general tone: "The essential thought and practice of the religion of Jesus Christ must remain forever the hope of the world."

VIRGINIA E. HUNTINGTON.

A Preacher and His Faith

NICODEMUS. By Dorothy Walworth. Boston: Houghton Mifflin Co., 1946. Pp. 301. \$2.50.

This novel of modern life in the metropolis I found interesting and readable but not important. And that is too bad, for it ought to be an important book. The famous pastor of a large and fashionable Protestant congregation suddenly loses his faith as he begins his Easter sermon. When he preaches his Christmas Eve sermon, he has it all back again. Between these points (which come in the first and last chapters) one is presented with his



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mental anguish and his spiritual pilgrimage. There is much that is good in it, but it leaves one unconvinced. Surely there is more to finding God than contact with ordinary people and their sufferings, even though one of those people be a serene soul in spite of a hard life (Dell Royal, whose character is finely drawn). Man is made in the image of God, to be sure; but God is not to be found merely in the love of one's fellow man. "The first and great commandment" does not flow from the second which "is like unto it." Rather, in Christianity it is the other way around.

The book presents three other principal characters who are in quest of God: one finds a God of sorts; another may be on the way (one cannot be sure); the third goes back to the flesh pots of dramatic success and a bodily delectable wife. This third seeker is "almost persuaded" at several points; a clear cut faith that called for surrender and discipline might have won him, but not the pale and hazy "goodness" which is offered him.

All in all I feel that this book, while telling a good story (or rather, several good ones), is an unconscious indictment of the vague religiousness which masquerades as Christianity in much Liberal Protestantism.

H.B.V.

The Beatitudes

A GARLAND OF GLADNESS. By Alexander Maclaren. Grand Rapids: Eerdmans, 1945. Pp. 132. \$1.50.

Dr. Maclaren, an active minister for 50 years in his homeland of England, has read widely and made an intensive study of the Holy Scriptures. In this volume is a scholarly analysis of the Beatitudes which are attainable through the indwelling of the Holy Spirit in the hearts of believers. It is strictly homiletic—a series of discourses beautifully written with a rather stately formality. There are few illustrations, but the human appeal to analyze our finite lives in the light of the Infinite is always there. "All a man's hope of . . . self improvement must begin with the consciousness of sin, . . . the longing for divine goodness. . . . We all have longings after purity suppressed, dashed, contradicted a thousand times in our lives day by day and the only way by which they can be fully satisfied is to . . . lift them up to God."

H. F.

In Brief

The Heights of Life (by Frederick Ward Kates. Louisville: Cloister Press, 1946. Pp. 59. 40 cts.) is a booklet of addresses on the Words from the Cross, together with an introductory and a concluding address, by the rector of Christ Church, Oswego, N. Y. Some of the material is familiar and reminiscent of other work on this great theme, as the author freely acknowledges in his foreword. But there is much in these addresses that is new and helpful as applying the lessons of Good Friday to practical Christian living.

H.B.V.

DIOCESAN

SOUTHERN BRAZIL

Council Meets Despite Strikes To Consider District Division

Conditions in Brazil were such that the 48th annual council of Southern Brazil almost did not meet. There were rumors of an impending strike of railway workers. Miners were already on strike, and there was not enough coal in Porto Alegre for car service or for lighting. Bank employees on strike for about a month had just returned to their positions. Notwithstanding, from the north, south, and east clergy and lay delegates left by trains for Livramento.

The council was scheduled for February 22d. When 4,000 railway men went on strike for wage increases of 50% to 150%, delegates were stranded in all parts of Brazil. On February 25th, the council was called to order with 16 of the clergy and a few lay delegates present, more than sufficient for a quorum. Ten of the clergy were still on their way, and another ten made no attempt to attend, because of the long distances and expensive travel.

The council was in session from February 25th to 28th. A report from the committee studying the possibility or necessity of a division of the district stated: that the time has come to divide; that division should be into three parts, each with its own bishop; and that each district should pay such part of its bishop's salary as might be determined by the National Council.

Financial reports showed that contributions had increased to 73% of the amount received from the National Council. The diocesan missionary society increased its budget 20%, and it was voted to contribute about \$5,000 to the Reconstruction and Advance Fund.

A group of late delegates arrived in Livramento in a special train protected by a detachment of armed soldiers, and the secretary of the council, taking the first train to run after the strike ended, arrived in time to witness the closing *sine-die* at midnight on February 28th.

ROCHESTER

Canyon Easter Service

Some sort of record has been established in the choir of the Church of the Epiphany, Rochester, N. Y. George H. Yeares, recently retired, had been organist for 60 years. The youngest boy in the choir is eight and the oldest man, Henry Ets, is 85 and has been a member of the choir for 40 years.

ARIZONA

Canyon Easter Service

Grand Canyon in all its splendor will be the scene of another Easter Day sunrise service. Bishop Kinsolving of Arizona will give the address to be broadcast over a

Good Friday

A movable Fast, dependent upon Easter in any year. See Prayer Book pp. xxxiv to xxxviii

We have always come up to Good Friday with a sense of gladness (yes, *gladness!*) glad that there was a day in our Kalendar when, as Christians, we could come *all out*, nothing held back, in our sense of appreciation, of utter devotion to The Lord Christ for His priceless sacrifice on Mount Calvary for us. All through the year we have been supposed to be doing the same thing, and perhaps after a fashion, we do, but here on Good Friday, we have the Day itself, brought home to us by our beloved Church so sharply, so definitely, and *there it is*. What are we going to do about it—come to our churches and prostrate ourselves, in body, soul, and spirit, before the stripped altar, and offer Him *all* of our palty selves—or—like too, too many Episcopalians, *especially our men*, simply do *nothing* about it, and let it go at that?

Attend the Mass of the Pre-Sanctified in the earlier hours of the day or the heart-reaching service of The Three Hours Devotion from noon until 3 p.m. or the very quiet devotional services of the later evening, and what do you find? Seventy per cent women and the balance men. So, we're swinging at our men in this little chat. Men, with all their front and self-sufficiency, are just bigger cowards at the hour of death, when they realize how they've slighted Jesus in the past (ask any good parish priest) than the women ever have been or ever will be. Yet, silly asses, these men, they still seem to think, many of them, that they are wearing their religion on their sleeves when they show up at church at times of great spiritual emotion or moment.

Let's look, for a moment, and see what can easily come of their spiritual faithlessness (yes, *faithlessness!*). To begin with, Good Friday, for hundreds of men, is a legal holiday, so for them the time is their own. For other hundreds it is always entirely possible to ask their employers for sufficient time

off to go to church, and most employers would really respect the men for it. There are other hundreds, we know, whose very livings make it utterly impossible for them to come to church on Good Friday, and Our Lord marks those men for what He finds in their hearts on that day. But (and here is the point) if men generally make nothing of coming to their churches on this, the greatest day of sorrow for sin in the whole Church year, after a while employers, politicians (too many of whom are pagan anyway) and all who are in authority over us will be only too apt to *write the day off*, both as a holiday and as a day of any significance, just because those men who professed and called themselves Christians failed their Lord, their Church, aye, and their fellow Christians and by their failures actually accomplished the utter elimination of Good Friday from national respect—in a land where, as it is, less than 40 per cent of us are Christians.

Men of the Episcopal Church, this is a splendid time for some heart-searching, and it won't hurt every one of us to indulge in a bit of "Lord, is it I?", as did Jesus' disciples of old. Don't shrug it all off with an "Oh, it can't happen *here*" attitude. A lot of things *are* happening *here* and *now* that are making those who fought for our liberties and who gave us our Constitution turn over in their graves in alarm and disgust, and that is particularly hurtful when perpetrated by those who call themselves Christian.

Good Friday, men, is a day of very real opportunity to demonstrate to your Lord and your Redeemer just how much you really love Him. We pray God that all of us will measure up to that opportunity by being in His Presence in His House and before His Calvary Altar on that day. Make it a day never to be forgotten in your spiritual lives! And it might help us all to read St. Luke 17: 12-19. The implications are very clear:

"Oh Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed us: Save us and help us, we humbly beseech Thee, O Lord."

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nation-wide hook-up through the facilities of NBC. Immediately after this service Bishop Kinsolving will fly to Phoenix, where he is scheduled to preach at the celebration of Holy Communion in Trinity Pro-Cathedral. Dean Otto will be the celebrant.

HONOLULU

Mission Reconstruction Begun

The discovery of a frame building and the purchase of a piece of property have begun the reconstruction on St. Stephen's Mission in Wahiawa, Oahu Island. The vicar, the Rev. Sydney H. Croft, found a frame building on some property restored to its owners by the army. He purchased the building to be moved to the new property which the mission bought from one of its members, Frank Widdifield.

The moving should be completed by Palm Sunday, and the structure will serve as a temporary church until a more permanent one can be built. It will then serve as a parish hall.

Fr. Croft has been serving as the mission's vicar for three months, after being released from the army chaplains' corps. During that time the mission has grown from 33 to 112 communicants.

NEW YORK

Services for Merchant Seamen

Noon day services for merchant seamen of all nationalities will be held in the Chapel of Our Savior at the Seamen's Church Institute of New York on Mondays through Fridays during Passion Week and Holy Week.

Local clergy who will preach the sermons are the Rev. Roscoe T. Foust, Church of the Ascension, the Rev. Hugh D. McCandless, Church of the Epiphany, the Rev. Shelton H. Bishop, St. Philip's Church, the Rev. Harold J. Weaver, Grace Church, the Rev. Irving S. Pollard, St. Bartholomew's Church, the Rev. Ernest A. Harding, Church of the Messiah and Incarnation in Brooklyn, the Rev. Lesley Wilder, Jr., St. Thomas' Church, the Rev. Canon Thomas A. Sparks, S.T.D., Cathedral of St. John the Divine, and Bishop Gilbert, Suffragan of New York.

The Rev. Harold H. Kelley, director of the Institute, will officiate.

Conference on Veterans' Work

Veterans' problems will be the theme of a conference at Union Theological Seminary on April 29th. The conference on "The Veteran at Work in the Church" is under the auspices of the Servicemen's Council of the Protestant Council of New York City.

Clergy who wish to attend may secure registration blanks from Carl V. Herron, 71 West 23d St., New York 10. A panel of veterans, returned chaplains, and prominent Churchmen will be on the program.

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DEATHS

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

Henry A. Dexter, Priest

The Rev. Henry A. Dexter, retired priest, died in St. Olave's Church, Marygate, York, England, after receiving the Holy Communion with his wife, on February 24th.

Mr. Dexter was born in Elmira, N. Y., May 8, 1862; the son of John Milton Dexter, former American consul to Brazil, and Mary C. Billings Dexter. He studied at Harvard, General Theological Seminary, Oxford in England, and Leipzig in Germany. He was ordained to the diaconate in 1895 by Bishop Barker, and to the priesthood in 1900 by Bishop Littlejohn.

The Rev. Mr. Dexter was rector of the American Church in Munich, Germany, in 1902, later traveling throughout Europe and the Holy Land. After serving parishes in Chicago and New Jersey, he became rector of All Saints' Church in Briarcliff, N. Y., from 1915 until his retirement in 1931.

In 1931, he left for London, the home of his wife, the former Harriet H. Miller, where they lived until their home was destroyed in the blitz. Thereafter they lived in York.

Besides his widow, he is survived by two

nieces, Mrs. Howard N. Wilcox, Chappaqua, N. Y., and Mrs. Oscar E. Riley, New York City.

Robert Wesley Emerson, Priest

The Rev. Robert Wesley Emerson, retired priest of the diocese of Mississippi, died on February 27th at Jackson, Tenn. The funeral service was held at St. Luke's Church in Jackson by Bishop Gray of Mississippi, the Rev. William Loaring Clark of Jackson, the Rev. Charles Liles of Grenada, Miss., and the Rev. Mr. Woodward of Collierville, Tenn. Interment was in the Bolivar, Tenn., cemetery.

Mr. Emerson was born in Troy, N. Y., on October 26, 1876. Educated at the Arkansas Diocesan Theological School, he was ordained a deacon in 1910 and a priest in 1913 by Bishop Brown. He served churches in Warren, Little Rock, and Hope in Arkansas, Thurber, Texas, and Grenada, Miss. He was rector of St. Peter's by the Sea, Gulfport, Miss., when he retired in 1940, because of ill health.

He is survived by his wife, Margaret Withers Emerson, and by three sons, Robert W. and Leonidas P. of Jackson, and the Rev. James Emerson of Tunica, Miss.

George Hirst, Priest

The Rev. George Hirst, a retired priest of the diocese of Montana, died in New York City, where he was receiving medical treatment for a cardiac ailment, on March 14th.

The Rev. Fr. Hirst was born in Batley, Yorkshire, England, on August 15, 1871. He came to the United States with his parents in 1890 and settled in Philadelphia, where he became a citizen. He entered Nashotah House in 1894, and was ordained deacon in 1899, and priest in 1900 by Bishop Nicholson of Milwaukee. While at the seminary he was in charge of St. Mary's Mission, Jefferson, Wis.

He was rector of St. Mark's in Wau-paca, Wis., until 1907, and rector of Christ Church, Chippewa Falls, Wis., until 1912. The Rev. Fr. Hirst then went to Montana where he served St. James' Church in Lewistown until his retirement in 1939.

Since he had retired, he and Mrs. Hirst had been living at the Memorial Home Community, Penney Farms, Fla. He is survived by his wife, the former Emma M. Skatvold of Eau Claire, Wis., and four children: Dr. George Keble Hirst of Hastings-on-Hudson, N. Y., Mrs. Alexander Lesser of Washington, D. C., Robert Leigh Hirst of St. Paul, Minn., and Mrs. Glenn Hostetter of Oak Ridge, Tenn.

Funeral services were held at Grace Church, Hastings-on-Hudson, N. Y., on March 18th by the Rev. James Whitcomb.

Lee Lester Rose, Priest

The Rev. Lee Lester Rose, missionary to the Philippine Mountain Province from

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DEATHS

1926 to 1941, died March 30th at the home of friends whom he was visiting in New York City. His home was in Sherburne, N. Y.

He was largely instrumental in preparing and ordaining the first native clergy in the Mountain Province, which centered in the town of Sagada. This mission station is one of the oldest in the Philippines.

Born at Schuyler Lake, Otsego County, N. Y., July 12, 1891, he attended St. Stephen's College, now Bard College, at Annandale, N. Y., and General Theological Seminary. His studies were interrupted by the first World War, when he served with an ambulance unit in France. After completing his course in 1919 he was ordained deacon by Bishop Fiske, and priest a year later by Bishop Cheshire.

After participating in work of the diocese of Central New York, he was sent to the Philippines. He returned to the United States late in 1941, and during the war served with the United Service Organizations in Texas. He also was in charge of St. James' Church, Del Rio, Texas.

Surviving are his wife, Edith Nash Rose, whom he married in 1926, a daughter, Nancy Lee, and two brothers. The burial service and interment were from Christ Church, Sherburne, conducted by the rector, the Rev. W. E. Mace, on April 3d. At the same time, a memorial Mass was celebrated at the Church of St. Mary the Virgin, New York.

Douglas Massey Wright

Douglas Massey Wright, treasurer of Christ Church, Nashville, since 1919, and of the diocese of Tennessee since 1927, died from the effects of a paralytic stroke suffered four days earlier, in West Palm Beach, Fla., on March 26th.

Son of the late Frederick Parker and Lillian Duncan Wright, he was born in Washington, D. C., where he received his preparatory education. He came to Nashville to attend Vanderbilt University, graduating with a B.S. degree in 1904. Entering the banking business immediately after graduation, he continued in it until 1939, when he resigned the presidency of the Guaranty Mortgage and Trust Company to form his own realty company.

As a Churchman he was very active throughout his life. He had been a vestryman of Christ Church for more than 30 years, and from 1907 until a short time ago a leader and soloist in the choir, a director, since its inception in 1933, of the Episcopal Endowment Corporation of the diocese, and since 1940, fiscal agent of the diocese as well as treasurer. At the time of his death he was also serving as treasurer of Gailor Industrial School at Mason. He was a deputy to General Convention in 1934, 1940, and 1943.

Mr. Wright was married in 1906 to Miss Margaret Eakin Fall, who survives him, with three daughters, Mrs. Elliott J. Mackle of Coral Gables, Fla., Mrs. John S. Gordon of Chicago, and Mrs. Wesley H. Dyer of Nashville, one son, Douglas M. Wright, Jr., of Nashville, and two grandsons, Elliott and Douglas Mackle.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Children in France

Previously acknowledged	\$4,288.68
Rt. Rev. E. J. Randall	20.00
St. Peter's Epis. Guild, Rockport, Texas	8.00
Miss C. B. Cooke	2.50
	\$4,319.18

China Relief

Mr. E. C. Benson	\$ 100.00
Anonymous M (for Chinese children) ..	10.00
	\$ 110.00

European Children

Previously acknowledged	\$2,185.35
Anonymous	25.00
Mrs. Abbie G. Hayden	25.00
Mr. Rowland C. Hayden	25.00
In Memory of Anna Nyboe (Danish child) ..	2.00
	\$2,262.35

CLASSIFIED

POSITIONS WANTED

PRIEST—past five years engaged in work of Canon Missioner desires permanent parish in East or upper South. Moderate Churchman. References —4 Bishops and leading laymen. Reply Box B-3062, The Living Church, Milwaukee 3, Wis.

YOUNG MAN, secretary and eight years' clerical experience, wants position. Efficient and conscientious worker. Reply Box R-3069, The Living Church, Milwaukee 3, Wis.

SUPPLY WORK wanted for month or two this summer in or near large metropolis with use of rectory or house, by married priest with family. Address, Rev. Gladstone Rogers, St. Barnabas' Church, DeLand, Fla.

RECTOR of Eastern City parish for past 16 years would like change to suburban or town parish. Sound Churchman. Reply Box B-3066, The Living Church, Milwaukee 3, Wis.

PRIEST would like supply duty for August. New England or Northern New York preferred. Particulars to Box B-3067, The Living Church, Milwaukee 3, Wis.

WHAT PARISH would like young, ex-Army Chaplain as Rector? Wide experience. Strictly Anglican; no popery or sectarianism. References EXCHANGED. Reply Box E-3061, The Living Church, Milwaukee 3, Wis.

WANTED

ELDERLY GENTLEWOMAN with quiet country home, modern conveniences, wishes to meet youngish companion to share living expenses. Reply P. O. Box 328, Pascagonla, Miss.

LINENS, HANGING—Small Mission desires linens, Altar hanging or other accoutrements which you may wish to discard or pass along. Repairs and embroiders will be done by the Guild. St. Christopher's Guild, Box 1267, Hobbs, New Mexico

FOR RETURNING China missionary, portable, hand-operated sewing machine. Gift appreciated, will purchase if necessary. Reply quoting terms to Box S-3065, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Raymond E. Abbit, who had been studying at General Theological Seminary and filling speaking engagements in the East on behalf of the Philippine missions, will return to the Mission of St. Francis Assisi, Upi, Cotabato, Mindanao, Philippine Islands.

The Rev. Andrew E. F. Anderson, formerly rector of Immanuel Church, New Castle, Del., will become rector of St. Andrew's Church, Louisville, Ky., effective May 20th. Address: Woodbourne and Ellerbe Avenues, Louisville, Ky.

The Rev. Howard W. Brummitt, formerly rector of Holy Trinity Parish, Pueblo, and vicar of St. Mark's, Solvang, and St. Mary's, Lompoc, Colo., is now locum tenens at Christ Church, Eastport, Me. Address: 68 High St., Eastport, Me.

The Rev. William S. Lea, formerly rector of Christ Church, Raleigh, N. C., will be priest in charge of St. Andrew's, Maryville, Tenn., effective May 1st. Address: 410 Gamble St., Maryville, Tenn.

The Rev. Robert C. Scott, formerly rector of Grace Church, Ottawa, and priest in charge of Emmanuel Mission, Olathe, Kans., will be rector of Trinity Church, El Dorado, Kans., effective May 1st. Address: 125 N. Emporia St., El Dorado, Kans.

The Rev. Thomas Scott, formerly vicar of Emmanuel Church, Kellogg, Idaho, will be the rector of the Church of the Good Shepherd, Belmont, Calif., effective May 1st.

The Rev. James P. Trotter, formerly rector of St. Paul's Church, Walnut Creek, Calif., will sail for missionary service at the Mission of St. Francis of Assisi, Upi, Cotabato Province, Mindanao, Philippine Islands, on May 1st.

The Rev. William R. Wetherell, formerly rector of Grace Church, Sterling, Ill., is now the rector of the Church of Our Saviour in Chicago. Address: 532 Fullerton Pkwy., Chicago 14, Ill.

The Rev. Robert Wylie Wise, formerly curate of the Church of the Good Shepherd, Sweetwater, Pa., is now rector of St. Stephen's Church, Sweet-

water, Texas. Address: 907½ E. Third St., Sweetwater, Texas.

Military Service

Separations

The Rev. Thomas Simons Clarkson, formerly an infantry chaplain, is now an industrial chaplain at the Glenn L. Martin Airplane Plant, Baltimore. Address: B-804 Wilson Point Rd., Baltimore 20, Md.

The Rev. George D. Hardman, formerly a navy chaplain, is now attending Episcopal Theological School, Cambridge, and resides at Southboro, Mass.

The Rev. John W. Hardy, formerly an army chaplain, has returned to his former parish, the Church of the Advent, Williamson, N. C.

The Rev. Hudnall Harvey, formerly an army chaplain, is now taking post graduate studies at Virginia Theological Seminary. Address: 3274 Martha Custis Dr., Parkfairfax, Alexandria, Va.

The Rev. Lauriston L. Scaife, formerly a navy chaplain, will return as rector of Calvary Church, Pittsburgh, Pa., effective April 15th.

Ordinations

Priests

Idaho: The Rev. John William Goodyear was ordained priest by Bishop Rhea in Christ Church, Shoshone, Idaho, on March 31st. He was presented by the Rev. E. Leslie Rolls, and the sermon was preached by the Rev. A. E. Asboe. The Rev. Mr. Goodyear will continue as vicar of Trinity Church, Gooding, Christ Church, Shoshone, Calvary Church, Jerome, and St. Barnabas' Church, Wendell, with residence at Gooding, Idaho.

Deacons

California: Charles W. Williams was ordained deacon in the Chapel of Grace Cathedral, San Francisco, by Bishop Block on March 30th. He was presented by the Rev. Henry H. Shires, and the Rev. Mark Rifenbark preached the sermon. He will be the assistant at St. Francis' Church, San Francisco. Address: 1501-88th Ave., Oakland, Calif.

Harrisburg: Roscoe Wendell Shank was ordained to the diaconate at St. John's Church,

York, Pa., by Bishop Heistand on April 2d. He was presented by the Rev. Arthur G. W. Pfaffko, and the Rev. Canon Paul S. Atkins preached the sermon. He will be the assistant at St. John's Church, York, Pa.

Maine: Frederick Carl Gross was ordained deacon at St. Luke's Church, Caribou, Me., by Bishop Loring on February 21st. He was presented by the Rev. Alfred Pederson, SSJE, and the sermon was preached by the Rev. Granville Williams, SSJE. He will assist at the Aroostook Missions in Caribou, Me.

Minnesota: Bernard George Miars, Jr., was ordained deacon at St. Stephen's Church in Edina, a suburb of Minneapolis, by Bishop Keeler on March 31st. He was presented by the Rev. Bernard W. Hummel, and the Rev. Dr. Paul Kramer preached the sermon. He will continue his studies at Seabury-Western Theological Seminary until graduation in June.

San Joaquin: John Julian Hancock was ordained deacon at St. Paul's Church, Visalia, Calif., by Bishop Walters of San Joaquin on March 11th. He was presented by the Rev. Milton S. Kanaga, and the sermon was preached by the Rev. Pierson Parker. He will serve St. John's, Porterville, Calif. Address: 900 E. Mill St., Porterville, Calif.

Living Church Correspondents

The Rev. John P. Aaron, Yellandu Post Office, Warangal District, Nizam's Dominions, Deccan, India, has been appointed correspondent in India. He succeeds the Rev. George Shriver, who has returned to the United States.

CHURCH CALENDAR

April

14. Palm Sunday.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
28. First Sunday after Easter.
29. St. Mark.*
30. (Thursday.)

* Transferred from April 25th.



GO TO CHURCH DURING LENT



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

Church of the Advent in Downtown Birmingham
Rev. John C. Turner, Rector
Sun: 7:30, 11 a.m., 4 & 6 p.m.
Daily: 12:05-12:25 Bishops Clingman, Hobson, Carruthers, Keeler, Wright, Scarlett and Carpenter speaking; Wed. 11 a.m. & 7:30 p.m.; Fri. 7:30 a.m. Prayer Chapel always open.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

St. George's Church, N. Ferry St., Schenectady 5, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun: 8 & 11 a.m.; 7:30 p.m.
Daily: M.P., 9:30 a.m.; E.P., 5 p.m.; Holy Communion, 10 a.m. Tues., Thurs. & Holy Days; Wed in Lent, Ev. Pry. & Sermon, 8 p.m.

Trinity Church, 1330 First Ave., Watervliet, N. Y.
Rev. Ivan H. Ball, Rector
Sun: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P.
St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

St. Luke's Church, 435 Peachtree St.
Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman
Sun.: 9, 10 & 11 a.m. Daily (except Sat.) 12:05, Noonday Service; Fri., 5:30 p.m., Evening Prayer

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

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!

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

Grace Church, Cor. Church and Davis Sts., Elmira, N. Y.
Rev. Frederick T. Henstridge, Rector
Sun.: 8, 11 a.m.; 4:30 p.m.
Daily: Tues. & Thurs., 7:30 a.m.; Wed., Fri., Sat., & Holy Days, 9:30 a.m. Others announced.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
Rev. H. E. Sawyer, Rector; Rev. E. B. Pugh
Sun.: 8, 9:30 & 11 a.m.; 4:30 p.m.
Daily: 5 p.m.; H. C., Tues. & Thurs., 10 a.m., Fri. 7:30 a.m.

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

CHICAGO—(Cont.)

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

St. Luke's Church, Lee & Hinman Sts., Evanston, Ill.
Rev. Edward Thomas Taggard, Rector; Rev. Joseph Barnes Williams; Rev. Darwin Kirby, Jr.
Sun.: Holy Eucharist, 7:30, 9 & 11 a.m.
Daily: Holy Eucharist, 7:30 a.m. except Wed. at 7 & 11 a.m. Confessions: Sat., 4:30-5:30 & 7:30-8 p.m.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Bishop Coadjutor

St. Mark's Church, 147 W. Main St., New Britain, Conn.
Rev. Reamer Kline, Rector
Sun.: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m. Morning Service; 7 p.m., Young People.
Daily: Wed., 10 a.m., Holy Communion; 7:30 p.m., Lenten Service; Fri., 7 a.m., Holy Communion

KANSAS—Rt. Rev. Goodrich Robert Fenner, S.T.D., Bishop

St. James' Church, E. Douglas & Yale, Wichita, Kansas
Rev. S. E. West, Rector; Rev. Laurence Spencer, Curate-Organist
Sun.: 7:30, 8:15, 9:30 & 11 a.m.
Daily: 9 a.m., Morning Prayer; Wed. & Holy Days, 9:30 a.m., Holy Communion

(Continued on next page)



GO TO CHURCH DURING LENT



(Continued from preceding page)

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

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles 14
Very Rev. F. E. Bloy, D.D., Dean
Sun.: H. C., 8, 9 & 11 a.m.
Daily: Tues., H. C., 9 a.m.; Thurs., H. C. 10 a.m. with Healing Prayers & Laying on of Hands

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 and 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. and Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport, La.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: H. C., 7:30 a.m.; 9:25 a.m., Family Service; 11 a.m., Morning Prayer; H. C. 1st Sun.; 6 p.m., Young Churchmen.
Lenten Services: Tues., Evening Prayer, 7:30 p.m. (Special Preachers); Thurs., H. C., 10 a.m.; Fri., Twilight Service, 7:30 p.m.

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, 20th & St. Paul Sts., Baltimore 18
Rev. Don Frank Fenn, D.D., Rector; Rev. H. L. Linley, Curate; Rev. R. St. A. Knox, Curate
Sun.: 7:30, 9:30, 11 a.m. & 8 p.m.
Daily: H. C., Mon., Wed., & Sat., 10 a.m., Tues. & Fri., 7 a.m., Wed., 6:30 a.m., Thurs., 8 a.m.; Evening Prayer, 5:15 p.m., daily; Wed. 8 p.m., Evening Prayer, Litany & Sermon by visiting preachers

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

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

St. Matthias' Church, Grand River at W. Grand Blvd., Detroit
Rev. Ernest E. Piper, M.A., Rector; Rev. Rexford C. S. Holmes, Assoc. Rector
Sun.: 8 a.m., Holy Communion; 11 a.m., Church School & Morning Prayer (H. C., 1st Sun.)
Daily: Wed., 7:30, 9:30, 11 a.m., Holy Communion

MILWAUKEE—Rt. Rev. Benjamin Franklin Price Ivins, D.D., Bishop

All Saints' Cathedral, 828 E. Juneau Ave., Milwaukee
Very Rev. M. DeP. Maynard Dean; Rev. E. H. Creviston
Sun.: 7:30, 9, 11 a.m., & 7:45 p.m.
Daily: 7:30 a.m.; Wed. & Fri., during Lent, 7:45 p.m.

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

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

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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 and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

NEW YORK—(Cont.)

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

Church of the Holy Trinity, 316 E. 88th St., New York
Rev. James A. Paul, Vicar
Sun.: 8, 9:30, 11 a.m., & 8 p.m.
Daily: H. C., Wed. 7:45 a.m., Thurs. 11 a.m.

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong, Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

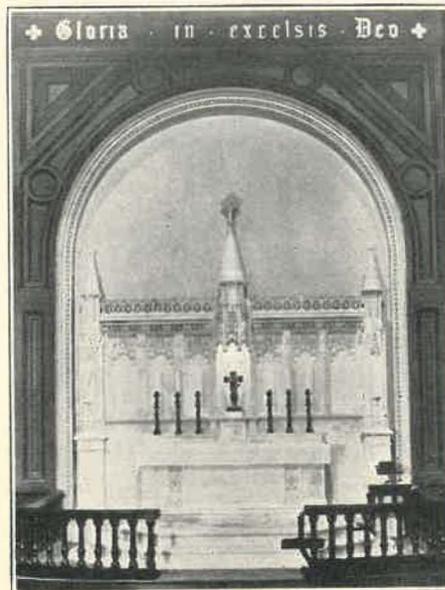
St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, 218 W. 11th St., New York
Rev. Charles H. Graf, Rector; Rev. E. H. Van Houten
Sun.: 8 & 11 a.m., Holy Communion: 9:30 a.m., Ch. S.
Daily: Holy Communion, Mon., Wed., Fri., 7:30 a.m., Tues., Thurs., Sat., 10 a.m., Thurs., 12:10 p.m.

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

St. Thomas' Church, 5th Ave. and 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 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4



ST. JOHN'S IN THE VILLAGE
NEW YORK 14, N. Y.

NEW YORK—(Cont.)

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

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

St. Peter's Church, 137 N. Division St., Peekskill, N. Y.
Rev. D. R. Edwards, S. T. B. Rector
Sun.: 7:30 & 9:30 a.m., M.P.; 10 a.m. Sung H.C.; 4 p.m.
Daily: Tues. & Thurs., 7:30 a.m.; Wed. & Fri., 9:30 a.m.; Daily, 5 p.m., E. P.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. & 5th St., Tulsa
Rev. E. H. Eckel, Jr., Rector; Rev. Messrs. J. E. Crosbie, H. H. Warren, Assistants
Sun.: 7 & 8 a.m., H. C. (also 2nd Sun. 9:15, 1st Sun. 11); 9:15 a.m., Ch. S.; 11, M. P. & S.; 5 p.m., E. P. & S.
Daily: H. C., Tues. & Fri., 10 a.m., Wed. & Thurs., 7 a.m.; Daily (exc. Sat.) 12:05 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

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

St. Stephen's Church, George St., Providence
Sun.: 8, 9:30 & 11 a.m.; Vespers, 5 p.m.
Daily: 7:10 a.m., M.P.; 7:30 a.m. H. C. Confessions: Sat., 4:30-5:30 p.m.; Other times by appointment

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 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, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
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. 11 a.m. and 12 noon H.C.

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

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed: 11