

The Living Church

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

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A. L. Gustafson

BISHOP MANNING TO RETIRE

The Bishop of New York has announced his decision to resign, effective December 31st. [See pp. 5 and 17.]

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LETTERS

Prayer Books for Japan

TO THE EDITOR: There is an amazing shortage of the Episcopal Army and Navy Prayer Books throughout the occupation forces in Japan.

Officers, enlisted men and women, and Civil Service employes are attending their nearby Seikokwai (Episcopal) services in increasing numbers. Many are finding their way especially to the celebrations of the Holy Communion. Many are being attracted to the makeshift services being held in the 71 destroyed Episcopal churches in Japan.

These emergency altars lack about everything an Episcopal altar requires. But the greatest lack in the churches is Prayer Books in English for the soldiers and sailors who happen along. These services are said in Japanese. The native Churchman may have lost his Prayer Book but the service goes on. The serviceman from across the seas is generally lost without his customary Prayer Book to follow.

An appeal has been forwarded to the Presiding Bishop of the American Church for an American printing of the Japanese Prayer Book and Hymnal. The Church here cannot hope to reprint its Prayer Book for months to come.

Could not every Churchman and Churchwoman who reads this at once send by air-mail to the Episcopal serviceman and woman, he or she knows in Japan, a copy of the small Episcopal Army and Navy Prayer Book, a copy of the newest Forward Day by Day, and even a copy of your paper? Include a note to that serviceman to hand it on to the nearest Seikokwai priest he meets. It means the native priest will have a Prayer Book in English to offer to the allied serviceman who drops in to worship. It means the native priest gets a glimpse of what goes on in the Church out in the world through the copy of THE LIVING CHURCH.

Many a Holy Communion is being celebrated in Japan today because some soldier or sailor has produced a pair of GI candles for the altar or some wife. And several churches I know about have been given a stimulating shot in the arm and encouraged to get back to regular services because American soldiers and sailors have been showing up for worship.

(Lt. Col.) PAUL RUSCH.

Tokyo.

More History On St. Edmund's

TO THE EDITOR: I was much interested in the account of St. Edmund's Church, Chicago, in the February 24th issue. However, in the interests of accuracy, I would like to make some corrections.

My husband, the Rev. Frank R. Myers, had charge of St. Edmund's as a white congregation for some time. The neighborhood was changing and becoming more and more Negro. Bishop Anderson asked him if he would be willing to take charge of it as a Negro church. He did so, bidding farewell one Sunday to the white congregation and welcoming the Negro congregation the next. Fr. Samuel Martin was still in seminary, I believe, for that summer he helped in the work during his vacation. At no time were there as few as two communicants—more nearly 200.

Upon Fr. Martin's ordination, he took charge of St. Edmund's, and has certainly done a marvelous amount of work there. My husband started the Negro work in St. Edmund's in June, 1928, though I cannot remember the exact date. The magazine *Diocese* had an account of the first service, with pictures. (The magazine is now called

Advance.) Also the Negro newspapers, the *Whip* and the *Bee*, had photographers there and reporters, who wrote most interesting accounts of the service.

The next months were most happy ones for both my husband and myself, and we still have many friends in St. Edmund's congregation though all these years have passed and miles separate us.

(Mrs.) JESSIE E. MYERS.

Manitou Springs, Colo.

Clergy on the Picket Line

TO THE EDITOR: Time out is in order To commend your very sane editorial, Clergy on the Picket Line, in the issue of February 10th.

Assuredly every citizen has the privilege of marching in picket lines or not, and of taking one side or another, as he may favor it or oppose it, in a labor dispute. But he should do so as a private citizen and not in the uniform of the Church. The Church has taken no official position, nor should it without full examination into all sides. Yet the uniform of the Church implies to most people an official stand. Therefore, if any of the clergy must picket, let them beg or borrow civilian clothes to do it in.

Those few individuals who have spoken in my presence of pictures in press and magazine containing clergy pickets have been unfavorably impressed by such action.

WILLIAM B. BAHR.

Glencoe, Ill.

TO THE EDITOR: The issue of clerical participation in the industrial struggles of today has been opened in the editorial columns of THE LIVING CHURCH. Your editorial of February 10th dealing with clergy on the picket line calls for strong and repeated letters of protest.

First you say, "His priesthood is a ministry of reconciliation to all men . . . he is called to be a shepherd to *all* the sheep, not the white ones only. And not all the black sheep are on one side, anyhow, in any labor dispute." I regret that the moral issue of black and white sheep has been injected. It is a common fallacy that the clergy are called by God to minister to the "white" or good sheep. According to Church teaching, the Church is called to minister to the lost, the sick, the hungry, the poor, the lame, the sinners. Clergy do not picket because strikers are *good*, but because they are in need of daily bread.

And now I shall inject an economic note into this discussion. The Episcopal Church, like most of the Anglican Communion, is by and large a Church of the upper classes: of management and white collar workers. Our ministry is already stultified by being limited to a particular group. This is a situation we have inherited from our fathers. Shall we continue to ignore our ties with the upper classes, and by so ignoring, covertly bless those ties? Or shall we move out to minister to all men, those on the picket line as well as those in the swivel chairs? We have long allowed our Church to be identified with the occupants of the swivel chairs, without any very noticeable strain on our moral sensibilities. I think we can risk being identified with decent wages and hours for those who produce the abundance that this nation enjoys.

Secondly, you cite the analogy of the non-combatant status of chaplains in international wars. Our chaplains may not have carried rifles but, gentlemen, *they took sides*. The wearing of a particular nation's military uniform by a priest of the Church is a tacit alliance with that nation's cause. The Church

LETTERS

always takes sides, though she does not deny her sacraments to penitent souls on either side.

Thirdly, as for our Lord's not joining the Zealots or any other political group—I did not know that marching in a picket line was tantamount to joining a political group. The Pharisees did nothing to rectify injustice. For them, our Lord's words were very severe. Did He ever condemn the Zealots?

Lastly, I object to the pastoral theology of the altar as being the "front line of the Christian battle." The theology of the altar is that the altar is the Refreshment Table of the Family of God. In our family, the dinner table is rarely a battle line; it's bad for the digestion, not to mention the damage to hearts. The upper room where the Last Supper was held was not the battle line, but was the prelude to participation in historical human events: lonely agony; unjust courts; liaison between corrupt priests and worldly powers overpowering the very Son of Man. We cannot fight the Christian battle at the font or in the pulpit. These are where we declare the nature of the warfare. We fight the battle where the Lord Christ fought it: in the marketplace and on the highway, wherever the needy cry for justice and mercy, even though we too may be accused of "stirring up the people."

(Mrs.) JEAN MCGREGOR WEBER.

Kearny, N.J.

TO THE EDITOR: I am not surprised at your editorial, Clergy on the Picket Line. It expresses very clearly the usual doctrinaire Episcopalian point of view about labor disputes. All I want to say is that I am glad there are some members of the clergy who are willing to take a stand publicly when there is an issue at stake. Your editorials, excellent for the most part, are always asking the Church to take a stand about certain questions. This editorial sounds as if it is the usual request "for the Church to take a stand on any issue, provided it states my point of view. But the moment the point of view is not my own, the Church should not take sides." It is high time we got away from irrelevancy.

As for picketing as "combatant status," this is quite false because as defined by the American Civil Liberties Union, picketing is an act of free speech, expressing the opinion, and at the very lowest level it is the priest, standing by his people in their need.

(Rev.) ROBERT E. MERRY.

Buffalo, N.Y.

Editor's Comment:

Perhaps we have a somewhat narrow view of the ministry, but it is our impression that the clergy are ordained to preach the Gospel and minister the Sacraments, not to take part in secular activities, however worthy they may be.

"The Church" is not the clergy alone but the clergy plus the laity. It seems to us that it is the function of the clergy to teach and of the laity to make the practical application of those teachings to the business, economic, and professional world.

The Clerical Collar

TO THE EDITOR: Your splendid editorial, "Clothed With Righteousness," of February 3d, I pray, will bear much good fruit. Your readers may be interested to know what the late Archbishop of Canterbury, Randall Davidson, thought concerning

the matter of priests neglecting to wear the clerical collar.

Giving a course of meditations to his ordinands of whom I happened to be one at the Trinity ordination in 1911, he urged us most strongly always to wear the distinctive dress of a priest. He told us of two well-known English priests who had gone for a holiday into Italy, staying at a well-known hotel. They arrived in lay attire and stayed for a week. On the morning of their departure they donned their clerical garb. The proprietor, astonished at their attire, asked them if they were priests of the English Church, to which they answered in the affirmative. "Would to God I had known it," he replied, "for on Thursday night a man in this hotel was dying and begged me to find an English priest to minister to him. All my efforts failed, and he died without receiving the Sacraments of his Church. If I had only known that I had two priests under my roof, that man's desire could have been met, and I saved a great deal of trouble."

Surely, this simple incident alone bears out your contention.

(Rev.) WILLIAM SMITH.

Fayville, Mass.

Canal Zone Lay Deputy

TO THE EDITOR: May I ask you to make a correction of the announcement of the lay deputies elected to the General Convention forwarded recently. The correct reading is: Lay deputy, Richard M. Reinhold, P. O. Box 1835, Cristobal, C. Z.; alternate, Roger M. Green, P. O. 414, Balboa Heights, C. Z.

(Rev.) A. F. NIGHTENGALE,
Secretary of the District.

Ancon, C. Z.

Clergy Stipends

TO THE EDITOR: From time to time letters have appeared in your columns advocating better stipends for our clergy, with satisfactory results I believe; telling of the pitiful pensions provided for married pensioners in the lower brackets, which condition has not improved, so far as I know, and must be getting worse every day with the increasing cost of living.

Now I would like to add a plea for a living wage for the clergy who supply parishes temporarily in the absence of the rector on vacation, etc. Surely no parish or rector, whose normal stipend is the equivalent of \$2800 and up a year, but should be overwhelmed with shame unless such supply is paid at least \$25 a week, travelling expenses, and use of rectory.

J. BASIL.

Los Angeles, Calif.

Signs

TO THE EDITOR: My thanks for your recent editorial, "Signs." I, too, have been annoyed by incorrect information.

A year or so ago, I wanted to hear Evening Prayer so turned to the list of services in THE LIVING CHURCH. There I found a church, in this city, with an evening service listed—it was in the "Services near Colleges" section—and went to this church only to find it dark.

Perhaps those charged with publishing notices and maintaining sign-boards will use more care to see that the information that they carry is correct.

Again, my thanks for this timely and constructive article.

SIDNEY K. EASTWOOD.

Pittsburgh, Pa.

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THIS WEEK

Bishop Manning's announcement of his intention to resign came with the incisiveness and vigor which have marked his entire career. It is difficult to imagine another hand at the helm of his great diocese, and quite impossible to imagine a bolder or more skilful pilot. His active leadership, we are glad to reflect, will not be greatly lessened by his resignation, for it is the product of his character rather than his position. God grant him many more years of useful service to the Church!

Fr. Ted White's parish of the Redeemer is in the direct path of the atomic radiations emanating from the University of Chicago. We are glad to report that the Redeemer is a source of powerful radiations of another kind, and to prove it by publishing the article, "The Antidote to Man's Destruction" (p. 11). Fr. White points out that the "beneficial uses" of atomic energy may not be the least dangerous—but there is an antidote.

Is this the "time for decision" on reunion with the Presbyterians? In a thoughtful pamphlet, Bishop Dun of Washington recently set forth his belief that it is. In this issue, Bishop Conkling of Chicago with equal thoughtfulness expresses his belief that to force such a decision at this General Convention would be to serve badly the cause of reunion. Without making an effort to conceal his preference for Bishop Conkling's position, this writer pauses to express the wish that everyone could keep the debate at the same high level as both the pamphlet and the article.

The Church has starved (financially) and beaten (verbally) its Department of Christian Education for a good many years. There are signs, however, that we are repenting our long neglect. In his report on page 14, Bishop Dun sketches the present activities and future plans of the National Council's Division of Christian Education, and records his conviction that nothing would be solved by separating it from the Council. Does your parish look upon its "red side" giving as, in part, a contribution to education? Does it want to increase its educational contribution? If not, there isn't much point in passing resolutions urging improvement or reorganization. "Where your treasure is, there will your heart be also."

The Marriage Report arrived on Tuesday, too late for its full text to be set for this week's issue. Its recommendations with respect to the controversial subject of remarriage after divorce are given on page 5. Next week we plan to present the entire report and our comments on it.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *What is the generally accepted use of the Paschal candle when first lighted, etc.?*

The Paschal candle should be larger than any of the other candles used in the church, and should be placed upon a large candlestick standing on the floor of the sanctuary, on the Gospel side, near the altar. It symbolizes the presence of the risen Christ with His disciples on earth, and therefore should not be removed until the end of the Great Forty Days.

It should be lighted on Easter Even at the beginning of the first service of Easter Day (whether First Vespers, or the transposed first Easter Eucharist depends upon the custom of the parish). It should be extinguished by an acolyte during the Holy Gospel of the principal Eucharist on the Feast of the Ascension at the words "He was parted from them." It should be removed immediately after that service. The number of times it is lighted during Eastertide depends somewhat upon the size of the candle. It should at least burn at the parochial Eucharist and at solemn Vespers on Sunday, Monday, Tuesday, and Saturday of Easter Week, and on all Sundays till the Ascension. It is considered a "laudable custom" to light it at all parochial services during the Great Forty Days. The Roman use excepts all services where violet or black vestments are required. There should be only the great single candle beside the high altar. Its significance is weakened by the presence of little paschal candles in side-chapels, while its burning alone at the high altar during the chapel service has a deeply moving effect upon the beholder.

This observance is popular, not papal in its origin. Duchesne tells us that Rome was the last diocese to permit it, and that even after it was established in the parish churches the popes kept it out of their own cathedrals.

• *In other parishes where I have lived they bring into the church all the flowers sent to the family. Here they only bring in one piece on the casket. Which is right?*

The modern practice of using flowers at funerals can perhaps be justified by their nature as symbols of the Resurrection (cf. I Corinthians 15: 36ff.). Both Roman and Sarum liturgical scholars agree that the Church tradition is all against their use. Rich and poor should look alike as they lie before the altar, and the use of a proper burial pall and bier serves to conceal any display by the use of costly caskets, etc. Some priests admit a single bunch of flowers on the casket, on the ground that this much is possible even to the very

poorest. Others, with their mind perhaps more on the Burial Office as a consolation to the living than as the Church's work of intercession for the dead, feel that they should admit anything in the way of flowers, solos, sermons, or eulogies, which will give such consolation. The one bunch of flowers rule seems a reasonable compromise.

• *Isn't it true that a priest is always buried in his vestments?*

Traditionally a clergyman is buried according to his order, in the vestments in which he ministers at the Holy Eucharist, unless he is a member of a religious order which requires him to be buried in his habit.

• *When ex-chaplains are available for a specific church, and a seminarian is in charge by a bishop's agreement, is it proper for the vestry or governing board to call the bishop's attention to the provisions of the Canon on Lay Readers forbidding the licensing of such a reader for a congregation which is able to secure the services of an ordained minister? The church has a rectory and pays well.*

On general principles it is hard to see how this problem has arisen. If the church is a self-supporting parish, the vestry (or board of trustees if it is a free church) has the right to elect a rector 30 days after the name of the nominee has been communicated to the ecclesiastical authority (Canon 46), unless in the meanwhile that authority makes objection to the election as provided in Section 3 of the same canon. In some dioceses the bishop must nominate, in all he can do so, but the vestry is free to vote against the nominee. If the church is a mission supported by the diocese there is no vestry, but only a council of advice without any governmental rights. The cure is technically not vacant, for the bishop or his archdeacon is the pastor, and can make what provision he will for the carrying on of the services.

In either case the warden, vestry, or council of advice has the right respectfully to call the bishop's attention to the provisions of Canon 49, Section 1, on lay readers, but I think he may be presumed to remember and understand them. I wonder if the ex-chaplains referred to by our questioner are really available. There may be something on their part or that of the bishop which prevents their acceptance of this parish in spite of their being in the neighborhood and without present appointment.

GENERAL

MARRIAGE

Proposed Canon Envisages "No Marriage Bond" Finding

The long-awaited report of the Commission on Holy Matrimony has been made public. Canonical action recommended in the report, unanimously approved by the Commission and its associates, comprises extensive changes in Canons 15, 16, and 17, as well as Canon 44. With respect to re-marriage after divorce or civil annulment, provision is made for a judgment by the Bishop, with the advice of a diocesan court, within the following terms of reference:

"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 and 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."

This is a proposed subsection of a new Canon 17. The former table of impediments is entirely omitted. In case of a judgment that no marriage bond exists, the petitioner is to be free to marry in the Church.

The proposed Canon 17 also includes a provision for a permanent Commission on Holy Matrimony. "If all the members of the [diocesan] court do not concur" in a marital case, the Bishop is required to transmit the record to this permanent

The Cover Picture

The cover picture of Bishop Manning of New York shows him wearing the decorations presented to him by three foreign governments and by two branches of the Orthodox Church:

The Grand Cross of the Order of St. John of Jerusalem, presented by the Patriarch of Jerusalem.

The Grand Cross of the Order of St. Sava, presented by Yugoslavia.

The Panagia, a pectoral icon to be worn only by a bishop, presented by the Russian Orthodox Church and belonging formerly to the Metropolitan Platon.

The cross of an officer of the Order of the Crown of Belgium, presented by Belgium and indicating Bishop Manning's rank in that order.

The cross of chevalier of the Legion of Honor, presented by France.

Commission which, however, has only advisory powers in the matter. The Bishop may wait for the Commission's opinion, or proceed to give judgment without it.

EPISCOPATE

Resignation of Bishop Manning To take Effect December 31st

By ELIZABETH McCracken

The announcement on March 29th that Bishop Manning of New York would submit his resignation as Bishop of New York at the meeting of the House of Bishops in September, to take effect December 31st, drew the attention and filled the minds of New York City, taking second place only to the meeting of the United Nations Security Council. The leading newspapers, the *New York Times* and the *New York Herald-Tribune* carried stories of the resignation on their front pages, with large headlines and pictures.

There was much discussion of the news. The announcement stated that Bishop Manning would take no action until the meeting of the diocesan convention on May 14th, when he will announce his intention officially and ask the consent of the diocese. No reasons were given by the Bishop for his proposed action, it being

his purpose to give his reasons first to the diocesan convention.

Some persons concluded, erroneously, that a new bishop would be elected at once. They were informed that Bishop Gilbert, Suffragan of New York, would carry on after December 31st, until a convenient date could be selected for an election in 1947.

The announcement came as a shock. Expressions of keen regret were heard not only from Churchpeople and members of other religious bodies but also from civic leaders and people in general. Bishop Manning has been a potent influence in the city and the state. The *New York Times* published an editorial in which these significant words appear: "Bishop Manning has been a man who never asked whether a course would be popular; he merely asked whether it would be right. He had in him something of the prophet Isaiah, who was also called the prophet of faith."

In answer to inquiries from hundreds of men and women as to his health, the Bishop declared that he was well. No word was said as to his plans after his retirement.

Dr. Emrich Accepts Election As Suffragan of Michigan

The Rev. Richard Stanley Merrill Emrich, Ph.D., of Cambridge, Mass., has announced his acceptance of his election to be the Suffragan Bishop of Michigan. He was elected on the third ballot in a special convention of the diocese which was held in St. Paul's Cathedral, Detroit, on March 26th.

Dr. Emrich will become the youngest bishop to be connected with the diocese

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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.

Member of the Associated Church Press.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.00 a year. Foreign postage additional.

since the first Bishop of Michigan, the Rt. Rev. Samuel Allen McCoskry, who was consecrated in 1836 when only 32 years of age. Dr. Emrich, who is 36, is rector of St. Gabriel's Church, Marion, Mass., and an assistant professor at the Episcopal Theological Seminary at Cambridge. He was born in Mardin, Turkey, where his parents were engaged in missionary work.

After his graduation from Brown University he studied at Marburg University and in Germany, receiving his doctorate. He entered the Episcopal Theological Seminary and later transferred to Union Seminary, where he was graduated in 1935. He was ordained to the priesthood in 1938.

Dr. Emrich is widely known as a writer, lecturer, and young people's leader; he was the author of the Presiding Bishop's book for Lent in 1945, *Earth Might Be Fair*. He is married and has two children.

The special convention which elected Dr. Emrich was presided over by Bishop Creighton, the Bishop of the diocese, at whose request the annual diocesan convention last January approved the election of a suffragan bishop. The diocese of Michigan is therefore in the unusual position, at the present time, of having a diocesan, a coadjutor, and a suffragan-elect. However, the resignation because of ill health of Bishop Aldrich, coadjutor only since last May, is to be presented to the House of Bishops in September.

The special convention opened with a celebration of the Holy Communion in St. Paul's Cathedral, at which Bishop Creighton officiated, assisted by the Very Rev. Kirk B. O'Ferrall, dean of the cathedral, the Rev. Dr. Henry Lewis of Ann Arbor, president of the standing committee, the Rev. Gordon Matthews, executive secretary of the diocese, the Rev. James G. Widdifield, the Rev. Lawrence E. Midworth, the Rev. Sidney S. Rood.

The Rev. Gordon Matthews, secretary of the annual convention of the diocese, and the Rev. Allan L. Ramsay, assistant secretary, served in the same offices at the special convention.

The convention organized in St. Paul's Cathedral, but shortly after the roll-call and the adoption of the rules of order, it voted to adjourn to the Cathedral parish house for the election and to return to the cathedral for a closing service.

For several weeks before the special convention, a committee appointed by Bishop Creighton had been at work receiving suggestions of names from people in the diocese. The committee, headed by the Rev. Irwin C. Johnson of St. John's Church, Detroit, considered only the names of men from outside the diocese of Michigan, feeling that the men in the diocese were sufficiently well known.

The committee prepared a report which was sent to all clergy and lay delegates about ten days before the convention, listing the names of the following suggested candidates: Dr. Emrich, the Rev. Rollin J. Fairbanks of Boston, Mass., the Rev. Russell S. Hubbard of Bar Harbor, Maine, and the Rev. Dr. Dudley S. Stark of St. Chrysostom's Church, Chicago.

There were no nominating speeches at the convention; the actual nominations

were made in a ballot for this purpose. The result of the nominating ballot showed 14 names suggested by the clerical order and 17 by the lay order. Both orders nominated all the men suggested by the special committee; others suggested were the Rev. Messrs. Lane Barton, Bernard Iddings Bell, and Horace Donegan, from outside the diocese, and the Rev. Messrs. Irwin C. Johnson, Gordon Matthews, Ernest E. Piper, Berton S. Levering, James G. Widdifield, David T. Davies, Henry Lewis, Clark L. Attridge, G. Paul Musselman, Francis B. Creamer, Kirk B. O'Ferrall, C. W. Hughes, and Otis G. Jackson, from within the diocese. The vote for some of the local men was scattering, and several withdrew their names after the nominating ballot.

The first ballot in both orders resulted in no choice. The second ballot resulted in a majority for Dr. Emrich in the clerical vote but not in the lay vote. Meanwhile several other local candidates withdrew their names, and the third ballot resulted in concurrence by both orders to the election of Dr. Emrich. By resolution the election was immediately made unanimous, and Bishop Creighton appointed a committee headed by the Rev. Charles D. Braidwood of Lapeer to notify Dr. Emrich of his election as Suffragan Bishop of Michigan.

PUBLIC AFFAIRS

Church Building Plans Halted

The sweeping "stop construction" order announced in Washington, D. C., by the National Housing Administration and the Civilian Production Administration will necessarily postpone building plans of Churches and Church-related institutions, but government officials expressed hope that the delay would be only a matter of months.

"We realize that the order will be a handicap to ministers, rabbis, priests, and officials of Church-related institutions who had been planning to begin construction in the immediate future on new buildings, but we believe they are willing to wait if the order means more homes for veterans—as it does," one high official stated.

The "stop" order, effective immediately, permits completion of any construction already begun provided any of the materials which are to be an integral part of the structure have been incorporated in it on the site before March 26th and if work was being done on the project at that date.

The order does not apply to construction, repair, alteration, or installation jobs on churches, hospitals, or charitable institutions for which the total cost will not exceed \$1,000.

Under the order, no job which ordinarily would be done as a single piece of work may be subdivided for the purpose of coming within the cost allowances. However, there is no limit on the number of separate jobs which may be undertaken while the order is in effect.

The priorities system in effect until the end of the war has been re-instituted. Persons who have occasion to obtain prior-

ities for construction may apply to the field office of Civilian Production Administration nearest their home. There are 68 CPA field offices in the nation. [RNS]

Church Action Needed to Oppose Cut in Immigration Quotas

The announced opposition of the Federal Council of Churches to lowering of immigration quotas must be backed up by similar action on the part of other Church groups, if Congress is to take notice, is the opinion of observers in Washington, D. C., according to Larston D. Farrar, Washington correspondent for Religious News Service.

Congress, reflecting an impatience among the people with what has been played up as a big influx of war wives and refugees from oppression abroad, is disposed right now to clamp down, as Rep. Ed Gossett (D., Texas) has proposed in a bill now before the House Committee on Immigration. Gossett's bill would cut present quotas—which allow about 158,000 foreigners to enter America each year—in half for ten years.

World War II has caused a new demand from groups in this country for a raise in quotas, since millions abroad have been displaced. Yet, except for Germans (who have always had a higher quota), only a small fraction of those in other nations who want to come here will ever be allowed to.

Interested Church groups could use the inscription on the Statue of Liberty in New York to bolster their arguments against lowering quotas now. It reads: "Give me your tired, your poor, your huddled masses yearning to breathe free. . . ."

ARMED FORCES

Chaplain Honored Posthumously

The Navy Department has announced that Chaplain (Lt.) Eugene R. Shannon of the United States Naval Reserve has been awarded the Navy and Marine Corps Medal posthumously.

A native of Zanesville, Ohio, Chaplain Shannon was educated at Northwestern University and Seabury-Western Seminary, Evanston, Ill. Formerly rector of Grace Church, Freeport, Ill., he entered the Navy in September, 1942, and served at the naval air station, San Juan, Puerto Rico, before his assignment to sea duty in May, 1944.

Chaplain Shannon was killed in action on February 21, 1945, while serving aboard the USS *Bismarck Sea* in the Pacific. He was buried at sea with full military honors. His citation follows:

"For heroic conduct as a chaplain attached to the USS *Bismarck Sea*, in connection with the ultimate rescue of personnel following the sinking of that vessel by enemy Japanese aerial forces during operations in support of our landings at Iwo Jima in the Volcano Islands, February 21, 1945. Sensing the plight of the men struggling in the waters in the vicinity of his life-boat after abandoning the doomed *Bismarck Sea*, Lieutenant Shannon, who had lapsed into a semi-conscious condi-

tion as a result of serious wounds, repeatedly roused himself in an effort to allay the fears of all who were affected by shock and exhaustion and, drawing deeply from his spiritual strength in the midst of chaos and disaster, spoke with calm courage to the panic-stricken, bewildered men, pronouncing words of infinite faith and wisdom and inspiring in the despairing company the resolute acceptance of temporal hardship and the determination to survive which enabled them to face the rigors and uncertainties of their circumstances with stoic fortitude. Completely selfless in his concern for others and tireless in his vigilance, he grievously overtaxed his waning energies during the long hours of exposure and succumbed shortly after his own rescue had been effected. Held in reverence by the entire personnel of the *Bismarck Sea*, Lieutenant Shannon, by his

INTERCHURCH

Postwar Mission Aims Considered At FMC Meetings

The Foreign Missions Conference of North America held its annual meeting at Buck Hill Falls, Pa., March 27th to 30th. Missionary work in all fields was considered, discussed, and acted upon.

Difficulties in the postwar mission field were enumerated by Dr. E. K. Higdon, executive secretary of the department of oriental missions of the United Christian Missionary Society. Reasons for increased difficulty, he said, are the spiritual and mental deterioration resulting from the

Conference. It will combine the efforts of the Conference and Home Missions Council and will attempt to utilize newspaper, magazine, radio, and screen.

Public affairs, such as immigration, rationing, and world trade relations, were acted upon in resolutions and recommendations to the United States government.

The Conference voted to take final action in 1948 on the question of joining the proposed National Council of the Churches of Christ in the United States. Eight groups would unite in the formation of a National Council which has the approval of the Federal Council and the Home Missions Council. [RNS]

Good Friday Observances

Joint committees of Protestant and Catholic Churches are again working this year to promote more reverent observance of Good Friday.

The joint movement, which originated in San Francisco, Calif., in 1914 as a laymen's crusade, seeks wider recognition and greater attendance at the traditional three-hour Good Friday services. Major cities in which the movement has been established on an annual basis include San Francisco, Buffalo, N. Y., Washington, D. C., Toledo, Ohio, and Philadelphia, Pa.

In Buffalo most factories and stores will give employes time off during the three-hour period to attend services. Some business and amusement places will close at noon. Posters urging attendance at Good Friday services will be placed in store windows, theaters, buses, and trolleys. The mayor will issue a proclamation designating Good Friday as a half holiday.

All religious groups have pledged their aid in furthering the movement in Philadelphia. The Citizens' Good Friday Observance Committee, organized 15 years ago, has won the endorsement of Bishop Hart of Pennsylvania, Dennis Cardinal Dougherty, Roman Archbishop of Philadelphia, and Methodist Bishop Fred P. Corson. Philadelphia transportation will be halted for one minute before three all over the city. Radio time has been obtained for the observance. Both the mayor of Philadelphia and the governor of Pennsylvania will issue proclamations.

San Francisco's activities, handled by a citizens' committee of 250, have requested all members of the Chamber of Commerce to close their places of business for the three hours. Committee members also call on all merchants to request their cooperation.

In Toledo, where preparations follow the pattern of the other cities, two movie theaters have been engaged for services during the three-hour period, and the remainder will not open until 3 P.M. [RNS]

Annual Meeting of Church Editors

Washington, D. C., will be the meeting place for the annual gathering of the Associated Church Press, an organization of religious editors, from April 24th to 26th.

Highlight of the meeting will be a visit to the White House, where the delegates



RNS
EPISCOPAL REPRESENTATIVES: Among the delegates at the annual meeting in Buck Hill Falls, Pa., of the Foreign Missions Council of North America were four representatives of the Anglican Communion.*

unflinching leadership, sympathetic, understanding, and practical counsel in a period of crisis, contributed essentially to the saving of many who otherwise might have perished; and his self-sacrificing devotion to duty throughout upheld the highest traditions of the United States Naval Service. He gallantly gave his life that others might live."

French Honor Chaplain

Chaplain (Capt.) Frank H. Lash of the United States Navy has been honored by the French government, it was revealed recently. The Medal of French Recognition was presented to him "for exceptional services rendered in the course of operations in the liberation of France." The citation was signed by General DeGaulle as president of the provisional government of the French Republic and by M. Bidault as Minister of Foreign Affairs.

From January, 1944, to May, 1945, Chaplain Lash was force chaplain on the staff of the commander of naval forces in Europe supervising the distribution, supplies, and activities of Navy chaplains.

Chaplain Lash, who was ordained priest by Bishop Stevens of Los Angeles in 1933, began his naval career in 1917. He served aboard the old USS *Missouri* in World War I. At present he is on duty at the United States Naval Academy at Annapolis, Md.

war among peoples in many mission areas and the heavy loss of life and property.

"People have repealed their moral codes," he said. "They broke all the commandments in their efforts to resist the occupation, learning to lie, steal, and murder. Children brought up during the war years in southeastern Asia and in the southwest Pacific do not know the difference between the right and wrong." A further complication is the unparalleled spread of diseases of all kinds.

He said missionaries have three aims—to change individual lives, transform community life, and produce the ethic and common culture to create the proper atmosphere for a Christian world order. Lately, an enthusiasm for Christian missions has been awakened by servicemen returning from areas where missionary work is in progress.

PUBLIC RELATIONS OFFICE

Plans for a new missions public relations office now in the process of organization, were described by Winfred P. Elson, a general administrative secretary of the

*Left to right: Canon L. A. Dixon, general secretary of the Missionary Society of the Church of England in Canada; Miss Edna Beardstey, associate secretary of the Woman's Auxiliary; Bishop Sterrett of Bethlehem; the Rev. J. W. F. Carman of the Department of Promotion.

will meet President Truman. Gen. Dwight D. Eisenhower and Adm. Chester W. Nimitz will speak at a joint luncheon with the General Commission on Army and Navy Chaplains.

Among the many speakers who will address the sessions of the meeting are Clarence W. Hall of the *Christian Herald*, George W. Buckner, Jr., of *World Call*, Ralph Stody of *Methodist Information*, Assistant Secretary of State William Benton, Paul F. Heard of the Protestant Film Commission, Sen. Joseph H. Ball of Minnesota, Congressman Francis Case of South Dakota, and Washington correspondents of the *Christian Science Monitor*, the *Christian Advocate*, and Religious News Service.

Atomic energy, pending legislation, and industrial unrest are some of the topics that will be considered in relation to the Church Press. [RNS]

Boston Ecumenical Service

Non-Roman Churchmen of greater Boston participated in an ecumenical service, the first to be held in the area, at Trinity Church in Boston. The service was

further extension of religious liberty throughout the world and urged the Roman Catholic Church "to be a Church and not attempt to be a state and a Church."

He said non-Romans throughout the United States were concerned about "pressures on newspapers, radio, and other sources of public information, together with political activities that constitute a threat to political and religious freedom."

"We are bound by precious principles in Protestantism," Bishop Oxnam added, "and once we are convinced those principles are in jeopardy, Protestantism will rise as one man to preserve religious liberty for ourselves, our sons and the sons of our sons."

Others who participated in the ceremonies were: the Rev. Robert B. Day, executive director of the Benevolent Fraternity of Unitarian Churches; the Rev. James Coucouzes, dean of the Greek Orthodox Cathedral; the Rev. Isaac Higginbotham, executive secretary of the Massachusetts Baptist Convention, and the Rev. Robert Timberlake, president of the Massachusetts Congregational Conference and Missionary Society. [RNS]

tory of a clergyman's residence, without the necessity of purchasing an Eastern clergy book.

Therefore bishops and clerical deputies can use their Western, Southwestern, or Southern clergy books for the purchase of their transportation to the Convention at clergy rates from their homes to Philadelphia and return.

Selling dates are September 3d to 13th, inclusive, with final return limit 30 days in addition to date of sale.

The Rev. Dr. Franklin J. Clark, who has made the arrangement with the associations, said that it is his understanding that the fare at clergy rates will be one-way unrestricted fare for round trip, and that there will also be available regular reduced round trip excursion fares with a limit of three months.

Local railroad ticket agents will have full details.

VISUAL EDUCATION

Swiss Film Gains Distinction

The National Council picked a winner. Recently it announced that it had acquired the rights for the Church on *Marie Louise*, Swiss-made motion picture showing the effect of war on children in Europe [L.C., January 13th].

Now the Motion Picture Academy of Arts and Sciences has declared *Marie Louise* "the best original screen play," a distinction never before won for a picture of this type.

Parishes that are showing *Marie Louise* in connection with their campaigns for Material Aid and on behalf of the Presiding Bishop's Fund for World Relief are reporting splendid results.

The National Council has secured a few additional prints, so that, while bookings are heavy, there are a few vacant dates still available between now and June.

BOOKS

Set Fourth Nationwide Book Week

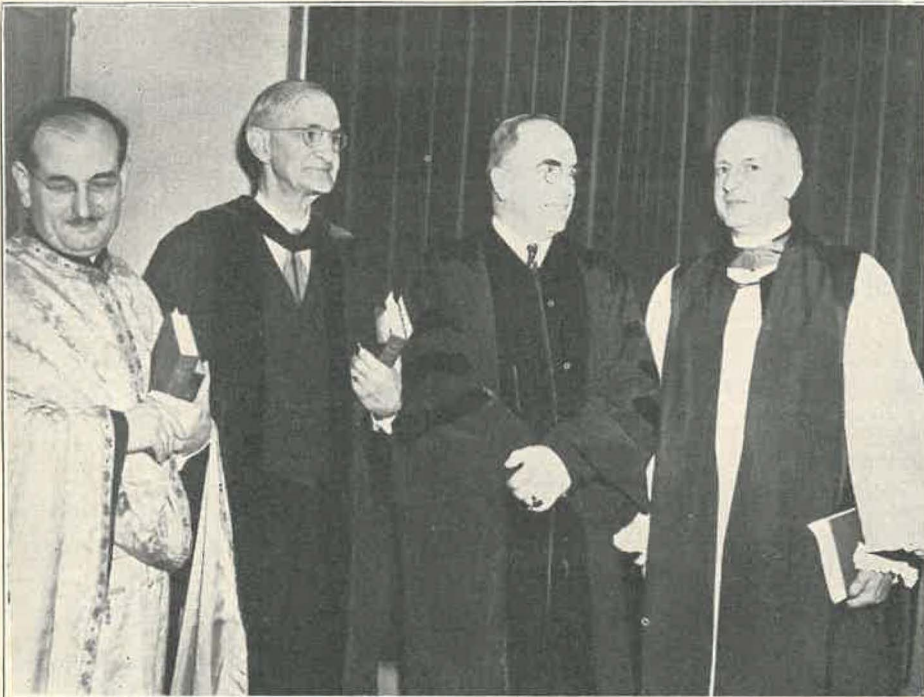
The fourth annual nationwide observance of Religious Book Week will be held the week of May 5th to 12th. Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews and sponsor of the event, made the announcement recently in New York.

Dr. Clinchy said that eight committees have been formed to select religious books of all faiths to be featured during the week. The entire list will be published in pamphlet form. [RNS]

PHILIPPINES

War Damage Report

The War Damage Corporation investigators who went to the Philippines report that the total value of properties belonging to Roman Catholic orders and institutions damaged in the war amounts to at least \$125,000,000, while non-Roman religious property damaged totals about \$14,000,000. [RNS]



RNS

ECUMENICAL SERVICE: Churchmen at the first service of its kind in the Boston area converse before they enter Trinity Church.*

opened by a procession of clergymen of the various Churches, including several Eastern Orthodox clergy in full vestments. A united choir sang during the service, and a choral group from the Greek Orthodox Cathedral provided special music.

Bishop Lewis O. Hartman of the Methodist Church, president of the Massachusetts Council of Churches, conducted the worship service. Bishop Sherrill of Massachusetts introduced Bishop G. Bromley Oxnam, president of the Federal Council of Churches, who was the principal speaker.

In his address, Bishop Oxnam called for

CONVENTION

Clergy Transportation

The three territorial passenger associations, Western, Southwestern, and Southern, have agreed to sell round trip tickets from the west, southwest, or south to Philadelphia for General Convention on clergy certificate applicable in the terri-

*Left to right: The Rev. Theodore P. Theodorides of the Greek Orthodox Church, Methodist Bishop Lewis O. Hartman, Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Bishop Sherrill of Massachusetts.

EGYPT

Coptic Church Compromise

A threatened split between Egyptian and Ethiopian adherents of the Coptic Church, Egypt's oldest Christian body, has been averted by a compromise permitting Ethiopian electors to take part in the forthcoming election of a new patriarch. This is the first time a concession of this kind has been made.

An agreement has also been reached to permit Ethiopians to choose their own metropolitan, who may be an Ethiopian, although appointment of an Egyptian has been customary. The present metropolitan, who was appointed by the late Patriarch Amba Yohannes XIX, will continue to reign until his death. [RNS]

ENGLAND

Dr. Fisher Views Church Reunion

By SIDNEY C. LUCKER

A united Church of England was envisioned by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in an address before the Jubilee Congress of the Free Church Federal Council held in London.

"Reunion when it comes, if by God's grace it does," Dr. Fisher declared, "will be a reunion of the Church of England. It will not be a reunion with the Church of England by you. I want you to weigh that phrase. It will not be a reunion with the Church of England, for you and I were, in origin, of the Church of England in this country, and in a real sense we still remain the Church of England in this country.

"When we come together, we become again the Church of England. But now you would come into it with traditions which you have grown in the period of dislocation, with your own customs, your own methods, and your own style of pulpit oratory. You have also your own hymn tunes and other things that matter in your daily life.

"As different orders function within the Roman Catholic Church with an identity of their own, the time might come, if reunion came about, when Church notices might specify Church of England (Methodist), Church of England (Congregationalist), and even Church of England (C. of E.)."

Subsequent discussion revealed some hesitation among the delegates to accept proposals implicit in Dr. Fisher's forecast, the general tendency being to think in terms of closer federation rather than organic union.

Dr. John Scott Lidgett, veteran Methodist leader, said, "the historic and momentous traditions of the Free Church denominations must be held and transmitted as a sacred heritage." Another speaker, Dr. A. Victor Murray, president of Chestnut College, in a survey of Free Church relations with other Churches, said that "closer organization of Churches

does not involve reunion, and to say it does is a misreading of history."

In a formal reply to the Archbishop of Canterbury, Moderator Frank Hewett Ballard, declared, "if you and your great Church will go up against the evils of our times, we in the Free Churches, whatever our particular attitude to specific problems, will be happy to come with you." [RNS]

CHINA

Premier Welcomes Commission

T. V. Soong, premier of China, cabled to the Rev. Dr. James Thayer Addison expressing his pleasure at learning of the forthcoming visit of the Church's Commission to that country. The cable closed with "Shall be pleased to see you in China," indicating that the Commission's survey of Church needs in China will be welcomed by China's government as well as by officials of the Chinese Church.

The Commission's personnel includes Dr. Addison, Mrs. Arthur M. Sherman, Dr. Lewis B. Franklin, and the Rev. Dr. Robert A. Magill. The date of departure is still uncertain, as negotiations for transportation are still under way.

Begin Kuling School Restoration

One sentence from Bishop Craighill of Anking sums up the condition of the Kuling American School for the children of missionaries in China—"There was nothing good left unremoved."

The Bishop recently received a detailed report about the results of the Japanese occupation from Mr. Chi, the Chinese caretaker who remained in Kuling throughout the war. "He says the buildings are all intact, but practically all equipment is gone, including the electric generator and most of the wiring and plumbing. There are leaks in the roofs of the main building and boys' dormitory, and many window panes are broken. All woodwork is badly in need of paint, and interiors will eventually have to be done over. . . ."

Bishop Craighill has been authorized to reemploy Mr. Chi as caretaker and to proceed with emergency repairs for the protection of the property. No prediction can be made concerning the reopening of the school.

INDIA

Bishop Azariah Memorial Fund

Bishop Elliott of the Church of England diocese of Dornakal, India, has announced that the diocese proposes to raise a Bishop Azariah Memorial Fund. Bishop Azariah, well known in the United States, was Bishop Elliott's predecessor who died last year.

The plan includes a chapel for the diocesan Girls' High School at Bezwada, more hostels with scholarships, including traveling scholarships to enable girls to come

from all parts of the diocese; development of teacher training, so that Christian teachers from the school may go out into the villages in all parts of the diocese; staff quarters and classrooms adequate to these developments; middle school classes to be added to the Holy Cross School, Nandyal, and to other girls' schools, as part of the same scheme; and the erection and endowment of a Women's Christian College for the Telegu country.

Bishop Elliott explained that the diocesan Girls' High School was a project very near to Bishop Azariah's heart, and that he was working hard for its development in the last months of his life.

SCOTLAND

Church Assembly Urged to Build

Postponement of church building plans "would be fatal to religious work in Scotland," Dr. John White, church extension leader, told the Church of Scotland General Assembly in Edinburgh.

Dr. White contended that new housing developments "must have a church in the midst of them right from the beginning." He said churches are not asking for more permanent buildings than are absolutely necessary, and do not propose to build complete churches, but only the barest sections needed. [RNS]

GERMANY

American Authorities Urge Dismissal of Pro-Nazi Pastors

The days immediately ahead promise to be tense ones for relations between the Evangelical Church of Germany and the American military government over the question of de-Nazification of clergymen.

Through a new de-Nazification law, now being prepared, American authorities hope to bring pressure for widespread dismissal of pro-Nazi pastors. They take the position that the Evangelical churches have had a chance to purify their ranks but have not done a complete job.

On the other hand, Evangelical Churchmen contend that the real Nazi pastors already have been dismissed. They indicate they will resist any blanket regulations which would force out nominal Nazis, who actually resisted Nazism, whatever their paper records may show.

Capt. Dumont F. Kenny, of Wiesbaden, who is in charge of religious affairs in the northern part of the American zone, said the Roman Catholic and Free Churches have de-Nazified satisfactorily, but the Evangelical Church has lagged. The older bishops, he explained, have moved too slowly, but he believes the younger, progressive Church leaders will bring about a cleanup.

Contrary to a widespread impression, Captain Kenny said, United States authorities have not ordered a blanket dismissal of pastors with Nazi connections. He said the new law provides consideration of individual cases but is stricter than past



ENTHRONEMENT: *The Rt. Rev. Douglas John Wilson with the Governor of British Honduras and members of his cathedral's staff.**

procedures in the sense that the Churches must establish the innocence of suspected Nazis.

Dr. Karl Hartenstein, representative of Bishop Theophilus Wurm of Stuttgart, expressed belief that the new de-Nazification law will recognize individual situations. He hopes that under it the Church can retain in the ministry men who were faithful pastors even though they allegedly had Nazi ties. [RNS]

Pastor Niemoeller Condemned to Death by Underground Group

Pastor Martin Niemoeller, who spent eight years in a Nazi concentration camp, has been "condemned to death" by the Fehm, nationalist underground organization in Germany, according to a report from Berne, Switzerland.

Placards announcing the sentence were reported displayed at Goettiengen, in Hanover province, Prussia. It was said Niemoeller had been condemned because of his statements acknowledging German war guilt.

The report quoted Mrs. Niemoeller as stating she is more concerned over the safety of her husband now than she was during his internment by the Nazis.

The Fehm movement is a revival of ultra-nationalist secret organizations which came into existence after the Napoleonic and the first world wars. Actually, however, it traces back to the Vehmgericht, secret irregular tribunals which prevailed in Germany from the 12th to the 16th century, and which inspired such terror that they were ultimately abolished. The new Fehm movement is said to include many German intellectuals. [RNS]

*Left to right: The Ven. R. A. F. Pratt, archdeacon of Beliege, Sir John Adams Hunter, Bishop Wilson, Canon E. A. Hubbard, Canon G. R. Hulse, the senior canon, and the Rev. J. F. Moore, chaplain.

BRITISH HONDURAS

Bishop is Enthroned

The Rt. Rev. Douglas John Wilson, M.A., was enthroned in St. John's Cathedral, Belize, British Honduras, on March 3d as the Bishop of British Honduras with Central America. The ceremony of the enthronement was conducted by the Ven. R. A. F. Pratt, archdeacon of Belize.

Sir John Adams Hunter, K.C.M.G., governor of the crown colony, was among those attending the service.

Bishop Wilson served the diocese from 1938 to 1944, when he resigned and was succeeded by the Rt. Rev. W. J. Hughes, now the Bishop of Barbados. On September 29, 1945, Bishop Wilson was elected again to be the diocesan.

HUNGARY

New Cardinal Continues Anti-Communist Protestations

Of the 32 cardinals whom the Pope recently created, according to a foreign feature from Ernest Zaugg, Religious News correspondent, perhaps none has striven more boldly—and with less diplomacy—to uphold the claims of the Roman Church than Joseph Cardinal Mindszenty of Hungary.

The new Hungarian cardinal has earned the reputation of being a brave man, because of his protests against widespread Communist control in the Hungarian police and administration, and of being an unwise man because he does not clothe his protests in diplomatic language.

Shortly before the Hungarian elections last November, Dr. Mindszenty, as Archbishop of Esztergom, issued a pastoral letter which contained scathing criticism of the Communist-controlled regime. The

letter, which reached millions, stated, "No voter can call himself a Christian and vote for something which stands for fresh oppression, rule of force, and a continual, irresponsible disregard for the laws of nature." The Small Holders Party, backed by the Cardinal, won a 58% majority.

Cardinal Mindszenty got further into trouble when he wrote a letter to the minister of justice asking him to release war criminals and political prisoners on good behavior. He gave as a precedent that the Communists had released fascists on the condition that they enter the Communist party and vote Communist in the elections. The Cardinal's protests against the deportation of the Swabian Germans to Germany drew strong fire from the press.

After every new outburst from the Cardinal, the offices of Parliament buzz with rumored new measures which the government will take to quiet this uncomfortable critic. Arrest, murder, exile, recall by Rome have all been peddled by the rumor-mongers. To charges of political meddling he replied that the government should permit a Roman Catholic political daily and then the pulpits would not be used for political pastoral letters.

The boldest of the Cardinal's sermons, his famous "Tartar Sermon," was a strong attack against the Russian occupation in the disguise of a description of the Tartar invasion and occupation of 1241.

In 1943 he participated in a secret meeting of anti-Nazi priests under Bishop Apor to draw up a common Roman Catholic policy toward the Nazis and discuss methods of influencing their communicants against the Germans.

In 1944, Bishop Mindszenty personally brought a protest of some leading bishops against the continuance of the war to the fascist Prime Minister Szalasi. Szalasi had him arrested. For the arrest he dressed himself in his full ecclesiastical costume, paraded down the center of the town of Szeged, followed by the police and his priests, and handed out blessings right and left to the very door of prison. There he remained until freed by the Russians.

Despite the constant criticism of his lack of diplomacy, Cardinal Mindszenty enjoys great prestige among ordinary Hungarians because of his unyielding attitude. Though regarded as clumsy by some, the Cardinal is actually not a new hand at protesting. A royalist, he has been against every government since the fall of the Austro-Hungarian Empire.

CANADA

Presbyterians Broadcast

The Presbyterian Church in Canada has announced it will enter the field of radio in the near future.

A series of programs will be broadcast from 60 to 80 local stations across the Dominion and will reach an estimated 200,000 listeners. A network broadcast is also planned. The first series will extend from April 24th until May 12th. A questionnaire will be mailed to determine response. [RNS]

The Antidote to Man's Destruction

By the Rev. Edward S. White, D.D.

Rector of the Church of the Redeemer, Chicago

WE MEN are remarkable beings. We have throughout our earthly course probed the mysteries of the universe. In Babylonia we expanded the creation stories; in Egypt we came to know a lot about the stars; in Greece we became philosophers; in the middle ages we were devoted to metaphysics. We have always been prone to search and invent.

About a hundred years ago we began to concentrate more exclusively upon demonstrable material phenomena. One accomplishment has been built upon another, until at last—What ho!—we have succeeded in releasing atomic energy. This is indeed a marvellous attainment, the more startling as our knowledge of the implications increases.

Not one person in a thousand realizes what this work has involved, nor what are its potentialities, even if he knows something of what is meant by atomic power. Nevertheless, man being what he is, we take it in our stride. We have become accustomed to the marvels of physical and mechanical science; why not of nuclear physics. We are blasé babies.

And so it is that we have already got atomic energy packed neatly away in two pigeon-holes, the one *destructive* (from which we have chosen to draw first), the second *constructive*.

A few evenings ago at the rectory some of us were discussing the use of the atom (even the very word, "use," may be silly, for the atom is apt to *use us*). We spoke in the terms of the destructive and the constructive; whereupon a devout man present declared deliberately for the destructive, were he, in fact, to have his choice. I leave it to you, that was a bit startling; and so the man let himself in for a development of his thought.

It all turned out to be quite simple, so simple in fact that those of us who know something of our brother man were inclined to agree with him. "I should rather go puff, and have it over with, than live in an applied atomic age and go to hell!" Rather a lugubrious assumption, you say. Why, pray, should the constructive use of atomic energy send us to hell?

The answer is not in some knowledge of the atom—which for ordinary mortals is incomprehensible—but in our knowledge of *man*. It is not so much that in such an age the atom will send us to hell, as it is that in such an age man may send himself to hell.

Salvation, in a word, means to be saved from hell. As for hell, if we must have a definition of terms, one may conceivably accept the knowledge some of us have of a personal devil and his kingdom, or go modern and use the term to describe a somewhat familiar earthly state. In the conclusion which my friend drew either definition will serve; except that the former goes back to the cause, while the latter is content with the effect. The

choice, then, is salvation or condemnation—heaven or hell.

What is it in man that bends him toward heaven, on the one hand, or toward hell, on the other? The pilot which steers the course is within man himself. It has to do with faith or a lack of faith. Faith furnishes the motive power which will move man toward salvation, though man must know the way to apply the power. There is no use in the power without the transmission; and there is no use in the transmission without the power, and it is this latter lack which is the affliction of our generation. We possess elaborate mechanisms for the transmission of man's energy, but we lack the power, which is faith.

FAITH THE MOTIVE POWER

What is faith? The Epistle to the Hebrews tells us that "faith is the substance of things hoped for, the evidence of things not seen." It is true that faith is a venture, a bet, but with habitual use faith deepens and grows, until it is no longer merely a romantic venture, but assurance. When this has been attained, then indeed does one possess supernatural power, and it is this faith that the writer of Hebrews is talking about.

Modern man is impatient of things hoped for. He is not likely to believe that they have substance. In things not seen he puts no trust at all. He is all out for things he can take hold of, which in some way minister to his comfort, and he is not content to hope for them. He wants them not only here but now. So you see what happens among contemporary men to faith, as we find faith defined in the epistle.

Now we are getting to my friend's point. What is it in our day, which will be raised to the Nth degree in an atomic age, and which militates against faith, which, in other words, produces man's impatience with things hoped for and his disbelief in things not seen?

These things are very familiar to us moderns: ease, luxury, wealth, and resultant conceit in their possessors. These things—perhaps quite naturally—take so tight hold of us that we tend to exalt them, and personify them into our god. He becomes a most immediate god, right where we can take hold of him, and a

most attractive god, because he makes us soft and warm, and he ministers so generously to our ever obtrusive senses.

THE TEMPTATION OF MAMMON

It is a rare man who is able to see beyond his nose so that, when Mammon sidles up to him, whispers, and rubs against him, he is able to resist accepting the proffered temptations. It takes a stiff fight to free one's self from the immediate and the apparent; and when ease and luxury are placed right in our lap, as they may be, man's fight will become well nigh superhuman.

My friend's logic, then, is that unless man can exert superhuman strength to win this fight, his faith will be lost, and when faith goes God goes too, and when God goes, man goes to hell.

Six words of our Lord Jesus Christ speak very directly to our generation: "Ye cannot serve both God and Mammon." To know God we have to do nothing less than love Him, and we just have not got enough love in us to love both God and Mammon, Mammon standing for all that we have been talking about, ease, luxury, and wealth.

Do not consent to these words as a truism. Stop and think of their import. Do we not love Mammon; do we not in point of fact deliberately nurture and guide our children to love him—ease, luxury, and wealth? If this be the case, does it really mean much to say we believe in God, that we love Him, and are ready adequately to serve Him?

You see, then, how the mighty fight for faith must be both negative, *i.e.*, against the love of this world, and positive, *i.e.*, toward God. That is why the Church in her age-old wisdom gives us the technique of self-mortification, as well as that of a positive, functioning Faith.

She gives us the *instruments* for our superhuman warfare. It is not that we are left alone and without help; it is simply that we are not too much concerned about a working faith, and so are indifferent about the Church's weapons; or that we are blinded by pride, and imagine—as so many do—that we are quite above the need of them. In either case we are defeated before we enter the battle, for it is the hardest fight we have to fight. It is difficult enough to struggle with flesh and blood, but here "we wrestle against principalities, against powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

People talk of faith as if it were a sort of sentimental sublimation, a hazy and unreal dream of unreachable things. Or they talk of it as though we were buying on margin for a future income of "pie in the sky by and by." Faith is not merely an aspiration of good things to come, but a practical, functioning dynamic in every

CHURCH CALENDAR

April

7. Fifth (Passion) Sunday in Lent.
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.

Our Lord as Redeemer

V. The Truth That Makes Us Free

By the Rev. W. Norman Pittenger

THE "heart-affirmation" of Christianity is that God has supremely and uniquely taken action for man's salvation in Christ Jesus. Ours is the gospel of "the divine action," as Canon Quick used to call it. It rests back upon the fact of the divine purpose in history; it builds on the fulfilling of this purpose in Christ, the Divine Arrival; it looks to the day when the human race as a whole shall be taken into that Manhood which, in St. Athanasius' phrase, has "become divine" because it is the Manhood of God-made-man.

There was a time when the Incarnation was looked upon chiefly as a "showing" of truths about God and man. It was regarded not so much as the drama of the divine action, but as the unveiling of divine truth; not so much the work of God in man, but as the telling of the truth about man. That was not so very long ago, either—and it was not confined to the "liberals," but found quite as frequently among the "orthodox." When we hear it said that the real point of the Incarnation is to assure us that God is Christ-like and that man may live as a son of God, we hear echoes of this point of view, even if it is founded on a genuine conviction of the reality of the Incarnation itself.

In reaction from such a religion of manifestation rather than of action, numbers of Christians have swung so violently to the other extreme that it appears, to all intents and purposes, that they think that we learn nothing, by way of "manifestation of truth," from the Incarnation beyond the fact that God is here active. But a balanced faith will not go to this extreme, any more than it will rest content with the other extreme. We *do* learn something about God and about man from Christ. What we learn is not the whole point of the Incarnation, but it is part of it—and it is a very important part, too.

St. John has this clear. It is because "God so loved the world that He gave his only-begotten Son," that we know that "God is love." "Herein is love, not that we loved God but that He loved us, and sent his Son." First the

divine action, then the divine truth: because of what God *has done*, we know what God *is*.

In this context, our Lord's teaching holds its place. He spoke of God as a loving heavenly Father, who sought His lost children as a shepherd seeks the sheep. Christ himself is the seeking of the lost children of God: He finds us and brings us home. So we know that God is Love, that God cares. Christ spoke of the depths of God's understanding and sympathy. He himself is that understanding and sympathy, identifying itself with man in his need, his despair, his sorrow, his helplessness. So we know that God is our companion in our darkest hour, as in our moments of joy. Christ spoke of God as righteous, hating evil, judging wickedness and determined that it be exterminated or sublimated. He himself is that righteousness, judgment, and moral power. So we know that God is not only loving, understanding, and forgiving, but is also righteous and holy.

Likewise in regard to man. Christ both taught and demonstrated that man, while a creature of God and hence finite, can live as a son of God. He taught and demonstrated that we are to be "perfect," as our heavenly Father is perfect. By contrast with His own life He showed, and in His teaching He said, that man is a sinner; but He went on to teach that man can be brought back to God as a redeemed sinner, and by His action. He was the "bringerback" of man to God, redeemed from sin. So we know that man is a sinner indeed, but potentially a child of God, who can be forgiven and restored to fellowship with his Creator who is also his heavenly Father.

As we read the gospels, as we unite ourselves with our Lord in meditation, above all as we are sacramentally filled with His power and identified with His sacrificial love, we come to know God as He is and to see ourselves as we are meant to be. The unique thing about the Christian "showing," though, is that the truth is not merely *told* us, but (if we will have it so) *made to come alive* in us. *This* is the truth that makes us free.

moment of our lives on earth. If, therefore, we departmentalize faith, quarantine it off on the Sundays, then of course we lose what little we have, and that little is far too weak to avail us in the salvation of mankind (and we all have a stake in that).

Others think of faith stiffly as a series of written definitions, nothing more, forgetting in the first place that God cannot

really be defined. We use symbols which we call words, as God has guided His Church to do, but it is understood that the words must make some impact upon our minds and souls, and that takes more than a dead-pan, external subscription to them. It takes for granted not only a living faith within us, but a faith that is functioning and producing.

When a man complains that he is losing

his faith, and asks what to do about it, the prescription is inevitable: *Work at it!* Make your organic relationship in the communion of saints function. Remember faith is first of all a social thing. You are part of the whole. Throw in your contribution. Get to work.

The work is at least of two kinds. There is your direct spiritual activity in prayer, fasting, and almsgiving here in the Church Militant. This involves intercession, spiritual reading, meditation, self-examination and confession of sin, Communion, and one's whole spiritual rule of life.

WORK AT FAITH

Then there are the implications of faith. "Faith without works is dead." It is idle to boast of faith and then live as if one's faith is dead. It is dangerous, for instance, to say that religion is one thing and morals something else, until morals seem to be almost the antithesis of religion.

We have to beware of the misinterpretation of obedience as if it were a stolid, even though dead, subscription to certain formulæ. Faith is a dynamic, a living, driving power. There must obviously be obedience to the Church's formularies, and the practice of her precepts, but it must be transfused with life and vigor. It is quite conceivable that such a conception of obedience may not really involve faith at all.

When we grind away at the Church's precepts with cog-wheel precision, but without an analytic and intelligent faith, God knows what the fruits may be. Sometimes, as many of us have observed, they are ugly, and it is difficult to equate them with the Christian life.

This will not do. The insurance against it is faith, because faith injects life and truth, and faith keeps us alert constantly to check with the living Christ. So it is that a living faith reproduces in us through spiritual growth, with all our blindness and weakness, the image of Jesus Christ our Lord.

The whole man is involved in the growth of a living faith—emotions, intellect, and will. That is one of the thrilling things about it. A wholly emotional faith tends to be weak and unintelligent; an exclusively intellectual faith breeds philosophy rather than religion; a faith of mechanistic obedience produces a cold automaton. True faith must embrace the whole man and all his faculties. Faith then will be emotionally warm, intellectually informed, and disciplined in will. In this balance lies strength. Under it the possessor of faith will grow in well-proportioned, attractive, and virile personality. That is what is meant by the Christian man. Were he multiplied in society and did he procure sufficient scope, we should have a true Christian social order.

All of this operates in everything we are called upon to do in God's Name in His Church—not only in worship, but in sacrificial giving, in work, and in our daily living. Faith is the liveliest issue; in religion, you say, yes; but because religion is the basic requisite in the salvation of mankind, faith becomes the root need of man in this hour.

We are apt to be so much concerned

with a number of things in our day, and so many demands are made upon us every day of our lives, that we fritter away our days in futility. We are dazed and overwhelmed with the vastness of our problems. We see them more or less, but we are stupefied by them, and so we become mute and impotent.

We who have some faith are ready to grant that man cannot be saved by man alone, but only by every word which proceedeth out of the mouth of God. We know that man can be saved only with the help of God. But God works in this world through His only begotten Son, God-Man, mediating His grace to us mortal beings. It is faith which puts us into correspondence with Him, our only Mediator and Advocate, Jesus Christ. We have no time to waste. Let us go to work.

FAITH WORKING THROUGH WORSHIP

When I say, "Let us go to work," I am thinking of our familiar tools, so taken for granted, and as a consequence so neglected. First, worship, the Holy Sacrifice of the Altar, from Christ's day the one obligatory, central, corporate worship of Christians. It is offered, you assisting, on the Lord's Day. Then Monday and through the week, at an early hour, it is offered, too often by a priest plus one, as the daily Sacrifice of the flock of Christ. This is the corporate worship of the Body of Christ on earth.

The Eucharist must be backed by personal, private worship, contrition, adoration, thanksgiving, and intercession. Then in the personal sphere we must add intelligent spiritual reading, the Scriptures first, and meditation. Systematic self-examination and confession to God of sin is another requisite. Almsgiving and good works follow. Out of all of it must flow a consistent Christian living.

Familiar instruments these, but nevertheless they are the means to a functioning faith. They have been used by all true Christians through the ages, so used because they are not only Christ-given, but Christ-commanded.

Let us beware of declaring a superior independence. Let us grow up, become adults in the faith, and remember that we are social beings, that our real needs are almost wholly the needs of corporate mankind; and let us consent at once to the fact that corporate Christianity of 19 centuries is wiser than Mr. A, Mrs. B, or Master C. In humility let each man thank God he is incorporated into Divine Society, and let him function as a member of the Body of Christ.

That spells, first, knowledge both of our needs and our means of satisfying them, then appropriation of the inspiration and warmth of the Holy Ghost, then disciplined and regular application to the job. It calls for character and stamina, conviction and spirit, alertness and spiritual industry. Let us go to work.

COMING EVENTS

April

- 28-29. Convocation of Salina, Beloit, Kans.
- 30. Annual Church Army Dinner, New York City.
- 30-May 1. Convention of Sacramento, Marysville, Calif.
- 30-May 2. National Council.

Not the Time for *That* Decision

By the Rt. Rev. Wallace E. Conkling, S.T.D.

Bishop of Chicago

IT IS easy to work up a crisis, to imagine a crossroads of our own making. It is easy to be impatient for results, to measure achievement by the wrong yardstick—by time instead of value, by quantity not quality.

The common experience of life is that all worthwhile objectives take time, which

¶ Bishop Conkling comments upon the recent tract, "Time for Decision," written by Bishop Dun of Washington with the endorsement of nine bishops, 16 priests, and 19 laymen. ¶ The main thesis of Bishop Dun's proposal is that we have been working on the matter of union with the Presbyterian Church for too long without taking definite action. He contends that the issue should be clarified at the coming Convention, which should declare that the proposed basis of union having been received embodies those principles which should be included in a union of these two Churches, and that General Convention should authorize its representatives to enter upon the task of drafting a constitution for the united Church, if and when the Presbyterian Church takes similar action. Bishop Dun calls for such a decision as a searching test of our Church, to decide at this time whether we are to go forward toward organic union with the Presbyterians.

is only another way of saying they take patience, much of it, to achieve true results.

The disunity of the Churches is deep seated. It was centuries in the making. It is already many decades since the tide was seen to turn and flow again, but the tide does not come in all at once; there is an ebb amid the flow. Unity may take centuries, but it will be worth it if the end is truly achieved. Who are we to cry "Hurry," and in our haste, make waste? To force a decision on the particular proposals for union with the Presbyterian Church at the coming General Convention—or at the next one, or at any future Convention—would be a sad error in action. Forced decisions do not and would not create unity, no matter what the decision might be. Whether a forced affirmative or negative, we would still face disunity. A very large minority would be out of unity. Either way the result would not be worth the price. We are not ready, it has been clearly shown.

Have we not learned, within our own communion, the wisdom and the rich reward of patience? How often changes in our Prayer Book have waited, sometimes for long, until the whole household could accept them together. It takes time for a seed to germinate and to grow up to plant and blossom and fruit. It would indeed be foolish to say to a little sprout, "Bear an apple today, or else." It takes time for us

to grow up. It takes time to bring people together in thought and affection and action.

Actually, our own Church Commission (the former one, not the present) in a real sense must be blamed for forcing the issue prematurely. It tried to tell the Churches what they have not yet come themselves to believe and practice in common. The Commission should have endeavored to find the true union that already exists and work solely upon that basis. It is a mistake to create a situation that does not exist and then try to get others to accept it as real and true. The result of this is not unity. The task of the Commission was not to manufacture an ersatz unity, but to find the real thing and, though it be a poor and small thing, bring it out more and more into the light and warmth, that in friendly fellowship it might grow.

Just because we have worked on the problem eight years is no sensible reason to compel a particular decision now. Eight years is really a very short time. The child is indeed young to overcome and bear the burden of centuries. By all means, let our Commission on Unity continue. We must sincerely struggle with the problem, not only with our Presbyterian brethren, but also with all Protestants, and with all of our other Catholic separated brothers. Since in the providence of God our communion would seem to be a major connecting link, we have a great and special responsibility not to cast aside this vocation and in unwise haste become merely one of the small segments of less than half the broken chain.

We must be content to build slowly—not a house of cards which, though we can erect it shortly, can as quickly be blown down. We must work from the foundations and build our unity stone by stone, each one cut and tested and found to be true. We shall not get the temple we desire by starting with the superstructure, by arguing about the dining room before the foundation is completed, and by trying to tell each other that Gothic windows are the same as square ones.

My dear good friends who cry out, "Now is the time for decision," "We must have an answer now," "Say yes or no, quick," are indeed serving badly the cause they would promote.

Let the General Convention express again its great dedication to the ideal of unity, a unity that must include all parts of the Church, a unity that must not be jeopardized by precipitated action with one small portion of the Church, a unity that for us must begin within our own fellowship.

The negotiation with the Presbyterian Department has been fruitful. It has shown us our own confusion and lack of unity. It bids us, nay, it should compel us by shame, to put our own house in order;

yet, meanwhile, to hold on and to strengthen every possible common tie which we have with them and with others in the Christian fellowship.

Honestly to admit mistakes already made, sensibly to retreat to sounder posi-

tions—to take such action would not be false to the great profession to which we would continually rededicate ourselves. The Presbyterians would not condemn us or be distressed. They would respect and honor us. Spiritually, our union with them

would, I am sure, be greatly strengthened.

May God the Holy Spirit brood over us, that despite our great diversities, we may strengthen our common unity and thus be a more worthy instrument to achieve His unifying purpose.

What the Division of Christian Education is Doing

By the Rt. Rev. Angus Dun, D.D.

Bishop of Washington; Chairman of the National Council Division of Christian Education

AT THE September meeting of the National Council, I reported that the Division of Christian Education and its departmental staff were giving most thoughtful attention to the request embodied in a resolution of the House of Bishops asking for careful summation of the instructions which should be received by every child in the Church at various age levels; and to the further request that the Division renew its function of producing curricular materials.

At that time, I stated that we were already working on a syllabus which would state clearly the knowledge and experience which we should seek to bring to the children of the Church, and suggest the progressive steps, year by year, by which the goal might be reached. We also proposed to include in the syllabus recommendations as to what existing materials in the form of specific courses are best fitted to implement such a unified plan.

PROGRESS AND PLANS

At the present time, I wish to report the progress made on this undertaking, and on plans for the immediate future. The staff and several members of the Division have been working on the syllabus during the intervening months. If some impatience is felt at our deliberation, I can only say that the project is far from easy. Any group which tries its hand at such an undertaking will find this to be the case. I can say with the fullest conviction that our staff has been working vigorously and intelligently on the project.

At the meeting of our Division just held, which included a long evening session in addition to the regular scheduled meeting, we have reviewed the introduction to the syllabus which has already gone through six drafts, and after further revision we expect to have it in print during April. We have discussed at length the syllabus itself. This will state aims or objectives for each grade; indicate the specific items of Christian knowledge which should have been achieved in that grade, and suggest not more than two courses from among existing material which we believe could best fit the aims for the grades.

It would be easy for us to present a considerable number of alternatives, and thus avoid the criticism which any particular choices are bound to incur; on the other hand, to suggest a large number of choices is to leave our clergy and other workers in this field in the same state of confusion in which they now find them-

selves. In seeking to make definite recommendations, we inevitably find that in a few instances, our plan as formulated does not fit well any existing courses. In these few cases, we believe the wisest im-

¶ *At the February National Council meeting, Bishop Dun reported briefly on the work of the Division of Christian Education, especially in the matters called to the Division's attention by the historic resolution of the House of Bishops [L.C. February 11, 1945]. At the time, he indicated that a more detailed written report would be forthcoming. This is that report, with an addendum about the organization of the Church's educational and social work.*

mediate procedure is to adjust the syllabus to the material actually available. The fact should be stressed that the syllabus is *not* a new set of courses but a guide for the ordering, use, and selection of existing courses. It will certainly not satisfy everyone, or answer all the problems the Church is meeting in this field. We hope it will be a constructive forward step.

A meeting of the chairmen of all diocesan departments, and of diocesan professional workers, is called to meet in Chicago on May 21st to 23d. This group comprising some 75 or more persons, predominantly clergy, is as representative as any we can conceive. The introduction to the syllabus will be presented to that group in printed form, and the syllabus itself in mimeographed form, for their criticism and counsel.

CURRICULAR MATERIALS

We have not forgotten the request that the Division renew the task of providing curricular materials. In fact, we have already given serious consideration to the problems which would be involved in the production of a new "Approved Course" which might be acceptable in a substantial proportion of our Church schools. It is well to remember that the Christian Nurture Series at its period of maximum popularity was in use among about 55% of our Church schools. If we could by any procedure achieve that level and hold it, a long step would have been made toward bringing order out of chaos. In considering the possibility of working toward such an approved course, we are agreed that it should be designed for use by the average teacher, which I take it means one not

too well equipped; it should place the emphasis heavily on content; and it should seek to represent so far as possible the central mind of this Church and be in accordance with the official standards of this Church.

Before making any definite recommendations on so critical a matter, we wish further light on several aspects of it: on the probable cost or capital outlay for a thoroughly adequate program; the time it would probably require for completion, during which we would have to use existing materials; the publication facilities which should be employed or created for this purpose; and the demand it would make on our departmental staff during the period of production.

We are asking the officers of the Division to secure information along all of these lines from other communions which have produced such material as we have under consideration. Even a preliminary discussion of these matters makes it clear that important questions are involved. The suggestion is being made from various quarters that we should set up a publications house for the Episcopal Church. This would presumably take over all the printing work of the National Council, as well as printing and distribution of any approved Church school materials, and might well handle various forms, etc., used widely throughout the Church. Any such facilities would have important economic effects on facilities now being used, and would establish a powerful economic interest within our own communion. We need the best light we can secure from the experience of other Church bodies to guide us in any such far-reaching decisions. We are certainly agreed that if an approved course is to be prepared under the direction of the Division of Christian Education, all editorial rights must center exclusively in the National Council.

With respect to the implications of any such program for our departmental staff, it is already evident that any such undertaking would consume practically all of the time of our existing staff and make impossible the constant contact with the field which we consider so important. Plainly, the budget for the Division of Christian Education would have to be substantially increased.

NEED OF PERSONAL RELATIONSHIP

In concluding this report, I cannot fail to emphasize again a conviction which underlies all our considerations of this matter of producing new curriculum materials. Without minimizing in any way

the value which such materials would have if they achieve a high standard, the Church must face the fact that no printed materials, however good, can reach to the roots of our sickness. In all teaching, the mind and spirit of the teacher and the personal relationship with the child is more fundamental than the materials used. Nothing can take the place of more profoundly converted hearts and deepened spiritual life on the part of teachers, clerical and lay, and the congregations into whose common life children are adopted.

[THE LIVING CHURCH asked Bishop Dun to express his views on two further questions in the field of Christian education: whether any changes were needed in

the "higher organization" of the Division, and whether it ought to be separated from the National Council. He replied:]

ORGANIZATION

It is my conviction that the Division of Christian Education—and I believe this would apply equally to the Division of Christian Social Relations—needs strengthening by the addition of a larger number of those actively engaged in the work of Christian education. So long as its membership is limited to selected members of the National Council, it cannot be assured of that type of representation. As I recall, it was formerly customary to add a number of coöpted members, but this practice was given up under the pressure of

financial stringency in view of the cost of bringing the larger group to New York for meetings.

RELATION TO NATIONAL COUNCIL

My second conviction is that it would be folly to set up a new body to deal with the Church's educational task which would be independent of the National Council. If the Council, or any of its Divisions, is not serving the Church satisfactorily, let the Church change its personnel or reorganize it. I for one would be most happy to yield the responsibilities which have fallen to me. Only confusion would result from setting up new agencies and then having to provide separate budgets to sustain them.

Lenten Reflections of a UTO Treasurer

By Elizabeth Eckel

IT IS a somewhat startling fact that our Lord once condemned a prayer of thanksgiving. It was that prayer* of the Pharisee who "stood up and prayed by himself, 'I thank thee, O God, I am not like the rest of men.'" The parable, rightly of course, exalts the publican's prayer of penitence while it condemns the Pharisee's prayer. We might do well therefore to re-read the parable with the hope of gaining fresh insight into the United Thank Offering of the women of the Church, for few of us, I think, have reflected upon the fact that there is a very definite relationship between penitence and thanksgiving. The parable reminds us that in the ladder of prayer, as we learned in Church school, penitence is a step higher than thanksgiving. In fact, have we not been taught that confession, or the prayer of penitence, is the rung between thanksgiving and the topmost rung of the ladder, adoration?

Katharine Butler Hathaway in the epilogue of *The Little Locksmith*† points us to this same fact. "Prayer," by which she means adoration, "is the end of a sequence," she wrote, "that begins with seeing." It is this sequence which brought her own once distorted life into focus: "First you see, then you admire . . . admiration leads with the same inevitableness to gratitude . . . gratitude leads to humility, for the person who receives much feels grateful and then humble, because he wonders how he can have deserved such an extravagant kindness. Humility is naturally followed by a feeling of wonder and adoration toward the source of these miracles, the God who made them and put them there."

She has more to say of the gifts of God, the senses which enable man to respond to the extraordinary treasures of earth and the mind, which widens the understanding and increases response. "And," she joyously exclaims, "as if this were not enough, the mind has for companion the heart." She awakens in us as we read a deep sense of thankfulness for these marvelous gifts

shared by all of us, yet somehow the contemplation of these gifts does not detain us as does that interesting sequence. Ever and again our minds go back to that. Again we follow through and find, arrestingly interposed between gratitude and adoration, not penitence to be sure, but something closely akin to it, humility.

The humility of which she speaks stems from penitence; for who, having read *The Little Locksmith*, can fail to recall that though she calls her book her "song of praise and thanksgiving," it is drenched with penitential tears, because she, Katharine Butler Hathaway, counts herself one of the group, "artists and writers," who, falling in love with themselves and their works, were largely responsible for the fatal breaking of the sequence. "We were grateful," she wrote, "but not grateful enough. We became more and more greedy, harder to please, we wanted everything. . . . Shockingly arrogant. . . . we took what we wanted, if we could get it, whether it was offered to us or not, and we forgot to guard our happiness with humility and prayer. And now the entire miracle of the earth is being stolen by thieves and murderers, and a great part of the human race who pos-

sessed too much and took too much for granted is already homeless and enslaved."

She believes the sequence quite lost. "Perhaps," she wrote, "everything must be erased, and left in darkness for a long time . . . before the sequence can be found and lived again." Perhaps—yet I think she must have found hope had she known, before her death, of that other sequence, which is enshrined in the heart of the United Thank Offering prayer. "Accept from grateful hearts our United Thank Offering of prayer and gifts and joyful service." It begins where her sequence ends. Indeed we might claim that it goes two steps further, carrying prayer into action through "gifts and joyful service."

Like the publican in the parable, Katharine Butler Hathaway was driven to her knees with the cry, "Lord be merciful to me, a sinner." The epilogue of her book, the parable, nay this very Lenten season, may guide us into that humility which leads to true penitence. "We are not worthy so much as to gather up the crumbs . . ." and we shall not come as "meet partakers" to Easter's Eucharistic feast save as we too climb the ladder—from thanksgiving—to penitence—to praise and adoration.

IMPATIENCE

GOD, make me good like those in Heaven.
I'm growing older now—I'm seven.

All yesterday I thought and grew.
Today I want to be like You.

When I am bad You must be bored,
So make me perfect—like Our Lord.

LOUISA BOYD GILE.

*Moffatt translation.

†New York: Coward-McCann, 1942.

Where We Need Leadership

CHRISTIANITY has produced saints in all ages, and continues to produce them today. The development of individual Christian character has always been the crowning glory of the Faith, and the continuing witness to its truth. In the most unlikely circumstances, among the most improbable persons, in the most unfavorable surroundings, sainthood flourishes, wherever some pure heart has accepted without question the guidance and direction of the Holy Spirit in his personal life. And while sainthood is rare, its qualities flash upon us sometimes in unexpected rays of light and warmth, bringing into everyday lives a glimpse of heavenly treasures and a renewed faith in God and in our fellow man.

But in the field of social relationships, and the relation of the individual to society in an industrial age, Christian leadership has fallen far behind, and often finds itself confused in the increasingly complex tissue of human relationships. We are badly in need of straight thinking and sound guidance for the application of Christian principles to a world of corporations and labor unions, of international commerce and banking, of scientific industry and industrial science, and of power

politics in business and labor relations as well as in international affairs.

Let us not delude ourselves. There has never been a Christian society. There have been societies in which the Church has played an influential or even a dominating part. There have been theocracies, both Catholic and Protestant; even ecclesiastical dictatorships. There have been times and places in which the word of a Pope or inquisitor was law, or in which the frown of a Calvin or a John Knox was more potent than a royal decree. But a theocracy is not a Christian society, and an ecclesiastical dictatorship is likely to be more oppressive than a secular one. History has amply borne out Our Lord's declaration that His Kingdom is not of this world, and every attempt to make it a worldly one has succeeded only in secularizing and debasing the Christian Church.

Paradoxically, however, Our Lord also said that He came to transform the kingdoms of the world into His Kingdom. Surely His Kingdom must be in the fullest sense a Christian society. The development of a Christian society must therefore be the aim of His followers. Whether a truly Christian society can ever be fully developed in this imperfect world is relatively unimportant; the fact remains that the followers of Christ are committed to making society as Christian as possible, by permeating its institutions with Christianity and by changing its customs and practices in the direction of Christian ideals.

This is not as impossible a task as some short-sighted critics would have us believe. Actually in the 2,000 years that Christianity has been a force in the world, it has accomplished a good deal in the changing of human attitudes and human institutions. The position of women has been greatly raised, and monogamy has become universally recognized. The sick and infirm are cared for by society. Prisoners and captives are recognized as having the right to humane treatment. Slavery is abolished. War, though still a major scourge, has fallen into disrepute, and aggression has been recognized as a criminal offense. These are long-term gains, over a period of centuries, achieved at tremendous costs and with many set-backs.

IT IS significant that within the past decade we have seen the abuse of every one of these gains, and have experienced the danger that it might be turned into a loss. The idea of monogamy, practically abandoned in Nazi Germany where every able-bodied woman was expected to bear children regardless of legitimacy, has also fallen into low esteem in our own country, through the alarming increase in the divorce rate and the general lowering of sexual standards. The sick and infirm, prisoners and captives, have been ruthlessly murdered or left to rot in beastly prisons and concentration camps. Human slavery has been revived on a large scale and with barbarous brutality. War has become a thousand times more horrible than ever before, and the fear of annihilation hangs over the nations.

Are we in a period of temporary set-back, such as the world has often experienced before, or have we definitely turned back in the direction of barbarism and ultimate destruction? Is the world getting better and better, as our fathers in their innocence believed, or is it headed downhill and moving at a rapidly accelerating pace? Are the gains

SPECTRUM ECCLESIAE

GOD guard the colors of the Church
 For ferial and feast,
 The banners of devotion spread
 Before the great High Priest
 By everyman His warrior,
 The greatest and the least.

Lord, in these holy colors
 Behold a woven hymn,
 The faint but fervent shadow of
 The dress of seraphim;
 And in these colors, Lord, forbid
 Our praise be drab or dim.

By the grim black of Friday
 Forgive our tawdry ways;
 And take the splendid, shining white
 For symbol of our praise;
 And make, O Lord, of green and gold
 A sacrament of days.

By the deep sombre violet
 Regard a sinner's tears,
 And by the blood of martyrs may
 Thy Spirit quench our fears:
 So make of every emblem
 A sacrament of years.

God guard the goodly paraments
 For festival and fast,
 And clothe our spirits likewise,
 That when our lives be past
 In proper hue of raiment we
 May sup with Christ at last.

LOCKHART AMERMAN.

won by 2,000 years of Christian influence, through the blood of martyrs and the sweat and tears of humanity, being lost, and will our children revert to the ethics of the jungle? These are the questions that are bringing worried days and sleepless nights to every person who tries to peer into the future and find some clue to the direction of human affairs.

SURELY organized Christianity ought to be giving the world some clear and definite leadership in this grave crisis. Surely the far-reaching issues of the day ought to be defined in the light of Christian ethics, and a beacon projected into the darkness of the world, whereby the individual who would live according to Christian teachings could set his course.

To be sure, there have been pronouncements by distinguished Christian bodies on various aspects of this problem. There are papal encyclicals. There are pastoral letters of our House of Bishops. There are the Social Ideals of the Churches, as formulated by the Federal Council. And for the most part these are constructive and forward-looking, and in general they register a remarkable measure of agreement. But they are on what the diplomats term the highest level of policy-making, and they simply do not permeate to the rank and file, or have the slightest influence on the daily life of the average Christian.

Take the preaching in the average parish church, for instance. How often does it deal practically with the ethical problems that concern a man's business life—the problem of honesty in advertising, the problem of fair employment practices, the problem of corporation or union responsibility, the problem of a job that perhaps involves a measure of intellectual dishonesty or hypocrisy beyond his power to control?

Take the pastoral counselling of the average clergyman. How often does it help to meet a problem of medical ethics, or help a man solve a knotty question of business or professional morality?

Take our devotional manuals. Wherein do the questions for self examination touch the problems of a secretary whose economic security depends on the accommodation of her conscience to the unscrupulous practices of her employer, or of a salesman whose livelihood depends upon connivance in deals that are sharp to the point of virtual dishonesty?

The Federal Council of Churches, through its Department of Research and Education, has undertaken to make a study of the relation of Christianity to the economic order in our society. The nature and purpose of the inquiry are explained in an introductory article published as a supplement to its *Information Service* for February 23, 1946. The purpose of the study is not to set forth a formal code of practice, but to analyze the economic situation confronted by Christians today, and to attempt to point a way to the application of recognized Christian principles in meeting the ethical problems that inevitably result. The scope of the project is directly dependent upon the measure of interest and coöperation manifested by members of the constituent religious bodies, of which our Church is one. We earnestly hope that our Church, both through its Division of Christian Social Relations and through the interest of individual priests and laymen, will participate in this project.

The Federal Council expresses the hope that the studies, which are to be published from time to time as supplements to *Information Service* will be used by groups in churches, schools, and Church organizations. They welcome comments and thoughtful criticism, and say that "because of the nature of the subject matter lay opinion will be especially welcome."

The field is a controversial one, and there are bound to be differences of opinion, but it is hoped that through study, prayer, and exchange of views the Christian consensus may be steadily widened and differences defined, so that we may at least know where we stand.

THIS is a small but important step in the right direction. We should like to see similar steps taken in our own Church and in every Christian communion. It is an important area of Christian activity that can be conducted on both an intra-Church and an interdenominational basis. And it is a field of Christian thought that calls for the best contributions of religious, educational, and civic leaders; of editors, publicists, scientists, and social workers; of employers, labor leaders, businessmen, and professional men and women.

Perhaps another hopeful approach would be the formation of guilds or conference groups of Christian laymen in various businesses and professions, to consider the implications of Christian ethics in their own special fields. A guild of lawyers, of doctors, of merchants, of manufacturers, of workers in particular industries, could be of inestimable value if they would take their membership seriously. An association of Christian veterans, organized to consider the application of Christian principles to their special problems and interests, might be valuable.

But the important thing is not the multiplication of organizations, of which we have more than enough right now. The important thing is to develop the leadership of the Church and to turn it into these constructive channels, so that the Church may be prepared to give clear guidance and wise counsel both to her own children and to the community, the nation, and the world. We badly need such leadership, both clerical and lay. Where shall we turn to find it?

Bishop Manning's Resignation

BISHOP Manning's coming resignation will bring to a close an active ministry memorable not only in the American Church but in the Anglican Communion. His ministry in the Diocese of New York, extending over forty-three years, has been a power in the city; but that has not been the whole of his active ministry. The Bishop has taken a genuinely leading part in the national and international affairs of the Church. He has been an effectual friend of the Eastern Orthodox Churches and, as a member of the World Conference on Faith and Order, has been active in the work for the ultimate reunion of all Christendom. His ministry has been influential in world affairs not immediately connected with the Churches. In recognition of certain of these activities, Bishop Manning has been presented with the highest honors of two historic Churches and three foreign Governments (see cover and page 5).

The Bishop's active ministry will close, but his influence will not cease. Thousands who have come under his ministrations show, and will show, in their own active work the insight, the courage, and the faith nurtured in them by Bishop Manning's pastoral care. The secret of Bishop Manning's power dwells in that ministration. He is, and he always has been, supremely a pastor: guiding, leading, helping. In the smallest matters of his active ministry, and in the greatest, he has been a *pastor pastorum*—not only to the few but also to the many. And always, he will have the love of those to whom he has ministered; always, through them, his active ministry will continue.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Bishop of London's Lent Book

THE GLORIOUS LIBERTY. By Roger Lloyd. New York: Longmans, Green, 1946. Pp. 89. \$1.

Alexander Woollcott was wont to remark of any book which he especially liked, that he would prefer to fill a wheelbarrow brimful with copies of it and go about distributing them to his amazed friends. Here is a book to deserve such glad, bounteous bestowal. It belongs to a distinguished series, *The Bishop of London's Lent Book*, and the author is a canon of Winchester. While very timely, its contents are not too strongly dated, a criticism often lodged against recent religious literature from British presses. Nor is there any special Lenten stamp upon the succinct nine chapters. In fact, the particular concern of the author with the work of God the Holy Spirit makes the reading seasonable for Pentecost and Trinitytide.

In a facile and neat style, the author puts to us needed considerations, such as: "A war fought for freedom has left us in the disconcerting position that slavery has momentarily the higher prestige and commands the more vehement enthusiasm. Slavery has this temporary prestige because it promises the quickest possible results at the least possible cost" (p. 2). Along with other writers, he is sure that the progress of man in the material world has too far outstripped the hold of man upon the spiritual world. This situation, philosophically, accounts for the present grievous plight of the sons of men. And the solution for it lies along this line: we must have more saints. "The real difficulty, then, is to make the idea of holiness not only intellectually convincing but emotionally attractive" (p. 44). There are some witty comments anent the near impossibility of describing holiness at work. Hence, precious few literary craftsmen (excluding Shakespeare, too) have been able to portray a saint, or even a "completely wicked character." To return to the more serious vein, Canon Lloyd makes a salutary brief for the "freedom of the personality within life and experience" that is available for Christians. As illustrative of those dispossessed of this liberty, he arraigns the chronically dirty-minded and the money-grubbers. For the former, "all is twisted and wrenched from its proper meaning and significance until it can serve as material for dirty talk"; for the latter, "all that is valuable is profitable or memorable only because of the profit which comes out of it" (p. 57). Both "are able to give nothing its proper, intrinsic value."

There is a strong supporting buttress of Holy Scripture throughout: ". . . no piece of work for the Kingdom of God should be entered upon or taken in hand until its promoters are satisfied that their aims, and their methods of pursuing those aims, have clear biblical sanction. . . .

Unless they erect themselves upon the principles of the Word of God, they cannot do His will in modern society" (p. 75). As is inevitable, stress is laid upon concepts common to most modern Catholic-minded writers, upon holiness as "wholeness," upon the Church as the Mystical Body of Christ, upon the relationship of being "in Christ" as a relationship of man with man not less than of man with God, upon the unqualified dominical requirement of our ministering to our neighbor. The quotations used by Canon Lloyd register, too, his prevailing lines of thought. They include quotations from T. E. Lawrence (of Arabia), Maritain, Sinclair Lewis, Traherne (*Centuries of Meditation*), C. S. Lewis, and William Temple. Messrs. Longmans, Green have of late issued many such books in this light-weight, compact format. The book will not do much to adorn a table in living-room or study, and many lendings of it will wear out the paper covers; but one should recall that "the King's daughter is all glorious within."

R. D. MALVERN.

Approach to Religious Thinking

THE PRACTICE OF RELIGION. By Frederick C. Grant. New York: The Macmillan Company, 1946. Pp. 271. \$2.50.

The author in the opening sentences of the first chapter, "Why This Book Was Written," states clearly his purpose in the following words: "This book deals with the practice of religion, but not with all its practices. It deals with religion as expressed in certain of its great characteristic activities, like prayer and the endeavor after righteousness, but it does not undertake to describe the customs, rituals, beliefs, hopes, and fears of men. Instead it attempts to set forth in clear and simple terms what religion essentially is, and what its practice means." It is written for the modern man either without or nominally within organized Christianity.

The author postulates three fundamental religious problems which face modern men, and the book deals with the answers to these problems. They are:

"(1) The relation of religion to morality—*i.e.*, are they identical, or inseparable, or entirely distinct? Does 'living a good life' sum up the practice of religion?"

"(2) The relation of God to a universe of unchanging law and order—*i.e.*, what alterations in our religious views and practices are required by modern science?"

"(3) The relation of the religious life to the whole of life—*i.e.*, is religion broadening or narrowing in its effects upon the minds of men?" (p. 6).

Having stated the over-all problem, the author proceeds in the second chapter, "What Religion Is," to discuss the fundamentals of the religion of Jesus, pointing out the two distinctive characteristics: a "high moral life" and an "intensely per-

sonal" religion; and that "Jesus demanded a righteousness of motive, rather than a mere righteousness of behavior" (p. 19). He gives the "Common Denominator" for Christianity: "*Religion is life controlled by the consciousness of God*" (p. 22; author's italics).

Having defined religion, the author discusses the practice of religion, in the third chapter, saying that it "must be cultivated" in its two aspects: "Consciousness of God, and the control of life" (p. 25). In the process of cultivating the "consciousness of God," the author gives the following six rules: "Reading, Solitude, Imagination, Introspection, Meditation, and Prayer." In the "cultivation of control," he points out that one should not wait till one gets his idea of God straightened out but "begin now to act upon it" by "struggle" in the positive practice of the virtues and, when this seems to fail, by "relaxation into the arms of God" (p. 36). "Religion is very largely a matter of will, of activity, of growth. It must be cultivated, or it will easily degenerate into mere speculation and opinion about religion. To be made efficient, it must be exercised" (p. 42). He then enunciates "The second principle to be mastered: *Religion is an art which may be cultivated like any other art*" (p. 43; author's italics).

The remaining chapters of the book deal in a very practical sort of a way with the problems which naturally arise in the practice of religion.

Space does not permit a detailed review of the solution which the author offers to the many basic problems of religion which face the modern man. There is a strong note of hope and optimism in what Dr. Grant says in his closing chapter. "Religion runs through the whole of life, giving it power and significance which nothing else can supply" (p. 260). "Men are incurably religious, and secular phases are only transitional. Before long, religion and morality, religion and education, religion and the esthetic sense, will meet and unite once more. Religion is too vitally necessary to be left at one side in the progress of the race" (p. 261).

Again he says "we are confident that the idea of God which is here advocated, as not simply Sovereign but also Free, as Sovereign yet Self-limited by His own freedom of Will, answers more perfectly to the consciousness of God which modern religious men share than the idea of absolute and unlimited Sovereignty which our fathers held. And it is nearer to the idea implicit in Christian faith, that of a God who becomes Incarnate" (pp. 262-263).

Where, then, does the modern man find the best answer to his problems in organized Christianity? In Note 6, page 265, Dr. Grant says: "As a personal *confessio fidei*, it seems to me that the traditional conception of Christianity, *i.e.*, the conception of Christianity as the religion of the historic Church affords ample room and scope within its wide embrace for the most varied types and expressions of the spiritual life. . . . Speaking for myself, I find the nearest approach to this idea of free and comprehensive, and yet positive and historical, Catholicism expressed in the Churches of the Anglican Communion;

where, nevertheless, it is imperfectly expressed, and has still some way to go."

It is perhaps unfortunate that Dr. Grant chose the same title for his work which for so long a time has been associated with a well-known book of devotion; but this book is not designed for already practicing Christians, rather for those who are not. It is designed to answer the questions of those on the outside who want to know what religion is and what its relation is to the present world—and especially the function of organized Christianity.

LLOYD E. THATCHER.

Crusaders March Again

DIEU LE VEUT! By René Ristelhueber. Montreal: Editions Variétés, 1945. Pp. 213. \$1.25.

Here is a book in which several of the great heroes of the Crusades come alive as vital and dynamic personalities. The serious student of history should not go to this volume to learn new facts about the Crusades, for it is not, indeed, a history of that great medieval movement. Rather it is a book for the general reader who has an interest in history. I should think, moreover, that the admirer of historical fiction would find this volume to his taste, for even the most sober account of the Crusades is more fascinating than most of the historical distortion to be found in allegedly historical novels.

As indicated above, *Dieu le veut!* is not an account of the Crusades, however, rather of certain Crusaders. Peter the Hermit, Godfrey of Bouillon, the first two Baldwins of Jerusalem, John of Brienne, and St. Louis are among the characters who march as living actors in this dramatic recital. The appearance of the book at this juncture is not untimely. It is well to have a popular presentation of these beginnings of European expansion, at a time when the lands of the Near and Middle East have again loomed large on the international horizon. I should recommend this book to all those who can read French. But if you did not get "A" in high school or college French, let not that fact deter you from dipping into it. Written simply and picturesquely, it presents no serious "translation problems."

H.B.V.

Views on Religion and Civilization

CIVILIZATION AND GROUP RELATIONSHIPS. Edited by R. M. MacIver. Pp. 177. \$2.

WORLD ORDER: ITS INTELLECTUAL AND CULTURAL FOUNDATIONS. Edited by F. Ernest Johnson. Pp. 247. \$2. Both volumes published by the Institute for Religious Studies. New York: Harper's.

Through the generosity of the late Lucius N. Littauer, the Institute for Religious Studies was established as a graduate school at the Jewish Theological Seminary of America. With the cooperation of Catholic, Jewish, and Protestant scholars the Institute has projected a

series of seminars upon the overall subject of "Religion and Civilization," and the present two volumes contain the third and fourth group of lectures, respectively, thus far delivered under the project. Accordingly, each book is a sort of symposium of the views of leaders in a wide variety of professions that includes, besides the clergy, educators, sociologists, economists, anthropologists, journalists, and even attorneys at law.

The volume first listed above is essentially national in outlook, and deals with the various minority group tensions within the state. Such tensions are shown to have their incipient origin in childhood, and to be inseparably associated with social, cultural, racial, religious, and economic divergences among the mass of people comprising a nation. The probabilities for eradicating such tensions by means of improved education, by further democratization of the state, and even by a redistribution of wealth, are all carefully considered. A uniform conclusion is reached that such tensions can only be eliminated by proceeding with the family as the starting point, and from thence to the Church and the state, in that order.

The companion book is concerned with the relationship of the individual to a global community. After defending the concept of a world community philosophically in spite of Parmenides and Hegel, other chapters argue the possibility of integrating diverse cultures into a global whole; of building up a new Western civilization because "the existing culture . . . is hardly worthy of restoration" (p. 75); of establishing uniform education upon a worldwide scale; and of subordinating national patriotism to a dominant concept of world citizenship.

The lectures contained in both of these books are tacitly committed to the thesis that world order and universal peace must be achieved from the bottom up, rather than from the top down. They were delivered prior to the formation of the United Nations Organization, and are diametrically contrary to the philosophy which underlies the UNO. Their general outlook is upon the side of liberalism, and occasionally they are far in advance of prevailing current ideologies. For the many clergymen who are geographically or otherwise rendered unable to pursue graduate studies these two books should prove helpful and stimulating.

WARREN M. SMALTZ.

In Brief

The Committee on Education and Promotion, for the American Committee for the World Council of Churches (New York) has issued a pamphlet called *An Ecumenical Bibliography* (10 cts.). As the compiler, Paul Griswold Macy, explains, this is in no sense exhaustive. It is a listing of approximately 150 titles which constitute a basic working library for a student of the ecumenical movement.

From the Woman's Press, New York, we have recently received a book and two pamphlets. One of the latter, *Questions*

and *Answers About You* (by Tirzah Anderson and Winnifred Wygal) is filled with sound advice for girls and young women. Matters of behavior and of social and emotional adjustment are treated practically, and a good case is made, on pragmatic grounds, for the sanctions of religious discipline. The other pamphlet's subject is obvious in its title, *The Core of America's Race Problem* (edited by Dorothy I. Height). It pulls no punches in attacking, on both religious and scientific grounds, the causes and the basic absurdities of racial discrimination and prejudice. Each booklet contains a suggested bibliography for further reading.

The book is *Prayers of the Free Spirit* (edited by Stephen Hole Fritchman. \$1). One cannot wholly recommend this volume. Some of the prayers come dangerously close to a humanistic outlook. Some of them are undoubtedly written in the spirit of our Lord, but they are sparing in the use of His name. And one can only deplore the travesty called "A Communion Service for Youth." Yet some of the devotional material is of high order, such as the prayers by Bishop Ingley, Dean Sperry, and Dr. G. A. C. Shrigley.

The New Testament: A Church School Text, by E. W. Averill, is a new offering from the Parish Press (Fond du Lac, Wis. 15 cts.). It is an admirable little booklet for older children, which gives authentic information on the nature and the historical and literary background of the New Testament, followed by a summary of the authorship, purpose, and contents of each of the books.

George E. Hoffman's *Song of Our Joy* (privately printed; available from Morehouse-Gorham, New York, 1945. \$1.) is called by its author a "pamphlet poem." It is designed as a memorial to Lublin's victims of the Nazi fury. After getting under way with what seems to be some difficulty and uncertainty, the poet moves on to some rather fine passages. Thus in the section called "By Way of Example," there are finely etched pictures of the thoughts of men as they die in battle. There is splendidly expressed aspiration in "And What is Man?" And the work ends in two lovely quatrains that bear the simple title "Hymn." Mr. Hoffman, a former college teacher of English, was a USO worker during the war and is an experienced and faithful lay reader of the Church.

Eleven sermons on the Christian family, its moral, religious, and social life, constitute George E. Sweazey's *The Keeper of the Door* (St. Louis: Bethany Press, 1946. Pp. 190. \$2). Equipped with a knowledge both of Biblical precept and of modern psychology, and with a gift for sometimes elaborate paradox, Dr. Sweazey handles his subject capably and convincingly. Especially noteworthy are the sermons entitled "Mary, the Mother" and "Jesus and His Mother."

H.B.V.

CHICAGO

Housing Resolutions Adopted At Churchmen's Meeting

Resolutions calling for a revision in Chicago's building code and for a city plan which would permit homes for all without regard to race, color, or creed were adopted at a meeting of 400 Churchmen of the diocese of Chicago, held March 24th in St. Paul's Church, Chicago, to consider the Church's relation to society's most pressing problem, housing.

"In Christ there is neither Jew nor Gentile, black nor white," said Bishop Conkling at the service of Evensong which opened the meeting.

The keynote of the panel discussion on housing was stated by Wilber G. Katz, dean of the University of Chicago Law School, who served as moderator. He pointed out that a discussion by Churchmen of this social problem must be based on three things: a lively realization of the inadequacy of human powers to solve the problem; faith in the redemptive power of God to transcend barriers of human prejudice; and faith in the creative fellowship of the Church—a fellowship which includes a willingness to subject opinions, attitudes, and personalities to a process of change through contact with others.

The speakers on the panel were Miss Elizabeth Wood of the Chicago Housing Authority, Lindon Lesch, treasurer of the University of Chicago, and Sidney Ordawer of the American Veterans' Committee.

The department of Christian Social Relations, which sponsored the meeting, pointed out in this announcement that the Negro population of Chicago had increased 73,000 in the past five years and is confined to areas with a population density of 55,000 to 90,000 to the square mile—a population density greater than that of Calcutta.

OREGON

Bishop Recommends Increase in Clerical Salaries at Convention

Addressing the 58th convention of the diocese of Oregon, held March 25th and 26th, Bishop Dagwell warned, "this is a period of transition so rapid and dramatic that some of us will be unaware that the old order has changed." Of the men and women who have returned to the diocese from war service, the Bishop said, "we must minister to the needs of those whose health was undermined, and we have a right to expect from those who have returned in soundness of body and mind a dedication of their lives to the service of their community and their Church."

While calling on more young women to train themselves for professional Church service, he also said, "the reception of the Blessed Sacrament of the Body and Blood of Christ is so sacred a privilege and so high and holy in our esteem that I hesitate

to mention the impropriety of women taking the chalice to their lips and leaving there the stain of lipstick. One might better receive only the consecrated Bread or adopt the practice of intinction. A bolder man might suggest that make-up not be used on our visits to the sanctuary."

Pointing out the inadequacy of clerical salaries, the Bishop recommended that an increase of \$300 to \$600 be provided for practically every worker in the diocese.

The building program of Good Samaritan Hospital was discussed. The program calls for an expenditure of \$2,000,000, of which one third has been provided by the estate of Mr. and Mrs. John H. Willman. A missionary budget of \$26,950 was adopted for the coming year. It was reported that a large group of young men were preparing for the ministry, with six men in seminary and 10 postulants; that the 1945 quota for missions was overpaid by \$750; and that \$37,292.21 had been received to date for the Reconstruction and Advance Fund.

On the concluding day of the convention, lay and clerical delegates heard a plea for acceptance of world responsibility by the United States, voiced by Presiding Bishop Tucker, who with 11 members of the National Council staff had arrived to conduct the Northwest regional conference in Portland on March 27th and 28th. Several other of the visitors were presented and spoke briefly at the convention. Presiding Bishop Tucker compared America to a city on a hill, to which other nations are looking for a sign of light. "We must establish and maintain a new peak of Christianity to assure a steady flow of spiritual power to nations such as China and India which are just beginning to develop their physical power."

On March 25th a joint meeting of the diocesan convention and the Woman's Auxiliary was held. Included in a whirlwind program of 60 minutes were six addresses on diocesan work. Mrs. C. V. Bowman, who completed her three year term as president of the Woman's Auxiliary, was succeeded by Mrs. George H. Benshadler. Report of the United Thank Offering indicated that in two years the offerings had exceeded the collections of the last triennium.

ELECTIONS: Rev. Louis B. Keiter, secretary; Rev. L. D. V. Dunton, assistant; J. Hunt Hendrickson, chancellor; W. C. Schuppel, treasurer. Deputies to General Convention: clerical, the Rev. Messrs. L. E. Kempton, C. M. Guilbert, Louis B. Keiter; lay, B. F. Young, Dr. H. C. Fixott, Dean Vincent.

ARIZONA

Rev. W. R. Otto Elected Dean Of Trinity Pro-Cathedral

The Rev. William R. Otto, who has been acting dean at Trinity Pro-Cathedral in Phoenix, has been elected rector of the parish and dean of the cathedral. The announcement of the election was made by W. MacFarlane Barker, senior warden, on March 24th on behalf of Bishop Kinsolving of Arizona. The date

for the official institution of Dean Otto has not been set.

The Rev. Mr. Otto has been serving as acting dean since January. He succeeds the Very Rev. Dr. Edwin S. Lane, who served as dean from 1926 until his death last December.

Perhaps it is coincidence—every church with which Dean Otto has been connected since his ordination has borne the name "Trinity." He served Trinity Church, Northport, L. I., for three years; for the next three years he was assistant to the Rev. W. Thomas Heath at Trinity Church, Buffalo, N. Y.; and for six and one-half years he was rector of Trinity Church in Oshkosh, Wis. Now he will be instituted as dean of Trinity Pro-Cathedral.

First Phoenix Noon Day Services

As may be with other churches throughout the country, Lenten noon day services are a new venture at Trinity Pro-Cathedral in Phoenix this year. During Lent a roster of distinguished speakers are preaching at the midday services.

The speakers include: the Rev. Wilbur C. Campbell, retiring executive director of the Presiding Bishop's Committee on Laymen's Work; Bishop Scarlett of Missouri; Dean Shires of the Church Divinity School of the Pacific; Bishop Stevens of Los Angeles; the Rev. George Ferguson, rector of St. Philip's in the Hills, Tucson; Bishop Kinsolving of Arizona; and the Rev. F. A. Barnhill, a former chaplain and at present pastor of the First Congregational Church in Phoenix.

MINNESOTA

Civic Improvement Plans Affect St. Paul Churches

Threatened loss of four, and possibly five, of their seven downtown churches through proposed civic improvement projects has spurred churches in St. Paul to undertake a broad religious study and survey. First objective of the study-survey is to determine what effect the civic projects will have upon present and future churches in the area.

The new approach to the state capitol, if built as planned, will necessitate relocation of St. Paul's Evangelical and Reformed Church and Trinity Evangelical Lutheran Church. Plans for a proposed expressway call for eventual removal of Central Park Methodist Church and Apostolic Faith Assembly. Because of the way the highway will cut across parish lines, it will affect a number of other churches, one or more of which also may have to be relocated.

The study-survey will consider the effect upon all churches of the increasing number of people commuting to St. Paul from nearby communities, changing neighborhoods, and construction of new homes; the relation of permanent natural barriers to the present location of churches, and the social and economic factors which will affect the number, denomina-

tion, location, and future growth of all St. Paul churches.

Communion officially participating in the project are Baptist, Congregational, Episcopal, Evangelical, American Lutheran, Augustana Lutheran, Norwegian Lutheran, United Lutheran, Methodist, and Presbyterian. [RNS]

WASHINGTON

Congressman Praises Cathedral

In a 25-minute speech in the House of Representatives, Rep. Ralph W. Gwinn (R., N. Y.), who is a member of the Reformed Church, unreservedly praised the Washington Cathedral which currently is carrying on a campaign to raise \$7,000,000 to complete the nave and south transept.

Speaking of the unfinished cathedral visible on Mount Saint Alban from almost any part of the capital city, the Congressman asserted:

"Its majestic proportions and the beauty of its design mark it as one of the great churches of the world. Although under existing conditions any such church must be affiliated with some one branch of the Church universal—in this case the Episcopal Church—this cathedral in fact radiates a spirit of Christian fellowship which fairly justifies its claim to be a house of prayer for all people.

"Appropriately enough, the Congress itself long ago recognized the possibilities of this great undertaking, and in 1893, by special act, granted the charter under which the cathedral operates.

"It houses large congregations of worshippers on great occasions and ministers day after day and Sunday after Sunday to the religious needs of those who, while in Washington, have no other spiritual home. Ministers and people of various communions participate in these services, and from the cathedral pulpit are heard the voices of many preachers who own primary allegiance to non-Episcopal Churches." [RNS]

British Ambassador Speaks

Addressing a congregation in Washington Cathedral, the Earl of Halifax, British ambassador to the United States, scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace the moral law if Christendom is to endure.

"Of the gravest concern to us," the Ambassador said, "is that after nearly 2,000 years of the Christian religion a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it."

The root of the trouble, Lord Halifax stated, is "the idea that you separate Christian belief from Christian practice."

Urging a return to the "simple acceptance of the cardinal points of Christian faith," he warned that as nations and

individuals "we have been living on past capital.

He pointed out that Christianity has lived through many extreme dangers in the past, but he expressed doubt that any of those dangers were as great as the "more subtle and insidious corrosion that menaces Christianity today."

Nothing was more conspicuous prior to the war, he said, than the weakening hold



"LIKE THIS": Robert Jordan, director of the Department of Promotion of National Council, demonstrates the use of visual education equipment to the Rev. John C. Turner, rector of the Church of the Advent, and Bishop Carpenter of Alabama.

of Christianity upon whole peoples. If Naziism had been faced by Christians, as enthusiastic for what is true as the Nazis were for what it false, Naziism would probably not have gripped the German people so firmly or conquered so large a part of Europe, he declared. [RNS]

ALABAMA

Purchase of Visual Equipment

Visual education has been advanced another step in the diocese of Alabama with the purchase of an Illustrovox. The division of publicity has purchased this machine which will project either film strips or slides and has an amplifier for the use of records synchronized with the strips or slides.

The division of publicity is making plans for the establishment of a diocesan library of film strips and slides on biblical subjects and other subjects of interest to the diocese. This is in line with the announcement from the Department of Promotion of the National Council of the intention to produce Episcopal film strips.

The Church of the Advent, Birmingham, has also purchased similar equipment, and other churches in the diocese are planning to do so.

A year ago the division of publicity purchased a 16mm. sound projector which has been used extensively throughout the diocese. The Rev. Marshall E. Seifert is chairman of the division.

NEW YORK

Trinity Parish Prints Its News

Trinity Parish, New York City, is making plans for a parish magazine to be called the Trinity Parish *Herald*. It will be issued monthly, except for July, August, and September. The *Herald* will be an eight-page paper, with a cover in two colors. For the present, at least, it will be sent free to every member of Trinity Parish, which includes Trinity Church, the Chapel of the Intercession, All Saints', St. Augustine's, St. Cornelius' Chapel, St. Luke's Chapel, and St. Paul's Chapel-of-Ease.

The rector of Trinity Parish, the Rev. Dr. Frederic S. Fleming, will be editor-in-chief; the Rev. Robert J. Ginson, vicar of St. Paul's Chapel-of-Ease, associate editor. Also on the editorial staff will be the Rev. Dr. Charles T. Bridgeman, the Rev. Robert C. Hunsiker, the Rev. Dr. Leicester C. Lewis, and the Rev. Joseph S. Minnis, all clergy connected with Trinity Parish.

Dr. Fleming has stated that the primary purpose of the *Herald* is to acquaint the entire parish with the plans for the celebration of the forthcoming anniversaries of the parish. On Ascension Day of this year, the 100th anniversary of the building of the present Trinity Church will be celebrated. In May, 1947, the parish will celebrate the 250th anniversary of its founding. Throughout the coming year, the Trinity Parish *Herald* will keep the people of the parish in touch with every detail of the plans for the 1947 celebration. The issues for the next two months will give news of the Ascension Day celebration.

SOUTHERN BRAZIL

Dean Appointed in Porto Alegre

The Rev. Custis Fletcher, Jr., who recently returned to the missionary district of Southern Brazil, has been appointed dean of Ascension Pro-Cathedral, Porto Alegre, R. G. S., Brazil.

During Mr. Fletcher's furlough from missionary work, which he spent in the United States, he gave some of his time to filling speaking engagements on behalf of the Reconstruction and Advance Fund.

Mr. Fletcher has worked in Brazil since 1939. He teaches in the Southern Cross School for Boys, and at the theological seminary at Porto Alegre.

LEXINGTON

Eviction Filed Against Rector

The senior warden of Trinity Church, Covington, Ky., on March 22d filed proceedings against the Rev. Charles D. Snowden to evict him from the rectory of that parish. The action was taken as a part of the dissolution of pastoral relations between Trinity Church and Mr. Snowden. Charles P. Taft is representing Mr. Snowden in the proceedings.

Bishop Moody of Lexington on February 18th pronounced that the pastoral



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relationship was dissolved between Mr. Snowden and the parish, effective March 20th, in accordance with diocesan canons. Bishop Moody gave as his reason for the dissolution that there was a lack of agreement between the rector of vestry over a long period.

According to a published announcement of Mr. Snowden, "On January 25th the vestry, at a special called meeting, demanded my immediate resignation and removal from the rectory, without stating any cause, grounds, or reasons for their action. I refused to comply with such a sudden, unexplained demand. The vestry then appealed to the bishop in writing and he took the matter under his jurisdiction. Since January 25th the vestry has refused to meet with me, nor have they evidenced any willingness to try to reach an agreement with me. I have repeatedly, both by letter and by word of mouth, requested the Bishop to consent to a meeting with the vestry and myself, that the two parties might, in his presence, hear and be heard, and under his godly admonition a Christian and charitable settlement be made if differences persisted. This request of mine he has repeatedly refused."

Mr. Snowden asserts that when his connection with the parish ended on March 20th he asked permission of the vestry to remain in the rectory until such time as he could find living quarters for his family or his successor should have need of it; their answer was to file suit for his eviction.

Bishop Moody has explained his action, as follows: "A long-standing dispute, or series of disputes, with his vestry, going back many months was seriously harming Trinity Church. By the time this matter reached me, it was utterly intolerable. After thorough consideration and investigation, and hearings accorded both to Mr. Snowden and to the vestry, I became convinced that a reconciliation between the rector and his vestry was impossible; that a continuance of the dispute would harm Trinity Church and the cause of Christ in the community generally; and that it would do the priest himself spiritual harm, as well as his parish, for him to stay there, feeling as he did toward a large number of his parishioners. Finally, it became clear that the trouble could not be settled by godly admonition alone. Therefore, after consultation with the proper authorities in the diocese of Lexington, and in strict accordance with the canon law of this diocese, I pronounced, on February 18th that the pastoral relationship between Mr. Snowden and Trinity Church should be dissolved on March 20th. He was awarded three months' pay, from February 18th, and an extra sum, covering rental allowance through May 20th, which he has accepted.

"The action against Mr. Snowden by his vestry was unanimous, and the vestry is supported by an overwhelming majority of the people of Trinity parish. His brother priests in the diocese stand solidly behind what has been done, as the only thing left to do."

According to Mr. Snowden, "Both the Bishop and vestry have apparently ignored the progress made in the parish during my

tenure. Last summer we raised \$1,500 towards decorating the church and parish house. During the past two years we paid off old bank loans and bills amounting to \$1,950, and we have paid \$1,800 on the rectory mortgage. The operating budget, supported chiefly by pledges, has been increased over 30% during my tenure, and the endowment funds have increased over 300%. During the three week period in question [after January 25th] I conducted the Reconstruction and Advance Fund canvass, raising over five times our yearly giving to the national Church."

The Rev. Paul D. Wilbur, a chaplain (major) in the Army Air Corps on terminal leave, is acting as priest in charge of Trinity Church until a new rector is called.

WESTERN MASS.

Bishop Opposes State Lottery

Bishop Lawrence of Western Massachusetts addressed the Springfield Legislative Conference recently in opposition to a proposal of a state lottery to raise funds for the old-age assistance program in Massachusetts. "True Christian standards, as well as the state statutes, condemn all lotteries," he declared.

"It may be done painlessly," Bishop Lawrence said, "but the operation of extracting money is performed upon those who can least afford it."

The Springfield Council of Church Men voted to oppose the measure officially, and other civic and social organizations in Springfield are in support of Bishop Lawrence. [RNS]

OHIO

Lakewood Church Consecrated.

St. Peter's Church, Lakewood, was consecrated by Bishop Tucker of Ohio March 10th. The rector, the Rev. Louis M. Brereton, his father, the Rev. J. Philip Brereton, and the Rev. D. LeBaron Goodwin, rector emeritus, assisted in the service. At the same service the Bishop confirmed 47 persons presented by the rector.

PENNSYLVANIA

Two New Churches

Two new churches have been started in the rapidly developing suburban territory around Philadelphia. On March 31st, ground was broken for St. Peter's Church, Broomall, by Bishop Hart, assisted by the Rev. Charles E. Tuke, chairman of the diocesan department of missions; the Rev. Charles W. Shreiner, dean of the convocation of Chester; and the Rev. Frederick Valentine, vicar of St. Peter's Church. Services are being held temporarily in a near-by public hall.

On April 7th, Bishop Hart conducted a service for the blessing of the site of St. Philip's Church, Oreland. He was assisted in this service by the Rev. James Niblo, dean of the convocation of Norristown, and Norman C. Harvey, lay reader in

charge of St. Philip's, who has been conducting services in the fire house of the community.

Hundreds of houses have recently been constructed in both of these areas, with an even larger number of homes now being erected. The sites in both instances are strategically located and many Church families are moving into the neighborhoods to be served by these new parishes.

Church School by Mail

The department of Christian education of the diocese of Pennsylvania conducts a "Church School by Mail" which reaches many isolated families in the rural areas of the diocese. During 1945 the enrolment was 332, of whom 80 were added during the year. 12,500 lessons were mailed.

Families on the list are encouraged to cultivate the habit of family prayer and Bible reading and to attend the nearest church when possible. Miss Dorothy E. Kohl handles the mail and makes the field contacts for the extensive work.

ALASKA

Priest Chosen Senate Chaplain

The Rev. W. Robert Webb, rector of the Church of the Holy Trinity, Juneau, Alaska, was elected to serve as chaplain of the Senate of the 17th Territorial Legislature, extraordinary session. Fr. Webb had previously served as chaplain of the Territorial House of Representatives.

WEST MISSOURI.

Bishop Spencer Asks Diocese And Church to Finish Task

Under the heading "Good News and No News on Reconstruction and Advance," Bishop Spencer of West Missouri has this message in the March *Diocesan Bulletin* of West Missouri, with a note that he would be glad if the clergy would read it as a Lenten pastoral instead of a sermon:

It was announced at the February National Council meeting in New York, according to *THE LIVING CHURCH*, that a little over \$6,000,000 has been raised in cash and pledges for Reconstruction and Advance. Is that good news or bad news? The National Council seemed to think it was not very good. It should have been at least \$8,800,000 (which is the goal) by the end of February. Bishop Hobson of Southern Ohio, national chairman of promotion, said: "We shall not raise that \$8,800,000 by the end of February, as we wished; but we are going to raise it. When we get the final figures [I suppose he meant about now] let us send them to those dioceses and parishes which have done *nothing*. Let pressure be brought to bear on them, to find out *what, if anything*, they are going to do. We hope to do this tactfully, but we are going to do it. They will have to do their part, or say why not."

I quote Bishop Hobson for two reasons. First, because I doubt if every one of our nearly 10,000 communicants in West Missouri reads *THE LIVING CHURCH*. Secondly, because Bishop Hobson speaks for everyone

of us. We put him there. Oh, yes we did! Our representatives in General Convention put him there, and he has a right to speak for us, and to us. So, if any of us are of that *nothing*, or that *what, if anything*, he talks about, he, as our responsible leader in Reconstruction and Advance, has the right to know it.

If in this Church, or in this diocese (which God forbid) there be any *nothings*, or any *what, if anythings*, the good Bishop Promoter says he wants to know the reason why.

To which we must all say of our duly appointed representative, that his position is just and righteous altogether.

My personal opinion is that, if there is \$6,000,000 of the fund now in, or in responsible pledges, it is fairly good news.

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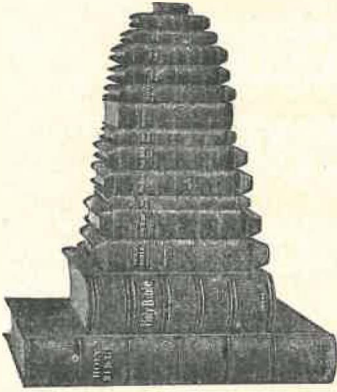


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our diocesan goal at \$40,000. Of this, two of our parishes have announced definite quotas as follows: St. Paul's [Kansas City], \$9,000; the Cathedral, \$7,800. I was told that Trinity, Independence, expects to raise \$1,000. Beyond this, in definite commitments, there is no news. Judge Holt, who headed our special gifts committee, and who has worked hard on it tells me that he has sent directly to New York "about \$2,000." New York will give West Missouri due credit for that, of course, but how much of that may be to the credit of the two parishes named above as having made definite announcements, is not known. Doubtless, Mr. Howard [the diocesan treasurer], has received advance gifts, but as yet we do not know how much. We do know that, as yet, we must be a long way off from our \$40,000 diocesan goal, and the time is running out.

WHAT SHOULD BE DONE

It would be very helpful, therefore, if all our clergy in charge of congregations, and all wardens or chairmen, where there is no clergy, would at once send to the Rev. Dr. Richard M. Trelease, chairman of Promotion, the following information:

1. Are the R & A envelopes in the hands of your people? (These you will remember you were urged to procure from National Council, to canvass your people, give them a pledge card. If these cards are in, as they should be, you know how much to expect from that source, and that will be some news.)

2. Have you told your people what your share of the \$40,000 diocesan quota is? This might be arrived at by multiplying your local communicants by \$4.50 per member. (Of course, we never get that per capita response. Someone has to give \$90 to account for 20 who cannot give the \$4.50, or \$45 to make up for ten.)

3. Have you canvassed the better-able-to-give to secure the larger, special gifts, that you may have reasonable expectation of reaching your share of the \$40,000 diocesan goal?

IGNORANCE IS A REFUSAL TO LISTEN

A good woman said that she did not know what the Reconstruction and Advance Fund was! Well, there were some people in apostolic Christianity who said that they had "not so much as heard whether there be any Holy Ghost!" That was pretty bad; but it was not so bad as not to know whether there be any Reconstruction and Advance Fund! Because the Holy Ghost has been trying to whisper into every Episcopalian ear since 1943, that there must be a Reconstruction and Advance Fund!

Not only the Holy Ghost said it. Our conscience must have said it. We must have known that when the fighting Episcopalians took their uniforms off, we civilian Episcopalians would have to put our armor on. Nay, we must have prayed to God that, at last, we could do something! Have we done it? Are we doing it?

One of our Lord's temptations, our proper meditation in Lent, was that He was offered all the kingdoms of the world, in a moment of time, if He would bow down to Satan. That, I should think, would be the particular temptation to hold our thinking in thrall this Lent. Because Satan tried it again, so recently. The Axis powers took Satan's bait, tried it, and were gypped.

But we must be blind if we do not see that Satan is still dicking on the "bow down to me basis." What is all this mad game of "gimme," of this obscene song "I love me"—what is it all about, if it be not that dark, satanic business? No. This Lent is no mere giving up tobacco or candy enterprise, noble

as those sacrifices are. It is to help win the kingdoms of this world, Christ's way, our soldier's way, the beautiful dead's way. Isn't that what Reconstruction and Advance is? Isn't that all it is? Then let us begin.

CENTRAL NEW YORK

Spring Acolytes Festival

Three hundred boys are expected to attend the spring acolytes festival in Calvary Church, Utica, N. Y., on April 28th. Sponsored by the second district youth committee with approval of diocesan youth commission, servers will come from all parishes in the diocese. Mohawk Valley parishes in the diocese of Albany have also been invited. The Rev. Carl A. Aveilhe, rector of St. George's Church, Utica, will be the preacher.

The Rev. H. William Foreman, Jr., of Adams, is diocesan youth commission chairman.

COLORADO

Pueblo Missions Merge

The Church of the Ascension and Holy Trinity Church in Pueblo, Colo., have merged into one parish. This merger, which took place on February 1st, has caused a change in name; the parish will now be called the Church of the Ascension and Holy Trinity. Both plants of the parish will be operated as one unit, according to the Rev. Edward C. Turner, the rector.

TEXAS

Book Idea Aids Endowment Fund

An idea borrowed some years ago from a parish in Wisconsin has resulted in a growing endowment in the diocese of Texas for aiding in the training of students for the ministry.

The Book of Remembrance organization of the diocese now has invested \$10,500. The book originated as a memorial to the late Bishop Kinsolving of Texas. In recent years, however, residents have made contributions—instead of spending money on flowers—in memory of friends and relatives both in and outside of the diocese. Each month the names of persons memorialized are printed in the diocesan magazine, the *Texas Churchman*.

The Book of Remembrance idea was conceived by the late Mrs. T. J. Windham, wife of the then rector of the Church of the Good Shepherd, Houston. Mrs. J. C. Tolman, of Trinity parish, Houston, saw it in operation in Wisconsin where she had accepted speaking engagements. She and Mrs. Windham adopted it on a diocesan-wide basis in Texas. More than a year was spent in hand-making the book which contains a page for each church in the diocese, pages for bishops, friends of the Church, and pages for extra-diocesan entries. Mrs. M. C. Gaines and Mrs. Robert E. Connor, of Church of the Redeemer, Houston, are now co-chairmen of the Book of Remembrance.

Eastern, Western Canteens Opened for Young People

There is a regular trend these days toward the canteen type of young people's clubs. Many of these groups find secure sponsorship within the parish. Parish halls in Paso Robles, Calif., and Wilmington, Del., are now equipped with quarters for 'teen age canteens.

The 'Teen Canteen, Paso Robles' recreation club for all young people of the community, has recently been moved into additional and newly equipped quarters in the new wing of the parish hall of St. James' Church. Although the former hall is large, the growth of the canteen, founded last May by the Rev. Leon Harris, was such that additional space was soon required.

In addition to the former space are a large room for games and a smaller room, furnished in early California style, for relaxation, conversation, and reading. New equipment in the large hall includes a billiard table, pinball machine, and many game tables and lamps along the walls. A refreshment counter dispenses candy and soft drinks, and a juke box provides music for dancing.

The Shuffle Shack in Wilmington, Del., was opened in the parish hall of St. Andrew's Church on January 25th. This is the city's first 'teen age canteen open to boys and girls of all faiths. The opening festivities were heightened by the broadcast of the occasion, made possible by the Junior Chamber of Commerce.

The Rev. John Ellis Large, rector of St. Andrew's Church, extended an invitation to all of the city's young people to attend on future Fridays, and since its opening, several sessions were attended by over 300 young men and girls, requiring the doors to be closed to late-comers at 8:30 P.M.

Community Service Building

Trinity Institute, under the auspices of Trinity Church, operating an ever enlarging community service in one of the poorer districts of Albany, N. Y., has reopened a four story building adapted to its program. This building and some of the enterprises suffered during the war, particularly the dental and medical clinics because doctors and dentists entered the military services.

The dental clinic has now been restored to prewar capacity, the building has been redecorated, and club rooms designed specially for returned veterans have been fitted up in the basement. Rooms on the first floor are appropriated for entertainment, study, and work of 'teen age groups. A considerable amount of furniture is still needed, and citizens of Albany have already contributed a portion of the things required, among them musical instruments, including a piano.

William F. Kestner is in charge of work for men and boys. Miss Elsa Ridgeway, who has for many years conducted the work for women and girls, now has

Palm Sunday

Palm Sunday! Now, with the forty testing, trying days of Lent nearly over, we come up to the celebration of that almost paradoxical day in the Kalendar of the Church, whereon, so close to Good Friday and its doom and gloom, we have that momentary flash of imagined brightness and cheer on the part of the multitudes following Jesus. But the temper of multitudes is like unto a weather-vane, blown about by every cross-wind that develops, and the shouting multitude crying "Hosanna" as they waved and scattered palm in the path of Jesus, was like all other shouting multitudes before and since that day. Their favor is as fickle as their very lives.

We often wonder what proportion of Episcopal people (or those professing so to be) are just palm wavers or hosanna singers. It is so easy to sing and wave when the parish has a silver-throated, romantic-looking, wavy-haired young Rector who packs them in, thrills their surface emotions, hops them up with the most expensive choir in the city and with a lot of colorful special services for this and that, anything to pack 'em in and keep the parish (apparently) in the vanguard of everything politely religious. It is so easy to sing and wave when parish deficits, occurring mainly because the singers and wavers do *not* pay their proportionate share of the Parish expense, are paid by some quiet, good financial angel who never lets on. It is so easy to sing and wave when health is good, monies are ample, and the weather on Sundays is just so delightful that we *really must* go visiting some friend in another city—and off in the car we go, not even stopping by the Church for an early Communion. That would slow up the day too much and require too late a start. Heavens, no, we couldn't do *that*, could we?

It is so easy to sing and wave by just pushing the children off to church and church school and by sitting or sleeping comfortably at home on Sunday mornings. Then one wonders in later years why, oh why, Jack and Mary, our kids, have sort o' slipped away from us and don't any longer speak our language! And we get all hot and bothered about it, we who have let them find their God and their Jesus by the hard way instead of the way on which they had a right to expect to be accompanied by their own parents. Oh, it is easy to go on and on, palm wavers and hosanna singers, and by a

turn of the hand or of a day or two we are ready to crucify our very own Lord—and do it!

Are we painting the canvas with too heavy a brush? Are we? Well, let's see. How many times this year—we wavers and singers—have we crucified Our Lord afresh? We do it when we are ashamed to mention His Name before our friends. We crucify Him afresh when we continue openly and unrepentantly to sin our favorite sins, all the while calling ourselves Espiscopalian and Census Rolls. We crucify Him afresh if we are manifestly unfair and unrighteous in labor matters, be we on one side or the other, for we bring misery upon thousands by our exploitations, and Jesus never did that. He died to prevent that. We crucify Him afresh when, still bragging that we belong to the Episcopal Church, we are seen so seldom at His Altar as to be almost strangers to Him and to those who faithfully and frequently meet Him there. Then pagans by the hundreds see our defections and look upon them, gauging the depth of our devotion to Him. Must we go on? God grant that when we go to our churches *this* Palm Sunday that we accept palm *only* with the avowed intention of using it, symbolically, to make happier, more pleasant, more joyous the way of the Lord Jesus in our personal lives, the lives of our children, the lives of our friends and social contacts, the lives of our employees and our employers, the lives of our faithful, devoted parish priests, aye, and the lives of *all* whom we touch in our daily walk.

And now, just a hint or two about the teaching of The Church about the palm we take home with us. It is *blessed* palm. It was blessed at the Altar before the priest gave it to you. It must *not ever* be thrown away with rubbish, but if it needs to be destroyed, take it to your priest that it, with all left over palm from the Palm Sunday service, may be burned and the ashes preserved and used the following Ash Wednesday, or burn it at home yourself, but never, never desecrate anything that is blessed. It is so easy to be reverent, even about smaller things, when you know. Now—about palm—you know!

And now, let's all sing and truly mean it, we who are striving to be the faithful, "Hosanna to the Son of David! Blessed is He that cometh in The Name of The Lord. Hosanna in the highest!"

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PARISH LIFE

an assistant, Miss Frances Plummer. An interesting group, composed of young married couples, and called "the Wedding Ring," meets on Monday evenings. This was organized by the new rector, the Rev. Reginald M. Field, who came to Trinity parish last September.

The Way They Do It In Blacksburg

By THOMAS A. SCOTT

It's an interesting congregation, that one at Blacksburg. Naturally most of the families are connected in one way or another with the Virginia Polytechnic Institute or its Extension Division. The senior warden of Christ Church, W. D. Saunders, is the retired dairy and cheese specialist. The junior warden, J. A. Waller, Jr., is an agricultural engineer.

The Baptists and the Presbyterians in Blacksburg had a Sunday school attendance contest not long ago; the losers to entertain the winners with a supper. Well, the Presbyterians won. Or maybe it was the Baptists. Anyway they had the supper—and they picked on Mr. Waller as the speaker. He chose Church Symbolism as his subject and illustrated his talk with pictures.

So there they were; an Episcopal junior warden discussing Church Symbolism in the Masonic Temple for an audience of Presbyterians and Baptists and using slides from a Methodist concern in Nashville. And Mr. Waller says, "What's the matter with Church Unity and the UNO?"

The rector, the Rev. Frank Van Dusen Fortune, too, tells some interesting things of his Canterbury Club, made up chiefly of co-ed students of the V.P.I. One of them is a fine young Jew who, along with the others, is contributing through weekly envelopes to the Reconstruction and Advance Fund, attends the meetings regularly, and reads the Evening Prayer service when his turn comes. In answer to a question of Mr. Fortune's he said: "You see, I've heard all sorts of stories about the way you Gentiles dislike us Jews, so I thought I would get close to you and see what it's all about. And this way I'm finding out what nice people you really are."

And there's another Jewish student who doesn't belong to the Canterbury Club but contributes to the Reconstruction and Advance Fund through his roommate, an Episcopalian; and the married war veteran who, getting \$90 a month, gave \$15 to the Fund; and two other students coming up with \$20 each. Incidentally Christ Church expects to somewhat more than double its quota for the Fund.

They're a great lot, those Blacksburgers.

Cathedral Organist Retires

Ernest Arthur Simon, organist and choirmaster of Christ Church Cathedral, Louisville, Ky., for the past 45 years, will retire July 1st.

Mr. Simon has spent a fruitful lifetime training boys to sing the Church's great melodies. His art has been appreciated by Churchmen and musicians alike, and his reputation at the organ and as choirmaster has been widely recognized.

DEATHS

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

Walter Raleigh Noe, Priest

The Rev. Walter Raleigh Noe, executive secretary and treasurer of the diocese of East Carolina, died at his home, Wilmington, N. C., on March 11th at the age of 61.

The Rev. Mr. Noe was born in Beaufort, N. C., on September 25, 1884. He attended the University of North Carolina and Virginia Theological Seminary. He was ordained to the diaconate in 1908 and to the priesthood in 1909 by Bishop Strange. In 1909 he married Miss Sallie London Patrick of Clinton, N. C.

After serving several churches in North Carolina, South Carolina, and Virginia, Mr. Noe became archdeacon of the diocese of East Carolina under Bishop Darst in 1916. He was made executive secretary of the diocese in 1919 and since 1926 has served as secretary-treasurer. He was also for many years editor and manager of the *Mission Herald*, the official organ of the diocese, and diocesan correspondent for *THE LIVING CHURCH*. He was a deputy to every General Convention from 1922 to 1943.

Brief services were held for Mr. Noe in St. Paul's Church, Wilmington, of which the Rev. Alexander Miller is the rector. The Burial Service was held in St. Paul's Church, Clinton, N. C., by Bishop Darst, retired Bishop of East Carolina, Bishop Wright of East Carolina, and the Rev. Alexander Miller.

The Rev. Mr. Noe is survived by his wife; three sons, Walter R. Noe, Jr., of Washington, D. C., Theodore Hampton Noe of Wilmington, Thomas Darst Noe of Waycross, Ga.; two daughters, Mrs. Alton M. Donaldson of Laurel, Md., Miss Maude Stanton Noe of Wilmington; and four brothers, the Rev. Thomas P. Noe, Wilmington, John Noe, Beaufort, the Rev. A. C. D. Noe, Bath, and the Rev. Israel H. Noe, Memphis, Tenn.

Dallas Shaw, Priest

The Rev. Dallas Shaw, native Indian priest and the oldest priest in point of service in the missionary district of South Dakota, died March 6th at the age of 80.

The Rev. Mr. Shaw was born in Fort Laramie, Wyo., May 29, 1866. His father was a soldier in the Civil War, and his mother was Mattie Matola Bear Woman. He was confirmed by Bishop Hare of South Dakota, and after being associated with his father in the cattle business for a while, he became interested in the Church. Designated a "helper" in 1893 by Bishop Hare, he was placed in charge of

services at one of the chapels on the Rosebud Reservation.

From that time on he gave his life completely to the service of the Church. In 1898 he was ordained a deacon by Bishop Hare, this being Bishop Hare's last ordination. Some years later he was ordained to the priesthood by the late Bishop Biller. Until 1923 the Rev. Mr. Shaw served as assistant on the Rosebud Reservation at which time he was appointed superintending presbyter of the Corn Creek Mission on the Pine Ridge Reservation with headquarters at the Church of the Inestimable Gift, Allen, S. D., where he served until his death.

The funeral service, held in the Church of the Inestimable Gift, was conducted by the Rev. Messrs. Paul H. Barbour, Frank M. Thorburn, and Harold S. Jones. The Rev. Frank M. Thorburn was the celebrant at the service of the Holy Communion preceding the Burial Office. Bishop Roberts conducted the interment service in the Inestimable Gift Cemetery.

Arthur Robert Crathorne

Dr. Arthur Robert Crathorne, professor emeritus of mathematics at the University of Illinois, and treasurer of the Chapel of St. John the Divine and Canterbury Foundation since its beginning in 1910, was buried from the chapel on March 9th by the chaplain, the Rev. William Ward, assisted by the Rev. Herbert Miller, rector of Emmanuel Parish, Champaign. Bishop White of Springfield was present in the sanctuary and had the committal at the grave.

Dr. Crathorne was born in Scarborough, England, October 26, 1873. He came to Jacksonville, Ill., in 1879. He was graduated from the University of Illinois in 1898. After study at the University of Wisconsin and the University of Goettingen in Germany, where he received his Ph.D. degree, he returned to the University of Illinois as an instructor in 1907. He became a professor in 1935, and retired in 1942, but continued teaching for a year and a half in order to help teach the many army and navy students then enrolled. Dr. Crathorne was the author of many books on mathematics; his latest in 1942 was written for servicemen.

He was one of the founders of the Church's work among students at the University of Illinois; to him, more than to either priest or laymen, belongs the credit of the beautiful Chapel of St. John the Divine. He served as treasurer of the Canterbury Foundation from the first, and his last work was to supervise the repairs on the chancel and sanctuary which were completed in December of last year.

Besides his wife, he leaves two daughters, Mrs. Laurence Coughlin, Evanston, Ill., and Mrs. Carter Loth, Staunton, Va.; two sisters, Mrs. E. W. Mattoon, Wilmette, and Mrs. Frank G. Allen, Boulder, Colo. His son, Ens. Arthur R. Crathorne, Jr., was lost when the destroyer *Maddox* was sunk in the attack on Sicily in 1943.

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SEMINARIES

Degrees Conferred in Brazil

Graduates of the Virginia Seminary working in Brazil acted as the representatives of that seminary at a special service held in the Pro-Cathedral of the Ascension, Porto Alegre, on March 7th, when the Rev. J. K. Appel, rector of Trinity Church, and the Rev. Orlando Baptista, dean of the Theological School of the Brazilian Episcopal Church, were given the degree of Bachelor in Divinity.

A large congregation, composed of members of the Porto Alegre churches, was present. The two candidates were presented by the Rev. Custis Fletcher, Jr., and Bishop Thomas of Southern Brazil handed them their diplomas, while the Rev. Albert N. Roberts placed the hood of the Virginia Seminary on the two clergymen who had studied in Alexandria some years ago.

The service marked the opening of the school year for seven students who will be ordained by the end of the year. Bishop Thomas was assisted in the service by members of the faculty. He announced that Mr. Baptista had been appointed dean and Mr. Fletcher the executive secretary of the Brazilian Theological School.

Capacity Enrolment at CDSP

March 25th marked the beginning of the third quarter of the school year at the Church Divinity School of the Pacific. New students have been accepted at the beginning of each quarter, with at least five entering this term, which has completely filled the dormitory space for single men. Dean Henry H. Shires has announced that the capacity for next year will be 40 students, with dormitory space for 26 single men and apartments near the school available for married veterans.

UNIVERSITIES

Bishop Dun to Lecture in Chicago

Bishop Dun of Washington has been selected as the first lecturer of the William Henry Hoover Lectureship on Christian Unity, established under the auspices of the Disciples Divinity House of the University of Chicago. He will speak at the Leon Mandel Assembly Hall of the university on four successive evenings, November 11th to 14th. [RNS]

PUBLIC SCHOOLS

Easton Citizens Oppose Time-off
For Religious Education

A citizens' committee against released time for religious instruction in Easton's public schools has been formed in Easton, Pa., to oppose the action taken by the school board, which approved religious instruction by a vote of six to three.

Representatives of seven organizations with a membership of nearly 15,000 joined the committee. They are the Citizens'

Political Action Committee, Fair Employment Practices Commission, National Association for the Advancement of Colored People, CIO, Central Labor Union, Jewish Community Council, and Civil Liberties Union.

Among the plans discussed by the committee is a taxpayer's suit in the courts against the school board to test the constitutionality of its action. A mass meeting will be held in May, committee leaders said.

The accusation was made that the school board approved the released time plan without giving the community the

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EDUCATIONAL

right of discussion and that it acted arbitrarily.

The Easton Ministers' Association, which asked the school board to institute the released time plan, is preparing the plan for presentation to the board. It is scheduled to go into effect next September. [RNS]

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.

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CHANGES

Appointments Accepted

The Rev. Orlando Baptista, formerly vice-dean of the theological seminary in Porto Alegre, R. G. S., Brazil, is now dean of that seminary. His appointment was announced on March 5th.

The Rev. Colin R. Campbell, formerly canon of the Cathedral of St. Philip, Atlanta, Ga., will become rector of Trinity Church, Columbus, Ga., effective May 1st.

The Rev. Custis Fletcher, Jr., who recently spent a furlough from missionary work in the United States, has returned to Porto Alegre, Brazil, where he is now dean of Ascension Pro-Cathedral. Address: Caixa 88, Porto Alegre, R. G. S., Brazil.

The Rev. Edward B. Guerry has accepted a call to become rector of St. John's Church, Johns Island, and St. James', James Island, S. C., effective immediately upon his release from the armed service. Capt. Guerry is now chaplain of the War Department personnel center at Camp Fannin, Texas.

The Rev. Dallis Lee Harris, formerly a Methodist minister, now a candidate for the Church's ministry, is taking charge of St. Matthew's, Chatfield; Trinity Church, St. Charles; and Emmanuel Church, Rushford, Minn., as a Bishop's Man. Address: Chatfield, Minn.

The Rev. G. Philip Jung, priest in charge of the Church of the Good Shepherd, St. Ignace, Mich., will become rector of Christ Church, Calumet, effective April 15th. Address: 308 Kearsarge St., Laurium, Mich.

The Rev. James Pratt Lincoln, formerly priest in charge of the North Georgia Mountain Missions, Toccoa, Ga., will become priest in charge of St. John's Church, Warrington, Fla., effective April 28th.

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MALE-ASSISTANT to director of Boys Home. State Qualifications and Experience, Salary and Maintenance. Reply Box L-3051, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

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FORMER NAVY CHAPLAIN desires rectorship medium size parish, preferably in South, but will consider elsewhere. Age 43, and married. Correspondence invited with bishops and vestries. Reply Box J-3059, The Living Church, Milwaukee 3, Wis.

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.

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.

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PRIEST desires parish—moderate Churchmanship, clear record, good preacher, conscientious pastor, capable administrator, university and seminary graduate—salary \$2,100-\$2,400 and rectory. Reply Box C-3068, The Living Church, Milwaukee 3, Wis.

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CHANGES

past 4½ years dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., will become rector of Christ Church, Waukegan, Ill., effective October 1st. Address: 326 N. Utica St., Waukegan, Ill.

The Rev. O. W. Nickle, formerly assistant at Christ Church, Coronado, Calif., is now vicar of St. Paul's Church, Winslow, Ariz. Address: 222 W. Maple St., Winslow, Ariz.

The Very Rev. William R. Otto, who has been acting dean of Trinity Cathedral, Phoenix, Ariz., is now dean. Address: 100 W. Roosevelt St., Phoenix, Ariz.

The Rev. George L. Potter, formerly rector of St. Paul's Church, Winslow, Ariz., is now vicar of St. Mary's Mission, Lompoc, Calif.

The Rev. Nataniel D. da Silva, formerly rector of Ascension, Porto Alegre, is now canon-archdeacon of Ascension Pro-Cathedral, Porto Alegre, and rector of Trinity Church, Sao Leopoldo, Brazil. Address: Caixa 421, Porto Alegre, R. G. S., Brazil.

The Rev. George A. A. Tocher, formerly associate rector of St. Andrew's Church, Kansas City, Mo., will be locum tenens for four months at All Saints' Church, Portsmouth, Ohio.

The Rev. Edward J. Weckwerth, formerly vicar of the Spanish Missions, Phoenix, Ariz., is now vicar of the Five Town field, Ariz. Address: Florence, Ariz.

The Rev. George S. West, formerly vicar of Clearfield Co. Missions, Clearfield, Pa., is now chaplain of the Christian Settlement House, Philadelphia. Address: 529 N. 12th St., Philadelphia 23, Pa.

Military Service

Separations

The Rev. Sydney J. Browne, formerly a chaplain in the army who served in the European theater of war receiving six bronze campaign stars, the arrowhead, Presidential citation, and the Purple Heart, is now in charge of the Hocking Valley field: Good Shepherd in Athens, Epiphany in Nelsonville, and St. Paul's, Logan, Ohio. He will also serve as student pastor at the University of Ohio. Address: Athens, Ohio.

The Rev. Gustavus W. Buchholz, formerly a navy chaplain, is now rector of All Saints' Church, Pleasant Ridge, Ohio.

The Rev. DeVon Ellsworth, formerly a chaplain

in the army, is now in charge of St. James' Mission, Pacific Beach, Calif.

The Rev. James T. Fish, formerly an army chaplain, is taking temporary charge of St. Clement's Church, Huntington Park, Calif.

The Rev. Russell D. Laycock, who served as an army chaplain for almost five years, is now priest in charge of St. Paul's Church, Waxahachie, and St. Thomas', Ennis, Texas. Address: 308 Monroe St., Waxahachie, Texas.

The Rev. T. Stewart Matthews, formerly an army chaplain, has been separated from the service and may now be addressed at 649 College St., Macon, Ga.

The Rev. Donald O. Platt, formerly a chaplain in the navy, is now assistant at St. Augustine's-by-the-Sea, Santa Monica, Calif. Address: 1223½ Fourth St., Santa Monica, Calif.

The Rev. Robert C. Smith, SSJE, is now on terminal leave from the army as a chaplain and may be addressed at 980 Memorial Dr., Cambridge 38, Mass.

The Rev. Arthur B. Ward, formerly a navy chaplain, will become rector of Grace Church, Astoria, Ore., effective April 15th. Address: 675 Franklin Ave., Astoria, Ore.

Change of Address

The Rev. J. Burton Salter, formerly addressed at St. Michael's Cathedral, Boise, Idaho, should be addressed at 1545 24th St., Ogden, Utah, effective April 22d.

Ordinations

Priests

Minnesota: The Rev. David Ira Horning was ordained priest at the Cathedral of Our Merciful Saviour, Faribault, by Bishop Keeler on March 13th. He was presented by Dean Osborne R. Littleford, and the Rev. Dr. Paul Kramer preached the sermon. The ordinand will continue as curate of the Cathedral of Our Merciful Saviour and as priest in charge of Ascension Church, Kenyon, Minn. Address: Faribault, Minn.

Pennsylvania: The Rev. Frederick Farwell Valentine, Jr., was ordained to the priesthood on March 15th in St. Peter's Church, Chester, Pa., by Bishop Hart. He was presented by the Rev. Stanley V. Wilcox, and the sermon was preached by the Rev. Crosswell McBee. He will be vicar of St. Alban's Mission, Newton Square, and St.

Peter's Mission, Broomall. Address: 1735 W. Chester Pike, Havertown, Pa.

Southern Ohio: The Rev. James W. Hyde was ordained to the priesthood at St. Peter's Church, Delaware, Ohio, by Bishop Hobson on March 8th. He was presented by the Rev. Henry Neal Hyde. Dr. Henry Sloane Coffin, president emeritus of Union Theological Seminary and lately moderator of the Presbyterian Church USA, preached the sermon.

West Virginia: The Rev. Chandler Hickman McCarty was ordained priest at Trinity Church, Morgantown, by Bishop Strider on March 17th. He was presented by the Rev. Harold Wilson and the sermon was preached by the Rev. W. Murray Kenney. The ordinand will be curate of Trinity Church, Morgantown. Address: Trinity House, Morgantown, W. Va.

Deacons

Minnesota: Joseph T. Boulet was ordained deacon at the Cathedral of Our Merciful Saviour, Faribault, by Bishop Keeler on March 13th. He was presented by Dean Osborne R. Littleford, and the sermon was preached by the Rev. Dr. Paul Kramer. The ordinand will serve St. Peter's Church, Cass Lake, Minn. Address: Faribault, Minn., until May 1st.

Southern Brazil: Rodolfo Garcia Nogueira was ordained to the diaconate at Nazarene Church, Livramento, by Bishop Thomas on February 25th. He was presented by the Rev. Jesse K. Appel, and the Rev. Orlando Baptista preached the sermon. The ordinand will be the assistant at Trinity Church, Porto Alegre. Address: Caixa 790, Porto Alegre, R. G. S., Brazil.

Degrees Conferred

Bishop Stevens of Los Angeles received the degree of Doctor of Laws from the University of California at the Charter Day Exercises in Los Angeles, March 26th.

L.C. Correspondents

Miss Helen G. Brown, 143 State St., Portland, Me., has been appointed as correspondent for the diocese of Maine, succeeding the Rev. C. M. Tubbs, who has retired.

The Rev. J. Gregory Lee, editor of the Anglican Outlook, P. O. Box 393, Ottawa, Canada, has been appointed as correspondent for the diocese of Ottawa.



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. Pny. & 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.

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!

ATLANTA—(Cont.)

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

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.

CENTRAL NEW YORK—(Cont.)

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.

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.

(Continued on next page)



GO TO CHURCH DURING LENT



(Continued from preceding page)

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

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

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

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. Roelif H. Brooks, S.T.D., Rector

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

Little Church Around the Corner, Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

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

NEW YORK—(Cont.)

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 (on leave with the Army Forces); 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



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